AN

ARABIC-ENGLISH LEXICON

AN

ARABIC-ENGLISH LEXICON

BY

EDWARD WILLIAM LANE

IN EIGHT PARTS

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كلمة الناشر

يَشْمَلُ الكِتابُ الأوّلُ مِنْ « مَدِّ القامُوس » لِلدكتور ادوَرْد لين جَمِيعَ الألفاظِ القِياسيَّة وَمُشْتَقّاتِها وَأساليبَ استِعمالاتِها ، وَيَقَع في ثَمانيَةِ مُجلّداتٍ ؛ وَقَد استَغرَقَ تأليفُهُ نَيِّفاً وَثَلاثينَ سَنَة .

أمّا الكِتابُ الثّاني الذي كانَ الدّكتُور لين يُزْمِعُ اِصدارَهُ ، وَهو يَشْمَلُ الألفاظَ وَالأوابدَ اللّغويّةَ النّادِرةَ ، فَقَد حالَتْ وَفاة المؤلِفِ عام ١٨٧٦ دُون إكمالِهِ فَلَم يَصدرْ قَطّ .

وَقَد قالَ الدّكتور ج.ب. بادجَر في تعريفٍ لَه بمعجم لِين : « اِنّ هٰذا العَمَلَ الرّائعَ في شمولهِ وَغِناه ، في بحثهِ العَميق وَدِقّتهِ ، وَفي بَساطةِ تَرتيبهِ ، لَيَفُوق اِلَى حَدٍّ بَعيدٍ اَيَّ مُعجَمٍ كَان ، في أيّةِ لغةٍ في العَالَم . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON Book I contains all the classical words, their derivatives, and their usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, " This marvellous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world. »

Printed in Lebanon by OFFSET CONROGRAVURE

مدّ القاموس

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE ḲÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE
ALGERNON,
DUKE OF NORTHUMBERLAND, K.G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,
CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 3.

ز — د

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The eighth letter of the alphabet: called دَالٌ. It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed نِطْعِيَّة [pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it], like ط and ت. (TA.) It is substituted, agreeably with general usage, for the ت of the form اِفْتَعَلَ and its variations, when the first radical letter is ز, as in اِزْدَادَ [for اِزْتَادَ]; or ذ, as in اِدَّكَرَ [for اِذْدَكَرَ, originally اِذْتَكَرَ]; or د, as in اِدَّرَأَ [for اِدْدَرَأَ, originally اِدْتَرَأَ]: and sometimes after ج, as in اِجْدَمَعُوا, a dial. var. of اِجْتَمَعُوا: also, sometimes, for the pronominal affix ت after د, as in جَلَدُّ for جَلَدْتُ; and after ز, as in جُزْدُ for جُزْتُ: it is also substituted for the ت of تَوْلَج, contr. to analogy: and it occurs substituted for ط, contr. to general usage, as in مُرْدَى for مُرْطَى. (MF.) ═ [As a numeral, it denotes *Four.*]

دأ

R. Q. 1. دَأْدَأَ, inf. n. دَأْدَأَةٌ and دِئْدَآءٌ, *He* (a camel, Ṣ) *ran* (عَدَا) *most vehemently,* (Ṣ, M, Ḳ, TA,) *going a pace quicker than that termed* عَنَق [q. v.]: (TA:) or *hastened,* or *sped, and ran,* or *rose in his running;* syn. أَسْرَعَ وَأَحْضَرَ: (Ḳ:) accord. to AA, ↓ دَأْدَآءٌ is [a subst., or quasi-inf. n., signifying] *a quick pace* or *manner of going:* and [the inf. n.] دَأْدَأَةٌ is syn. with إِحْضَارٌ: and in the Nawádir [app. of Aboo-'Amr Esh-Sheybánee] it is said that دَوْدَأَ (inf. n. دَوْدَأَةٌ) and تَوْدَأَ (inf. n. تَوْدَأَةٌ) and كَوْدَأَ (inf. n. كَوْدَأَةٌ) are syn. with عَدَا; and that دَأْدَأَةٌ and دِئْدَآءٌ signify a camel's *proceeding with short steps, at a rate quicker than that of the pace termed* حَفَد [q. v.]: accord. to the Kf, these two words signify the *going a pace quicker than that termed* خَبَب [q. v.], *not so quick as that termed* رَبَعَة [q. v.]. (TA.) You say, دَأْدَأَتِ الدَّابَّةُ *The beast ran a pace quicker than that termed* عَنَق. (M.) And دَأْدَأَ فِى إِثْرِهِ *He followed him, having him near before him.* (M,* Ḳ,* TA.) And hence, دَأْدَأَ مِنْهُ *He ran* (أَحْضَرَ) *to escape from him, being followed by him, and being near before him;* as also ↓ تَدَأْدَأَ. (M.) ═ *He put* a thing *in motion.* (M, Ḳ.) — And, contr., *He rendered* a thing, *still,* or *motionless.* (M, Ḳ.)

R. Q. 2. تَدَأْدَأَ: see above. — Also *It* (a stone, TA) *rolled;* or *rolled along* or *down:* (Ḳ, TA:) *it* (anything) *rolled,* or *rolled along* or *down, before one,* (M, TA,) *and went away:* IAth says that it may be from تَدَهْدُهٌ. (TA.) — *It became,* or *was put, in motion.* (TA.) — And, contr., *It became,* or *was rendered, still,* or *motionless.* (TA.)

دَأْدَأٌ: see دَأْدَآءٌ, in three places.

دَأْدَأَةٌ inf. n. of R. Q. 1 [q. v.]. (Ṣ, M, Ḳ.) — Also The *hasty replying of a foolish,* or *stupid, person.* (T, TA.) — The *sound of the falling* (T, M, Ḳ) of stones *in a torrent,* (T,) or of a stone *upon the bed of a torrent:* (M, Ḳ:) or the *falling* of stones *in the bed of a torrent.* (Lth, IḲṭṭ, O.) — And The *sound of one's moving,* or *putting in motion,* [or *rocking,*] *a child in the cradle* (Ḳ, TA) *in order that it may sleep.* (TA.) ═ See also the next paragraph, in two places.

دَأْدَآءٌ (AA, T, Ṣ, M, Ḳ) and ↓ دِئْدَآءٌ (AA, Ṣ, M, Ḳ) and ↓ دُؤْدُؤٌ, (M, Ḳ,) all with medd, (TA,) The *last* (*of the days,* T) *of the* [*lunar*] *month;* (AA, T, Ṣ, M, Ḳ;) as also ↓ دَأْدَأٌ: (M:) or the *day of doubt;* يَوْمُ الشَّكِّ [generally meaning the *day of which one doubts whether it be the last of Shaabán or the first of Ramadán;* but here app. relating to any month]: (TA:) or ↓ دَأْدَأٌ signifies the *day,* (M,) or *night,* (TA,) *of which one doubts whether it be the last of one month or the first of the next month:* (M, TA:) so says Kr: (M:) or the first word and the second (M, Ḳ) and the third (Ḳ) signify the *twenty-fifth,* and the *twenty-sixth,* and the *twenty-seventh, night:* (M, Ḳ:) or the *twenty-eighth night,* and the *twenty-ninth:* or each of these two is called ↓ دَأْدَأَةٌ; and the two together, الدَّآدِئُ: (Th, M:) or [*each of*] *three nights of the end of the month;* (Ḳ, TA;) which are [also] called لَيَالِى المُحَاقِ: (TA:) pl. دَآدِئُ, (M, Ḳ,) and, by poetic license, دَآدٍ: (M:) or the دَآدِئُ are *three nights of the latter part of the month, before those called* ليالى المحاق: (T, Ṣ:) thus says A'Obeyd; and IAạr says the like: or they are the *three nights that are after the* مُحَاق; and are so called because the moon hastens therein to become invisible; from the phrase دَأْدَأَةُ البَعِيرِ: Aṣ says that three of the nights of the month are called the مُحَاق; and three, the دَآدِئُ; and these latter are the *last;* and AHeyth says the like. (T.) ↓ الدِّئْدَآءُ signifies also *The last part of the night.* (Kr, M.) And ↓ لَيْلَةٌ دَأْدَأٌ and ↓ دَأْدَآءٌ and دَأْدَأَةٌ and ↓ دَأْدَاءَةٌ, (M, Ḳ, TA,) of which the first two are the most common, mean *A dark night:* (TA:) or *a very dark night:* (M, Ḳ:) because of the concealment of the moon therein. (TA.) ═ See also R. Q. 1.

لَيْلَةٌ دَأْدَاءَةٌ: see the next preceding paragraph, near the end.

دُؤْدُؤٌ: see دَأْدَآءٌ.

دِئْدَآءٌ: see دَأْدَآءٌ, in two places.

دأب

1. دَأَبَ, (T, Ṣ, M, &c.,) aor. ـَ, (T, M, A, Ḳ,) inf. n. دَأْبٌ (T, Ṣ, M, A, Ḳ) and دَأَبٌ (T, M, A, Ḳ) and دُؤُوبٌ, (T, Ṣ, M, A, Ḳ,) *He strove, laboured, toiled,* or *exerted himself;* (T, Ṣ, A, Ḳ;) and *wearied himself,* or *became wearied;* (Ṣ, A, Ḳ;) in his work, (Ṣ, A, Ḳ,) or in a thing, (T,) and in a journey or journeying; (T, A;) in which last case, دَأَبَتْ is said of a she-camel, (T,) or of a دَابَّة [or horse or the like]: (A:) or *he held on,* or *continued,* (M, and Bḍ in viii. 54,) in his work, and his way. (Bḍ ibid.) See also 4. Hence, اللَّيْلُ وَالنَّهَارُ يَدْأَبَانِ فِى اعْتِقَابِهِمَا ‡ [*The night and the day hold on their course in their alternating*]. (A.) — دَأْبٌ (Ḳ) and دُؤُوبٌ (TA) also signify The *act of driving vehemently;* and *i. q.* طَرْدٌ [the *act of driving away, hunting,* &c.]. (Ḳ, TA.)

4. ادأب, (T, Ṣ, M, &c.,) inf. n. إِدْآبٌ, (T,) *He made* another, (Ṣ, A, Ḳ,) his hired man, and his beast, (A,) *to strive, labour, toil,* or *exert himself;* (Ṣ, A, Ḳ;) *he fatigued,* or *wearied,* (T, Ṣ, A, Ḳ,) another, (Ṣ, Ḳ,) his hired man, (A,) and his beast: (T, A:) or *he made* another, and anything, *to hold on,* or *continue:* and ادأبه also signifies أَحْوَجَهُ إِلَى الدُّؤُوبِ [*he made him to be in need of striving,* &c.; or *of holding on,* or *continuing*]: (M:) and أَدْبُوا is used by a rájiz, but not necessarily by poetic license, for أَدْأَبُوا. (IAạr, M.) — [Hence,] ادأب السَّيْرَ [*He pursued the journey laboriously,* or *with energy;* or *he held on,* or *continued, the journey*]: (Ṣ, M, L, Ḳ, in art. مسد; and M and L in art. سأد:) and [in like manner] you say, دَأْبُنَا ↓ سَيْرُنَا [for

فِى سَيْرِنَا, or perhaps فى is omitted by inadvertence]. (TA in art. نحب.)

دَأْبٌ (T, Ṣ, M, A, Ḳ) and ▼ دَأَبٌ (Ṣ, M, Ḳ) [both originally inf. ns. of 1: and hence,] ‡ *A custom, manner, habit,* or *wont:* (A 'Obeyd, T, Ṣ, M, Ḳ:) *an affair, a business,* or *a concern:* (Zj, T, Ṣ, A, Ḳ:) and *a case, state,* or *condition:* (Zj,* T,* Ṣ,* M, A,* Ḳ:*) and *a deed,* or *work.* (A.) You say, هٰذَا دَأْبُكَ ‡ *This is* [*thy custom,* &c.:] *thy affair, business,* or *concern:* or *thy case, state,* or *condition:* and *thy deed,* or *work.* (A.) Zj says that كَدَأْبِ آلِ فِرْعَوْنَ [in the Ḳur iii. 9 &c.] means, accord. to the lexicologists, † *Like the case of the people of Pharaoh:* but in his opinion, *like the striving, labouring,* or *toiling, of the people of Pharaoh in their unbelief, and their leaguing together and aiding one another against* Moses. (T.)

دَأَبٌ: see the next preceding paragraph.

دَئِبٌ: see دَائِبٌ.

رَجُلٌ دَؤُوبٌ عَلَى شَىْءٍ [*A man who strives, labours, toils,* or *exerts himself,* and *wearies himself,* or *who holds on,* or *continues, with energy, to do a thing*]. (M.)

دَائِبٌ (TA, and so in a copy of the Ṣ,) and ▼ دَئِبٌ (TA, and so in two copies of the Ṣ,) *Striving, labouring, toiling,* or *exerting himself,* and *wearying himself,* in his work [&c.: or *holding on,* or *continuing,* therein: see the verb]. (Ṣ, TA.) —— [Hence,] لَيْلَةٌ دَائِبَةٌ [*A hard, fatiguing,* or *continuous, night-journey*]. (M and Ḳ in art. مرس.) —— And الدَّائِبَانِ ‡ *The night and the day;* (Ṣ, A, Ḳ;) which [are so called because they] hold on their course (يَدْأَبَانِ) in their alternating. (TA.)

دأل

1. دَأَلَ, aor. ـَ, inf. n. دَأْلٌ (Ṣ, M, Ḳ) and دَأَلٌ (Ḳ [perhaps a mistake for the next, which is well known but not mentioned in the Ḳ, but see ذَأَلٌ,]) and دَأَلَانٌ (Ṣ, M) and دَأَلَى, (M, Ḳ,) *He walked,* or *went, in a weak manner,* (M, Ḳ,) *and with haste:* (M:) or *he ran with short steps:* (M, Ḳ:) or *he walked,* or *went, in a brisk,* or *sprightly, manner:* (Ḳ:) or *he walked,* or *went, as though labouring in his gait, by reason of briskness,* or *sprightliness:* (M:) [or *he went along by little and little, stealthily, lest he should make a sound to be heard:* for] دَأَلَ is *syn.* with خَتَلَ: or, accord. to AZ, it signifies the *walking,* or *going, in a manner resembling that which is termed* خَتْلٌ; and *in the manner of him who is heavily burdened,* or *overburdened:* and Aṣ, in describing the manner in which horses go, explains دَأَلَانٌ as signifying the *walking,* or *going, with short steps, and in an unusual manner, as though heavily burdened,* or *overburdened.* (Ṣ.) [See also ذَأَلَ.] —— [Hence, app.,] دَأَلَ لَهُ, aor. as above, inf. n. دَأْلٌ and دَأَلَانٌ, *He deceived, deluded, beguiled, circumvented,* or *outwitted, him;* syn. خَتَلَهُ: (M, Ḳ:) [and ▼ دَاءَلَهُ signifies the same: or *he practised with him mutual deceit, delusion,* &c.: for] مُدَاءَلَةٌ is *syn.* with مُخَاتَلَةٌ; and sometimes it is *with a quick pace:* (AA, T, Ḳ:) you say, دَأَلْتُ لَهُ and دَاءَلْتُهُ: (AA, T, TA:) and الذِّئْبُ يَدْأَلُ لِلْغَزَالِ لِيَأْكُلَهُ i. e. يَخْتِلُهُ [*The wolf deceives,* &c., *the gazelle,* or *young gazelle, that he may eat him*]. (AZ, T, TA.)

3: see the last sentence of the paragraph above.

دَأْلٌ: } see the next paragraph, in four places.
دُؤَلٌ: }

دُئِلٌ, and sometimes it is pronounced ▼ دُؤَلٌ, *The jackal;* as also ▼ دَأَلَانٌ and ▼ دَأْلٌ: and the *wolf:* and *a certain small animal resembling what is called* اِبْنُ عِرْسٍ [*the weasel*]: (Ḳ accord. to the TA: [accord. to the CḲ, and app. most MS. copies of the Ḳ, ▼ دَأْلٌ has the last two significations, and not the first signification: but this is inconsistent with what follows the last signification in the Ḳ, as it would require us to read that الدَّأْلُ, instead of الدُّئِلُ, which is well known as the correct form, is the name of the father of a certain tribe:]) دُئِلٌ has the last of these significations: (T, Ṣ:) or it signifies *a certain small animal resembling the fox;* and this is well known: and accord. to Kr. ▼ دُؤَلٌ signifies *a certain small animal;* but this is not known: and accord. to him also, ▼ دَأَلَانٌ, with fet-ḥ to the ء, signifies the *wolf;* (M;) as also ذَأَلَانٌ; (TA;) or so ▼ دَأْلَانٌ and ذَأْلَانٌ; and also the *jackal.* (Lth in art. ذال.) دُئِلٌ is the only instance of the measure فُعِلٌ (Ṣ, Ḳ) known to Aḥmad Ibn-Yaḥyà, (Ṣ,) i. e. Th: (TA:) but there are several other instances: (MF, TA:) [one of these is رُئِمٌ, or الرُّئِمُ.]

دَأَلَانٌ and دَأْلَانٌ: see the next preceding paragraph, in three places.

دُؤْلُولٌ *A calamity,* or *misfortune:* (Ṣ, M, O, Ḳ:) pl. دَآلِيلُ. (Ṣ.) And *Confusion.* (Ḳ.) You say, وَقَعَ القَوْمُ فِى دُؤْلُولٍ *The people,* or *party, fell into confusion in respect of their case* or *affairs.* (Ṣ.)

دَؤُولٌ [*That runs in the manner termed* دَأَلَانٌ, inf. n. of 1,] is [an epithet] from الدالان [i. e. الدَّأَلَانُ], which signifies *a kind of running,* as also ▼ دآلين and ▼ داليل [i. e. دَآلِينُ and دَآلِيلُ, pls. of دَأَلَانٌ; the latter irreg., like ذَآلِيلُ pl. of ذَأَلَانٌ, q. v.]. (Ḥam p. 458.) [See also دُؤْلُولٌ.]

دَآلِينُ and دَآلِيلُ: see what next precedes.

دأو

1. دَأَا, first pers. دَأَوْتُ, aor. يَدْأَى, inf. n. دَأْوٌ: see 1 in the next art.

دأى

1. دَأَى, and دَأَا, aor. يَدْأَى, (T, M, Ḳ,) inf. n. دَأْىٌ, (T, M,) of the former verb, (M,) and دَأْوٌ, (T, Ḳ,) of the latter verb, (Ḳ,) said of a wolf, (M, Ḳ,) [and of a man, as shown below,] *He deceived, deluded, beguiled, circumvented,* or *outwitted, him.* (T, M, Ḳ.) You say, دَأَيْتُ لَهُ, (Ṣ, Ḳ,) aor. أَدْأَى لَهُ, inf. n. دَأْىٌ, *I deceived, deluded,* &c., *it,* namely, a thing, (Ṣ, Ḳ,) or *him,* namely, a man; (so in one of my copies of the Ṣ;) and so دَأَوْتُ لَهُ. (Ṣ, M.) And الذِّئْبُ يَدْأَى لِلْغَزَالِ *The wolf deceives, deludes,* &c., *the gazelle,* or *the young gazelle:* (Ṣ, M:) or *walks,* or *goes, in the manner of him who deceives, deludes,* &c., *to the gazelle,* or *the young gazelle.* (T.)

دَأْىٌ and ▼ دَئِىٌّ and ▼ دُئِىٌّ, (M, Ḳ,) the last said by IB, on the authority of Aṣ, to be pl. of [the n. un.] ▼ دَأْيَةٌ, of the measure فُعُولٌ, [originally دُؤُوىٌ,] (TA,) The *vertebræ of the* كَاهِل [or *withers* (app. of a camel)] *and of the back:* or the *cartilages of the breast:* or the *ribs thereof, where it meets the side:* (M, Ḳ:) or ▼ الدَّأْيَاتُ signifies *the ribs of* [i. e. *within*] *the shoulder-blade, three on either side;* (IAar, M, Ḳ;) sing. ▼ دَأْيَةٌ: (M:) or ▼ دَأْيَةٌ, (T,) or دَأْىٌ, (Ṣ,) signifies the *part of the camel against which lies the* [*piece of wood called*] ظَلِفَةٌ *of the saddle, and which is* [*often*] *galled thereby:* (T, Ṣ:) or دَأْىٌ is the pl. [or coll. gen. n.] of ▼ دَأْيَةٌ, and signifies the *vertebræ of the withers, in the part between the two shoulder-blades, of the camel, peculiarly;* (Lth, T;) and the pl. [of دَأْيَةٌ] is ▼ دَأْيَاتٌ: (Lth, T, Ṣ:) or the دأيات are the *vertebræ of the neck:* or the *vertebræ of the spine:* (AO, T:) or the *two ribs next to the* وَاهِنَتَانِ are called the دَأْيَتَانِ: AZ says that the Arabs knew not the term دأيات in relation to the neck, but they knew it in relation to the ribs, as signifying *six* [*ribs*] *next to the stabbing-place of the camel, three on either side;* and this is correct: (T:) [and it is said in the L, in art. جنح, that دَأْىٌ signifies the *ribs of the back,* of a man, *which are called the* جَوَانِحُ, pl. of جَانِحَةٌ, *six in number, three on the right and three on the left:*] the pl. of دَأْىٌ [or rather the quasi-pl. n.] is دُئِىٌّ, like as ضَئِينٌ is of ضَأْنٌ, and مَعِيزٌ of مَعْزٌ: (Ṣ:) and, accord. to IB, دُئِىٌّ is a pl. of ▼ دَأْيَةٌ, as mentioned above, meaning the *vertebræ of the neck.* (TA.)

دَأْيَةٌ; and its pls. دَأْيَاتٌ and دُئِىٌّ: see the next preceding paragraph, in seven places. —— Hence, (Ṣ,) غُرَابٌ اِبْنُ دَأْيَةَ *The* [or *crow*]: (Ṣ, M, Ḳ:) so called because it alights upon, and pecks, the دأية of the camel that has galls, or sores. (M.) ═ Also The *part,* of a bow, *upon which the arrow lies:* there are two parts of which each is thus called, *next to the part of the stave that is held by the hand, above and below.* (M.) ═ دَايَةٌ [without ء, from the Pers. دَايَه,] *A child's nurse; a woman who has the charge of a child, who takes care of him, and rears,* or *nourishes, him;* (TA in art. حضن;) *i. q.* ظِئْرٌ; both of which words are said by IJ to be chaste Arabic: pl. دَايَاتٌ. (M and TA in art. دوى.)

دَيْئَةٌ and دَئِىٌّ: see دَآةٌ (in the latter part of the paragraph), in art. دوأ.

دَاىٌّ see: دِلِىٌّ and دُلِىٌّ.

دَيَّاىٌ, of the measure فَيْعَلٌ; and its fem., with ة: see دَآءٌ (in the latter part of the paragraph), in art. دوأ.

دب

1. دَبَّ aor. ـِ, inf. n. دَبِيبٌ (T, Ṣ, M, Mṣb, Ḳ, &c.) and دَبٌّ (M, Ḳ) and مَدَبٌّ, (Ṣ, Ḳ,) [and perhaps دَبَبٌ also, q. v.,] *It*, or *he*, (the ant, T, M, and in like manner a party moving towards the enemy, T, or an army, and any animal, M, and a child, Mṣb,) [*crept; crawled;* or] *went*, or *walked, leisurely*, or *gently*, (T, M, Mṣb, Ḳ,) *without haste*, (T,) عَلَى الأَرْضِ [*upon the ground*]: (Ṣ:) and [simply] *he walked:* (IAạr, T:) *he* (an old man) [*crept along;* or] *walked leisurely, softly*, or *gently:* (Ṣ:) and ▼ دبدب, also, *he walked leisurely, by slow degrees.* (TA.) Hence, أَكْذَبُ مَنْ دَبَّ وَدَرَجَ *The most lying of those who have walked and died*, or *passed away*, or *perished:* (T:) i. e., *of the living and the dead.* (T, Ṣ, Ḳ.) And يَدِبُّ مَعَ القُرَادِ [*He creeps about with ticks*]; said of a man who brings a small worn-out skin containing ticks, and ties it to the tail of a camel; in consequence of which, when one of the ticks bites it, the camel runs away, and the other camels run away with it; and thereupon he steals one of them: whence it is said of a thief, or stealer of cattle &c. (TA.) And هُوَ يَدِبُّ بَيْنَنَا بِالنَّمَائِمِ ‡[*He creeps among us with calumnies*, or *slanders*]. (A, TA.) And دَبَّتْ عَقَارِبُهُ [lit. *His scorpions crept along*]; meaning ‡ *his calumnies*, or *slanders*, and *mischief*, (M, A, Ḳ,) *crept along;* syn. سَرَتْ. (M, Ḳ. [See also art. عقرب.]) And the same phrase is also used to signify ‡ *His downy hair crept* [*along his cheeks*]. (MF in art. عقرب.) And دَبَّ قَمْلُهُ [lit. *His lice crept*]; meaning ‡ *he became fat:* said of a man. (Ḥam. p. 633.) And دَبَّ الجَدْوَلُ ‡ [*The rivulet*, or *streamlet for irrigation, crept along*]. (A.) And دَبَّ فِيهِ ‡ *It crept in*, or *into, it*, or *him;* syn. سَرَى; (M, A, Ḳ;) namely, wine, or beverage, (T, M, A, Ḳ,) in, or into, the body, (M, Ḳ,) or in, or into, a man, (T,) and into a vessel; (M;) and a disease, or malady, (M, A, Ḳ,) in, or into, the body, (M, Ḳ,) or فِى عُرُوقِهِ [*in his veins*]; (A;) and wear in a garment, or piece of cloth; (M, Ḳ;) and the dawn in the darkness of the latter part of the night. (M.) — دِبِّى حَجَلْ (in the CḲ حَجَلٌ) is the name of *A certain game of the Arabs:* (Ḳ, TA:) the ل is quiescent. (TA.) — دُبَّ used as a noun: see below. ═ دَبَّ, [second pers. دَبِبْتَ,] aor. يَدَبُّ, inf. n. دَبَبٌ, *He* (a camel) *was*, or *became, such as is termed* أَدَبُّ; (IAạr, T, TA;) i. e., *had much hair*, or *much fur* (وَبَر), or *much fur upon the face.* (TA.)

2: see 1, first sentence.

4. أَدْبَبْتُهُ [third pers. أَدَبَّ] *I made him* (namely, a child, Ṣ) [*to creep*, or *crawl*, or] *to go*, or *walk, leisurely*, or *gently.* (Ṣ, Ḳ. [For the correct explanation, حَمَلْتُهُ عَلَى الدَّبِيبِ, Golius seems to have found حملته على الدَّابَّة.]) — ادبّ البِلَادَ † *He filled the country*, or *provinces, with justice, so that the inhabitants thereof walked at leisure* (دَبَّ أَهْلُهَا [whence Golius has supposed دَبَّ to signify "*juste se habuit* populus"] M, Ḳ, TA) *by reason of the security and abundance and prosperity that they enjoyed.* (M, TA.)

R. Q. 1. دَبْدَبَ [inf. n. دَبْدَبَةٌ,] *He* (a man) *raised cries, shouts, noises*, or *a clamour.* (AA, T.) — And *He beat a drum.* (AA, T.)

دَبٌّ: see دَبَبٌ.

دُبٌّ and شُبٌّ are used as nouns, by the introduction of مِنْ before them, though originally verbs. (Ṣ and Ḳ* and TA in art. شب.) One says, أَعْيَيْتَنِى مِنْ شُبَّ إِلَى دُبَّ, (M, Ḳ,*) by way of imitation [of a verbal phrase], (M,) and من شُبٍّ الى دُبٍّ, *Thou hast wearied me from the time of thy becoming a youth until thy walking gently*, [or *creeping along*, resting] upon a staff: (M, Ḳ,* TA:) a prov.: (M, TA:) said alike to a man and to a woman. (TA in art. شب.) And فَعَلْتَ كَذَا مِنْ شُبَّ إِلَى دُبَّ and من شُبٍّ الى دُبٍّ *Thou hast done thus from youth until thy walking gently*, [or *creeping along*, resting] upon the staff. (Ṣ.) ═ دُبٌّ: see دِبَّةٌ, in two places. ═ Also [The *bear;*] *a certain beast of prey*, (Ṣ, M, Ḳ,) *well known;* (Ḳ;) *a certain foul*, or *noxious, animal:* (Mṣb:) a genuine Arabic word: (M:) fem. with ة: pl. [of mult.] دِبَبَةٌ (Ṣ, M, Mṣb, Ḳ) and [of pauc.] أَدْبَابٌ. (M, Ḳ.) — [Hence,] الدُّبُّ † *The constellation of the Greater Bear:* and, accord. to some, *that of the Lesser Bear:* the former, for distinction, being called الدُّبُّ الأَكْبَرُ; and the latter, الدُّبُّ الأَصْغَرُ. (M, Ḳ.)

دَبَّةٌ *A single act* [*of creeping*, or *crawling*, or] *of going*, or *walking, leisurely*, or *gently:* pl. دِبَابٌ. (Ḳ.) ═ *A hill*, or *heap*, or *gibbous hill*, syn. كَثِيبٌ, (IAạr, T, Ṣ, M, Ḳ,) *of sand:* (Ṣ, Ḳ:) and (in some copies of the Ḳ "or") *a tract of red sand:* or *an even tract of sand:* (Ḳ:) or, as in some copies of the Ḳ, *an even tract of land:* (TA:) and *a place abounding in sand:* (T, L:) pl. as above. (TA.) Hence the prov., وَقَعَ فُلَانٌ فِى دَبَّةٍ مِنَ الرَّمْلِ [lit. *Such a one fell into*, or *upon, a place abounding in sand*]; meaning, ‡ *into difficulty*, or *misfortune;* for the camel in such a place suffers fatigue. (T.) ═ *A certain thing for oil*, or *ointment;* (Ṣ;) *a receptacle for seeds* (بِزْر) *and olive-oil:* (M, Ḳ:) pl. as above. (Sb, M.) *A kind of bottle*, or *pot*, (بَطَّةٌ,) peculiarly *of glass.* (Ḳ.) [From the Pers. دَبّه.] — See also دَبَّآءٌ. ═ And see دَبَبٌ, in three places.

دِبَّةٌ *A way*, or *road.* (Ṣ.) — † *A state*, or *condition:* (M, Ḳ:) and ‡ *a way, mode*, or *manner, of acting &c.;* (IAạr, T, Ṣ, M, A, Ḳ;) *whether good or evil:* (IAạr, T:) as also ▼ دُبٌّ, (M, A, Ḳ,) in both these senses: (M:) and † *a natural disposition, temper, quality*, or *property.* (Ṣ.) You say, رَكِبْتُ دِبَّتَهُ and ▼ دُبَّهُ (M, A) ‡ *I kept to his state*, or *condition*, and *his way, mode*, or *manner, of acting &c.;* and *did as he did.* (M.) And دَعْنِى وَدِبَّتِى † *Leave thou me and my way, mode*, or *manner, of acting &c.;* and my *natural disposition*, &c. (Ṣ.)

دِبَّةٌ *A mode*, or *manner*, [*of creeping*, or *crawling*, or] *of going*, or *walking, leisurely*, or *gently.* (M, Ḳ.*) You say, هُوَ خَفِىُّ الدِّبَّةِ [*He has a soft*, or *stealthy, mode*, or *manner, of creeping along*, &c.]. (M, Ḳ.) And دَبَبْتُ دِبَّةً خَفِيَّةً [*I crept along in a soft*, or *stealthy, mode*, or *manner, of creeping*]. (T, Ṣ.) ═ Also *i. q.* ▼ دَبِيبٌ [as meaning *Anything that creeps*, or *crawls, upon the earth;* and used as a coll. gen. n.]. (Ḳ.) One says, مَا أَكْثَرَ دِبَّةَ هٰذَا البَلَدِ [*How many are the creeping*, or *crawling, things of this country*, or *town!*]. (TA.)

دَبَبٌ *A certain pace, between that termed* النَّصَبُ *and that termed* العَنَقُ: (TA voce نَصَبَ, as on the authority of En-Naḍr:) or this is termed ▼ دَبِيبٌ. (TA voce وَسَجَ, as on the authority of En-Naḍr and Aṣ.) ═ Also *Down;* syn. زَغَبٌ; (M, Ḳ;) and so ▼ دَبَبَانٌ, (Ḳ,) and ▼ دِبَّةٌ: (Kr, M:) or *down* (T, Ṣ) of the face, (Ṣ,) or *upon the face;* (T;) and so ▼ دِبَّةٌ, (Ḳ,) of which the pl. [or coll. gen. n.] is ▼ دُبٌّ; (M, Ḳ;) accord. to Kr, who assigns to it the former meaning, and says that ▼ دِبَّةٌ is syn. with زَغَبٌ, not that it is syn. with زَغَبَةٌ: (M:) or دَبَبٌ signifies *hair upon the face of a woman:* (TA:) or, as also ▼ دَبَبَانٌ, *much hair* (M, Ḳ) and وَبَر [or *camel's fur*]: (M:) or both these words signify *hair upon the* جَبِين [or *part above the temple*] *of a woman.* ('Eyn, TT.) ═ Also The *young one, when just born, of the* [*wild*] *cow:* (Ḳ:) or when a [wild] bull is *a year old, and weaned*, he is thus called; and the female, دَبَبَةٌ and دبان. (TA in art. شب. [But for "and دبان," I think it evident that we should read "and the pl. is دُبَّانٌ," or "دِبَّانٌ," like as جُذْعَانٌ and جِذْعَانٌ are pls. of جَذَعٌ. See also شَبَبٌ.])

أَدَبُّ: see دَبِبَةٌ.

دَبَبَانٌ: see دَبَبٌ, in two places.

دَبَابِ [an imperative verbal n.,] a call to a female hyena, signifying دِبِّى [i. e. *Creep along;* or *crawl;* or *go leisurely*]: (Sb, T, Ḳ:) like حَذَارِ and نَزَالِ. (Sb, T.)

دَبَابٌ The *pace*, or *motion, of a she-camel that can scarcely walk, by reason of the abundance of her flesh, and only creeps along*, or *walks slowly.* (T,* TA.)

دَبُوبٌ A she-camel *that can scarcely walk, by reason of the abundance of her flesh, and that only creeps along*, or *walks slowly:* (Ṣ:) pl. دُبُبٌ. (TA.) — † *Fat;* (T, M, Ḳ;) as an epithet applied to a she-camel, (T,) or to any thing [or animal]. (M, Ḳ.) — † One *who creeps about with calumny*, or *slander;* as also ▼ دَيْبُوبٌ: (T, Ḳ:*) or the latter signifies † one *who calumniates*, or *slanders, much*, or *habitually;* as though he crept about with calumnies, or slanders: (M:) or † one *who brings men and women*

together; (T, M, Ḳ;) because he creeps about between them, and hides himself: (T:) *i. q.* دَيُّوثٌ. (M, in TA, art. ديث.) — جِرَاحَةٌ دَبُوبٌ † *A wound that flows with blood.* (Ḳ.) And طَعْنَةٌ دَبُوبٌ † *A thrust,* or *stab, that makes the blood to flow.* (Ḳ.) = † A *deep* cave, or cavern. (Ḳ.)

دَبِيبٌ inf. n. of دَبَّ [q. v.]. (T, Ṣ, M, &c.) See also دَبُوبٌ. = And see also دَابَّةٌ, and دُبَّةٌ.

دُبَّآءٌ and ▼ دُبَّةٌ The *gourd*: (M, Ḳ:) or *round gourd*: or *dry gourd*: but this is said by Ibn-Ḥajar to be a mistake of En-Nawawee; and he asserts it to be *i. q.* يَقْطِينٌ [q. v.]: or it is the *fruit of the* يقطين: (TA:) n. un. of the former with ة. (M, Ḳ.) Accord. to F [and ISd] and several others, this is the proper art. of the former word, the ء being considered by them augmentative: accord. to Z and others, its proper art. is دبى: and some also allow its being written and pronounced دُبَّى: this is mentioned by Ḳz and 'Iyáḍ as a dial. var. of دُبَّآءٌ. (TA.) [See an ex. voce رِشَآءٌ, in art. رشو.]

دِبِّىٌّ and دُبِّىٌّ مَا بِالدَّارِ دُبِّىٌّ *There is not in the house any one*: (Ṣ, M,* Ḳ:) دُبِّىٌّ being from دَبَبْتُ; i. e. مَنْ يَدِبُّ; and it is not used in any but a negative phrase. (Ks, Ṣ.) [See also دِبِّيجٌ and دِبِّيحٌ.]

دَبَّآءَةٌ *A locust while smooth and bare, before its wings have grown.* (Mentioned in the TA in this art., but not there said to belong to it. [See art. دبى.]) — [See also دُبَّآءٌ, of which it is the n. un.]

دَبَّابٌ An animal *that is weak, and creeps along,* or *walks slowly*: fem. with ة. (TA from a trad.)

دَبَّابَةٌ fem. of دَبَّابٌ. (TA.) — [Also, as a subst., The *musculus,* or *testudo*;] *a machine* (M,* Mgh,* Ḳ, TA) *made of skins and wood,* (TA,) *used in war*; (M, Mgh, Ḳ, TA;) *men entering into* [or *beneath*] *it,* (Mgh, TA,) *it is propelled to the lower part of a fortress, and they make a breach therein* (M, Mgh, Ḳ, TA) *while within the machine,* (M, Ḳ, TA,) *which defends them from what is thrown upon them from above*: (TA:) it is also called ضَبْرٌ. (Mgh.)

دَبْدَبٌ The *walk of the long-legged ant.* (M, Ḳ.) In the T it is said that ▼ دَبْدَبَةٌ signifies The *long-legged ant* [itself: but this is perhaps a mistranscription]. (TA.)

دَبْدَبَةٌ [inf. n. of R. Q. 1, q. v.] — *Any quick motion,* or *pace, performed with short steps*: (M:) and *any sound like that of solid hoofs falling upon hard ground*: (M, Ḳ:) *a certain kind of sound* [*like the tramp of horses,* as is indicated by an ex.]: (Ṣ:) or *cries, shouts, noises,* or *clamour*: (A:) and دَبَادِبُ [is its pl., and] signifies *a sound like* دَبْ دَبْ; an onomatopœia. (T.) = [*A kind of drum*;] *a thing resembling a* طَبْل: pl. دَبَادِبُ. (Mgh, Mṣb. [See also دَبْدَابٌ.]) = *Milk such as is termed* رَائِب, *upon which fresh is milked*: or the *thickest of milk*; as also ▼ دَبْدَبِىٌّ. (Ḳ.) = See also دَبْدَبٌ.

دَبْدَبِىٌّ: see the next preceding paragraph.

دَبْدَابٌ *A drum*; syn. طَبْلٌ. (M, Ḳ. [See also دَبْدَبَةٌ.])

دُبَادِبٌ *Very clamorous*; (IAạr, T, Ḳ;) as also جُبَاجِبٌ: (IAạr, T:) or both signify *very evil,* or *mischievous, and clamorous.* (Az, in TA, art. جب.) — And A *bulky,* or *corpulent,* man. (Ḳ.)

دَابَّةٌ [originally a fem. part. n.], for نَفْسٌ دَابَّةٌ, (M,) [or the ة is added لِلنَّقْلِ, i. e. for the purpose of transferring the word from the category of epithets to that of substs.,] *Anything that walks* [or *creeps* or *crawls*] *upon the earth*; as also ▼ دَبِيبٌ: (Ṣ: see دُبَّةٌ:) *an animal that walks* or *creeps* or *crawls* (يَدِبُّ); (M, A, Ḳ;) *discriminating* and *not discriminating*: (M:) *any animal upon the earth*: (Mṣb:) it is said in the Ḳur [xxiv. 44], وَٱللّٰهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَآءٍ فَمِنْهُمْ مَنْ يَمْشِى عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِى عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِى عَلَى أَرْبَعٍ [*And God hath created every* دابّة *of water* (meaning of the seminal fluid); *and of them is he that goeth upon his belly, and of them is he that goeth upon two legs, and of them is he that goeth upon four*]: here, as دابّة applies to a rational and an irrational creature, the expression فمنهم is used; for which, if it applied only to an irrational creature, فَمِنْهَا or فَمِنْهُنَّ would be used: moreover, the expression من يمشى is used, though دابّة applies originally to *an irrational creature,* [or rather *a beast,* and *a reptile,*] because the different classes of beings are spoken of collectively: (M:) and this passage of the Ḳur refutes the assertion of him who excludes the bird from the significations of this word: (Mṣb:) in the last verse but one of ch. xxxv. of the Ḳur, it is said to relate to mankind and the jinn (or genii) and every rational being; or to have a general signification: (M:) its predominant signification is *a beast that is ridden*: (Ṣ, M, A, Ḳ:) especially *a beast of the equine kind*; i. e. *a horse, a mule,* and *an ass*: (Kull:) or particularly *a* بِرْذَوْن [meaning *hackney,* or *horse for ordinary use* and *for journeying*: (M:) but as particularly applied, when used absolutely, to *a horse* and *a mule,* it is an adventitious conventional term: (Mṣb:) it is applied to *a male* and *a female*: (M, A, Mṣb, Ḳ:) and is properly an epithet: (M:) pl. دَوَابُّ. (Mṣb, TA.) The dim. [signifying *Any small animal that walks* or *creeps* or *crawls upon the earth, a small beast, a small reptile* or *creeping thing, a creeping insect,* and *any insect,* and also *a mollusk, a shell-fish* (as in an instance cited voce مَحَارَةٌ in art. حور) and *the like,*] is ▼ دُوَيْبَّةٌ, (Zj, T, Mṣb,) in which the ى is quiescent, but pronounced with إِشْمَام [i. e. a slight approximation to the sound of kesr], as it is in every similar case, in a dim. n., when followed by a doubled letter: (Zj, T:) and ▼ دُوَابَّةٌ also has been heard, with the ى changed into ا, anomalously. (Mṣb; and L in art. هد, on the authority of ISd.) — دَابَّةُ ٱلْأَرْضِ [*The Beast of the Earth*] is *an appellation of one of the signs of the time of the resurrection*: (Ṣ, M, Ḳ:) or *the first of those signs.* (Ḳ.) It is said to be a beast sixty cubits in length, or height, with legs, and with fur (وَبَر), and to be diverse in form, resembling a number of different animals. (TA.) It will come forth in Tihámeh, or between Eṣ-Ṣafà and El-Marweh, (M,) or at Mekkeh, from Jebel Eṣ-Ṣafà, which will rend open for its egress, during one of the nights when people are going to Minè; or from the district of Eṭ-Ṭáïf; (Ḳ;) or from three places, three several times. (M, Ḳ.) It will make, upon the face of the unbeliever, a black mark; and upon the face of the believer, a white mark: the unbeliever's mark will spread until his whole face becomes black; and the believer's, until his whole face becomes white: then they will assemble at the table, and the believer will be known from the unbeliever. (M.) It is also said that it will have with it the rod of Moses and the seal of Solomon: with the former it will strike the believer; and with the latter it will stamp the face of the unbeliever, impressing upon it "This is an unbeliever." (Ḳ.) — See also أَرَضَةٌ.

دَيْبُوبٌ: see دَبُوبٌ.

دُوَابَّةٌ: } dims. of دَابَّةٌ, q. v.
دُوَيْبَّةٌ:

أَدَبُّ *Having down* (Ḳ, TA) *upon the face*: (TA:) or *having much hair*: (M, Ḳ:) and *having much* وَبَر [or *fur*]: (M:) it is applied to a man: (M:) and to a camel, (M, Ḳ,) in the second of these senses, (Ḳ, TA,) or in the third sense, or as meaning *having much fur upon the face*; (TA;) or *i. q.* أَزَبُّ: (M:) and occurs in a trad. written أَدْبَبُ, (M, Ḳ,) to assimilate it in measure to a preceding word, namely, حَوْأَبُ: (M:) the fem. is دَبَّآءُ; with which ▼ دَبَّةٌ is syn.; (M, Ḳ;) signifying a woman *having hair upon her face*: (TA:) or *having much hair upon the* جَبِين [or *part above the temple*]. (M, TA.)

مَدَبٌّ and مَدِبٌّ The *track,* or *course,* of a torrent, (Ṣ, M, Ḳ,*) and of ants: (Ṣ, Ḳ:) pl. مَدَابُّ. (TA.) One says, of a sword, لَهُ أَثْرٌ كَأَنَّهُ مَدَابُّ ٱلذَّرِّ and مَدَبُّ ٱلنَّمْلِ [*It has diversified wavy marks like the track of ants* and *the tracks of little ants*]. (TA.) The subst. is with kesr; and the inf. n., with fet-ḥ; accord. to a rule constantly obtaining, (Ṣ,* Ḳ,* TA,) except in some anomalous instances, (TA,) when the verb is of the measure فَعَلَ (Ṣ, Ḳ, TA) or فَعِلَ, (TA,) and its aor. is of the measure يَفْعِلُ. (Ṣ, Ḳ, TA.) [Here it should be observed that مَجْرًى, given as the explanation of مَدَبٌّ and مَدِبٌّ in the Ḳ, is both an inf. n. and a n. of place and of time: but J clearly explains both these words as above; and F seems, in the Ḳ, to assign to them both the same signification.]

أَرْضٌ مَدَبَّةٌ *A land abounding with* دِبَبَة [or *bears*]. (T, Ṣ, M.*)

مُدَبَّبٌ, like مُعَظَّمٌ, (TA,) or مُدَبِّبٌ, (so in a

copy of the T, according to the TT,) an epithet applied to a camel, (T, TA,) signifying الذى يمشى دبادب (TA) [app. دَبَادِبَ, and if so it seems to mean *That walks quickly, with short steps:* or *that makes a sound with his feet, like* دَبْ دَبْ: see دَبْدَبَةٌ: but in the TT it is written دَبًا دَبًا; perhaps correctly دَبًّا دَبًّا, *creeping* and *creeping*].

دبج

1. دَبَجَ, aor. ـُ [or ـِ, as will be shown below], (L,) inf. n. دَبْجٌ, (L, Ḳ,) [not دَبْجٌ and دَبَجَةٌ as in the Lexicons of Golius and Freytag,] *He variegated, decorated, embellished, adorned,* or *ornamented:* (L, Ḳ:*) [and so ▼ دبّج, inf. n. تَدْبِيجٌ, occurring in the TA in art. نمش; but app. in an intensive sense.] And [hence,] دَبَجَ الأَرْضَ, (A, L, Mṣb,) aor. ـُ (L, A) or ـِ, (Mṣb,) inf. n. as above; (A, L, Mṣb;) and ▼ دَبَّجَهَا [but app. in an intensive sense]; (A;) ‡ *It adorned the land with meadows,* or *gardens:* (A, L:) or *it watered the land, and produced various flowers.* (Mṣb.) It is a Pers. word, arabicized: (L:) or derived from دِيبَاجٌ. (Mṣb.)

2: see above, in two places. [Accord. to Golius, (for III. is inadvertently put in his Lex. for II.,) as on the authority of the Ṣ and Ḳ, in neither of which is the verb mentioned, "*Veste* دیباج alium *ornavit.*"]

مَا بِالدَّارِ دِبِّيجٌ, (ISk, Ṣ, A,) or فِى الدَّارِ, (Ḳ,) ‡ *There is not in the house any one:* (ISk, Ṣ, A, Ḳ:) دِبِّيجٌ is not used otherwise than in a negative phrase: IJ derives it from دِيبَاجٌ; because men adorn the earth: (TA:) [Z says,] it is from دَبَجَ, like سِكِّيتٌ from سَكَتَ; because men adorn houses: (A:) Abu-l-'Abbás says that دِبِّيجٌ is more chaste than دِبِّيحٌ: (TA:) [ISk says, or J, for the passage is ambiguous,] A 'Obeyd doubted respecting the ج and the ح; and I asked respecting this word, in the desert, a company of the Arabs thereof, and they said, مَا فِى الدَّارِ دِبِّى, and nothing more; but I have found in the handwriting of Aboo-Moosà El-Ḥámid, ما فى الدار دِبِّيجٌ, with ج, on the authority of Th: (Ṣ:) AM says that the ج in دِبِّيجٌ is substituted for the [latter] ى in دِبِّى, in like manner as they say مُرِّىٌّ and مُرِّجٌ &c. (TA.)

دُبَيْبِيجٌ: see the next paragraph, near the end.

دِيبَاجٌ, (Ṣ, A, Mgh, Mṣb, Ḳ, &c.,) or دَيْبَاجٌ, (Th,) or both, (IAạr, A 'Obeyd,) the latter having been sometimes heard, (IAạr,) or the latter is post-classical, (A 'Obeyd,) or wrong, (AZ,) a word of well-known meaning, (Ḳ,) [*Silk brocade;*] *a certain kind of cloth,* or *garment, made of* إِبْرِيسَمٌ [i. e. *silk,* or *raw silk*]: (TA:) *a kind of cloth,* or *garment, of which the warp and woof are both of* ابريسم: and particularly a name for *that which is variegated, decorated,* or *embellished:* (Mgh, Mṣb:) *a kind of woven stuff, variegated,* or *diversified, with colours:* (Lb, TA:) [accord. to Golius, as on the authority of the Ṣ and Ḳ, in neither of which is the word explained at all, "*vestis serica:* imprimis *picta,* pec. *Attalica, auro intexta:*] derived from دَبَجَ: (Ks:) or it is a Pers. word, (Kr, Ṣ, A,) arabicized; (Kr, Ṣ, A, Mṣb, Ḳ;) so some say, and from it دَبَجَ is derived; (Mṣb;) originally دِيبَاىْ, or دِيبَا; (Kr;) [or rather دِيبَاهْ, for the change of the final ه into ج in arabicized words from the Pers. is very common;] or دِيوْ بَافْ, i. e. "the weaving of the deevs, or jinn, or genii:" (Shifá el-Ghaleel:) pl. دَيَابِيجُ and دَبَابِيجُ; (Ṣ, Mṣb, Ḳ;) the latter being from the supposed original form of the sing., i. e. دِبَّاجٌ; (Ṣ, Mṣb;) like دَنَانِيرُ [pl. of دِينَارٌ, which is supposed to be originally دِنَّارٌ]: and in like manner is formed the dim. [▼ دُبَيْبِيجٌ and ▼ دُبَيْبِجٌ]. (Ṣ.) — دِيبَاجُ القُرْآنِ is a title given by Ibn-Mes'ood to *The chapters of the Ḳur-án called* الحَوَامِيمُ [*the fortieth and six following chapters;* each of which begins with the letters حٰمٓ]. (TA.) — See also the paragraph next following, in two places. ═ Also *A young she-camel; one in the prime of life.* (IAạr, Ḳ.)

دِيبَاجَةٌ ‡ [*A proem, an introduction,* or *a preface,* to a poem or a book; and especially *one that is embellished,* or *composed in an ornate style*]. لِهٰذِهِ القَصِيدَةِ دِيبَاجَةٌ حَسَنَةٌ ‡ [*To this ode is a beautiful proem*] is said of a قصيدة when it is embellished (مُحَبَّرَة) [in its commencement]. (A.) And one says, مَا أَحْسَنَ دِيبَاجَاتِ البُحْتُرِىِّ ‡ [*How beautiful are the proems of El-Boḥturee!*]. (A.) — دِيبَاجَةُ الوَجْهِ, and ▼ دِيبَاجُ الوجه, † *Beauty of the skin of the face.* (IAạr, L.) — And الدِّيبَاجَةُ ‡ *The face* [itself]; as also ▼ الدِّيبَاجُ, and الدِّيبَاجَتَانِ: (Ḥar pp. 15 and 476:) or the last signifies *the two cheeks:* (Ṣ, A, Mṣb:) or *the two sides of the neck, beneath the ears;* syn. اللِّيتَانِ. (TA.) You say, فُلَانٌ يَصُونُ دِيبَاجَتَيْهِ, i. e. ‡ [*Such a one preserves from disgrace*] *his cheeks;* (A;) or دِيبَاجَتَهُ *his face:* and يَبْذُلُ دِيبَاجَتَهُ [*uses his face for mean service,* by begging]. (Ḥar p. 15. [See also 4 in art. خلق; and 1 (near the end) in the same art.; where similar exs. are given.]) — [Golius, after mentioning the signification of "the two cheeks," adds, as on the authority of the Ḳ, in which even the word itself is not mentioned, "et quibusdam quoque *Nates.*"] — دِيبَاجَةُ السَّيْفِ *I. q.* أَثْرُهُ, q. v. (AZ, T in art. اثر.)

دُبَيْبِيجٌ: see دِيبَاجٌ, near the end of the paragraph.

مُدَبَّجٌ *Ornamented with* دِيبَاج. (Ḳ.) You say طَيْلَسَانٌ مُدَبَّجٌ *A* طيلسان [q. v.] *of which the ends, edges,* or *borders, are so ornamented.* (Mgh, TA.) — أَرْضٌ مُدَبَّجَةٌ ‡ *Land adorned with meadows,* or *gardens.* (A.) — مُدَبَّجٌ also signifies † *A species of the* هَام [or *owl*]. (T, Ḳ.) — And † *A species of aquatic bird,* (T, Ḳ,) *of ugly appearance, called* أَغْبَرُ مُدَبَّجٌ, *with puffed-out feathers, and ugly head, found in water with the* [*bird called*] نُحَام. (T.) — And, applied to a man, (TA,) † *Having an ugly head and make* (Ḳ, TA) *and face.* (TA.)

دبح

2. دبّح, inf. n. تَدْبِيحٌ, (Ṣ, Mṣb, Ḳ, &c.,) said of a man, (Ṣ, Mṣb, &c.,) *He stretched out his back, and lowered his head,* (Aṣ, Ṣ, Mṣb,* Ḳ,) *so that his head was lower than his posteriors;* (Aṣ, Ṣ, Mṣb;*) as also ▼ اندبح; (Ḳ;) and so دبّخ, [q. v.,] with خ: (Mṣb:) the doing thus in inclining the body in prayer, like as the ass does [when he is mounted], is forbidden in a trad.: (Ṣ, Mṣb:) i. e. *he lowered his head* in inclining his body in prayer *so that it was lower than his back:* (A 'Obeyd, Mṣb:) or *he lowered his head, and raised his posteriors,* in prayer: (TA:) or [simply] *he lowered his head;* (IAạr, T, TA;) as also دبّخ [q. v.]: (T, TA:) or *he did so* in walking: (TA:) or *he bent his back;* (Lḥ, T, Mṣb, TA;) as also دنّح; with which Aṣ says that دنّخ, with ن and خ, is syn.: (Mṣb:) and دبّح ظَهْرَهُ signifies *he* (a man) *bent his back, raising the middle of it as though it were a camel's hump:* erroneously related by Lth with ذ. (T, TA.) — Also *He* (a boy, in play,) *lowered his back in order that another might come running from a distance and mount upon him.* (Aboo-'Adnán, TA.) And one says, دَبِّحْ لِى حَتَّى أَرْكَبَكَ, meaning *Stoop for me in order that I may mount upon thee.* (TA.) — Also, said of an ass having a sore back, *He relaxed his legs, and lowered his back and rump,* by reason of pain, on being mounted. (L.) — And *He was,* or *became, low, base, abject,* or *ignominious.* (IAạr, Ḳ.) [And so دنّح and دنّخ.] — دبّحت الكَمْأَةُ [*The truffles pushed up the ground above them,* or] *the ground swelled up from the truffles, without their appearing* (Ḳ) *as yet.* (TA.) — دبّح فِى بَيْتِهِ *He kept in his house,* or *tent; not going forth.* (Ḳ.)

7: see 1, first sentence.

مَا بِالدَّارِ دِبِّيحٌ *There is not in the house any one,* (A 'Obeyd, Ḳ;) as also دِبِّيجٌ [q. v.]; but the former is the more chaste. (TA.)

رَمْلَةٌ مُدَبِّحَةٌ *A gibbous tract of sand:* pl. مَدَابِحُ: (ISh, Ḳ:) you say رِمَالٌ مَدَابِحُ. (TA.)

دبخ

2. دبّخ, inf. n. تَدْبِيخٌ, *He* (a man, Ṣ) *made his back round like a dome* (قُبَّة) *and lowered his head;* (Ṣ, Ḳ;) as also دبّح [q. v.]; with ح and خ, on the authority of AA and IAạr. (Ṣ.)

دُبَّاخٌ *A certain game* [app. *that which is described in the first paragraph of art.* دبح.] (Ḳ.)

دبر

1. دَبَرَهُ, aor. ـُ and ـِ, inf. n. دُبُورٌ, *He followed behind his back; he followed his back;* (M, TA;) *he followed him, with respect to place,* and also *with respect to time,* and also † *with respect to rank or station.* (TA.) You say, جَآءَ يَدْبُرُهُمْ *He came following them.* (M, TA.) And دَبَرَنِى فُلَانٌ *Such a one came after me, behind me,* (T, A,) *or following me nearly.* (A.) And دَبَرَهُ, inf. n. دبر, *He succeeded him, and remained after him.* (TA.) And قَبَّحَ ٱللّٰهُ مَا قَبَلَ مِنْهُ وَمَا دَبَرَ [*May God curse the beginning of it and the end*]. (Ṣ, A.) — See also 4, in four places. — دَبَرَ said of an arrow, (Ṣ, Mṣb,) or دَبَرَ الهَدَفَ, (M, A,) aor. ـُ, (Ṣ, M, Mṣb,) inf. n. دُبُورٌ (Ṣ, M, Mṣb, Ḳ) and دَبْرٌ, (M, Ḳ,) *It passed forth from the butt:* (Ṣ, Mṣb:) or *passed beyond the butt,* (M, A, Ḳ,) *and fell behind it.* (M, A.) — دَبَرَ بِهِ *He, or it, went away with it; took it away; carried it off;* or *caused it to go away, pass away, or cease.* (Ṣ, Ḳ.) — دَبَرَ القَوْمُ, aor. ـُ, (M, TA,) inf. n. دَبَارٌ, (Aṣ, Ṣ, M, Ḳ,) like دَمَارٌ, (Aṣ, Ṣ,) [and دَبَارَةٌ, like دَمَارَةٌ (q. v.), and app. ▼ دَبَرَى, (see الخِيَبَرَى,) or دَبَرَى may be a simple subst.,] *The people,* or *company of men, perished;* (Aṣ,* Ṣ,* M, Ḳ,* TA;) *went away, turning the back, and did not return.* (TA. [And ادبر (q. v.) has a similar, or the same, meaning.]) Hence, عَلَيْهِ الدَّبَارُ *Perdition befall him; may he go away, turning the back, and not return.* (M, TA.) — And دَبَرَ ‡ *He became an old man.* (Ṣ, A, Ḳ.) Hence, as some say, the expression in the Ḳur [lxxiv. 36], وَٱللَّيْلِ إِذَا دَبَرَ ‡ [*And the night when it groweth old*]. (TA. [See also 4.]) — دَبَرَتِ الرِّيحُ, (Ṣ, M, A, Ḳ,) aor. ـُ, inf. n. دُبُورٌ, (M,) *The wind blew in the direction of that wind which is termed* دَبُور [i. e. *west,* &c., which is regarded as the hinder quarter]: (M, A:) or *changed, and came in that direction.* (Ṣ, Ḳ.) [Hence,] دَبَرَتْ لَهُ الرِّيحُ بَعْدَ مَا أَقْبَلَتْ [lit. *The wind became west to him after it had been east:* meaning ‡ his fortune became evil after it had been good]: and دَبْرٌ بَعْدَ إِقْبَالٍ [‡ which means the same: see دبور; and see also 4 in this art., and in art. قبل]. (A.) — And دُبِرَ, (Ṣ, Ḳ,) a verb of which the agent is not named, (Ṣ,) *He,* (Ḳ,) a man, (TA,) or *it,* a people, (Ṣ, M,) *was smitten,* or *affected, by the wind called* الدَّبُور. (Ṣ, M, Ḳ.) — قَبَلْتُ الحَبْلَ وَدَبَرْتُهُ: see 2. — دَبَرَ الحَدِيثَ عَنْهُ: see دبير. — دَبَرَ, aor. ـُ, inf. n. دَبْرٌ, signifies, accord. to Kr, *He wrote* a writing or letter or book: but none other says so; and the known word is ذَبَرَ. (M.) [The inf. n. is explained in the Ḳ as *syn. with* اِكْتِتَاب.] — دَبِرَ, (Ṣ, M, Mgh, Ḳ,) aor. ـَ, (Ḳ,) inf. n. دَبَرٌ, (M, Mgh,) *He* (a horse or the like, M, Ḳ, and a camel, Ṣ, M, Mgh) *had galls,* or *sores, on his back,* (M, Mgh, Ḳ,* TA,) *produced by the saddle and the like;* (Mgh;) as also ▼ ادبر. (Ḳ. [But the corresponding passage in the M shows that this is probably a mistake for أَدْبَرَ a syn. of دَبِرَ.])

2. دَبَّرَ الأَمْرَ, (T, M, A,) or فِى الأَمْرِ, (Ṣ,) inf. n. تَدْبِيرٌ, (T, Ṣ, Ḳ,) *He considered,* or *forecast, the issues,* or *results, of the affair,* or *event,* or *case;* (TA;) and so ▼ تدبّرهُ: (Mgh:) or *its end, issue,* or *result;* (T, M, Ḳ;) as also ▼ تدبّرهُ: (T, M, Mṣb, Ḳ:) or *he looked to what would,* or *might, be its result:* and ▼ تدبّر فيه *he thought,* or *meditated, upon it;* (Ṣ;) [as also ▼ تدبّرهُ:] Aktham Ibn-Ṣeyfee said to his sons, يَا بَنِىَّ لَا تَتَدَبَّرُوا ▼ أَعْجَازَ أُمُورٍ قَدْ وَلَّتْ صُدُورُهَا [*O my sons, think not upon the ends of things whereof the beginnings have passed*]: (T: [see عَجُزٌ:]) and in the Ḳur [iv. 84] it is said, أَفَلَا يَتَدَبَّرُونَ ▼ القُرْآنَ *Will they, then, not consider* the meanings of *the Ḳur-án, and endeavour to obtain a clear knowledge of* what is in *it?* (Bḍ:) and again, in the Ḳur [xxiii. 70], أَفَلَمْ يَدَّبَّرُوا ▼ القَوْلَ *Have they, then, not thought upon,* (TA,) *and endeavoured to understand,* (يَتَفَهَّمُوا, Ḳ,) *what has been said* to them in the Ḳur-án? for ▼ تَدَبُّرٌ signifies the *thinking,* or *meditating, upon* [a thing], *and endeavouring to understand* [it]; syn. تَفَكُّرٌ and تَفَهُّمٌ: (TA:) and ▼ تدبّرهُ *he looked into it, considered it, examined it,* or *studied it, repeatedly, in order to know it,* or *until he knew it.* (Mṣb in art. امل.) دَبَّرَ أَمْرًا, inf. n. as above, signifies [also] *He did, performed,* or *executed, a thing,* or *an affair, with thought,* or *consideration.* (Mṣb.) [And *He devised, planned,* or *plotted, a thing,* عَلَى غَيْرِهِ *against another.* And hence, *He managed, conducted, ordered,* or *regulated, an affair;* because the doing so requires consideration of the issues, or results, of the affair. You say, دَبَّرَ أُمُورَ البِلَادِ, and, elliptically, دَبَّرَ البِلَادَ, *He managed, conducted, ordered,* or *regulated, the affairs of the provinces,* or *country:* and in like manner, the affairs of a house. تَدْبِيرٌ is also attributed to irrational animals; as, for ex., to horses; meaning their *conducting* the affair of victory: and to inanimate things; as, for ex., to stars; meaning their *regulating* the alternations of seasons &c.: see Bḍ in lxxix. 5. And دبّر alone signifies *He acted with consideration of the issues,* or *results, of affairs,* or *events,* or *cases; acted with,* or *exercised, forecast,* or *forethought;* or *acted with policy.*] — دَبَّرَ عَبْدَهُ, (M, Mṣb,) inf. n. as above, (T, Ṣ, Mgh, Mṣb, Ḳ,) *He made his slave to be free after his own death,* (Ṣ, M, Mgh, Mṣb, Ḳ,) *saying to him, Thou art free after my death:* (T, TA:) *he made the emancipation of his slave to depend upon his own death.* (TA.) — دبّر الحَدِيثَ, (inf. n. as above, Ḳ,) *He related the tradition, narrative,* or *story, having received it,* or *heard it, from another person:* (Aṣ, T, Ṣ, Ḳ:*) and هُوَ يُدَبِّرُ حَدِيثَ فُلَانٍ *He relates the tradition,* &c., *of,* or *received from,* or *heard from, such a one:* (Aṣ, Ṣ:) and دبّر الحَدِيثَ عَنْهُ; (M;) or ▼ دَبَرَهُ عَنْهُ, (Ṣ, Ḳ,) aor. ـُ; (TA;) *He related the tradition,* &c., *having received it,* or *heard it, from him,* (Ṣ, M, Ḳ,) *after his death:* (Ṣ, Ḳ:) Sh says that دبر الحديث is unknown; but so the phrase is related on the authority of A'Obeyd: Aḥmad Ibn-Yaḥyà [i. e. Th] disallows يَدْبُرُهُ as meaning *he relates it;* and says that it is يُدَبِّرُهُ, with ذ, meaning "he knows it, or learns it, well, soundly, or thoroughly;" syn. يُتْقِنُهُ. (T.)

3. دابرهُ, (Ṣ, A,*) inf. n. مُدَابَرَةٌ and دِبَارٌ, (Ḳ,) [*He turned his back upon him:* see 6. — And hence,] † *He severed himself from him, and avoided him,* or *shunned him;* (TA;) *became at variance with him;* (A;) *regarded him,* or *treated him, with enmity,* or *hostility.* (Ṣ, A, Ḳ.) And دابر رَحِمَهُ † *He cut,* or *severed, the ties,* or *bonds, of his relationship; disunited himself from his relations.* (A.) — دَابَرْتُهَا *I made a slit such as is termed* إِدْبَارَة *in her* (a ewe's or goat's or camel's) *ear.* (Aṣ, Ṣ, Ḳ.) — See also 4.

4. ادبر, (M, Ḳ, and Bḍ in ix. 25,) inf. n. إِدْبَارٌ (Ṣ, M) and ▼ دُبُرٌ, accord. to Kr, but correctly the latter is a simple subst. [or quasi-inf. n.]; (M;) and ▼ دَبَرَ, (IAṣr, Ṣ, Ḳ,) inf. n. دَبْرٌ (TA) and دُبُورٌ; (TḲ;) *He went, turning his back; turned back; went back; took a backward course; retreated; retired; retrograded; declined;* syn. وَلَّى (Ṣ, M, Ḳ) and تَأَخَّرَ (IAṣr) and ذَهَبَ إِلَى خَلْفٍ; (Bḍ ubi suprà, and Ṣ and Ḳ in art. قبل;) *contr. of* أَقْبَلَ. (Ṣ, Bḍ.) And ادبر به [*He went back,* or *backward, with it,* or *him; removed,* or *turned, it,* or *him, backward*]. (Ṣ, Ḳ.) You say, يُدْبِرُ بِالدَّلْوِ إِلَى الحَوْضِ [*He goes back with the bucket to the watering-trough*]: opposed to the phrase يُقْبِلُ بِهَا إِلَى البِئْرِ. (A.) See also دَبِيرٌ, first sentence. And ادبر عَنْهُ [*He went back,* &c., *from it,* or *him*]. (Mṣb.) — [Hence,] † *He feigned himself negligent of,* or *inattentive to, the want of his friend;* (Ḳ;) as though he turned back from him. (TA.) — [Hence also,] ادبر signifies † *It went backward, to a bad state;* said of the affair, or case, of a people. (M, TA.) You say also, أَمْرُ فُلَانٍ إِلَى إِقْبَالٍ and [in the contr. sense] الى إِدْبَارٍ † [*The affair,* or *case, of such a one is inclining to advance,* and *to go backward, to a bad state*]. (A.) [إِدْبَارٌ often signifies The *retiring,* or *declining, of good fortune;* opposed to إِقْبَالٌ: see also 1, in the latter part of the paragraph.] And ادبر القَوْمُ † *The case of the people took a backward course, and there remained none of them.* (TA.) And ادبر النَّهَارُ and ▼ دَبَرَ (inf. n. of the latter دُبُورٌ, A) signify the same; (Fr, T, Ṣ, M;) i. e. *The day went,* or *departed;* (M, A;) and so الصَّيْفُ [*the summer,* or *the spring*]: and in like manner one says [in the contr. sense] أَقْبَلَ and قَبَلَ: so says Fr, and he adds, but you say of a man, اقبل الرَّاكِبُ and ادبر only, with ا, though [Az says] it seems to me that the two forms are applicable in the same manner to men as they are to times. (T.) Some read, in the Ḳur [lxxiv. 36], وَٱللَّيْلِ إِذَا دَبَرَ ▼, (T, Ṣ,) which, accord. to some, means *And the night when it cometh after the day;* (T;) or *when it followeth the day:* (Ṣ: [for another rendering, see 1:]) others, (T, Ṣ,) the greater number, (T,) read اذا أَدْبَرَ, (T, Ṣ,) meaning *when it retreateth to depart.* (T.) [Hence,] ادبرت الصَّلَاةُ † *The prayer ended.* (Bḍ in l. 39.) And وَإِدْبَارَ ٱلسُّجُودِ and وَأَدْبَارَ ٱلنُّجُومِ: see دُبُرٌ. And ادبر † *He died;* (Ḳ;) as also ▼ دابر.

(Lḥ, M, Ḳ. [See also دَبَّرَ القَوْمُ, in the first paragraph.]) — مَا قَبْلَ and مَا أَقْبَلَ مِنَ الجَبَلِ وَمَا أَدْبَرَ ‎‎(‎sic‎)‎ منْهُ وَمَا دَبَرَ ♦ signify the same [i. e. *What is in front, of the mountain; and what is behind*]. (JK.) = ادبر also signifies *He made* a man *to be behind him.* (M.) = And *It,* (the saddle, Ṣ, Ḳ, or a burden, M, TA,) and *he,* (a man, Ṣ, Mgh,) *caused* a camel, (Ṣ, M, Mgh,) or a horse or the like, (Ḳ,) *to have galls,* or *sores, on the back; galled the back.* (M, Mgh, Ḳ.*) — And *His camel became galled in the back.* (Ṣ, Ḳ.) — See also 1, last signification. = It is also said [app., of a man, as meaning *He slit the ear of a she-camel in a particular manner,* i. e.,] *when* (T) *the* فَتْلَة [or *twisted slip formed by slitting* (see إِدْبَارَة)] *of the ear of a she-camel,* (T, Ḳ,) *it being slit,* (T, [but for اذا نحرت in the TT and TA, from which this is taken, I read إِذَا بُحِرَتْ, an emendation evidently required,]) *turns towards the back of the neck:* (IAạr, T, TT, Ḳ,* TA:) and أَقْبَلَ is said in like manner when this فتلة is turned towards the face. (IAạr, T, TT, TA. [See also 3.]) = It signifies also عَرَفَ دَبِيرَهُ مِنْ قَبِيلِه, (IAạr,) or عَرَفَ قَبِيلَهُ مِنْ دَبِيرِه; (Ḳ;) said of a man. (IAạr. [See دَبِير.]) = Also *He,* (Ḳ,) a man, (TA,) or *it,* a company of men, (Ṣ, M,) *entered upon* [*a time in which blew*] *the wind called* الدَّبُور. (Ṣ, M, Ḳ.) = And *He journeyed on the day called* دُبَار, i. e. *Wednesday.* (Ḳ, TA.) = And *He became possessed of much property* or *wealth,* or *of many camels* or *the like.* (Mṣb,* Ḳ.)

5: see 2, in nine places. — عَرَفَ الأَمْرَ تَدَبُّرًا means *He knew the thing at the last,* (M, Mgh,) *after it had past.* (Mgh.) Jereer says, (M,)

* وَلَا تَتَّقُونَ الشَّرَّ حَتَّى يُصِيبَكُمْ *
* وَلَا تَعْرِفُونَ الأَمْرَ إِلَّا تَدَبُّرَا *

[*And ye fear not evil until it befalleth you, and ye know not the thing save at the last, when it has past*]. (M, Mgh.*) [See also 10.] And in like manner, تَدَبَّرَ الكَلَامَ [meaning *He postponed the saying*] is said of one who has sworn after doing a thing. (Mgh.)

6. تدابروا *They turned their backs, one upon another.* (A'Obeyd, T.) — And hence, (A'Obeyd, T,) † *They severed themselves, one from another,* (A'Obeyd, T, Ṣ, M, Ḳ,) *and avoided,* or *shunned, one another;* (A'Obeyd, T;) *became at variance, one with another;* (A;) *regarded,* or *treated, one another with enmity,* or *hostility:* (M, A:) or it is only said of the sons of one father, or ancestor. (M.) — † *They spoke* [*evil*], *one of another, behind the other's back.* (TA.) — † *They abstained from,* or *neglected, aiding,* or *assisting, one another.* (TA in art. خذل.)

10. استدبره *contr. of* استقبلهُ. (Ṣ,* Mṣb, Ḳ.*) [As such it signifies *He turned his back towards him,* or *it.*] You say, استدبر القِبْلَةَ *He turned his back towards the ḳibleh.* (MA.) — [As such also,] *He came behind him.* (TA.) You say, استدبرهُ فَرَمَاهُ (A, TA) *He came behind him and cast,* or *shot, at him.* (TA.) — [As such also, *He saw it behind him: he looked back to it: he saw it, or knew it, afterwards:*] *he saw,* (M, Ḳ,) or *knew,* (TA,) *at the end of it,* namely, an affair, or a case, *what he did not see,* (M, Ḳ,) or *know,* (TA,) *at the beginning of it:* (M, Ḳ:) [or rather] *he knew it at the end* of an affair, or a case; namely, a thing that he did not know at the beginning of it. (T, A.) You say, اِسْتَدْبَرَ مِنْ أَمْرِهِ مَا لَمْ يَسْتَقْبِلْ *He knew at the end of his affair,* or *case, what he did not know at the beginning* of it. (A.) And إِنَّ فُلَانًا لَوِ ٱسْتَقْبَلَ مِنْ أَمْرِهِ مَا ٱسْتَدْبَرَهُ لَهُدِىَ لِوِجْهَةِ أَمْرِهِ *Verily such a one, had he known at the beginning of his affair,* or *case, what he knew at the end* thereof, *had been directed to the right way of executing his affair.* (T.) [See also 5.] — استدبرهُ عَلَى غَيْرِهِ *He appropriated it to himself exclusively, in preference to others:* (AO, Ḳ:) because he who does so turns his back upon others, and retires from them. (TA.) El-Aạshà says, describing wine,

* تَمَزَّزْتُهَا غَيْرَ مُسْتَدْبِرٍ * عَلَى الشَّرْبِ أَوْ مُنْكِرٍ مَا عُلِمْ *

i. e. [*I sipped it*] *not appropriating* [it] *to myself exclusively* [*in preference to the* other *drinkers, nor denying what was known*]. (AO, TA.)

دَبْرٌ The *location,* or *quarter, that is behind* a thing. (Ḳ. [In the CḲ, for خَلْفَ is put خَلْف.]) Hence the saying, (TA,) جَعَلْتُ كَلَامَهُ دَبْرَ أُذُنِى † *I turned away from his speech, and feigned myself deaf to it:* (T, Ṣ:) *I did not listen to his speech, nor care for it,* or *regard it.* (M, Ḳ,* TA.) You say also, جَعَلَهُ دَابِرَ ♦ أُذُنِه ‡ *He turned away from him, avoided him,* or *shunned him.* (T,* A.) — See also دَبَرِىٌّ. — Also, [like إِدْبَار, inf. n. of 4,] † *Death.* (Ḳ.) — And † *Constant sleep:* (M, Ḳ:) it is like تَسْبِيخ. (M.) = *I. q.* دِبَارٌ ♦; these two words being pls. [or rather coll. gen. ns.] whereof the sings. [or ns. un.] are دَبْرَةٌ ♦ and دِبَارَةٌ ♦; which signify *A* مَشَارَة [explained in the TA as meaning a *channel of water;* but it seems to be here used as meaning *a portion of ground separated from the adjacent parts, for sowing or planting, being surrounded by dams, or by ridges of earth, which retain the water for irrigation,* as explained in art. شور, and as is indicated by its Persian equivalent here following,] *in,* (Ṣ,) or *of,* (Ḳ,) *land that is sown or for sowing;* (Ṣ, Ḳ;) *called in Persian* كُرْد: (Ṣ:) and دِبَارٌ signifies *small channels for irrigation between tracts of seed-produce;* (Ḳ;) and its sing. is دَبْرَةٌ: (TA:) [Mṭr says,] دَبْرَةٌ is *syn. with* مَشَارَةٌ; in Persian كُرْدَه [app. a mistranscription for كُرْد as above]; and the pl. is دَبْرٌ and دِبَارٌ: (Mgh:) [ISd says,] دَبْرَةٌ signifies *a small channel for irrigation between tracts of land sown or for sowing:* or, as some say, *i. q.* مَشَارَةٌ: and the pl. is دِبَارٌ: it is also said that دِبَارٌ signifies *i. q.* كُرْدَةٌ; and its n. un. is دِبَارَةٌ: and دِبَارَاتٌ signifies *rivulets that flow through land of seed-produce;* and its sing. is دَبْرَةٌ: but I know not how this is, unless دَبْرَةٌ have دِبَار for its pl., and this have ة added to it, as in فِحَالَةٌ, and so دبارات be a pl. pl., i. e. perfect pl. of دِبَارَةٌ: AḤn says that دَبْرَةٌ signifies *a patch of ground that is sown;* [as is also said in the Ḳ;] and the pl. is دِبَارٌ. (M.) — Also *A piece of rugged ground in a* بَحْر [i. e. *sea* or *large river*], *like an island, which the water overflows* [*at times*] *and from which* [*at times*] *it recedes.* (M, Ḳ.) — And *A mountain;* (T, Ḳ;) in the Abyssinian language: (TA: [Az says, "I know not whether it be Arabic or not:"]) whence the saying of the King of Abyssinia, (T,* Ḳ,* TA,) مَا أُحِبُّ أَنَّ لِى دَبْرًا ذَهَبًا وَأَنِّى آذَيْتُ رَجُلًا مِنَ المُسْلِمِينَ [*I would not that I had a mountain of gold and that I had harmed a man of the Muslims*]: (T, Ḳ:) but [SM says that] this is a confounding of two readings; which are, أَنْ يَكُونَ دَبْرٌ لِى ذَهَبًا and دَبْرًا مِنْ ذَهَبٍ: (TA:) another reading is دَبْرًا مِنْ ذَهَبٍ. (TA in art. دبر.) — See also دَبْرٌ. — Also, (Ṣ, M, Ḳ, &c.,) and دِبْرٌ ♦, (AḤn, M, Ḳ,) *A swarm of bees:* and *hornets,* or *large wasps;* syn. زَنَابِيرُ: (Ṣ, M, Ḳ:) and the *like thereof, having stings in their hinder parts:* (B:) it has no sing., or n. un.: (Aṣ, M:) or the n. un. is دَبْرَةٌ ♦ or دِبْرَةٌ ♦; of which the dim. دُبَيْرَةٌ ♦ occurs in a trad.: (TA:) pl. [of pauc.] أَدْبُرٌ ♦ (Ḳ) and [of mult.] دُبُورٌ: (Aṣ, Ṣ, Ḳ:) and دَبُورٌ ♦, with fet-ḥ to the first letter, signifies *bees;* and has no proper sing. (M.) 'Áṣim Ibn-Thábit El-Anṣáree was called حَمِىُّ الدَّبْرِ [*The protected of hornets, or bees*], because his corpse was protected from his enemies by large hornets, (Ṣ,) or by a swarm of bees. (M, Mgh* in art. حمى.) — دَبْرٌ also signifies The *young ones of locusts;* (AḤn, Ḳ;) and so دِبْرٌ ♦. (AḤn, M, Ḳ.)

دُبْرٌ: see دُبُرٌ: and دَبَرِىٌّ; the latter in two places. = See also 4, first sentence.

دِبْرٌ: see دَبْرٌ, last sentence but two, and last sentence. — Also, (Ṣ, M, Ḳ,) and دَبْرٌ ♦, (M, Ḳ,) *Much property* or *wealth;* or *many camels* or *the like;* (Ṣ, M, Ḳ;) *such as cannot be computed,* or *calculated:* (M:) the sing. [and dual] and pl. are alike: you say [using it as an epithet] مَالٌ دِبْرٌ and مَالَانِ دِبْرٌ and أَمْوَالٌ دِبْرٌ: (Ṣ, M:) this mode of usage is best known: but sometimes دُبُورٌ is used as its pl.: (M:) in like manner you say مَالٌ دَثْرٌ: and you say also رَجُلٌ ذُو دِبْرٍ, (Ṣ, TA,) and رجل دبر, [unless this be a mistake for the phrase immediately preceding,] (Fr, TA,) meaning *a man having large possessions in land* or *houses* or *other property.* (Fr, Ṣ, TA.)

دَبَرٌ [app. signifies *A tract of the western sky at sunset:* for] the Arabs said, إِذَا رَأَيْتَ الثُّرَيَّا بِدَبَرٍ فَشَهْرُ نِتَاجٍ وَشَهْرُ مَطَرٍ وَإِذَا رَأَيْتَ الشِّعْرَى بِقَبَلٍ فَمَجْدُ فَتًى وَحَمْلُ جَمَلٍ, meaning *When thou seest the Pleiades near to setting with sunset, then* [*is a month which*] *is a time of breeding* of camels, *and* [*a month which is*] *a time of rain: and when thou seest Sirius* [*near to rising*] *with sunset,* [*then is the glory of the generous man, and* the time for *the burden of the full-grown he-camel;* for] then is the most intense degree of cold, when none but the generous and noble and

ingenuous man will patiently persevere in the exercise of hospitality and beneficence, and when the heavy burden is not laid save upon the strong full-grown he-camel, because then the camels become lean and the pasturage is scanty. (M.) ═ Also, and so is أَدْبَارٌ, a pl. [or rather the former is a coll. gen. n.] of ▼دَبَرَةٌ, (Ṣ, M, Ḳ,) which signifies *A gall*, or *sore, on the back* (M,* Mgh, Ḳ,* TA) of a horse or the like (M, Ḳ, TA) and of a camel, (M, Mgh,) *produced by the saddle and the like;* (Mgh;) and also *on the* كِرْكِرَة [or *callous projection on the breast*] of a camel. (Ṣ and Ḳ in art. سر.) They used to say, in the Time of Ignorance, إِذَا بَرَأَ الدَّبَرْ وَعَفَا الأَثَرْ, explained as meaning [*When*] *the galls on the back* of the beast or *upon the foot* of the camel [*shall heal, and the footstep, or mark, become obliterated*]. (TA from a trad.) ═ Also inf. n. of دَبِرَ. (M, Mgh.)

دَبِرٌ (M, Ḳ) and ▼أَدْبَرُ (M) A horse or the like, (M, Ḳ,) and a camel, (M,) *having galls*, or *sores*, (M, Ḳ,) *on his back* (TA) [*produced by the saddle and the like; having his back galled:* see دَبِرَ]: fem. [of the former] دَبِرَةٌ and [of the latter] ▼دَبْرَآءُ: and pl. [of either] دَبْرَى. (M, TA.) [Hence the prov.,] هَانَ عَلَى الأَمْلَسِ مَا لَاقَى الدَّبِرُ [*What he that had galls on his back experienced was a light matter to him that had a sound back*]: applied to one who has an ill concern for his companion. (Ḳ.) — In the phrase رَجُلٌ خَسِرٌ دَبِرٌ [app. meaning *A man erring and perishing*], Lḥ says that دبر is an imitative sequent to خسر: but [ISd says,] I think that خَسِرٌ is a verbal epithet, and that دَبِرٌ is a possessive epithet. (M in art. دمر.) You say also أَحْمَقُ خَاسِرٌ دَابِرٌ▼ دَامِرٌ: (T in art. بت: [see art. خسر:]) and دَابِرٌ is said to be an imitative sequent to خَاسِرٌ. (TA.)

دُبُرٌ and ▼دُبْرٌ, (the latter a contraction of the former, Mṣb, [and not so commonly used, like as إِبْلٌ is not so commonly used as إِبِلٌ,]) The *back;* syn. ظَهْرٌ: (Ṣ, A, B, Ḳ;) the first signification given in the [Ṣ and] A and B: pl. أَدْبَارٌ. (TA.) You say, وَلَّى دُبُرَهُ [lit., *He turned his back;* and tropically,] ‡ *he was put to flight.* (A.) And وَلَّاهُ دُبُرَهُ [lit., *He turned his back to him;* and tropically,] the same as the phrase immediately preceding. (Mgh, Mṣb.) It is said in the Ḳur [liv. 45], وَيُوَلُّونَ الدُّبُرَ [*And they shall turn the back*, in flight]: where الدبر is used in a collective sense, agreeably with another passage in the Ḳur [xiv. 44], لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ. (Ṣ, B.) You also say, وَلَّوْا ▼دُبْرَةً ‡ *They turned back in flight*, or *being routed.* (A, TA.) — The *back*, or *hinder part, contr. of* قُبُلٌ, (Ṣ, A, Mṣb, Ḳ,) of anything: (Mṣb:) as, for instance, of a shirt. (Ḳur xii. 25, 27, and 28.) You say, وَقَعَ السَّهْمُ بِدُبُرِ الهَدَفِ *The arrow fell behind the butt.* (TA in art. قبل.) — The *backside; posteriors; buttocks; rump;* or *podex:* and the *anus:* syn. اِسْتٌ. (Ḳ.) [It has the former of these two significations in many instances; and the latter of them in many other instances: in the Ṣ and Ḳ in art. جعر, it is given as a syn. of مَجْعَرٌ, which has the latter signification in the present day. This latter signification may also be intended in the Ṣ, M, A, Mṣb, and Ḳ, by the explanation "*contr. of* قُبُلٌ," as well as the "back, or hinder part," of anything: for قُبُلٌ very often signifies the "anterior pudendum" of a man or woman, and is so explained. The anus is also called حَلْقَةُ الدُّبُرِ and شَرَجُ الدُّبُرِ and حِتَارُ الدُّبُرِ.] Its pl. أَدْبَارٌ is also applied to the *part which comprises the* اِسْت [or *anus*] *and the* حَيَآء [or *vulva*, i. e., *external portion of the female organs of generation,*] of a solid-hoofed animal, and of a cloven-hoofed animal, and of that which has claws, or talons: or, as some say, of a camel, or an animal having feet like those of the camel: and the sing., to the حَيَآء [or *vulva*] alone, of any such animal. (M, TT.) — † The *latter*, or *last, part*, (T, Ṣ, M, Mṣb, Ḳ,) of a thing, an affair, or an event, (T, Ṣ, Mṣb,) or of anything: (M, Ḳ:) pl. أَدْبَارٌ (M) [and دِبَارٌ: see دَبَرِىٌّ]. [See also دَابِرٌ.] One says, جِئْتُكَ دُبُرَ الشَّهْرِ, and فِى دُبُرِهِ, and عَلَى دُبُرِهِ, and أَدْبَارَ الشَّهْرِ, and فِى أَدْبَارِهِ, ‡ *I came to thee in the latter*, or *last, part* or *parts, of the month.* (M, Ḳ.) And أَدْعُو لَكَ فِى أَدْبَارِ الصَّلَوَاتِ † [*I will petition for thee in the latter*, or *last, parts*, or *the conclusions, of the prayers*]. (A.) See also دَبَرِىٌّ. In the Ḳur [l. xxxix.], وَأَدْبَارَ السُّجُودِ signifies † *And in the latter parts*, or *the ends, of the prayers:* and وَإِدْبَارَ▼ السُّجُودِ [virtually] signifies the same [i. e. *and in the ending of prostration*], and is another reading of the text: Ks and Th adopt the former reading, because every single prostration has its latter part: or, accord. to the T, the meaning is, *and in the two rek'ahs* (الرَّكْعَتَانِ) *after sunset;* as is related on the authority of 'Alee the son of Aboo-Ṭálib. (TA.) The similar expression in the Ḳur [lii. last verse] وَأَدْبَارَ النُّجُومِ is explained by the lexicologists as signifying † *And during the consecution of the stars, and their taking towards the west, to set:* but [ISd says,] I know not how this is, since أَخْذٌ, by which they explain it, is an inf. n., and أَدْبَار is a pl. of a subst.: وَإِدْبَارَ▼ النُّجُومِ, which is another reading of the text, signifies *and during the setting of the stars:* and Ks and Th adopt this latter reading: (M:) or, accord. to the T, both mean *and in the two rek'ahs before daybreak.* (TA.) — Also The *hinder part*, (M,) and *angle*, (زَاوِيَة,) of a house or chamber or tent. (M, Ḳ.) — عِتْقُ العَبْدِ عَنْ دُبُرٍ (Ṣ, Ḳ) means *The emancipation of the slave after the death of his owner.* (Ṣ, Mgh,* Mṣb.* [See 2.]) — [See also دَبِيرٌ, of which, and of دِبَارٌ, دُبُرٌ is said in the TA in art. قبل to be a pl.].

دُبْرٌ: see دُبُرٌ. — Also † *A turn of evil fortune; an unfavourable turn of fortune:* or *a turn to be vanquished; contr. of* دَوْلَةٌ: (Aṣ, M, Ḳ:) دَوْلَةٌ relates to good; and دَبْرَةٌ, to evil: one says, جَعَلَ ٱللّٰهُ عَلَيْهِ الدَّبْرَةَ † [*May God make the turn of evil fortune to be against him*]: (Aṣ, T, M:) this [says ISd] is the best explanation that I have seen of دَبْرَةٌ: (M:) or (so accord. to the M, but in the Ḳ "and") it signifies † the *issue*, or *result*, of a thing or an affair or a case; (M, Ḳ;) as in the saying of Aboo-Jahl to Ibn-Mes'ood, when he [the former] lay prostrate, wounded, لِمَنِ الدَّبْرَةُ † *In whose favour is the issue*, or *result?* and was answered, "In favour of God and his apostle, O enemy of God:" (T, TA:) also ‡ *defeat in fight;* (Ṣ, A, Mgh, Ḳ;) a subst. from الإِدْبَارُ, as also ▼دَبَرَةٌ, (Ṣ,) and ▼دَابِرَةٌ: (IAar, A, Ḳ:) you say, كَانَتِ الدَّبْرَةُ لَهُ, meaning ‡ *His adversary was defeated;* and عَلَيْهِ meaning ‡ *He was himself defeated:* (A:) and لِمَنِ الدَّبْرَةُ, meaning † *Who is the defeater?* and عَلَى مَنِ الدَّبْرَةُ † *Who is the defeated?* the pl. of دَبْرَةٌ in the last sense is دِبَارٌ: (TA:) which also signifies *conflicts and defeats;* (Ḳ;) as in the saying, أَوْقَعَ ٱللّٰهُ بِهِمُ الدِّبَارَ *God caused*, or *may God cause, to befall them conflicts and defeats.* (TA.) ═ See also دُبُرٌ, in two places.

دِبْرَةٌ The *direction*, or *point, towards which one turns his back; contr. of* قِبْلَةٌ. (Ṣ, Ḳ.) One says, مَا لَهُ قِبْلَةٌ وَلَا دِبْرَةٌ, meaning ‡ *He has no way of applying himself rightly to his affair.* (Ṣ, Ḳ, TA.) And لَيْسَ لِهٰذَا الأَمْرِ قِبْلَةٌ وَلَا دِبْرَةٌ ‡ *The right way of executing this affair is not known.* (Ṣ, A.) — See also إِدْبَارَةٌ. ═ And see دُبُرٌ, near the end.

دَبَرَةٌ: see دَبْرَةٌ: ═ and see also دَبَرٌ.

دَبَرَى: see 1.

دُبْرِىٌّ: see the next paragraph, in two places.

دَبَرِىٌّ [*Backward:* and hence, ‡ *late*]. You say, العِلْمُ قَبَلِىٌّ وَلَيْسَ بِالدَّبَرِىِّ † [True *learning is prompt, and is not backward*]: i. e., the man of sound learning answers thee quickly; but the backward says, I must consider it. (Th, T.) And تَبِعْتُ صَاحِبِى دَبَرِيًّا † *I followed my companion*, fearing that he would escape me, after having been with him, and *having fallen back from him.* (M.) And شَرُّ الرَّأْىِ الدَّبَرِىُّ (T, Ṣ, A, Ḳ*) ‡ *The worst opinion, or counsel, is that which occurs* [*to one*] *late, when the want* [*of it*] *is past;* (T, Ṣ, Ḳ,* TA;) i. e., *when the affair is past:* or رَأْىٌ دَبَرِىٌّ signifies *an opinion*, or *a counsel, not deeply looked into;* and in like manner, جَوَابٌ, *an answer*, or *a reply.* (M.) And فُلَانٌ لَا يُصَلِّى الصَّلَاةَ إِلَّا دَبَرِيًّا (AZ, Ṣ, M, A, Ḳ) and ▼دَبْرِيًّا, (AHeyth, Ḳ,) and the relaters of traditions say ▼دُبْرِيًّا, (Ṣ,) which is said in the Ḳ to be a corruption, but it may have been heard from a good authority, and with respect to the rules of the language is chaste, for, accord. to IAth, دُبْرِىٌّ is a rel. n. irregularly formed from دُبْرٌ, (TA,) ‡ *Such a one performs not prayer save in the last part of its time.* (AZ, Ṣ, Ḳ.*) It is said in

a trad., لَا يَأْتِى الصَّلَاةَ إِلَّا دَبَرِيًّا; and in another, دَبْرًا or ▼ دُبْرًا or ▼ الَّا دُبْرًا, accord. to different relations; ‡ *He will not come to prayer save at the last*, or *late*: and in another, ▼ أَتَى الصَّلَاةَ دِبَارًا ‡ *He came to prayer at the latest of the times thereof*; (IAạr, TA;) or *after the time had gone*: (Ṣ:) دِبَارٌ being a pl. of ▼ دَبْرٌ and ▼ دُبْرٌ meaning the *last of the times* of prayer &c. (IAạr, TA.) One says also, ▼ جَآءَ فُلَانٌ دَبَرِيًّا ‡ *Such a one came last*, or *latest*. (A,* TA.) دبريًّا is in the accus. case as an adv. n. of time [like دَبْرًا and دُبْرًا and دِبَارًا], or as a denotative of state with respect to the agent of the verb. (TA.) In the passage in the Ḳ [where it is said that دَبَرِىٌّ signifies *Prayer in the last of its time*, &c.], there is a looseness. (TA.)

دُبْرِىٌّ: see the next preceding paragraph.

الدَّبَرَانُ [*The Hyades*: or *the five chief stars of the Hyades*: or *the brightest star among them*, α *of Taurus*:] *five stars of Taurus, said to be his hump*; (Ṣ;) *one of the Mansions of the Moon*; [namely, *the Fourth*;] *a certain star*, or *asterism, between* الثُّرَيَّا [or *the Pleiades*] *and* الجَوْزَآء [or *Orion*], *also called* التَّابِعُ and التُّوَيْبِعُ; (T;) *it follows* الثريّا, (T, M,) and therefore is thus named. (T.) [See مَنَازِلُ القَمَرِ, in art. نزل: and see المِجْدَحُ, in art. جدح.]

دَبَارُ, (Ṣ, M, Ḳ, [in the M, accord. to the TT, written دُبَارُ, and it occurs in poetry imperfectly decl., but there is no reason for its being so in prose,]) and ▼ دِبَارٌ, (Ḳ,) *Wednesday*; *the fourth day of the week*; (Ṣ, Ḳ;) an ancient name thereof: (Ṣ, M,* TA:) or, accord. to the 'Eyn, (Ḳ,) *the night of* [i. e. *preceding the day of*] *Wednesday*: (M, Ḳ:) which latter explanation is preferred by some authorities. (TA.) Wednesday is a day of ill luck: Mujáhid, being asked respecting the day of ill luck, answered, "The Wednesday that does not come round [again, i. e. the last Wednesday,] in the month." (TA.)

دِبَارٌ: see دَبَرِىٌّ, in two places. — You say also, فُلَانٌ مَا يَدْرِى قِبَالَ الأَمْرِ مِنْ دِبَارِهِ *Such a one does not know the first part of the affair from the last thereof*. (TA.) And مَا يَعْرِفُ قِبَالًا: see دَبِيرٌ. And مَا أَنْتَ لَهُمْ فِى قِبَالٍ وَلَا مِنْ دِبَارٍ دِبَارٍ † *Thou art not one for whom they care*. (TA in art. قبل.) ═ See also دَبْرٌ: ═ and دُبَارٌ.

دَبُورٌ, used as a subst. and as an epithet, [of the fem. gender,] so that one says either رِيحُ الدَّبُورِ or رِيحٌ دَبُورٌ, and simply دَبُورٌ, but more commonly used as an epithet, (M,) [The *west wind*: or *a westerly wind*: the west being regarded as the hinder quarter:] the *wind that is opposite to that called* الصَّبَا (Ṣ, L, Mṣb, Ḳ) *and* القَبُولُ, (L,) *blowing from the direction of the place of sunset*: (L, Mṣb:) or the *wind that comes from* [*the direction of*] *the back*, or *hinder part*, *of the Kaabeh, going towards the place of sunrise*: (M:) but IAth rejects this explanation: (TA:) or the *wind that comes from the quarter behind a person when he is standing at the ḳibleh*: [but this is a most strange explanation:] or, accord. to IAạr, the *wind that blows from the tract extending from the place where En-Nesr eṭ-Ṭáïr* [or *Aquila*] *sets* [i. e. about W. 10° N. in Central Arabia] *to the place where Suheyl* [or *Canopus*] *rises* [about S. 29° E. in Central Arabia]: (M:) or *that comes from the direction of the south* (الجَنُوب), *going towards the place of sunrise*: (Mṣb:) it is the worst of winds: it is said that it does not fecundate trees, nor raise clouds: (Meyd, TA:) and in a trad. it is said that the tribe of 'Ád was destroyed by it: (T, TA:) it blows only in the hot season, and is very thirsty: (TA voce نَكْبَآءُ:) pl. دُبُرٌ and دَبَائِرُ. (M.) [Hence the saying,] عَصَفَتْ دَبُورُهُ وَسَقَطَتْ عَبُورُهُ [lit. *His west wind*, or *westerly wind, blew violently, and his Sirius set*: meaning ‡ *his evil fortune prevailed, and his good fortune departed*: for the دبور is the worst of winds, as observed above, and Sirius sets aurorally in the beginning of winter, when provisions become scarce]. (A.) ═ See also دَبْرٌ, last sentence but two.

دَبِيرٌ *A twist which a woman turns backward* (مَا أَدْبَرَتْ ▼ بِهِ), *in twisting it*: (Ṣ, Ḳ:) or *what one turns backward from his chest* [*in rolling it against the front of his body*]: (Yaạḳoob, Ṣ, A, Ḳ:) and قَبِيلٌ signifies "what one turns forward (مَا أَقْبَلَ بِهِ) towards his chest:" (Yaạḳoob, Ṣ, A:) or the former, *what the twister turns backward towards his knee* [*in rolling it against his thigh*; against which, or against the front of the body, the spindle is commonly rolled, except when it is twirled only with the hand while hanging loosely]: and the latter, "what he turns forward towards his flank or waist:" (Aṣ, T:) [whence the saying,] قَبَلْتُ الحَبْلَ مَرَّةً وَدَبَرْتُهُ ▼ أُخْرَى [*I turned the rope*, or *cord, forward*, or *toward me, in twisting it, one time, and turned it backward*, or *from me, another time*]: (TA in art. قبل:) or دَبِيرٌ signifies the *twisting of flax and wool*: and قَبِيلٌ, the "twisting of cotton." (Lth, T.) One says, عَرَفَ قَبِيلَهُ مِنْ دَبِيرِهِ, meaning ‡ *He knew, or distinguished, his obedience from his disobedience*; (Ḳ, TA;) or دَبِيرَهُ مِنْ قَبِيلِهِ *his disobedience from his obedience*. (Aboo-'Amr Esh-Sheybánee, IAạr, T.) And فُلَانٌ مَا يَعْرِفُ قَبِيلًا مِنْ دَبِيرٍ (Ṣ, A) or قَبِيلَهُ من دَبِيرِهِ (TA) ‡ [*Such a one knows not* &c.]: or مَا يَعْرِفُ قَبِيلًا مِنْ دَبِيرٍ and ▼ قِبَالًا مِنْ دِبَارٍ *he knows not the ewe*, or *she-goat, that is termed* مُقَابَلَة *from that which is termed* مُدَابَرَة: or *him who advances towards him from him who goes back from him*: or *the parentage of his mother from that of his father*: (Ḳ in art. قبل:) or *that of his father from that of his mother*: so says IDrd in explaining the former phrase: or *a* قُبُل *from a* دُبُر: or *a thing when advancing from a thing when going back*: and the pls. of each are قُبُلٌ and دُبُرٌ. (TA in that art.) Accord. to El-Mufaḍḍal, دَبِيرٌ signifies An arrow's *losing in a game of chance* [such as المَيْسِر]; and قَبِيلٌ, its "winning therein." (T, TA.) [See قَبِيلٌ, in art. قبل.] — Also The *upper* [because it is the *hinder*] *part of the ear* of a camel: the lower part is called the قَبِيل. (TA in art. قبل.)

دِبَارَةٌ: } see دَبْرٌ.
دُبْرَةٌ: }

دَابِرٌ act. part. n. of دَبَرَ, *Following* (Ṣ, Ḳ, TA) *behind the back*; *following the back*; *following, with respect to place*, and also *with respect to time*, and also † *with respect to rank* or *station*. (TA.) [Hence,] دَابِرُ قَوْمٍ *The last that remains of a people* or *party*; *he who comes at the end of a people* or *party*; as also ▼ دَابِرَتُهُمْ; which likewise signifies *those who remain after them*: and ▼ دَابِرَةٌ [so in the TA, but accord. to the T دَابِرٌ, which I think the right reading,] signifies *one who comes after*; or *follows, another*. (TA.) And الدَّلْوُ بَيْنَ قَابِلٍ وَدَابِرٍ *The bucket is between one who advances* with it to the well *and one who goes back*, or *returns*, with it to the watering-trough. (A.) And جَعَلَهُ دَابِرَ أُذُنِهِ: see دَبْرٌ. And أَمْسِ الدَّابِرُ and ▼ المُدْبِرُ *Yesterday that is past*: (Ṣ, M, Ḳ:) the epithet being here a corroborative. (Ṣ,* M.) You say, صَارُوا كَأَمْسِ الدَّابِرِ [*They became like yesterday that is past*]. (A.) And هَيْهَاتَ ذَهَبَ كَمَا ذَهَبَ أَمْسِ الدَّابِرُ [*Far distant* is he, or it! *He, or it, hath gone like as hath gone yesterday that is past*]. (Ṣ.) — Also An arrow *that passes forth from the butt*, (Ṣ, Mṣb, Ḳ,) [or *passes beyond it*, (see 1,)] *and falls behind it*: (TA:) you say سَهْمٌ دَابِرٌ, and سِهَامٌ دَابِرَةٌ and دَوَابِرُ. (Mṣb.) — An arrow *that does not win* [in the game called المَيْسِر]; (Ḳ, TA;) *contr.* of قَابِلٌ. (Ṣ, TA.) — The *last* arrow remaining in the quiver. (A.) — The *last* of anything; (Ibn-Buzurj, T, M, Ḳ;) and so ▼ دَابِرَةٌ: (M:) [see also دَبْرٌ:] and (accord. to Aṣ and others, TA) the *root, stock, race*, or *the like*; syn. أَصْلٌ. (Ḳ.) One says, قَطَعَ ٱللّٰهُ دَابِرَهُمْ *May God cut off the last that remain of them*. (Ṣ.) And قَطَعَ ٱللّٰهُ دَابِرَهُ *May God cut off the last of him*, or *it*: (A:) or *may God extirpate him*. (Aṣ, T.) And in the Ḳur [vi. 45] it is said, فَقُطِعَ دَابِرُ القَوْمِ *And the last of the people were extirpated*. (M, TA.) And in a trad., يُقْطَعُ بِهِ دَابِرُهُمْ *All of them shall be cut off thereby, not one remaining*. (TA.) — See also دَبْرٌ, last sentence. — As an epithet applied to a camel: see غُدَّةٌ.

دَابِرَةٌ: see the next preceding paragraph, in three places. — Also ‡ The *end* of a tract of sand: (Esh-Sheybánee, Ṣ, A,* Ḳ:) pl. دَوَابِرُ. (A.) — Of a solid hoof, The *hinder part*: (T, TA:) or the *part that corresponds to the hinder part of the pastern*: (Ṣ, Ḳ:) or the *part that is next after the hinder part of the pastern*: (M, TA:) pl. as above. (T, TA.) — Of a bird, The *back toe*: it is with this that the hawk strikes: (M, TA:) or *a thing like a toe, in the inner side of the foot, with which the bird strikes*: (Ṣ:) that of a cock is beneath his صِيصِيَة [or spur]; and with it he treads: (M, TA:) pl. as above. (TA.) — See also دَبْرَةٌ. — Also *A mode of* شَغْزَبِيَّة [or *throwing down by a trick*] (Ṣ, Ḳ) *in wrestling*. (Ṣ.)

أَدْبَرُ ; and its fem. دَبْرَآءُ : see دَبِرٌ.

إِدْبَارٌ [originally inf. n. of 4]: see the next paragraph, in two places.

إِدْبَارَةٌ *A slit in the ear* [of a ewe or she-goat or she-camel], *which being made, that thing* [*thus made,* meaning *the pendulous strip,*] *is twisted, and turned backward:* if turned forward, it is termed إِقْبَالَةٌ : and the *hanging piece of skin of the ear* is termed إِدْبَارَةٌ [in the former case] and إِقْبَالَةٌ [in the latter case]; as though it were a زَنَمَة [q. v.]; (Aṣ, Ṣ, M,* Ḳ;) and, respectively, ▼إِدْبَارٌ and إِقْبَالٌ, and ▼دِبْرَةٌ and قِبْلَةٌ. (TA in art. قبل.) The ewe or she-goat [to which this has been done] is termed ▼مُدَابَرَةٌ [in the former case] and مُقَابَلَةٌ [in the latter]: and you say of yourself [when you have performed the operation, in these two cases respectively], قَابَلْتُهَا and دَابَرْتُهَا : and the she-camel is termed ذَاتُ إِدْبَارَةٍ and ذَاتُ إِقْبَالَةٍ ; (Aṣ, Ṣ, Ḳ;) and so is the ewe or she-goat; (Aṣ, T;) and the she-camel, ▼ذَاتُ إِدْبَارٍ and ذَاتُ إِقْبَالٍ. (TA in art. قبل.)

أُدَابِرٌ A man *who cuts,* or *severs, the ties,* or *bonds, of his relationship; who disunites himself from his relations;* (Ṣ, Ḳ;) like أُبَاتِرٌ : (Ṣ:) one *who does not accept what any one says,* (AO, [who mentions أُبَاتِرٌ therewith as having the former signification,] T, Ṣ, M, Ḳ,) *nor regard anything:* (AO, T, Ṣ, M:) one *who will not receive admonition.* (IḲṭṭ.) [See أُخَايِلٌ.]

مُدْبِرٌ [*Going, turning his back; turning back,* &c.: see its verb, 4]. You say, مَا لَهُمْ مِنْ مُقْبِلٍ وَلَا مُدْبِرٍ *They have not one that goes forward nor one that goes back.* (A.) In the phrase in the Ḳur [ix. 25], ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ [*Then ye turned back retreating*], the last word is a corroborative denotative of state; for with every تَوْلِيَة is إِدْبَار. (M.) See also دَابِرٌ.—— نَابٌ مُدْبِرٌ is said to signify † *An aged she-camel whose goodness has gone.* (TA.)—— أَرْضٌ مدبرة [app. مُدْبِرَةٌ] † *A land upon which rain has fallen partially, not generally,* or *not universally.* (TA in art. قبل. [This explanation is there given as though applying also to ارض مقبلة, app. مُقْبِلَةٌ ; but I think that there is an omission, and that the latter phrase has the contr. meaning.])

مُدْبَرَةٌ *i. q.* إِدْبَارٌ [inf. n. of 4, q. v.]. (M.)

مُدَبَّرٌ A slave *made to be free after his owner's death;* (Ṣ;) *to whom his owner has said,* "*Thou art free after my death;*" *whose emancipation has been made to depend upon his owner's death.* (TA.)

مُدَبِّرٌ [is extensively and variously applied as meaning *One who manages, conducts, orders,* or *regulates,* affairs of any kind, but generally affairs of importance]. فَالْمُدَبِّرَاتِ أَمْرًا, in the Ḳur [lxxix. 5], signifies [accord. to most of the Expositors] *And those angels who are charged with the managing, conducting, ordering,* or *regulating, of affairs.* (TA. [See also Bḍ.])

مَدْبُورٌ, (TA,) and مَدْبُورُونَ, (Ṣ,) A man, (TA,) and people, (Ṣ,) *smitten,* or *affected, by the* [*westerly*] *wind called* الدَّبُور. (Ṣ, TA.) ═ Also, the former, *Wounded:* (Ḳ:) or *galled in the back.* (TA.) ═ And *Possessing much property* or *wealth,* or *many camels* or *the like.* (Ḳ.)

مُدَابَرٌ applied to a place of abode, *Contr. of* مُقَابَلٌ. (M.) You say, هٰذَا جَارِي مُقَابِلِي and مُدَابِرِي [*This is my neighbour in front of me* and *in rear of me*]. (TA in art. قبل.)—— مُدَابَرَةٌ applied to a ewe or she-goat: see إِدْبَارَةٌ : so applied, *Having a portion of the hinder part of her ear cut, and left hanging down, not separated:* and also *when it is separated:* and مُقَابَلَةٌ is applied in like manner to one having a portion of the extremity [or fore part] of the ear so cut: (Aṣ, T:) and the former, applied to a she-camel, *having her ear slit in the part next the back of the neck:* or *having a piece cut off from that part of her ear:* and in like manner applied to a ewe or she-goat: also an ear *cut,* or *slit, in the hinder part.* (M.) [It seems that a she-camel had her ear thus cut if of generous race. And hence,] نَاقَةٌ مُقَابَلَةٌ مُدَابَرَةٌ ‡ *A she-camel of generous race by sire and dam.* (T, TA.) And فُلَانٌ مُقَابَلٌ وَمُدَابَرٌ ‡ *Such a one is of pure race,* (Ṣ, Ḳ,) or *of generous,* or *noble, race,* (A,) *by both parents:* (Ṣ, A, Ḳ:) accord. to Aṣ, (Ṣ,) from الإِدْبَارَة and الإِقْبَالَة. (Ṣ, Ḳ.)

مُدَابِرٌ [act. part. n. of 3, q. v.:] † One *who turns back,* or *away, from his companion; who avoids,* or *shuns, him.* (Aṣ.)—— Also A man *whose arrow does not win* [*in the game called* المَيْسِر]: (Ṣ, Ḳ:) or one *who is overcome in the game called* الميسر : or one *who has been overcome* [*therein*] *time after time, and returns in order that he may overcome:* or, accord. to A 'Obeyd, he *who turns about,* or *shuffles, the arrows in the* رِبَابَة *in that game.* (TA.) [See an ex. in a verse cited in art. خض.]

فُلَانٌ مُسْتَدْبِرُ المَجْدِ مُسْتَقْبِلُهُ ‡ *Such a one is* [*as though he had behind him and before him honour* or *dignity* or *nobility;* meaning that he is] *generous,* or *noble, in respect of his first and his last acquisition of honour* or *dignity.* (TA. [But it is there without any syll. signs; and with مستقبل in the place of مُسْتَقْبِلُهُ.])

دبس

4. ادبست الأَرْضُ *The land showed its plants* or *herbage:* (Ḳ:) or *began to show the blackness of its plants* or *herbage.* (AḤn, M, Ṣ.)

9. ادبسّ, inf. n. اِدْبِسَاسٌ ; (Ṣ, Ḳ;) or ▼ادباسّ ; (M;) *He* (a horse, Ṣ, M, Ḳ, and a sheep, or goat, M, and a bird, Ṣ) *became black:* (Ḳ:) or [*brown;* i. e.] *of a colour between black and red;* (Ṣ;) or *black tinged,* or *intermixed, with redness.* (M, TA.) [See دُبْسَةٌ and أَدْبَسُ.]

11: see 9. ادباسّت الأَرْضُ *The blackness of the land became mixed with redness.* (M, TA.)

دَبْسٌ Anything *black.* (Lth, A, Ḳ.)—[Hence, app.,] *Much* people; as also ▼دِبْسٌ. (IAạr, Ḳ:) the former is also common to other things; (M,* TA;) so that you say مَالٌ دَبْسٌ, meaning *much property.* (TA.)

دُبْسٌ : see the next paragraph.

دِبْسٌ (Ṣ, M, A, Mgh, Mṣb, Ḳ) and ▼دُبْسٌ (M) and ▼دِبِسٌ (Ḳ) The *expressed juice of fresh ripe dates;* (A, Mgh, Mṣb;) *what flows from fresh ripe dates;* (Ṣ;) the *honey of dates;* [i. e. the *sweet, thick,* or *inspissated, juice thereof;*] (M, Ḳ;) the *expressed juice of dates,* (M,) or of *fresh ripe dates not cooked:* (AḤn, M:) *what is called* صَقْر *in the dial. of the people of El-Medeeneh:* said by some to be the *honey of fresh ripe dates:* by some, *what flows,* or *exudes, from raisins and from fresh grapes:* and by some, *what flows from the baskets of dates:* (TA:) [see also رُبٌّ, in an explanation of which the *inspissated juice* of any fruit is termed its دِبْس :] also the *honey of bees,* عَسَلُ النَّحْلِ : so in the copies of the Ḳ and in [some of the copies of] the A; a signification not known; but [AḤn] Ed-Deenawaree mentions the word دَبَاسَاتٌ, and explains it as signifying "domestic bee-hives;" and by this it is seen that the application of دبس to what bees eject may be correct: or the true reading may be عَسَلُ النَّخْلِ, with خ, as in some copies of the A; and it may be meant as explaining what precedes, meaning the *expressed juice of the fruit of the palm-tree,* by a kind of trope; though, as such, a useless repetition: but it is said in the O, on the authority of IDrd, that bees' honey is called ▼دِبْسٌ : (TA:) the vulgar apply the word to [the *inspissated juice of fresh ripe grapes, which resembles thick honey:* and sometimes to] the *honey of raisins.* (MF.) ═ See also دَبْسٌ.

دِبِسٌ : see دِبْسٌ, in two places.

دُبْسَةٌ *A colour in animals that have hair;* (Mṣb;) [*brownness;*] or *redness tinged,* or *intermixed, with blackness:* (M, Mṣb:) it is in sheep, or goats, and in horses; (M;) [and in birds: see 9:] accord. to Ḥoseyn Ibn-'Abd-Allah El-Iṣbahánee, in his book on strange pigeons, *greenness,* or *a dark,* or *an ashy, dust-colour, in which are redness and blackness.* (TA.) [See also أَدْبَسُ.]

دُبْسِيٌّ *A certain bird,* (Ṣ, Ḳ,) *of small size,* (TA,) *of a colour inclining to black, that coos* (يُقَرْقِرُ): (Ḳ, TA:) hence said by some to be the *male of the* يَمَام [or *dove*]: (TA:) or *a species of pigeons:* (M:) or *a pigeon of a colour between black and red:* (Mgh:) or *a species of the* فَوَاخِت [or *collared turtle-doves*]: (Mṣb:) fem. with ة: (Mgh, Ḳ:) [pl. دَبَاسِيُّ :] a rel. n. from طَيْرٌ دُبْسٌ : (Ṣ, M, Mṣb, Ḳ:*) [see أَدْبَسُ :] or from دِبْس of fresh ripe dates, but made to deviate from the form of the original, like دُهْرِيٌّ and سُهْلِيٌّ : (Ṣ:) or it has the form of a rel. n. without being such. (M, TA.)

دَبَاسَاتٌ *Domestic bee-hives;* خَلَايَا أَهْلِيَّةٌ. (AḤn, M.)

دَبَّاسٌ [*A seller of* دِبْس]. (Ḳ in art. صقر.)

دَبُّوسٌ, (Ṣ, Ḳ,) by some written دُبُّوسٌ, which is said to be the correct form, (TA,) *A mace* (Ḳ, TA) *of iron or other material:* (TA:) app. an arabicized word, (Ṣ, Ḳ, TA,) from [the Persian] دبوز (TA) [or دَبُوس]: pl. دَبَابِيسُ. (Ṣ, Ḳ.)

أَدْبَسُ A bird, (Ṣ, A, Mṣb,* Ḳ,) and a horse, (Ṣ, M, A, Mgh,) and a sheep, or goat, (M,) or a goat, (A,) [*brown;* or] *of a colour between black and red;* (Ṣ, A, Mgh, Mṣb, Ḳ;) or *of a red colour tinged,* or *intermixed, with blackness:* (M:) or, accord. to Ḥoseyn Ibn-'Abd-Allah El-Iṣbahánee, in his book on strange pigeons, *of a green colour,* or *a dark,* or *an ashy, dust-colour, in which are redness and blackness:* (TA:) fem. دَبْسَآءُ: (A:) pl. دُبْسٌ. (Ṣ, A, Mṣb, Ḳ.)

أَرْضٌ مُدْبِسَةٌ *Land beginning to show the blackness of its plants* or *herbage.* (AḤn, Ṣ.)

دبغ

1. دَبَغَ الإِهَابَ, (Ṣ, Ḳ,) or الجِلْدَ, (Ṣ, Mgh, Mṣb,) aor. ـُ and ـَ (Ṣ, Mgh, Mṣb, Ḳ) and ـِ, (Mgh, Mṣb, Ḳ,) inf. n. دَبْغٌ (Ṣ, Mgh, Mṣb, Ḳ) and دِبَاغٌ (Ṣ, Mgh, Ḳ) and دِبَاغَةٌ, (Ṣ, Ḳ,) or the last is a subst. sometimes used as an inf. n., (Mṣb,) *He tanned the hide,* or *skin;* i. e., *prepared it,* or *made it fit for use, and softened it,* or *made it pliable, with* قَرَظ [q. v.] and *the like.* (TA.) It is said in a trad., دِبَاغُهَا طَهُورُهَا [*The tanning thereof is the means of purification thereof*]. (Ṣ, TA.) — See also دَبُوغٌ.

7. اندبغ *It* (a hide, or skin,) *was,* or *became, tanned;* i. e., *prepared,* &c., *with* قَرَظ and *the like;* (TA;) *quasi-pass. of* 1. (Ṣ, Mṣb, Ḳ, TA.) جِلْدُ الخِنْزِيرِ لَا يَنْدَبِغُ [*The skin of the pig will not become tanned*] is a prov., said of him whom good advice will not profit. (TA.)

دِبْغٌ: see دِبَاغٌ.

دَبْغَةٌ [in one of my copies of the Ṣ written دَبْغ] *A single act of tanning.* (Ṣ,* TA.)

دِبْغَةٌ: see what next follows.

دِبَاغٌ *Tan;* [*tanning-liquor,* or *ooze;*] *that with which one tans,* (Ṣ,* Mgh,* Mṣb,* Ḳ,* TA,) i. e., *prepares,* or *makes fit for use, and softens,* or *makes pliable, a hide,* or *skin, consisting of* قَرَظ [q. v.] and *the like;* (TA;) as also ▼ دِبْغٌ (Ṣ, Mṣb, Ḳ) and ▼ دِبْغَةٌ (Ṣ, Ḳ) and ▼ دِبَاغَةٌ. (AḤn, TA.) One says, الجِلْدُ فِى الدِّبَاغِ [*The skin is in the tan,* or *tanning-liquor*]. (Ṣ.) And نَقَعَهُ فِى الدِّبَاغِ [*He soaked it in the tanning-liquor*]. (Ḳ in art. منأ.) — [Hence,] دِبَاغٌ لِلْمَعِدَةِ [app. *A stomachic*]. (Lth and M and Mṣb voce طُرْثُوث, q. v.) = Also an inf. n. of 1. (Ṣ, Mgh, Ḳ.)

دَبُوغٌ ‡ *Rain that puts the earth into a good state, and softens it,* (يَدْبُغُ ▼ الأَرْضَ,) *by its water.* (IDrd, Ḳ, TA.)

دَبِيغٌ, applied to a hide, *i. q.* ▼ مَدْبُوغٌ [i. e. *Tanned*]. (Ḳ.)

دِبَاغَةٌ The *craft of the* دَبَّاغ [or *tanner*]. (Mṣb, Ḳ, TA.) — Also an inf. n. of 1, (Ṣ, Ḳ,) or a subst. sometimes used as an inf. n. of 1. (Mṣb.) = See also دِبَاغٌ.

دَبَّاغٌ *A tanner.* (Mṣb,* Ḳ,* TA.)

دَابُوغ *Anguria,* or *water-melon;* in Pers. هِنْدُوَانَهْ (KL.)

مَدْبَغَةٌ and مَدْبُغَةٌ *A place where hides,* or *skins, are tanned.* (T,* Mṣb,* Ḳ,* TA.) [Hence,] one says, هٰذَا البَلَدُ مَدْبَغَةُ الرِّجَالِ ‡ [*This country is the place where men are tanned* by the sun]. (TA.) — Also, the former, *Skins put into the* دباغ [or *tanning-liquor*]: (Ṣgh, Ḳ:) or *of which the tanning has been commenced:* (Az, TA:) as though made a pl., (Ṣgh, TA,) like مَشْيَخَةٌ as syn. with مَشَائِخُ. (Ṣgh, Ḳ.)

أُدُمٌ مُدَبَّغَةٌ [app. *Hides,* or *skins, much tanned*]. (TA.)

مَدْبُوغٌ: see دَبِيغٌ. — [Hence,] هٰذَا كَلَامٌ غَيْرُ مَدْبُوغٍ ‡ *This is speech in which nothing is meant.* (TA.)

دبق

1. دَبِقَ بِهِ, (JK, Ḳ,) aor. ـَ, (Ḳ,) inf. n. دَبَقٌ, (TA,) [lit. *He,* or *it, stuck to it:* and hence,] † *he was,* or *became, attached, addicted, given,* or *devoted, to it,* (namely, a thing, JK,) *so that he did not quit it.* (JK, Ḳ.) — دَبِقَ فِى مَعِيشَتِهِ is explained by Lḥ only as signifying لَزِقَ [app. meaning † *He stuck fast,* or perhaps *he clave to one course, in respect of his means of subsistence:* see also مُدَبَّق]. (TA.) = دَبَقَهُ *He stuck it,* or *made it to adhere.* (TA. [See 4.]) — See also what next follows.

2. دبّقهُ, inf. n. تَدْبِيقٌ, (Lth, JK, Ḳ,) *He caught it with* دِبْق [or *bird-lime*]; (Lth, Ḳ;) namely, a bird: (JK:) and so ▼ دَبَقَهُ, aor. ـُ, inf. n. دَبْقٌ. (TA.)

4. ادبقهُ *He made it to stick,* or *adhere.* (Ḳ. [See also 1.]) You say, ادبقهُ ٱللّٰهُ بِهِ † *God made him,* or *may God make him, to stick to it;* or, *it to him.* (JK, TA.) — مَا أَدْبَقَهُ † *How great is his attachment, addictedness,* or *devotedness!* (JK, TA.)

5. تدبّق *It* (a thing) *was,* or *became, sticky, glutinous, viscous,* or *ropy.* (TA.) — *It* (a bird) *was,* or *became, caught by means of* دبق [or *bird-lime*]; (Ḳ, TA;) i. e. *it stuck,* or *adhered.* (TA.) [See also دَبِق.])

دِبْقٌ (Lth, IDrd, Ṣ, Ḳ, &c.) and ▼ دَابُوقٌ (Fr, Ḳ) and ▼ دَبُوقَآءُ (Ḳ) [*Bird-lime:* and the *viscum,* or *mistletoe;* and *its berries,* of which bird-lime is mostly prepared: the first of these words has these applications in the present day:] *a kind of glue,* (IDrd, Ḳ,) *well known,* (IDrd,) or *a sticky, glutinous,* or *viscous, thing, like glue,* (Fr, Ṣ, TA,) *with which birds are caught;* (Fr, IDrd, Ṣ, Ḳ, TA;) in one dial. called طَبْق: (IDrd:) Lth says, it is *the fruit,* or *produce, of a tree, having in its interior a substance like glue, that sticks to the wing of the bird:* the ḥakeem Dáwood says, [in a passage which is imperfect in the TA,] *it is found upon the tree in like manner as lichen* (الشَّيْبَة), *but is a berry, like the chick-pea* (حِمَّص) *in roundness;* . . . . *the best thereof is the smooth, soft, with much moisture, inclining, in its exterior, to greenness, and it is mostly found upon the oak; when it is cooked with honey and* دِبْس [or *the expressed juice of fresh ripe dates,* &c.], ... *and drawn out into longish strings, and put upon trees, the birds become caught by it.* (TA.)

[دَبِقٌ part. n. of دَبِقَ, *Sticky, glutinous,* or *viscous:* so in modern Arabic.]

دَبُوقَآءُ: see دِبْقٌ. — Also *Anything sticky, glutinous, viscous,* or *ropy; that draws out with a sticky, glutinous, viscous,* or *ropy, continuity of parts.* (IDrd, Ḳ,* TA.) — And *Human ordure;* (JK, Ṣ, Ḳ;) because of its sticky, or ropy, quality. (JK.)

دَابُوقٌ: see دِبْقٌ.

عَيْشٌ مُدَبَّقٌ † [*Means of subsistence*] *not complete.* (TA.)

دبل

1. دَبَلَهُ, (Ṣ, M, Ḳ,) aor. ـُ and ـِ, (M, Ḳ,) inf. n. دَبْلٌ, (M,) *He collected it together,* (Ṣ, M, Ḳ,) *like as one collects together a morsel,* or *gobbet,* or *mouthful, of food with his fingers:* (Ṣ:) and ▼ دبّلهُ, inf. n. تَدْبِيلٌ, [in like manner] signifies *he collected it together.* (TA.) And دَبَلَ اللُّقْمَةَ, (M, Ḳ,) aor. ـُ, inf. n. as above; (M;) and ▼ دبّلها, (M, Ḳ,) inf. n. تَدْبِيلٌ; (TA;) *He made the morsel,* or *gobbet,* or *mouthful, large,* (M, Ḳ,) *collecting it together with his fingers:* (M:) or the latter signifies *he made the morsel,* or *gobbet,* or *mouthful, large, and swallowed it.* (IAạr, TA.) And دَبَلْتُ الشَّىْءَ, inf. n. as above; (TA;) and ▼ دَبَّلْتُهُ; (Ṣ;) *I made the thing into lumps,* or *compact pieces* or *portions:* (Ṣ,* TA:) and ▼ دبّل الحَيْسَ, inf. n. تَدْبِيلٌ, *He made the* حيس [generally explained as meaning *dates mixed with clarified butter and the preparation of dried curd called* أقط, *kneaded,* or *rubbed and pressed with the hand until they mingle together and their stones come forth,*] into دُبَل [pl. of دُبْلَةٌ, q. v.]. (T, TA.) = دَبَلَ الأَرْضَ, (T, M, Ḳ,) inf. n. دَبْلٌ (Ṣ, M, Ḳ) and دُبُولٌ, (M, Ḳ,) *He put the land into a right,* or *proper, state, prepared it,* or *improved it,* [or *manured it,*] *with dung such as is termed* سِرْجِين, [in the Ḳ سِرْقِين,] and *the like,* (T, Ṣ, M, Ḳ,) *in order that it might become good:* (T, M:) and so دَمَلَهَا. (T.) — And دَبَلْتُهُ means *I put it into a right,* or *proper, state; prepared it;* or *improved it;* namely, anything; as also دَمَلْتُهُ: for instance, a rivulet; i. e. *he cleansed it, and put it into a right,* or *proper, state.* (Ṣ.) =

دَبَلَهُ, (Ḳ,) inf. n. دَبْلٌ, (TA,) also signifies *He struck him consecutive strokes* with a staff, or stick, (Ḳ,) and with a whip. (TA.) — دَبَلَتْهُ ▼ الدُّبُولُ *Calamities*, or *misfortunes*, *befell him*: or *may calamities*, or *misfortunes*, *befall him*. (Ḳ.) And ▼ دَبَلَتْهُمُ الدُّبَيْلَةُ *Calamity*, or *misfortune*, *befell them*: or *may calamity*, &c.: (A 'Obeyd, Ṣ, M:) or *they perished*: or *may they perish*. (T.) And ▼ دَبَلَتْهُ الدَّبُولُ, (Ḳ, TA, [in the CḲ, erroneously, الدُّبُولُ,]) and دَبَلَتْهُ الدَّبُولُ, (TA,) *Calamity*, or *misfortune*, *befell him*: or *may calamity*, &c.: (TA:) or *the bereft woman*, i. e. *his mother*, *became bereft of him by death*: or *may the bereft woman*, &c. (Ḳ, TA.) — مَا لَهُ دَبَلَ دَبْلُهُ ▼, or دَبَلَ دَبْلُهُ, is a form of imprecation: see the latter in art. ذبل. (TA.) = دَبِلَ, aor. ـَ, inf. n. دَبَلٌ, *He* (a camel, or other animal,) *became full of fat and flesh*. (TA.)

2: see 1, in four places.

دَبْلٌ *A rivulet*, or *streamlet*: (T, M, Mgh, Ḳ:) pl. دُبُولٌ: (Ṣ, M, Mgh, Ḳ:) so called because cleansed, and put into a right, or proper, state [when needing]. (T, Ṣ, M.*) = *Plague*, or *pestilence*; syn. طَاعُونٌ. (Th, M, Ḳ.) = مَا لَهُ دَبَلَ دَبْلُهُ: see 1, last sentence but one.

دِبْلٌ *A calamity*, or *misfortune*; (Ṣ, Ḳ;) as also ▼ دُبَيْلَةٌ, (Ṣ, M, Ḳ,) in which the dim. form denotes enhancement; (Ṣ, TA;) and ▼ دَبُولٌ: (Ḳ:) pl. of the first دُبُولٌ: (TA:) whence the saying, دَبَلَتْهُ الدُّبُولُ: see 1, latter part. Also The *state of being bereft of a child*, or *of a person beloved*, *by death*. (IAạr, M, Ḳ.) See دَبِيلٌ, in four places.

دَبْلَةٌ: see دُبَيْلَةٌ.

دُبْلَةٌ *A lump*, or *compact piece* or *portion*, (Lth, T, Ṣ, Ḳ,) of a thing, (Ṣ, Ḳ,) such as gum, &c., (Ṣ,) or of [the kind of sweetmeat called] نَاطِف, or of حَيْس, [described in the first paragraph of this art.,] or of something kneaded, or the like: (Lth, T:) and *a large morsel* or *gobbet* or *mouthful*: (Ḳ:) or *a morsel*, or *gobbet*, or *mouthful*, of butter: pl. دُبَلٌ. (En-Naḍr, T.) — See also دُبَيْلَةٌ. = Also The *hole of the* فَأْس [i. e. *hoe*, *or adz*, *or axe*]: pl. دُبَلٌ and دُبُلٌ. (Ḳ.)

دَبَالٌ, (M,) like سَحَابٌ, so in the M, (TA,) or ▼ دُبَالٌ, like غُرَابٌ, (Ḳ,) [*Dung*, *such as is called*] سِرْجِين (M) or سِرْقِين, (Ḳ,) and *the like*; (M, Ḳ;) [*used for manuring land*;] as also دَمَالٌ. (TA.)

دُبَالٌ *Ulcers that come forth in the side and penetrate into the inside*; syn. نَقَّابَاتٌ; as also دُبَالٌ. (IAạr, T. [See also دُبَيْلَةٌ.]) — See also دَبَالٌ.

دَبُولٌ: see دِبْلٌ. Hence the saying, دَبَلَتْهُ الدَّبُولُ: see 1, near the end of the paragraph: (TA:) or this saying is from what here follows. (Ḳ, TA.) = A woman *bereft of her child by death*. (Ḳ.)

دَبِيلٌ ▼ دِبْلٌ (M, Ḳ) and ▼ دَابِلٌ ▼ دِبْلٌ (T, M, Ḳ) are intensive expressions (Ḳ) meaning *A severe*, or *heavy*, *calamity* or *misfortune*: (Ḳ,* TA: [in the CḲ, دَبْلٌ, which is said in the TA to be incorrect:]) or *a severe*, or *heavy*, *bereavement*. (T, M, TA.) And one says, sometimes, (M,) دِبْلًا ▼ دَبِيلًا (Ṣ, M) and دِبْلًا ▼ دَابِلًا (M) in the accus. case as an imprecation [meaning May God send upon such a one *a severe*, or *heavy*, *calamity* or *bereavement*]. (M.) Aṣ used to say ذِبْلٌ ذَابِلٌ, meaning "[deep] abasement or ignominy:" (T, TA:) and Aboo-'Amr Esh-Sheybanee, ذِبْلًا ذَبِيلًا: (TA:) others pronounced with د. (T.)

دُبَيْلَةٌ *A certain malady* (M, Mgh, Ḳ) *in the* جَوْف, (M, Ḳ,) [i. e.,] *in the belly*, (Mgh,) *being a collection of corrupt matter therein*; (Mgh, TA;) wherefore it is thus called; (TA;) as also ▼ دُبْلَةٌ (M, Ḳ) and ▼ دَبْلَةٌ: (Ḳ:) accord. to ISh, *an ulcer that penetrates into the belly*: [see also دُبَالٌ:] or *an ulcer that comes forth within the side, and discharges internally*; *the sufferer from which seldom recovers*: also called ذَاتُ الجَنْبِ: (TA in art. جنب:) *a large tumour* (in Pers. وَرَمِ بُزُرْگ). (KL.) [Abu-l-Ḳásim Ez-Zahráwee describes the modes of cauterizing the دبيلة in order to hasten its coming to maturity. (See "Albucasis de Chirurgia," p. 98, where the word is twice written دبيلة; once, دبعيلة; and once, correctly, دبيلة.) Golius explains دَبْلَةٌ and دُبْلَةٌ by "vomica, apostema," as on the authority of the Ṣ and KL; in neither of which do I find anything of the kind: nor do I find دَبْلَةٌ even mentioned in either of those works.] — See also دِبْلٌ. Hence the saying, دَبَلَتْهُمُ الدُّبَيْلَةُ: see 1, in the latter part of the paragraph.

دَابِلٌ, دِبْلٌ دَابِلٌ and دِبْلًا دَابِلًا: see دَبِيلٌ.

أَرْضٌ مَدْبُولَةٌ *Land put into a right*, or *proper*, *state*; *prepared*; or *improved*; [or *manured*;] *with dung such as is termed* سِرْجِين. (Ṣ.)

دبو and دبى

1. دَبَى, aor. يَدْبِى, inf. n. دَبْىٌ [and app. also دَبًى, q. v. infrà], *He walked*, or *went*, *gently*, or *in a leisurely manner*. (TA.)

2. دَبَّى i. q. صَنَّعَهُ. (Ḳ.) You say, دَبَّاهُ, meaning صَنَعَهُ [*He made it*, or *wrought it*; &c.]. (TḲ.)

4. ادبى, said of the [tree, or shrub, called] رِمْث, (Ṣ,) or of the عَرْفَج, (M, Ḳ,) or of each of these, (TA,) *It put forth what resembled* [*the young locusts termed*] دَبًى; (M, Ḳ;) [i. e.] *what came forth, of its leaves, resembled* دَبًى; (Ṣ;) *and thus became fit to be eaten*. (Ṣ, M.) [See أَبْقَل and ثَقَّبَ and حَنَطَ; and see also رِمْثٌ and عَرْفَجٌ.]

دَبًى or دَبًا [sometimes written with ى and sometimes with ا] *Locusts before they fly*: (Ṣ:) or *locusts when they* [*first*] *put themselves in motion, and become black, before their wings grow*: in their first state, when they are white, they are termed سِرْءٌ: (AO, T:) or the *smallest of locusts*, and *of ants*: (M, Ḳ:) or [*locusts*] *after the state of that which is termed* سِرْوَةٌ: (M:) [see جَرَادٌ:] n. un. دَبَاةٌ. (Ṣ, M.) — [Hence,] بِدَبَا دُبَيَّيْنِ, and جَآءَ بِدَبَى دُبَيٍّ ▼ (M,) or بِدَبَا دُبَيٍّ ▼ (IAạr, T, Mj, Ḳ,) and ▼ بِدَبَى دُبَيَّانَ and بِدَبَى دُبَيَّانٍ, (Th, M,) † *He came with*, or *brought*, *much*; and *what was good*: (M:) *he came with*, or *brought*, *much property* or *wealth*, or *many cattle*: (M, Ḳ:) ▼ دُبَيٌّ is a soft tract in Ed-Dahnà, frequented by locusts, which lay their eggs therein; (M;) it is a spacious place; so that the phrase [جَآءَ بِدَبَى دُبَيٍّ] is as though it meant *he came with*, or *brought*, *property*, or *wealth*, or *cattle*, *like the* [*locusts termed*] دبا *of the spacious place called* دُبَىّ. (T.) J is in error as to this phrase: (Ḳ, TA:) for it is stated in the Ṣ, as on the authority of IAạr, that one says, جَآءَ فُلَانٌ بِدَبَا دَبَا, meaning *Such a one came with*, or *brought*, *property*, or *wealth*, or *cattle*, *like the* دبا *in abundance*: and thus it is found in his handwriting: and in the Tekmileh it is written, as on the same authority, بِدَبَى دَبَى. (TA.) Accord. to Abu-l-'Abbás [Th], the [right] phrase is بِدَبَا دُبَيٍّ ▼: and in one place he says that ▼ دُبَى [thus (for دُبَيٌّ) in the TT as from the T, but probably a mistranscription for ▼ دُبًى,] signifies *Much property* or *wealth*, or *many cattle*: and accord. to AA, one says, جَآءَ فُلَانٌ بِدُبَىٍّ ▼, meaning *Such a one came with*, or *brought*, *property*, or *wealth*, or *cattle*, *like the* دبا. (T.) = Also *A gentle*, or *leisurely*, *manner of walking* or *going*. (Ḳ. [See 1.])

دُبَىٌّ: see the next preceding paragraph, last sentence but one.

دُبَىٌّ: see دَبًى, in five places.

دُبَيَّان: see دَبًى.

دُبًى: see the next paragraph.

دُبَّآءٌ The *gourd*: n. un. with ة: (Ṣ, Mṣb:) it is mentioned in this art. by J and Z [and Fei]: but accord. to Hr and the Ḳ, its proper art. is دب [q. v.]: accord. to Az, دبا, for he says that its measure is فُعَّالٌ: (TA:) some allow its being written and pronounced دُبًى ▼. (TA in art. دب.)

أَرْضٌ مَدْبَاةٌ: see what next follows.

أَرْضٌ مُدْبِيَةٌ (Ṣ, M, Ḳ) and ▼ مَدْبَاةٌ (Ṣ) *A land abounding with* [*the locusts termed*] دَبًى or دَبًا. (Ṣ, M, Ḳ.)

أَرْضٌ مَدْبُوَّةٌ: see what next follows.

أَرْضٌ مَدْبِيَّةٌ (Ṣ, M, Ḳ) and ▼ مَدْبُوَّةٌ, (M, Ḳ,) the و being substituted for the ى as interchangeable therewith, (M,) *A land of which the herbage has been eaten by* [*the locusts termed*] دَبًى or دَبًا. (Ṣ, M, Ḳ.) = Accord. to Z, both signify [also] *A land that produces* دُبَّآء, i. e. *gourds*. (TA in art. دب.)

دث

1. دَثَّتِ السَّمَآءُ, (L,) or دَثَّتْ, (TA,) aor. ـِ, inf. n. دَثٌّ, *The sky sent down rain such as is termed*

دَثٌّ; i. e. *weak rain*; or *the weakest and lightest of rain*. (L, TA.) ═ دَثَّتْهُمُ السَّمَآءُ, (L,) or دَثَّتْهُم, (TA,) aor. ـُ, inf. n. as above, *The sky rained upon them rain such as is termed* دَثّ. (L, TA.) — دُثَّتِ الأَرْضُ, inf. n. as above, *The land was watered by rain such as is termed* دَثّ. (L.)

دَثٌّ *Weak rain*; as also ▼ دِثَاثٌ; (Ṣ, Ḳ;) the latter [in the CḲ دَثَاث, but it is] with kesr: or *the weakest and lightest of rain*; and the pl. is دِثَاثٌ: or, accord. to IAạr, *i. q.* رَكٌّ: (TA:) or رَكٌّ signifies rain exceeding what is termed دَثّ. (Ḳ in art. رك.)

سَمَآءٌ دَثَّةٌ *A sky sending down rain such as is termed* دَثّ. (L, TA.)

دِثَاثٌ: see دَثٌّ; of which it is said to be a syn. and a pl.

أَرْضٌ مَدْثُوثَةٌ *Land watered by rain such as is termed* دَثّ. (L.)

دثر

1. دَثَرَ, (T, Ṣ, M, Ḳ, &c.,) aor. ـُ, (M, Mṣb,) inf. n. دُثُورٌ, (T, Ṣ, M, Ḳ, &c.,) said of a trace, or mark, of a house; or of what remains, cleaving to the ground, marking the place of a house; (Ṣ, Mṣb, Ḳ, TA;) or of a place of abode, (T, A,) &c.; (T;) or of a thing; (M;) *It became covered with sand and dust blown over it by the wind*: this is the primary signification: (TA:) or *it became effaced*, or *obliterated*, (T, Ṣ, M, A, Ḳ, TA,) *by the blowing of the winds over it*; (TA;) as also ▼ تداثر, (Ṣ,) or ▼ اندثر: (M, Ḳ:) and *it became old*; (M, Ḳ;) as also ▼ اندثر, (M,) or ▼ تداثر. (Ḳ.) By one of the poets it is metaphorically said of a man's reputation, meaning ‡ *It became worn out of regard* or *notice*; *became effaced*, or *obliterated*. (M, TA.) — And, said of a man, † *He became overcome by old age and emaciation*. (T, TA.) — Also, said of a garment, (T, Ḳ,) inf. n. as above, (T,) *It became dirty*. (T, Ḳ.) — And, said of a sword, (T, A, Ḳ,) inf. n. as above, (A,) ‡ *It became sullied from remaining long unfurbished*; (A;) *it became rusty*. (T, Ḳ.) Hence the trad. of El-Ḥasan, حَادِثُوا هٰذِهِ القُلُوبَ بِذِكْرِ اللّٰهِ فَإِنَّهَا سَرِيعَةُ الدُّثُورِ [explained in art. حدث]. (Sh, T, A, TA.) دُثُورٌ attributed to the heart is † The *having the remembrance of God effaced from it*: and attributed to the mind, † The *being quick to forget*. (Sh, T, Ḳ.) ═ دَثَرَ الشَّجَرُ, (Ḳ,) inf. n. as above; (TA [in which, by a strange mistake, الرجل is put for الشجر;]) or ▼ دثّر; (so in the M, accord. to the TT;) *The trees put forth their leaves* (M, Ḳ, TA) *and their branches*. (M, TA.)

2. دَثَّرَهُ, (A, TA,) inf. n. تَدْثِيرٌ, (TA,) *He covered him* (A, TA) *with a* دِثَار, (A,) or *with something by which he should be rendered warm*. (TA.) It is said that Moḥammad, when a revelation came down to him, used to say, دَثِّرُونِى دَثِّرُونِى *Cover ye me with something whereby I may become warm. Cover ye me* &c. (TA from a trad.) — دُثِّرَ عَلَى القَتِيلِ *Large masses of stone were compactly put together, one upon another, over the slain person*. (Ḳ.) — And دَثَّرَ, (Ṣ,) inf. n. as above, (Ṣ, Ḳ,) *It* (a bird) *put to rights*, or *adjusted, its nest*; *put it into a right*, or *proper, state*. (Ṣ, Ḳ.) — See also 1, last sentence.

4. ادثر, (Ḳ, TA,) like أَكْرَمَ, (TA,) or ▼ ادّثر, (so in some copies of the Ḳ,) *He acquired much wealth*. (Ḳ, TA.) [See دَثْرٌ.]

5. تدثّر, (T, Ṣ,) and تدثّر بِدِثَارٍ, (Mṣb, TA,) and ادّثّر, inf. n. ادِّثَارٌ, (T,) *He wrapped himself with a* دثار: (T, Ṣ, Mṣb, TA:) and تدثّر بِالثَّوْبِ *he enveloped himself entirely with the garment*. (M, Ḳ.) — [Hence,] هُوَ يَتَدَثَّرُ بِالمَالِ ‡ *He is abundant in wealth*. (A, TA.) ═ تدثّر النَّاقَةَ ‡ *He* (a stallion) *mounted*, or *leaped, the she-camel*. (Ṣ, A, Ḳ.) — And تدثّر فَرَسَهُ ‡ *He* (a man) *leaped upon, and rode, his horse*: (T, Ṣ, M, A, L, B: in the Ḳ, for فَرَسَهُ, in some copies, is erroneously put قَرِينَهُ; and in others, قَرْنَهُ, which is also wrong: TA:) or *rode, and wheeled about upon the back of, his horse*: (M:) or *mounted his horse from behind*. (TA.) — Ibn-Muḳbil uses the verb metaphorically in describing rain; saying,

* أَصَاخَتْ لَهُ فُدْرُ اليَمَامَةِ بَعْدَمَا *
* تَدَثَّرَهَا مِنْ وَبْلِهِ مَا تَدَثَّرَا *

‡ [*The large mountain-goats of El-Yemámeh listened to it, after there had fallen upon it, of its shower of big drops, what fell*]. (M, TA.)

6: } see 1; each in two places.
7: }

8: see 4.

دَثْرٌ ‡ *Much property* or *wealth*; or *many camels* or *the like*: (T, Ṣ, M, Ḳ:) or *much*, or *many*, of any thing or things: (M:) [the sing. and dual and pl. are alike; as in the case of its syn. دَبْرٌ or دِبْرٌ:] you say, [using it as an epithet,] مَالٌ دَثْرٌ, (T, Ṣ, Ḳ,) and مَالَانِ دَثْرٌ, and أَمْوَالٌ دَثْرٌ: (Ṣ, Ḳ:) [but sometimes دُثُورٌ is used as its pl.; for] you say أَهْلُ دُثُورٍ and أَهْلُ دَثْرٍ: (A'Obeyd, T:) you also say ▼ مَالٌ دِثْرٌ: (T:) and the expression عَسْكَرٌ دَثَرٌ▼, meaning *a numerous army*, occurs thus written: (Ṣ:) an instance is found in a verse of Imra-el-Ḳeys, where it is thus for the sake of the metre. (TA.) — Also *Abundance of herbage*, and *the like*; or *abundant herbage, and the like*. (TA.) — See also دَاثِرٌ.

دِثْرٌ: see دَثْرٌ. ═ دِثْرُ مَالٍ *A good manager of property*, or *of camels* or *the like*. (Ḳ.)

دَثَرٌ *Dirt*, or *filth*. (Ḳ.) ═ See also دَثْرٌ.

دِثَارٌ *Any garment*, (Ṣ, M,* A, Mgh, Mṣb, Ḳ,) *such as a* كِسَآء *&c., which a man throws upon himself* (Mgh, Mṣb) *over the* شِعَار [or *garment that is next the body*]: (Ṣ, M, A, Mṣb, Ḳ:) or *one with which a person envelopes himself entirely*: (M:) or *a garment which one wears for warmth above the* شعار: (T, TA:) pl. دُثُرٌ. (Mgh.) — It is said in a trad. respecting the Assistants (الانصار) [of Moḥammad], أَنْتُمُ الشِّعَارُ وَالنَّاسُ الدِّثَارُ, meaning † *Ye are the persons of distinction, and the* [other] *people are the vulgar*. (TA.) [See also شِعَارٌ.] — بَيْتُ أَبِى دِثَارٍ and أَبُو دِثَارٍ *The thin curtain* (كِلَّة) *by which one protects himself from gnats*, or *musquitoes*; *the musquito-curtain*: [see an ex. in the first paragraph of art. بعض:], or ابو دثار is an appellation of *the gnat*, or *musquito*; because it is concealed in the daytime; or because a دثار is wanted to protect one from its annoyance. (TA.)

دَثُورٌ: see مُتَدَثِّرٌ. — Applied to a man, ‡ *Obscure*; *of no reputation*: (Ṣ, A, Ḳ:) *a great sleeper*: (Ṣ, Ḳ:) *slow*: (Ḳ:) *heavy*; *that scarcely moves from his place*: (TA:) *lazy*: (Kr, M:) and in like manner ▼ دِثَارِىٌّ, *lazy*; *quiet*; *that does not occupy himself with his affairs*. (A.)

دِثَارِىٌّ: see what next precedes.

دَاثِرٌ, applied to a trace, or mark, of a house; or to what remains, cleaving to the ground, marking the place of a house; *Being covered with sand and dust blown over it by the wind*; or *being effaced*, or *obliterated, by the blowing of the winds over it*. (A,* Mṣb,* TA.) You say فُلَانٌ جَدُّهُ عَاثِرٌ وَرَسْمُهُ دَاثِرٌ † *Such a one's good fortune is at an end, and his vestige is being effaced*. (A.) — *In a state of perdition*. (M, Ḳ.) Hence the saying فُلَانٌ خَاسِرٌ دَاثِرٌ [*Such a one is erring, in a state of perdition*]: or it is here an imitative sequent [merely corroborative;* for خاسر has also the same signification]: (M, TA:) and some say دَابِرٌ. (M.) — A sword ‡ *sullied by remaining long unpolished*; *rusty*. (AZ, T, M,* A, Ḳ.) — ‡ *Negligent*; *inconsiderate*; (L, Ḳ;) as also ▼ أَدْثَرُ (Ḳ) and ▼ دثر [written without the syll. signs]: (L:) ‡ one *who does not care for*, or *esteem, finery*. (A.)

أَدْثَرُ: see the last sentence above.

متدثّر, (AA, T, Ḳ, [evidently, مُتَدَثِّر, though written in the CḲ مُتَدَثَّر, see 5, third and fourth sentences,]) applied to a man, (AA, T,) † *I. q.* مَأْبُونٌ (AA, T, Ḳ) and مُثْفَرٌ &c. (AA, T.)

مُتَدَثِّرٌ and مُدَّثِّرٌ *Wrapped in a* دِثَار; *wearing a* دثار; (T, M,* A,* Mṣb, TA;) as also ▼ دَثُورٌ: (IAạr, M:) you say فُلَانٌ دَثُورُ الضُّحَى *Such a one wraps himself with a* دثار *and sleeps in the morning after sunrise*. (A.)

دج

1. دَجَّ, aor. ـِ, inf. n. دَجِيجٌ (Ṣ, A,* Ḳ) and دَجَجَانٌ (Ṣ) and دَجٌّ, (TA,) *He*, (a man, TA,) or *it*, (a company of people, accord. to ISk not said of a single person, Ṣ, TA,) *crept along*; i. e. *went*, or *walked, leisurely, softly*, or *gently*: (Ṣ, A, Ḳ:) or *did so with short steps*: or *came and went*. (TA.) You say, مَرَّ القَوْمُ يَدِجُّونَ عَلَى الأَرْضِ *The company of men passed, going leisurely*, &c., *upon*, or *over, the ground*. (Ṣ.) — Hence, (TA,) *He trafficked*, or *exercised the business of a merchant*: (Ḳ:) because the merchant travels about at a slow pace. (TA.) — And *He hastened*, or *went quickly*. (TA.) — Also, [aor. ـِ,] inf. n. دَجٌّ, said of a بَيْت [or tent,

or house, or chamber], *It dripped.* (Ḳ.) ═ See also 2. ═ دَجَّ, [aor., accord. to rule, ـُ,] (Aṣ, Ḳ,) inf. n. دَجٌّ, (TA,) *He let down a veil, or curtain.* (Aṣ, Ḳ.)

2. دجّجت السَّمَآءُ, [in the CḲ, erroneously, تَدَجَّجَتْ,] inf. n. تَدْجِيجٌ; (Ṣ, Ḳ;) and ▾ دَجَّتْ, [aor. ـَ;] (A, TA;) *The sky became clouded.* (Ṣ, A, Ḳ.)

5. تدجّج فِى شِكَّتِهِ, (Ṣ, and so in copies of the Ḳ,) or ▾ تَدَجْدَجَ, (A, and so in the Ḳ accord. to the TA,) *He covered himself with his arms,* or *weapons:* (A:) or *he attired himself with* (lit. *entered into*) *his arms;* (Ṣ, Ḳ;) as though he covered himself with them. (Ṣ.)

R. Q. 1. دَجْدَجَ *It* (the night, Ṣ, and so in some copies of the Ḳ) *was,* or *became, dark;* (Ṣ, Ḳ;) as also ▾ تَدَجْدَجَ. (Ḳ.) ═ دَجْدَجَتِ الدَّجَاجَةُ فِى مَشْيِهَا *The domestic fowl ran.* (TA.) — دَجْدَجَ بِالدَّجَاجَةِ *He called the cock,* or *hen,* (Ṣ, Ḳ,) *by the cry* دَجْ دَجْ, (Ḳ,) or, as in some copies of the Ḳ [and in the L] دِجْ دِجْ. (TA.)

R. Q. 2. تَدَجْدَجَ: see 5: — and see also R. Q. 1.

دَجْ دَجْ, (so in copies of the Ḳ,) or دِجْ دِجْ, (so in some copies of the Ḳ and in the L,) *A cry by which domestic fowls are called.* (L, Ḳ.) [See R. Q. 1.]

دُجٌّ *A chicken:* [or probably *chickens,* as a coll. gen. n. of which ▾ دُجَّةٌ, mentioned in the TA voce دَجَاجٌ, q. v., is the n. un.:] said by some to be a post-classical word. (TA.)

دُجَّةٌ *Intense darkness:* (Ṣ, Ḳ:) and ▾ دُجَجٌ signifies the same; (Ḳ;) or *condensation of darkness.* (TA.) ═ See also دُجٌّ.

دُجَجٌ: see دُجَّةٌ. — Also *Black mountains.* (IAạr, Ḳ.) ═ Also pl. of دَجَاجٌ. (Mgh, Mṣb.)

دَجَجَانٌ [originally an inf. n.; see 1: afterwards (like خَصْمٌ and عَدْلٌ &c.) used as an epithet;] *A sucking infant, that creeps along after its mother:* fem. with ة. (Ḳ.)

دَجَاجٌ and دِجَاجٌ (Ṣ, A, Mṣb) and دُجَاجٌ, (TA,) the first of which is more chaste than the second, (Ṣ, A, Mṣb,* TA,) and the second than the third; (TA;) a coll. gen. n.; (Ṣ, TA;) n. un. دَجَاجَةٌ (Ṣ, Mgh, Ḳ) and دِجَاجَةٌ (Ṣ, Ḳ) and دُجَاجَةٌ; (Ḳ;) applied to the male and the female; (Ṣ, Ḳ;) *A certain bird,* (TA,) *well known;* (Ṣ, Mṣb, Ḳ;) [the *common domestic fowl,* both *cock* and *hen;*] so called because of its [frequent] coming and going: (Towsheeḥ:) pl. دُجُجٌ, (Mgh, Mṣb,) and sometimes دَجَائِجُ; (Mṣb;) and pl. of the n. un. دجاجات; and دِجَاجٌ may be regarded as a broken pl. of دِجَاجَةٌ, its kesreh and ا being considered as the kesreh and ا which make the pl. form, and as being not the kesreh and ا which are in the sing.; or it may be a pl. of دَجَاجَةٌ with the augmentative letter (ا) rejected, as though pl. of دَجَّةٌ. (TA.) — [Hence,] الدَّجَاجَةُ [† *The constellation Cygnus;* so called in the present day;] *a certain northern constellation, consisting of nineteen stars in the figure and two without the figure, of which the four stars in a row are called* الفَوَارِسُ, *and lie across the Milky Way.* (Ḳzw.) — دَجَاجُ البَرِّ: see حَجَلٌ. — دَجَاجَةٌ, (accord. to the Ḳ,) or دَجَاجٌ, (accord. to the TA, [the latter app. the correct term,]) also signifies † *A family,* or *household; the persons who dwell with a man, and whose maintenance is incumbent on him.* (Ḳ, TA.) — Also the former, † *A ball* (كُبَّةٌ) *of spun thread:* (Ṣ, Ḳ:) or the [*receptacle called*] حفش *thereof:* pl. [or rather coll. gen. n., of which it is the n. un.,] دَجَاجٌ. (TA.) — الدَّجَاجَتَانِ † *The two projections,* (TA,) or *projecting bones,* (MF,) *of the breast of a horse, on the right and left of the* زَوْر [q. v.]. (TA, MF.)

دَجُوجٌ: } see دَجُوجِىٌّ.
دَجِيجٌ: }

دَجَاجَةٌ and دِجَاجَةٌ and دُجَاجَةٌ are explained above, voce دَجَاجٌ.

دُجَاجِىٌّ: see دَجُوجِىٌّ, in two places.

نَاقَةٌ دَجُوجَاةٌ [*A long-bodied she-camel;* lit.] *a she-camel spreading upon,* or *over, the ground.* (Ṣ, Ḳ.)

دَجُوجِىٌّ *Of a clear black colour:* (A 'Obeyd, TA voce غَيْهَبٌ:) or *intensely black;* (Ṣ;) as also ▾ دُجَاجِىٌّ and ▾ أَسْوَدُ دُجْدُجٌ. (Ḳ.) It has the latter signification applied to a he-camel; and دَجُوجِيَّةٌ to a she-camel. (Ṣ, TA.) Also simply *Black;* applied to hair; and so ▾ دَجِيجٌ: or the latter has this signification applied to anything; as also ▾ دَجْدَاجٌ: (TA:) which last likewise signifies *dark,* applied to a sea or great river, (Ḳ, TA,) because of the blackness of its water. (TA.) You say also لَيْلٌ دَجُوجِىٌّ *Dark night:* (Ṣ, A, Ḳ:) or *intensely dark night;* and so ▾ دَجُوجٌ and ▾ دُجَاجِىٌّ: (TA:) and لَيْلَةٌ ▾ دَيْجُوجٌ (Ṣ, Ḳ) and ▾ دَجْدَاجَةٌ (Ḳ) *a dark night:* (Ṣ, Ḳ:) the pl. of ▾ دَيْجُوجٌ is دَيَاجِيجُ and دَيَاجٍ; the latter a contraction of the former. (TA.)

دَاجٌّ [part. n. of 1]. You say جَمَاعَةٌ دَاجَّةٌ *A party,* or *company, creeping along;* i. e., *going,* or *walking, leisurely, softly,* or *gently:* (ISk, Ṣ:) or *doing so with short steps:* or *coming and going.* (TA.) And أَقْبَلَ الحَاجُّ وَالدَّاجُّ (Ṣ,* Ḳ,* TA) *The* [*company of pilgrims* to Mekkeh, *and of the*] *letters-out of camels &c., and the servants,* or *assistants,* (Ṣ, Ḳ,) *and the like attendants of the pilgrims, came:* (TA:) the two words حاجّ and داجّ, though sings., are used in the pl. sense: (TA:) or الداجّ signifies also *the merchants;* (Ḳ;) or *the merchants and others who go leisurely,* or *creep along, after the pilgrims.* (TA.) الداجّ has the same meaning in the words of a trad., هٰؤُلَآءِ الدَّاجُّ وَلَيْسُوا بِالحَاجِّ [*These are the letters-out of camels &c., and they are not the pilgrims*]: (Ṣ, Ḳ:) said by Ibn-'Omar, of a people whom he saw among the pilgrims, whose appearance he disliked: or it means, accord. to A 'Obeyd, *those who are with the pilgrims, such as the hired men, and the camel-drivers, and the servants, and the like;* and Ibn-'Omar meant that these were not pilgrims in the proper sense, but merely persons journeying and creeping along. (TA.) In the words of another trad., مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ إِلَّا أَتَيْتُ, the word داجة is without teshdeed, and is an imitative sequent to حاجة: (Ṣ:) [see art. دوج:] but accord. to one relation, it is ما تركت حَاجَّةً وَلَا دَاجَّةً, meaning, accord. to El-Khaṭṭábee, [*I left not a company of*] *pilgrims* to Mekkeh, *nor those returning.* (TA.) One says also, أَمَا وَحَوَاجِّ بَيْتِ ٱللّٰهِ وَدَوَاجِّهِ لَأَفْعَلَنَّ كَذَا وَكَذَا [*Nay, by the pilgrims to the House of God, and those who journey thither for mercantile purposes, I will assuredly do such and such things*]. (TA.)

دَيْجُوجٌ *Darkness.* (TA.) — And also used as an epithet: see دَجُوجِىٌّ, in two places.

دُجْدُجٌ: see دَجُوجِىٌّ.

دَجْدَاجٌ; and its fem., with ة: see دَجُوجِىٌّ.

مُدَجَّجٌ and مُدَجِّجٌ A man *completely armed:* (Ṣ,* Ḳ,* TA:) and so A 'Obeyd explains ▾ مُدَجْدَجٌ: he is so called because he walks slowly by reason of the weight of his arms; or because he covers himself therewith, from دَجَّجَتِ السَّمَآءُ. (TA.) — Also † The *hedgehog;* syn. قُنْفُذٌ: (ISd, Ḳ:) or *a large* قُنْفُذ: (TA:) app. so called because of its spines. (ISd.)

مُدْجُوجٌ A veil, or curtain, *let down.* (Aṣ, TA.)

مُدَجْدَجٌ: see مُدَجَّجٌ.

دجر

1. دَجِرَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. دَجَرٌ, (Ṣ, Ḳ,) *He was, or became, brisk, lively,* or *sprightly, and at the same time exulted,* or *exulted greatly, and behaved insolently and ungratefully:* (Ṣ:) or *he became confounded,* or *perplexed, and unable to see his right course:* (Ṣ, Ḳ:) or *he became in a state like that of one who is confounded,* or *perplexed, and unable to see his right course:* (T:) *he became in a state of confusion and disturbance:* (T, Ḳ:) or [so accord. to the TA, but in the Ḳ "and,"] *he became intoxicated.* (Ḳ, TA.)

دَجِرٌ (TA) and دَجْرَانُ (Ṣ, TA) *Brisk, lively,* or *sprightly, and at the same time exulting,* or *exulting greatly, and behaving insolently and ungratefully:* (Ṣ, TA:) or, both words, (Ḳ,) *in a state of confusion,* or *perplexity, and unable to see his right course:* (Ṣ, Ḳ:) *in a state of confusion and disturbance: in a state of intoxication:*

(K:) and the former, *stupid; foolish; possessing little sense; who pursues a wrong course:* (AZ:) pl. (of the former, Ș) دَجَارَى (Ș, K) and دَجْرَى. (K.)

دَجْرَانُ: see the next preceding paragraph.

دَيْجُورٌ *Darkness:* (Ș, A, K:) pl. دَيَاجِيرُ (TA) and دَيَاجِرُ. (A, TA.) You say, خُضْتُ إِلَيْكَ دَيْجُورًا كَأَنِّى خُضْتُ بَحْرًا مَسْجُورًا [*I waded to thee through darkness as though I waded through a full sea*]. (A.) And, in a saying of 'Alee, تَغْرِيدَ ذَوَاتِ المَنْطِقِ فِى دَيَاجِيرِ الأَوْكَارِ [*Like the warbling of singing birds in the dark recesses of the nests*]. (TA.) — It is also used as an epithet: you say لَيْلٌ دَيْجُورٌ *Dark night:* (TA:) and لَيْلَةٌ دَيْجُورٌ *a dark night:* (Ș, A, TA:) and دِيمَةٌ دَيْجُورٌ *a dark lasting and still rain.* (AHn.) — Also, applied to dry herbage, *Dark and abundant;* (Sh, K;) because of its blackness: (Sh:) or *abundant and piled up:* (IAth:) or, applied to herbage, *abundant.* (ISh.) — Also, applied to dust, or earth, (TA,) *Of a dusty colour, inclining to black,* (K,) *like the colour of ashes.* (TA.) — Also *Dust,* or *earth,* (Sh, K,) *itself:* (Sh:) pl. دَيَاجِيرُ. TA.)

أَسْوَدُ دَيْجُورِىٌّ [*Of a deep black colour*]. (A.)

دجل

1. دَجَلَ, (K,) aor. ـُ, (TK,) inf. n. دَجْلٌ, (T, TA,) *He smeared* a camel *with tar;* (K;) as also ▼ دجّل: (TA:) or *he smeared* him *over his whole body with tar:* (K:) or دَجْلٌ signifies the *smearing in the part that is mangy,* or *scabby, with tar:* (T, TA:) and ▼ تَدْجِيلٌ, [inf. n. of دَجَّلَ,] the *smearing* a camel *over his whole body with tar:* (T, Ș:) and the putting the tar upon the مَسَاعِر [or armpits, and inner parts of the roots of the thighs or other similar parts, only,] is termed دَسٌّ. (Ș.) — *He lied:* [as though meaning *he concealed the truth with falsehood:* for, accord. to the KL, دَجْلٌ signifies the *concealing the truth:* (not, as Golius understood the explanation, its being concealed:)] and *confounded* or *perplexed* [such as heard him]. (K, TA. [In the CK, أَحْرَقَ is erroneously put for أَخْرَقَ.]) — [And app. *He enchanted,* or *fascinated:* for] دَجْلٌ is also syn. with سِحْرٌ. (TA.) — *He compressed; coivit,* or *inivit.* (Aṣ, K.) — *He traversed the regions,* or *tracts, of the earth,* or *land.* (K.) — The primary signification of دَجْلٌ is [app. The act of *covering;* like تَدْجِيلٌ: but it is said to be] the act of *mixing,* or *confusing.* (JM.) = Accord. to Fr, one says, هُوَ يَدْجُلُ بِالدَّلْوِ and يَدْلُجُ بِهَا [*He transfers the bucket from the mouth of the well to the watering-trough,* &c.]: the former verb being formed by transposition. (TA.) = دَجْلٌ also signifies The *having one eye and one eyebrow.* (KL.) [See دَجَّالٌ, last sentence.]

2. دجّل, (IDrd, Mșb, K,) inf. n. تَدْجِيلٌ, (K,) *He covered* (IDrd, Mșb, K) anything. (IDrd, Mșb.) — See also 1, in two places. — *He gilded* [a thing]; (K;) *he washed over* anything *with gold.* (TA.) — *It* (a river overflowing) *covered* the land *with water.* (Mgh.) — دجّل أَرْضَهُ, inf. n. as above, *He put his land into a right,* or *proper, state, prepared it,* or *improved it, with* [*dung such as is called* دَجَال, i. e.] سِرْجِين. (TA.)

دَجَالٌ [*Dung for manuring land, such as is called*] سِرْجِين. (K.)

دُجَالٌ: see دَجَّالٌ.

دُجَيْلٌ *Tar* [used for smearing mangy camels]; as also ▼ دُجَالَةٌ. (M, K.)

دُجَالَةٌ: see what next precedes.

دَجَّلٌ The *refuse,* or *lowest* or *basest* or *meanest sort,* of mankind, or of people. (K.)

دَجَّالٌ [in its primary application app. signifies A person, or thing, *that covers* anything in any manner; or *that does so much,* or *often.* — And hence,] *A gilder* or *silverer.* (Th, Mșb.) — And [hence,] *A liar:* (Mșb, TA:) [one *who conceals the truth with falsehood: a falsifier:* and] one *who deceives, deludes, beguiles, circumvents,* or *outwits, much,* or *often; very deceitful,* &c.; or *a great deceiver,* &c.: (JM:) pl. دَجَّالُونَ (Mșb, TA) and دَجَاجِلَةٌ. (TA.) Hence, in a trad. relating to Aboo-Bekr's demanding Fáṭimeh in marriage, قَدْ وَعَدْتُهَا لِعَلِيٍّ وَلَسْتُ بِدَجَّالٍ, meaning [*I have promised her to 'Alee, and I am not*] *a liar.* (TA.) — And i. q. ▼ دَجَّالَةٌ, (Ș,) which signifies *A great company of men journeying together,* (Ș, K, TA,) *covering the ground by their multitude:* or *a company of men journeying together, carrying goods for traffic.* (TA) — Also, (thus correctly written, but in [some copies of] the K, and by Sgh, written ▼ دُجَال, like غُرَابٌ, TA,) *Gold:* or *gold-wash for gilding.* (K, TA.) — And The *diversified wavy marks,* or *streaks,* or *grain,* (فِرِنْد,) *of a sword.* (K.) — الدَّجَّالُ, (Ș, Mșb, K,) i. e. المَسِيحُ الكَذَّابُ [*The False Christ,* or *Antichrist*], (Ș, K,*) said to be a certain man of the Jews, who is to come forth in the last days of our people, (TA,) is so called from دَجَلَ, because he will cover the earth [with his adherents] (K, TA,) like as the tar covers the body [of the mangy camel]: (TA:) or because of his lying, (K,* TA,) in arrogating to himself godship: (TA:) or because he will traverse most of the regions of the earth: (Abu-l-'Abbás, K,* TA:) or from دَجَّلَ, "he covered," (K,) because he will cover mankind with his infidelity; (TA;) or because he will cover the earth with the multitude of his forces; (Mșb, TA;) or because he will cover the truth with falsehood: (TA:) or from the same verb signifying "he gilded;" because he will involve men in confusion, or doubt, by falsehood, (K,* TA,) or will deceive them, or will manifest the contrary of what he conceives or conceals: (TA:) or from دَجَّالٌ signifying "gold," or "gold-wash for gilding;" because treasures will follow him wherever he goes: (K,* TA:) or from the same word as signifying the "فِرِنْد of a sword:" or from دَجَّالَةٌ, explained above: or from دَجَالٌ; because he will defile the ground: or from دَجَّلُ النَّاسِ. (K.) [Accord. to one trad., he will have but one eye and one eyebrow: and hence, app., it is said that] دَجَّالٌ also signifies *Having one eye and one eyebrow.* (KL.)

دَجَّالَةٌ: see the next preceding paragraph.

بَيْنَهُمْ دَوْجَلَةٌ *Among them are narrations from one to another and differing people.* (TA.)

مُدَجَّلٌ A camel *smeared* [or *smeared all over* (see 1)] with tar. (Ș.) — And A sword [&c.] *gilt.* (Mșb.)

دجن

1. دَجَنَ, aor. ـُ, inf. n. دَجْنٌ and دُجُونٌ, *It* (a day) *was,* or *became, one in which the clouds covered the sky:* (Ș:) and دَغَنَ, inf. n. دُغُونٌ, signifies the same, accord. to IAar. (TA. [See also 4.]) — دَجَنَتِ السَّحَابُ i. q. ▼ ادجنت [meaning *The clouds rained continually*]: (TA:) [for] ادجنت ▼ السَّمَآءُ signifies *the sky rained continually:* (Ș, K:) [or دَجَنَتِ السَّحَابُ and ▼ ادجنت may mean *the clouds covered the sky,* or *the regions of the sky,* or *the earth:* for] ▼ الدَّجْنُ [is app. the inf. n. of the former verb, and] signifies the clouds' *covering* (Ș, M, K) *the sky,* (Ș,) or *the regions of the sky,* (M, K,) or *the earth.* (K.) — دَجَنَ بِالمَكَانِ, (Ș, Mșb, K,) aor. ـُ, (Mșb,) inf. n. دُجُونٌ (Ș, Mșb, K) and دَجْنٌ, (Mșb,) ‡ *He remained, stayed, dwelt,* or *abode, in the place;* (Ș, Mșb, K, TA;) *kept to it,* or *became accustomed to it:* (TA:) and so ▼ ادجن. (Ș, Mșb.) — And hence, (TA,) دَجَنَ said of the pigeon, and the sheep or goat, &c., (K, TA,) as, for instance, the camel, (TA,) ‡ *It kept to the house or tent.* (K, TA.) — And دَجَنَتْ لِلسِّنَاوَةِ † *She* (a camel) *was,* or *became, accustomed to irrigating the land.* (TA.) — And دَجَنَ فِى فِسْقِهِ ‡ *He continued in his transgression,* or *wickedness,* or *unrighteousness.* (TA.) And دَجَنُوا فِى لُؤْمِهِمْ ‡ *They kept to their baseness,* or *ungenerousness; not abandoning it.* (TA.) And ▼ ادجن المَطَرُ, and ▼ ادجنت الحُمَّى, ‡ *The rain,* and *the fever, continued* (IAar, K) *incessantly for some days.* (IAar, TA.)

3. داجنهُ, (K,) inf. n. مُدَاجَنَةٌ, (Ș, M, TA,) *He endeavoured to conciliate him; treated him with gentleness,* or *blandishment; soothed, coaxed, wheedled, beguiled,* or *deluded, him;* syn. دَاهَنَهُ: (K:) in the Ș it is said that مُدَاجَنَةٌ is like مُدَاهَنَةٌ: in the M, that it signifies the *mixing in familiar,* or *social, intercourse,* or *conversing, in a good manner.* (TA.) [Golius assigns to داجن another signification of داهن; namely "He held in contempt;" as on the authority of the KL; in my copy of which it is not mentioned; nor can I find it elsewhere.]

4: see 1, in six places. — ادجن also signifies *It* (a day) *became one of much rain;* and so ▼ ادْجَوْجَنَ: (K:) or the latter has a more intensive meaning, i. e. *it became cloudy with mist*

or *vapour, and dark* [*with rain*]; and [*simply*] *it became dark*, or *obscure*. (TA. [See also 1, first sentence.]) —— And ادجنوا *They entered into* [or *upon a time of*] *much rain*. (AAF, Ḳ.)

12. اِدْجَوْجَنَ : see the next preceding paragraph.

دَجْنٌ : see 1, second sentence: and see also دُجُنَّةٌ [which has the same, or a similar, signification]. Accord. to Az, it signifies The *shade of the clouds in a day of rain*. (TA.) —— Also *Much*, or *abundant, rain*: (AZ, Ṣ, Mṣb, Ḳ:) pl. [of pauc.] أَدْجَانٌ and [of mult.] دُجُونٌ and دُجُنٌ and دِجَانٌ. (Ḳ.) You say يَوْمٌ دَجْنٌ and يَوْمُ دَجْنٍ and ▼ يَوْمٌ دُجُنَّةٌ and يَوْمُ دُجُنَّةٍ [app. meaning, accord. to the Ḳ, *A day of much*, or *abundant, rain*; but it seems to be indicated in the Ṣ that the meaning is *a day of clouds covering the whole sky, full of moisture, and dark, but containing no rain*]: and in like manner one says of the night [app. لَيْلَةٌ دَجْنٌ and لَيْلَةُ دَجْنٍ as well as ▼ لَيْلَةٌ دُجُنَّةٌ and لَيْلَةُ دُجُنَّةٍ]: using the latter word both as the complement of a prefixed noun and as an epithet. (AZ, Ṣ, Ḳ.)

دُجْنَةٌ : see دَجْنٌ.

دُجْنَةٌ [or ▼ دُجُنَّةٌ ?] *Rain*: so in the phrase يَوْمٌ ذُو دُجْنَةٍ [or دُجُنَّةٍ ?] *a day of rain*; as also ذو دُغْنَة [or دُغُنَّةٍ]. (TA.) —— See also دُجُنَّةٌ. —— Also, (Ṣ, Ḳ,) in the colours of camels, (Ṣ,) The *ugliest kind of blackness*. (Ṣ, Ḳ.)

دُجُنٌ : see the next paragraph, in three places.

دُجُنَّةٌ (AZ, Ṣ, Ḳ) and ▼ دِجَنَّةٌ and ▼ دُجُنٌ (Ḳ) *Clouds covering the whole sky, full of moisture, and dark, but containing no rain*; (AZ, Ṣ, Ḳ;) pl. ▼ دُجُنٌ [or this is a coll. gen. n. of which دُجُنَّةٌ is the n. un., though said to be syn. with this last, as well as a pl.]: (Ḳ:) and *darkness*; syn. ظُلْمَةٌ: or the first of these words (دُجُنَّةٌ) has this last signification; i. e. ظُلْمَةٌ, or ظَلْمَآءُ; [thus in some copies of the Ḳ and in the TA; but in other copies of the Ḳ ظَلْمَآءُ only;] and is also without teshdeed; (Ḳ;) i. e., it is also written ▼ دُجْنَةٌ, as in the "Book" of Sb: this is explained by Seer [and in the Ṣ] as syn. with ظُلْمَةٌ; and, accord. to Sb, its pl. [or rather coll. gen. n.] is ▼ دُجْنٌ; but in the Ṣ it is said that its pl. is دُجَنٌ, i. e. like صُرَدٌ, and دُجُنَاتٌ and دُجَنَاتٌ: (TA: [but in one copy of the Ṣ, I find دُجْنٌ and دُجْنَاتٌ; and in another, دُجَنٌ and دُجُنَاتٌ:]) and ▼ دُجُنٌ is *syn. with* ▼ دَجْنٌ [q. v.]: (Ḳ, TA: [in the CḲ, الدُّجُنُ is erroneously put for الدُّجُنُ; and الدَّجْنُ, which should immediately follow it, is omitted:]) the pl. of دُجُنَّةٌ is دُجُنَّاتٌ. (TA.) —— دُجُنَّةٌ also signifies The clouds' *covering the earth, and being heaped, one upon another, and thick*. (Ḳ,* TA.) —— See also دَجْنٌ, in two places: and see دُجْنَةٌ.

دِجَنَّةٌ : see the next preceding paragraph.

دَجُونٌ : see دَاجِنٌ, in two places. —— Also † A ewe or she-goat *that does not withhold her udder from the lambs or kids of another*. (TA.)

[دَاجِنٌ act. part. n. of 1. Hence,] دَاجِنَةٌ *A rain* (مَاطِرَةٌ, in two copies of the Ṣ مُطْرَةٌ,) *overspreading*, or *covering*, [*the earth*,] *like that which is termed* دِيمَةٌ [i. e. *lasting*, or *continuous, and still*, &c.]. (AZ, Ṣ, Ḳ. [Freytag has written the word, as on the authority of the Ḳ, دَجْنَةٌ.]) And سَحَابَةٌ دَاجِنَةٌ (Ṣ, Mṣb) and ▼ مُدْجِنَةٌ (Ṣ) *A cloud raining* (Ṣ, Mṣb) *much*, or *continually*. (Ṣ. [Which of these two meanings is intended in the Ṣ is not clearly shown.]) —— جَمَلٌ دَاجِنٌ and ▼ دَجُونٌ † *A he-camel that irrigates land*; or *that is used for drawing water upon him for the irrigation of land*; syn. سَانٍ [q. v.]: (Ḳ:) or *that is accustomed to the irrigation of land*, or *to be used for drawing water upon him for that purpose*: (TA:) and ▼ مَدْجُونَةٌ applied to a she-camel has this latter signification. (Ḳ, TA.) —— And دَاجِنٌ (Ṣ, Mgh, Ḳ) and رَاجِنٌ, and some of the Arabs say دَاجِنَةٌ, (ISk, Ṣ,) applied to a sheep or goat (شَاةٌ), (ISk, Ṣ, Mgh, Ḳ,) and a pigeon, (Ḳ,) &c., (ISk, Ṣ, Ḳ,) as, for instance, a camel, (TA,) ‡ *That keeps to the houses* or *tents*; (ISk, Ṣ, Mgh, Ḳ, TA;) *domesticated*, or *familiar*, or *tame*: (ISk, Ṣ:) the first (داجن) occurs in a trad. as meaning a sheep or goat *home-fed*; *that is fed by men in their places of abode*: (TA:) pl. دَوَاجِنُ; (Ṣ, Mgh, Mṣb, Ḳ;) applied to sheep or goats and pigeons and the like *that keep to the houses* or *tents*; (Mṣb; [in which it is added that some say دَاجِنَةٌ;]) by El-Karkhee said to be *contr. of* سَائِمَةٌ; (Mgh;) and applied by Lebeed to dogs used for the chase, (Ṣ,) in this instance meaning *trained*, or *taught*: (EM p. 164:) or دَاجِنٌ applied to a dog means *that keeps to the houses* or *tents*; and so ▼ دَجُونٌ. (TA.)

أَدْجَنُ A camel (Ṣ) *of the colour termed* دُجْنَةٌ: fem. دَجْنَآءُ. (Ṣ, Ḳ.)

مُدْجِنَةٌ : see دَاجِنٌ.

لَيْلَةٌ مِدْجَانٌ *A dark night*. (Ḳ.) —— شَاةٌ مِدْجَانٌ [*A sheep* or *goat*, or *a ewe* or *she-goat*,] *that keeps to the lambs* or *kids*, or *is familiar with them, and affects them*. (IB, TA.)

مَدْجُونَةٌ : see دَاجِنٌ.

دجو

1. دَجَا, (Ṣ, Ḳ,) aor. يَدْجُو, (Ṣ,) inf. n. دَجْوٌ, (Ṣ, Ḳ) and دُجُوٌّ (Ḳ) [and app. دُجًا or دُجًى, q. v. infrà], *It* (the night) *was*, or *became, dark*; as also ▼ ادجى and ▼ تدجّى (Ṣ, Ḳ) and ▼ اِدْجَوْجَى: (Ḳ:) or, accord. to Aṣ, دَجَا, said of the night, is not from the being dark, but signifies *it covered everything*: and hence, he says, the phrase, مُنْذُ دَجَا الإِسْلَامُ, meaning *Since* [the religion of] *El-Islám became strong, and covered everything*; (Ṣ;) or *became strong, and spread, and covered everything*: (TA:) and he also said that دَجَا means *It* (the night) *was*, or *became, still*, or *calm*; and ▼ تدجّى is said to mean the same. (TA.) —— Also *It* (the hair of a she-goat) *was*, or *became, such that one part thereof overlay another, and it was not loose and sparse*. (Ḳ.) —— Also, (Ḳ,) inf. n. دُجُوٌّ, (TA,) *It* (a garment) *was complete, full*, or *ample*; [*such as covered the wearer completely*;] or *long, reaching to the ground*. (Ḳ.) —— And, said of a man, *i. q.* جَامَعَ; (Ḳ;) as also دَحَا. (Ḳ in art. دحو.) You say, دَجَاهَا *He compressed her*. (IAạr, TA.) —— دَجَا أَمْرُهُمْ عَلَى ذٰلِكَ means † [*Their affair*, or *case*,] *became in a good, right*, or *proper, state* [*upon that* ground, or condition: probably from دَجَا said of the night, as meaning "it was, or became, still, or calm"]. (Aṣ, TA.) —— دَجْ لَا دَجَاكِنَّ ٱللّٰهُ [app. *Come hither, may God not protect you*; if, as is probably the case, from دَجَا said of the night, as meaning "it covered everything;"] is said in chiding the domestic fowl. (TA. [See دَجْ in art. دج.])

3. داجى, (Ḳ,) inf. n. مُدَاجَاةٌ, (TA,) *He treated* another *with concealment of enmity*; (Ḳ and TA in art. دجى;) as though he came to him فِى دُجْيَةٍ, i. e. in darkness; (TA;) or from أَدْجَيْتُ البَيْتَ [q. v. infrà]. (Ḥar p. 393.) —— [Hence,] مُدَاجَاةٌ signifies [also] The *treating with gentleness*, or *blandishment*; *soothing, coaxing, wheedling*, or *cajoling*; or *deceiving, deluding, beguiling, circumventing*, or *outwitting*; or *striving, endeavouring*, or *desiring, to do so*: (Ṣ, Ḳ:) the *treating hypocritically*: (Ḥar ubi suprà:) the *coaxing*, or *wheedling, with comely behaviour* or *speech, not rendering sincere brotherly affection*; or simply the *treating with comely behaviour*: and the *putting* [one] *off* [in the matter of a right, or due], *as one does by repeated promises*. (TA.) You say, دَاجَيْتُهُ, meaning *I treated him with gentleness*, or *blandishment*; &c.; *as though with concealment of enmity*. (Ṣ.) —— Also The *preventing*, or *forbidding*, or *refusing, in a manner between that of severity and that of laxness*. (AA, Ṣ, Ḳ.)

4: see 1, first sentence. —— [Hence,] أَدْجَيْتُ البَيْتَ *I let down the curtain* [*of the door*] *of the chamber*. (Ḥar p. 393.)

5: see 1, first sentence, in two places. —— [Hence,] تدجّى السَّحَابُ *The clouds closed together and spread so as to cover the sky*. (AḤn.)

12. اِدْجَوْجَى : see 1, first sentence.

دُجَةٌ The *three fingers* [meaning the *thumb and first and second fingers*] *with a mouthful upon* [or *between*] *them*. (Ḳ.) And The *mouthful* [*that is taken with the thumb and first and second fingers*]. (TA.) ثَلَاثُ دُجَةٍ يَحْمِلْنَ دُجَةً إِلَى الغُمَيْبَانِ وَالمُنْفَجَةِ is an enigma of the Arabs of the desert, meaning *Three fingers conveying a mouthful to the belly and the anus*. (TA.) ═ *A button* (T, M, Ḳ) *of a shirt*: (T, Ḳ:) pl. دُجًى and دُجَاتٌ. (Ḳ.) —— See also art. دجى.

دُجًا (as written by some) or دُجًى (as written by others) *Darkness*; (Ṣ;) and so ▼ دُجْيَةٌ, of which, in this sense, [as well as in others, mentioned in art. دجى,] دُجًى is also the pl., (Ṣ, and

Ḳ in art. دجى,) accord. to Ks, as mentioned by IJ, who holds it to be [only] sing.; (Ḥar p. 611;) and so, too, ▾ دَاجِيَةٌ, of which the pl. is دَوَاجٍ: (TA:) or دُجًى signifies the *blackness of night, with clouds, so that one sees not star nor moon*: or, as some say, [the *state of the night*] *when it covers everything*; not from the being dark: [see 1, first sentence:] (TA:) and ▾ دَيَاجِى اللَّيْلِ signifies *the darknesses*, or *intense darknesses, of night.* (Ṣ, Ḳ.) — You say also لَيْلَةٌ دُجًى [*A dark night, or a night that covers everything*]: and لَيَالٍ دُجًى [*dark nights*, &c.]; not pluralizing the latter word, because it is an inf. n. used as an epithet. (TA.) [See also دَاجٍ.]

دَجْوٌ *A like*, or *an equal*: and a [*friend*, or *companion, such as is termed*] خِدْن. (TA.)

دُجْيَةٌ: see دُجًا, above: and see also art. دجى.

دَجْوَآءُ, applied to a she-goat, (Ḳ,) and to a she-camel, (TA,) *Having full, ample*, or *long, hair* or *fur.* (Ḳ, TA.)

دَجِىٌّ: see what next follows, in two places.

لَيْلٌ دَاجٍ and ▾ دَجِىٌّ *Dark night.* (TA, and Ḳ in art. دجى.) And لَيْلَةٌ دَاجِيَةٌ *A dark night.* (Ṣ.) — نَعْمَآءُ دَاجِيَةٌ (Ḳ) and نَعْمَةٌ دَاجِيَةٌ (IAạr, TA) *An ample benefit, boon*, or *blessing.* (IAạr, Ḳ. [Or, if the right reading in the former phrase be نُعْمَةٌ, both phrases may mean *Ample enjoyment* or *good fortune.*]) إِنَّهُ لَفِى عَيْشٍ دَاجٍ, (Ṣ,) or ▾ عَيْشٍ دَاجٍ دَجِىٍّ, (TA,) app. means *Verily he is in an easy* or *a tranquil*, or *a plentiful and pleasant*, or *a soft* or *delicate, state of life.* (Ṣ, TA.)

دَاجِيَةٌ [fem. of دَاجٍ, q. v.: —] as a subst.: see دُجًا.

دَيَاجِى اللَّيْلِ: see دُجًا.

دجى

3. داجى, mentioned in this art. in the Ḳ: see art. دجو.

دُجَةٌ: see art. دجو: = and see also the paragraph here following.

دُجْيَةٌ: see دُجًا, in art. دجو. = Also The *lurking-place*, or *covert*, (قُتْرَة,) *of a hunter*: (Ṣ, Ḳ:) pl. دُجًى. (Ṣ.) — And *A bee-hive.* (KL.) = Of a bow, (Ḳ, TA,) *A piece of skin* (TA) *of the measure of two fingers, put at the extremity of the thong*, or *strap, by which the bow is suspended*, (Ḳ, TA,) *having a ring in which is the extremity of the thong*, or *strap*: but the word mentioned by IAạr as having this meaning is ▾ دُجَةٌ, when he says that the دُجَة is at [*the distance of*] *four fingers from the notch of the bow into which enters the ring that is at the end of the string.* (TA.) — And *A sinew with which a bow is covered in the part of the stave that is held by the hand, lest it should break.* (Ṣgh, TA.) [Golius says, as on the authority of the Ṣ, in which I find nothing of the kind, that it signifies *A black patch, with which the extremity of a bow is covered for the sake of ornament.*] — *Red wool*: pl. as above. (TA.) = The *young one of the bee*: pl. as above. (TA.) And [hence,] أُمُّ دُجْيَةٍ *The bee.* (T in art. ام.)

دُجًى: } see art. دجو.
دَاجٍ: }

دحر

1. دَحَرَهُ, (Ṣ, A, Ḳ,) aor. ـَ, (Ḳ,) inf. n. دُحُورٌ (Ṣ, A, Ḳ) and دَحْرٌ, (T, Ḳ,) *He* (God, Ṣ) *drove him away; expelled*, or *banished, him: he removed him; put*, or *placed, him at a distance*, or *away*, or *far away*: (T, Ṣ, A, Ḳ:) *he pushed, thrust*, or *repelled, him*, (Ḳ,) *with roughness*, or *violence, and ignominy.* (TA.) It is said, in a form of prayer, اَللّٰهُمَّ ادْحَرْ عَنَّا الشَّيْطَانَ *O God, drive away from us the devil.* (TA.)

دُحُورٌ: see what next follows.

دَاحِرٌ and ▾ دُحُورٌ *Driving away; expelling*, or *banishing: removing; putting* or *placing at a distance*, or *away*, or *far away: pushing, thrusting*, or *repelling*, (Ḳ,) [*with roughness*, or *violence, and ignominy*: see the verb.] In the Ḳur [xxxvii. 8-9], some read وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ دَحُورًا, meaning [*And they shall be darted at from every side*] *with that which driveth away*, or *expelleth*, &c.; as though it were said بِدَاحِرٍ, or بِمَا يَدْحَرُ: so says Fr; but he does not approve of this reading. (TA.)

أَدْحَرُ *More* [or *most*] *violently and ignominiously repelled.* (TA from a trad., cited voce أَدْحَقُ.)

مَدْحَرَةٌ [said in Ḥar p. 210 to be syn. with the inf. n. دُحُورٌ signifies *A cause*, or *means, of driving away*, &c.].

مَدْحُورٌ *Driven*, or *removed, far away*: so in the Ḳur vii. 17 and xvii. 19. (Ṣ.) And hence, الشَّيْطَانُ مَدْحُورٌ مِنْ رَحْمَةِ اللّٰهِ *The devil is driven away*, or *banished, from the mercy of God.* (A.)

دحرج

Q. 1. دَحْرَجَ, inf. n. دَحْرَجَةٌ and دِحْرَاجٌ, (Ṣ, L, Ḳ,) [*He rolled* a thing *along*: and] *he rolled* a thing *down.* (L, Ḳ.) — [And *He rounded* a thing; *made it round*: see the pass. part. n., below.]

Q. 2. تَدَحْرَجَ quasi-pass. of Q. 1; (Ṣ, L, Ḳ;) [*It* (a thing) *rolled along*: and] *it rolled down.* (L, Ḳ.) — [And *It became round.*]

دُحْرُوجَةٌ The *little ball* [*of dung*] *that is rolled along by the* جُعَل [or *species of black beetle called cantharus, and in which it deposits its eggs*]: (Ṣ, Ḳ:) pl. دَحَارِيجُ. (Ṣ.) — It also signifies ما تدحرج من القدر: [so in the L and TA: but the following verse, cited as an ex. of this signification, suggests that القدر is probably a mistranscription for القِرْدِ or القُرُدِ, i. e. "ticks;" to which, in several different stages of growth, the Arabs apply different appellations: (see حَمْنَانٌ:) and this is rendered more probable by the fact that, in the L, د and ر are often written almost exactly alike: if so, the meaning is † *A round tick; or a tick that has become round*: likened, I suppose, to the little ball of dung above mentioned:] pl. as above: En-Nábighah says,

* أَضْحَتْ يُنَفِّرُهَا الوِلْدَانُ مِنْ سَبَأٍ *
* كَأَنَّهُمْ تَحْتَ دَفَّيْهَا دَحَارِيجُ *

[app. describing a she-camel, and meaning, *She became so that the children of Seba scared her away, as though they were round ticks* biting her *beneath her two sides*]. (L, TA. [This verse is also cited in the M and TA in art. سبأ; but not there explained.])

مُدَحْرَجٌ pass. part. n. of Q. 1 [as meaning *Rolled along*: and *rolled down*]. (TA.) — [And] *Rounded*; or *round*; syn. مُدَوَّرٌ. (Ṣ, Ḳ.)

المُدَحْرِجُ [*The roller*; meaning] *the* جُعَل [or *species of black beetle mentioned above, voce* دُحْرُوجَةٌ]. (IAạr, TA.) — مُدَحْرِجٌ and هَالِبُ الشَّعْرِ البَغْرِ are [*Two*] *days of winter.* (Ḳ in art. هلب.)

دحض

1. دَحَضَتْ رِجْلُهُ, (Ṣ, A, Ḳ,) aor. ـَ, (Ṣ,) inf. n. دَحْضٌ (Ṣ, A) and دُحُوضٌ, (A, TA,) *His foot slipped.* (Ṣ, A, Ḳ.) And دَحَضَ said of a man, *He slipped.* (Mṣb.) — دَحَضَتِ الشَّمْسُ, (Ṣ, A, Ḳ,) aor. and inf. ns. as above, (TA,) ‡ *The sun declined* (Ṣ, A, Ḳ) *towards the place of setting*, (TA,) عَنْ كَبِدِ السَّمَآءِ (Ṣ) or عن بَطْنِ السماء (A) [*from the meridian*]; as though it slipped. (TA.) — دَحَضَتْ حُجَّتُهُ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ, (Mṣb,) inf. n. دُحُوضٌ, (Ṣ, Ḳ,) or دَحْضٌ, (Mṣb,) ‡ *His argument, plea, allegation*, or *evidence, was*, or *became, null*, or *void.* (Ṣ, A,* Mṣb, Ḳ.) = See also 4, in two places.

4. ادحض, (A, TA,) inf. n. إِدْحَاضٌ, (Ṣ,) *He made* (Ṣ, A, TA) a man's foot, (A, TA,) and a man, (TA,) *to slip*; (Ṣ, A, TA;) as also ▾ دَحَضَ. (TA.) — *It* (rain) *made* a place *slippery.* (TA.) — ‡ *He* (God, Ṣ, Mṣb, or a man, Ḳ) *annulled*, or *rendered null* or *void*, an argument, a plea, an allegation, or an evidence: (Ṣ, Mṣb, Ḳ:) *he rebutted* it; as also ▾ دَحَضَ, inf. n. دَحْضٌ. (TA; but in this instance, only the inf. n. of the latter verb is mentioned.) Thus in the Ḳur [xviii. 54, and xl. 5], لِيُدْحِضُوا بِهِ الحَقَّ ‡ *That they may*, or *might, rebut thereby the truth.* (TA.)

دَحْضٌ A *slippery* place; as also ▾ دَحَضٌ (Ṣ, Ḳ) and ▾ دَحُوضٌ (O, Ḳ) and ▾ مَدْحَضٌ (Freytag, from the Deewán of the Hudhalees,) [or مَدْحَضَةٌ ?]: pl. دِحَاضٌ, (Ḳ,) [a pl. of the second,] like as جِبَالٌ is pl. of جَبَلٌ. (TA.) — Also *Water that causes slipping*: pl. أَدْحَاضٌ. (TA.)

دَحَضٌ: } see the next preceding paragraph.
دَحُوضٌ: }

دَاحِضٌ [*Slipping*] has for a pl. دُحْضٌ: occur-

ring in a trad., in the phrase دُحْضُ الأَقْدَامِ, meaning † those *having no firmness*, or *stability, nor determination*, or *resolution, in affairs*. (TA.) — حُجَّتُهُمْ دَاحِضَةٌ, in the Kur [xlii. 15], means ‡ *Their argument*, or *plea*, or *allegation, is null*, or *void*: or, as IDrd says, on the authority of AO, it means مَدْحُوضَةٌ [*rebutted*]. (TA.)

مَدْحَض [or مَدْحَض ?]: see دَحْض.

مَدْحَضَةٌ *A cause of slipping*; syn. مَزَلَّةٌ. (Ḳ.) You say, هٰذِهِ مَدْحَضَةٌ لِلْقَدَمِ [*This is a cause of slipping to the foot*]. (A.) And مَكَانٌ مَدْحَضَةٌ, in a trad. respecting the Ṣirát, means *A place on which the feet will not remain firm*. (TA.)

مِدْحَاض A place *in which one slips much*, or *often*: pl. مَدَاحِيض. (TA.)

دحق

1. دَحَقَهُ, aor. -َ, (Ḳ,) inf. n. دَحْقٌ, (TA,) *He drove him away; removed him; put him away*, or *far away*; as also ▾ ادحقه. (Ḳ.) One says, أَدْحَقَهُ ▾ اللّٰهُ وَأَسْحَقَهُ, (Ṣ, TA,) i. e. *May God remove him*; or *put him away*, or *far away*. (TA.) — And [hence, app.,] دَحَقَهُ النَّاسُ, (Ṣ,) or اللّٰهُ, (TA,) † *Men*, (Ṣ,) or *God*, (TA,) *disregarded him*, or *cared not for him*. (Ṣ, TA.) — دَحَقَتِ الرَّحِمُ (Ṣ, Ḳ) بِالْمَآءِ (Ḳ) *The womb rejected the semen; did not admit it*. (Ṣ, Ḳ.) — And دَحَقَتْ بِرَحِمِهَا, aor. -َ, inf. n. دَحْقٌ and دُحُوقٌ, *She* (a camel, or other animal,) *ejected her womb after bringing forth, and died in consequence*: (TA:) or دَحْقٌ and دِحَاقٌ [each app. as an inf. n., or the latter may be a simple subst.,] signify the *coming forth of the womb* of a she-camel *after* her *giving birth*. (IDrd, Ḳ, TA.) — And دَحَقَتْ بِهِ *She brought him forth*. (Aṣ, Ṣ, Ḳ.) So in the saying, قَبَّحَ اللّٰهُ أُمًّا دَحَقَتْ بِهِ [*May God remove far from good*, or *prosperity*, or *success, a mother who brought him forth*]. (Ṣ.) — دَحَقَتْ يَدُهُ عَنْهُ *His arm*, or *hand, fell short of reaching it*, or *attaining it*. (Lth, Ibn-'Abbád, ISd, Ḳ.*)

4: see above, in two places.

7. اندحقت رَحِمُ النَّاقَةِ *The she-camel's womb came forth from its place*. (Ṣ, Ḳ.)

دَحُوقٌ A she-camel *whose womb comes forth after her giving birth*; (Ṣ, Ḳ;) as also ▾ دَاحِقٌ. (Ḳ.)

دَحِيقٌ *Driven away*; (Ḳ;) *removed*; *remote*; *put away*, or *far away*. (Ṣ, Ḳ.) — A man *removed from good*, or *prosperity*; and *from others*; as also ▾ مُدْحَقٌ. (TA.) — عَيْنٌ دَحِيقٌ is like مَطْرُوفَةٌ [i. e. *An eye hit*, or *hurt, with a thing, so that it sheds tears*]. (Ibn-'Abbád, Ḳ, TA. [In the CḲ, المَطْرُوقَة is erroneously put for المَطْرُوفَة.]) مَنْ عَانَكَ عَيْنُهُ دَحِيقٌ فِيهَا تُرْبٌ سَحِيقٌ وَدَمُهُ تَدْفِيقٌ وَلَحْمُهُ تَمْشِيقٌ [*Whoso smites thee with an evil eye, may his eye be hit*, or *hurt, so as to shed tears; may there be in it bruised earth; and may his blood be copiously shed; and may his flesh be much lacerated*;] is one of their formulas of incantation. (TA.)

دَاحِقٌ: see دَحُوقٌ. Also A woman *ejecting her womb, fat and flesh*. (TA.)

أَدْحَقُ *Further* [or *furthest*] *driven away* or *removed* or *put away*: occurring in the following trad.: مَا مِنْ يَوْمٍ إِبْلِيسُ فِيهِ أَدْحَرُ وَلَا أَدْحَقُ مِنْهُ فِي يَوْمِ عَرَفَةَ [*There is not any day in which Iblees is more violently and ignominiously repelled, nor* in which he is *further driven away, than he is in the day of 'Arafeh*]. (TA.)

مُدْحَقٌ: see دَحِيقٌ.

دحل

1. دَحَلَ, (T, Ḳ,) or دَحَلَ فِى الدَّحْلِ, (Ṣ,) aor. -َ, *He* (a man, T, Ṣ) *entered into the* دَحْل [q. v.]; (T, Ṣ, Ḳ;) as also ▾ ادحل. (Ḳ.) — And دَحَلَ, aor. -َ, (A'Obeyd, Ṣ, Ḳ,) inf. n. دَحْلٌ, (TA,) *He* (a man) *was*, or *became, in the side of the* خِبَآء [or *tent*]: (A'Obeyd, Ṣ, Ḳ:) [from دَحَلَ in the former sense; or] from [the subst.] الدَّحْلُ: (A'Obeyd, Ṣ:) the sides [or side] of the خِبَآء being likened to the hollow [called دَحْل] in the lower part of a valley. (TA.) — Or دَحَلَ signifies [or rather signifies also] *He dug*, or *excavated, in the sides of the well*: (Ḳ:) [or] دَحَلَ البِئْرَ has this meaning. (Ṣ.) — And دَحَلَ عَنِّى, aor. -َ, (in a copy of the Ḳ erroneously said to be like فَرِحَ, TA,) *He went*, or *removed, to a distance*, or *far, from me*: (T, O, Ḳ:) *fled from me*: *concealed himself from me* [as though in a دَحْل]: *feared me*: (Ḳ:) the inf. n., or an inf. n., is دَحَلَانٌ. (TA.) = دَحِلَ, aor. -َ, (Ḳ,) inf. n. دَحَلٌ, (Ṣ,* TḲ,) *He was*, or *became, such as is termed* دَحِلٌ, *in all the senses of this word*. (Ḳ.)

3. داحله, (T, Ḳ,) inf. n. مُدَاحَلَةٌ, (TA,) *He strove*, or *endeavoured*, or *desired, to deceive, delude, beguile, circumvent*, or *outwit, him*. (T, Ḳ.) — *He acted with him in a niggardly, a tenacious*, or *an avaricious, manner*; syn. مَاكَسَهُ. (Ḳ.) [See دَحِلٌ.] — *He concealed from him what he knew, and told him some other thing*. (Sh, Ḳ.) — دِحَالٌ [an inf. n. of the same verb] signifies The act of *refraining, abstaining*, or *holding back*; syn. اِمْتِنَاعٌ; (Aṣ, Ḳ;) *as though striving to deceive, delude, beguile, circumvent*, or *outwit; and disobeying*: not from دَحْلٌ signifying "a subterranean cavity." (Aṣ, TA.) And The act of *declining on one side*. (TA.)

4: see 1, first sentence.

دَحْلٌ *A hollow*, or *cavity*, or *a deep hollow* or *cavity, in the ground*, and *in the lower parts of valleys, narrow, and then widening*: (Aṣ, T, Ṣ, O:) or *a* [*hollow such as is termed*] قَعْر, *in the ground, curving*, or *winding*, or *uneven, resembling a well, narrow at the mouth, and then widening*; or *it may be not widening*: (Ḥam p. 477:) or, as also ▾ دُحْلٌ, *a hole* (نَقْبٌ) *narrow in the mouth and wide in the lower part, so that one may walk therein*, (Ḳ, TA,) *having a bending or the like*, (TA,) *and sometimes producing* سِدْر [or *lote-trees*]: or *a place into which one may enter beneath a* جُرْف [or *water-worn bank*]; or *in the width of the side of a well, in its lower part*; (Ḳ;) and *the like in a watering-place*: all these explanations in the Ḳ are found in the M: (TA:) or each, (accord. to the Ḳ,) or دَحْلٌ, (accord. to the TA,) signifies [or rather signifies also] † *a hole in* [*any of*] *the tents of the Arabs of the desert, made for the purpose of a woman's entering into it when a man enters* [*the tent*]; (M, Ḳ;) so called as being likened to the دَحْل [commonly thus termed]: (TA:) and *a kind of reservoir* (مَصْنَع) *that collects water*: (Ḳ:) Az describes, as seen by him, at El-Khalṣà, in the district of Ed-Dahnà, many a دَحْل, being *a natural subterranean cavity extending in an even manner, and then becoming hollowed out on the right and left, sometimes narrow and sometimes wide, in smooth rock, and leading to an abyss* (جَوّ) *of water, of extent and abundance unknown because of the darkness of the* دحل *beneath the earth, sweet and clear and cold and pleasant to drink because of rain-water that had flowed thither from above, and collected therein*: (TA:) and دَحْلٌ also signifies *a lateral hollow* (لَحْدٌ) of a grave: (TA in art. تو: [in this sense, perhaps formed by transposition:]) ▾ دَحِيلَةٌ, also, signifies *a hollow*, or *cavity, in the ground*; like دَحْلٌ; or *like the* دَحْل: (Ibn-'Abbád, TA:) the pl. [of pauc.] of دحل is أَدْحَالٌ (Ṣ, Ḳ) and أَدْحُلٌ (Ḳ) and [of mult.] دُحُولٌ and دِحَالٌ and دُحْلَانٌ. (Ṣ, Ḳ.)

دُحْلٌ: see the next preceding paragraph.

دَحِلٌ *Wicked, deceitful, guileful, artful, crafty*, or *cunning*; (AA, Ṣ;) as also دَحِنٌ: (AA, Ṣ in art. دحن:) or *very crafty and deceitful* or *guileful*: (AZ, Ṣ,* Ḳ:) or *cunning, ingenious*, or *clever, and skilful*; as also دَحِنٌ. (TA.) See also دَحُولٌ, last sentence. — One *who diminishes the price*, or *demands a diminution of the price*, or *vies in niggardliness*, or *in acuteness, in a case of selling* or *buying*, [app. *the latter*,] *in order that he may attain*, or *so that he attains, the object of his want*. (T, Ḳ, TA.) — *Having much wealth*. (O, Ḳ.) — *Flabby and large and wide in the belly*. (Ḳ,* TA.) *Fat, short, and flabby and prominent*, or *large and flabby, in the belly*. (Ṣ, Ḳ.)

دَحْلَةٌ *A well*. (ISd, Ḳ.)

بِئْرٌ دَحْلَآءُ *A well narrow in the head* [or *upper part*]. (Ṣgh, Ḳ.)

بِئْرٌ دَحُولٌ *A well hollowed in the sides, the water having eaten its interior*: (Ṣ:) or *a well of which the water, when it has been dug* [*and cased*], *is found to be beneath the rock on which its casing rests, wherefore it is dug* [*further*] *until its water is fetched out* (Ḳ, TA) *from beneath that rock*: (TA:) and *a well wide in the sides*. (Ḳ.) And حُفْرَةٌ دَحُولٌ *A hollow*, or *cavity, made deep, not in a straight direction*, or *not evenly*. (Ḥam p. 477.) — دَحُولٌ also signifies A she-camel *that keeps aside from the other camels, over against them*; (Ḳ,* TA;) like عَنُودٌ. (TA.) — Also *A flatterer*: and *an impostor*, or *a cheat*: and so ▾ دَحِلٌ. (KL.)

دَحِيلَةٌ : see دَحْلٌ, near the end of the paragraph.

دَحَّالٌ One who hunts, or catches game, by making use of the دَاحُول : so in the verse cited voce دَاحُول. (TA.)

دَاحِلٌ *Very rancorous, malevolent, malicious,* or *spiteful; wont to hide enmity, and violent hatred, in his heart, and to watch for opportunities to indulge it,* or *exercise it.* (Az, TA.)

دَاحُولٌ [an arabicized word from the Pers. دَاخُول] *A thing which the hunter of gazelles sets up* [*for the purpose of scaring them into his toil or into the neighbourhood of his place of concealment*], *consisting of pieces of wood:* (Ṣ:) or *a thing which the hunter sets up for* [*the purpose of scaring*] *the* [*wild*] *asses,* (Ḳ, TA,) and Az adds, *and the gazelles,* (TA,) *consisting of pieces of wood like short spears* (Ḳ,* TA) *stuck in the ground, with some pieces of ragged cloth upon their heads; and sometimes set up at night, for* [*the purpose of scaring*] *the gazelles, with the addition of a lighted lamp;* (TA;) [whence] Dhu-r-Rummeh says,

* وَيَشْرَبْنَ أَجْنًا وَالنُّجُومُ كَأَنَّهَا *
* مَصَابِيحُ دَحَّالٍ ▼ يُذَكِّي ذُبَالَهَا *

[*And they drink water that is altered for the worse in taste and colour, while the stars are like the lamps of the hunter by means of the* داحول *when he makes their wicks to blaze brightly*]: (TA:) the pl. is دَوَاحِيلُ. (Ḳ.)

دحو

1. دَحَا, (Ṣ, Mṣb, Ḳ,) first pers. دَحَوْتُ, (Ṣ,) aor. يَدْحُو, (Mṣb, Ḳ,) inf. n. دَحْوٌ, (Ṣ, Mṣb, Ḳ,) *He spread; spread out,* or *forth; expanded;* or *extended;* (Ṣ, Mṣb, Ḳ;) a thing; (Ṣ;) and, when said of God, the earth; (Fr, Ṣ, Mṣb, Ḳ;) as also دَحَى, (Mṣb, Ḳ,) first pers. دَحَيْتُ, (Ḳ in art. دحى,) aor. يَدْحَى, inf. n. دَحْىٌ: (Mṣb, and Ḳ in art. دحى:) or *He* (God) *made* the earth *wide,* or *ample;* as explained by an Arab woman of the desert to Sh: (TA:) also, said of an ostrich, (Ṣ, TA,) *he expanded, and made wide,* (TA,) with his foot, or leg, the place where he was about to deposit his eggs: (Ṣ,* TA:) and, said of a man, *he spread, &c., and made plain, even,* or *smooth.* (TA in art. دحى.) — Also, said of a man, (Ḳ,) aor. يَدْحُو, inf. n. دَحْوٌ, (TA,) *i. q.* جَامَعَ; (Ḳ;) as also دَجَا; on the authority of IAạr. (TA.) [You say, دَحَاهَا *He compressed her;* like as you say, دَجَاهَا.] — Also *He threw,* or *cast,* and *impelled, propelled,* or *removed from its place,* a stone, with his hand. (TA.) One says also, to him who is playing with walnuts, أَبْعِدِ المَدَى وَادْحُهْ, meaning [*Make thou the distance far, and*] *throw it.* (Ṣ, TA.) See also مِدْحَاةٌ, in two places. And of a torrent, one says, دَحَا بِالْبَطْحَآءِ *It cast along* [*the soft earth and pebbles* in its course; or *drove them along*]. (TA.) And of rain, one says, دَحَا الحَصَى عَنْ وَجْهِ الأَرْضِ (Ṣ, Mṣb) *It drove the pebbles from the surface of the earth;* (Mṣb;) or *removed them.* (TA.) [See also دَحَى, in the next art.] And الدَّحْوُ بِالحِجَارَةِ also signifies *The vying, one with another, in throwing stones,* and *striving to surpass* [*in doing so*]; as also ▼ المُدَاحَاةُ [inf. n. of دَاحَى]. (TA.) — مَرَّ يَدْحُو, inf. n. دَحْوٌ, said of a horse, *He went along throwing out his fore legs without raising his hoofs much from the ground.* (Ṣ, TA.) = دَحَا البَطْنُ *The belly was,* or *became, large, and hanging down;* (Kr, Ḳ;) and ▼ اندحى *it* (the belly) *was,* or *became, wide,* or *distended:* (MF:) or both signify *it* (the belly) *became swollen,* or *inflated,* or *big, and hung down, by reason of fatness or disease;* as also دَاحَ and اِنْدَاحَ. (TA in art. دوح.)

3. داحى, inf. n. مُدَاحَاةٌ: see 1.

5. تدحّى *He spread out,* or *extended, himself;* syn. تَبَسَّطَ. (Ḳ in art. دحى.) You say, نَامَ فُلَانٌ فَتَدَحَّى *Such a one slept, and* [*extended himself so that he*] *lay upon a wide space of ground.* (TA in that art.) — And تَدَحَّتِ الإِبِلُ فِى الأَرْضِ *The camels made hollows in the ground where they lay down, it being soft; leaving therein cavities like those of bellies:* thus they do only when they are fat. (El-'Itreefee, TA in art. دحى.)

7: see 1, last sentence.

9. اِدْحَوَى [of the measure اِفْعَلَّ for اِفْعَلَلَ, like اِرْعَوَى] *It* (a thing, TA) *was,* or *became, spread, spread out* or *forth, expanded,* or *extended.* (Ḳ.)

دَاحٍ [act. part. n. of 1]. ▼ اَللّٰهُمَّ دَاحِىَ المَدْحُوَّاتِ, in a prayer of 'Alee, means *O God, the Spreader and Expander of the* [seven] *earths:* (TA:) المَدْحُوَّاتُ [properly] signifies *the things that are spread, &c.;* as also ▼ المَدْحِيَّاتُ. (TA in art. دحى.) — المَطَرُ الدَّاحِى *The rain that removes* [or *drives*] *the pebbles from the surface of the earth.* (TA.)

أُدْحِىٌّ, (Ṣ, Ḳ,) [originally أُدْحُوىٌ, of the measure أُفْعُولٌ from دَحَيْتُ, but said in the Ṣ to be of that measure from دَحَوْتُ, the dial. var. دَحَيْتُ not being there mentioned,] and إِدْحِىٌّ and ▼ أُدْحُوَّةٌ and ▼ أُدْحِيَّةٌ, (Ḳ,) *The place of the laying of eggs,* (Ṣ, Ḳ,) *and of the hatching thereof,* (Ṣ,) of the ostrich, (Ṣ, Ḳ,) *in the sand;* (Ḳ;) because that bird expands it, and makes it wide, with its foot, or leg; for the ostrich has no [nest such as is termed] عُشّ: (Ṣ:) pl. أَدَاحٍ (TA in the present art.) and اداحى [i. e., if not a mistranscription, أَدَاحِىّ, agreeably with the sing.]: (TA in art. دحى:) and ▼ مَدْحًى [likewise] signifies the *place of the eggs* of the ostrich. (Ṣ.) [Hence,] ▼ بِنْتُ أُدْحِيَّةٍ *A female ostrich.* (TA.) — [Hence also,] الأُدْحِىُّ and الإِدْحِىُّ † *A certain Mansion of the Moon,* (Ḳ, TA,) [namely, *the Twenty-first Mansion,*] *between the* نَعَائِم *and* سَعْدُ الذَّابِحِ; [*more commonly*] *called* البَلْدَةُ: likened to the ادحىّ of the ostrich. (TA.)

أُدْحُوَّةٌ and أُدْحِيَّةٌ: see the next preceding paragraph, in three places: — and for the latter, see also مِدْحَاةٌ, below.

أُدْحِىٌّ: see مَدْحًى.

مِدْحَاةٌ *A wooden thing with which a child is driven along* (يُدْحَى), *and which, passing over the ground, sweeps away everything against which it comes.* (Ḳ, TA.) — Accord. to Sh, *A certain thing with which the people of Mekkeh play:* he says, I heard El-Asadee describe it thus: المَدَاحِى and المَسَادِى signify *stones like the* [*small round cake of bread called*] قُرْصَة, *according to the size of which a hole is dug, and widened a little: then they throw those stones* (▼ يَدْحُونَ بِهَا) *to that hole; and if the stone fall therein, the person wins; but if not, he is overcome:* you say of him, ▼ يَدْحُو and يَسْدُو when he throws the stones (إِذَا دَحَاهَا) over the ground to the hole: and the hole is called ▼ أُدْحِيَّةٌ. (TA.) [Accord. to Freytag, on the authority of the Deewán El-Hudhaleeyeen, *A round thing made of lead, by the throwing of which persons contend together.*]

المَدْحُوَّاتُ and المَدْحِيَّاتُ : see دَاحٍ.

دحى

1. دَحَى, first pers. دَحَيْتُ, aor. يَدْحَى, inf. n. دَحْىٌ: see 1 in art. دحو. — دَحَيْتُ الإِبِلَ, (Ḳ,) inf. n. as above, (TA,) *I drove the camels;* (Ḳ;) as also دَحَيْتُهَا. (TA.)

[4 mentioned by Freytag as on the authority of the Ḳ is a mistake for 5.]

5 (mentioned in this art. in the Ḳ and TA): see art. دحو.

7 (mentioned in this art. by MF): see art. دحو.

دَحْيَةٌ *A single act of* دَحْىٌ, i. e. *spreading,* &c. (Mṣb.) = *A she-ape,* or *she-monkey.* (Ḳ.)

دِحْيَةٌ *A mode,* or *manner, of* دَحْىٌ, i. e. *spreading,* &c. (Mṣb.) = *A headman,* or *chief,* (R, Ḳ, TA,) in an absolute sense, in the dial. of El-Yemen, (R, TA,) and particularly, *of an army,* or *a military force.* (Ḳ, TA.) AA says that it originally signifies "a lord," or "chief," in Pers.; but seems to be from دَحَاهُ, aor. يَدْحُوهُ, meaning "he spread it, and made it plain or even;" because it is for the headman or chief to do this; the و being changed into ى as it is in صِبْيَة and فِتْيَة; and if so, it belongs to art. دحو. (TA.) [Accord. to Golius, the pl. is دِحَآءٌ; but I think that it is more probably دِحًى.] It is said in a trad. that what is called البَيْتُ المَعْمُورُ [q. v. in art. عمر] is entered every day by seventy thousand companies of angels, every one of these companies having with it a دِحْيَة and consisting of seventy thousand angels. (TA.)

أُدْحِىٌّ and إِدْحِىٌّ : see art. دحو.

أُدْحِيَّةٌ : see أُدْحِىٌّ, in art. دحو, in two places.

مِدْحَاةٌ (mentioned in this art. in the Ḳ): see art. دحو.

المَدْحِيَّاتُ : see داحٍ, in art. دحو.

دخدر

Q. 1. دَخْدَرَ *He gilded* an earring: (Ḳ:) from the noun following. (TA.)

دَخْدَارٌ *A white,* (Ṣ, Ḳ,) or *black,* (Ḳ,) *garment,* or *piece of cloth,* (Ṣ, Ḳ,) *which is laid up, or preserved* [*in a chest, or wardrobe,* whence its name]: (Ṣ:) an arabicized word, originally تَخْتْ دَارْ, (Ṣ, Ḳ,) which is Persian, and means ذُو تَخْتٍ, i. e. يُمْسِكُهُ التَّخْتُ. (Ṣ.) [Golius, app. misled by the words اصل تخت دار است, in the KL of Ibn-Maaroof, probably corrupted in the copy of that work used by him, adds to the explanation "pannus albus" &c., as from the work above mentioned, "qui throno Regis Persici quondam insterni solebat: inprimis Darii."] — Also *Gold;* (Ḳ;) because preserved in chests. (TA.)

دخر

1. دَخَرَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ; (Mṣb, Ḳ;) and دَخِرَ, aor. ـَ; (Ḳ;) inf. n. of the former, دُخُورٌ, (Ṣ, A, Mṣb, Ḳ,) and (of the latter, TA) دَخَرٌ; (Ḳ, TA; in the CḲ دُخْرٌ;) *He was,* or *became, abject, mean, contemptible,* or *despicable.* (Ṣ, A, Mṣb, Ḳ.)

4. ادخرهُ *He* (God, A, or a man, Mṣb) *rendered him abject, mean, contemptible,* or *despicable.* (Ṣ, A, Mṣb, Ḳ.)

8. ادّخر : see art. ذخر.

دَاخِرٌ, applied to a man, *Abject, mean, contemptible,* or *despicable.* (Ṣ, TA.)

مُدَّخَرٌ : see art. ذخر.

دخرص

دِخْرِصٌ, and with ة : see what follows.

دِخْرِيصٌ (T, Ṣ, Mgh, Mṣb, Ḳ) and دِخْرِيصَةٌ, (TA voce تِخْرِيصٌ,) or ▾ دِخْرِصٌ and ▾ دِخْرِصَةٌ, (AA, TA,) or the last two are sometimes used, (Mgh,) and are dial. vars. of the first, (Mṣb,) [*A gore*] of a shirt, (Ṣ, Mgh, TA,) and of a coat of mail, (TA,) or [any] garment; (Mṣb;) *a piece with which it is widened;* (Mgh;) *that with which the body thereof is joined together to widen it;* (TA;) *i. q.* تِخْرِيصٌ, (Ḳ,) which is a dial. var.; (TA;) arabicized, (Lth, T, Mṣb,) from تيريز, (Lth, Ḳ voce تخريص,) which is Persian; (Lth;) *called by the Arabs* [*in their proper language*] بَنِيقَةٌ [q. v.]: (A 'Obeyd, IAạr, Mṣb, TA:) or, as some say, Arabic: (Mṣb:) pl. دَخَارِيصُ. (AA, Ṣ, Mgh, Mṣb.)

دخل

1. دَخَلَ, (Ṣ, Ḳ, &c.,) aor. ـُ, (TA,) inf. n. دُخُولٌ (Ṣ, Mṣb, Ḳ) and مَدْخَلٌ, (Ṣ, Ḳ,) *He,* or *it, entered;* or *went, came, passed,* or *got, in; contr. of* خَرَجَ; (Ḳ;) as also ▾ اِدَّخَلَ, of the measure اِفْتَعَلَ, and ▾ اندخل, (Ṣ, Ḳ,) this last occurring in poetry, but not chaste, (Ṣ,) and ▾ تدخّل, (Ḳ,) or this signifies *it* (a thing) *entered by little and little.* (Ṣ, O.) You say, دَخَلْتُ مُدْخَلًا حَسَنًا [like دُخُولًا حَسَنًا *I entered with a good entering*]. (Ṣ.) And دَخَلْتُ البَيْتَ (Ṣ) or الدَّارَ, i. e. [*I entered the house,* or] *I became within the house,* and the like, (Mṣb,) correctly meaning إِلَى البَيْتِ [&c., or فِى البَيْتِ &c., i. e. *I entered into the house,* &c.], the prep. being suppressed, and the noun put in the accus. case after the manner of an objective complement: for nouns of place are of two kinds, vague and definite; the vague being such as the six relative locations, خَلْفَ, and قُدَّامَ, and يَمِينٌ, and شِمَالٌ, and فَوْقَ, and تَحْتَ, and the like, such as أَمَامَ, and وَرَآءَ, and أَعْلَى, and أَسْفَلُ, and عِنْدَ, and لَدُنْ, and وَسْطَ in the sense of بَيْنَ, and قُبَالَةَ, all which, and similar nouns of place, may become adverbs, because indefinite; for dost thou not see that what is خَلْف to thee may be قُدَّام to another? but that which is definite, having make, and corporeal substance, and tracts that comprehend it, as a mountain and a valley and a market and a house and a mosque, the noun signifying such a thing cannot become an adverb; for you may not say, قَعَدْتُ الدَّارَ, nor قُمْتُ الوَادِىَ, nor نِمْتُ الجَبَلَ, nor صَلَّيْتُ المَسْجِدَ; the phrases of this kind that occur being instances of the suppression of a prep.; as دَخَلْتُ البَيْتَ, and نَزَلْتُ الوَادِىَ, and صَعِدْتُ الجَبَلَ. (Ṣ, O, TA.) You say also, دَخَلْتُ عَلَى زَيْدٍ الدَّارَ, meaning *I entered the house after Zeyd, he being in it.* (Mṣb.) [And simply دَخَلَ عَلَيْهِ *He came in upon him:* and also *he came upon him;* i. e. *invaded him.*] And دَخَلَ بِٱمْرَأَتِهِ, (Mṣb, TA,) and عَلَيْهَا, (MA,) inf. n. دُخُولٌ, (Mgh, Mṣb,) [like دَخَلَ بِأَهْلِهِ, and عَلَيْهَا, (see أَهْلٌ,) i. e. ‡ *He went in to his wife* or *woman,*] is a metonymical phrase, denoting الجِمَاعُ, (Mṣb, TA,) i. e. الوَطْءُ, (Mgh, Mṣb, TA,) whether it be such as is allowed by the law or such as is forbidden, (Mgh,) generally such as is lawful. (Mṣb, TA. [See what is said in explanation of the term خَلْوَةٌ in the first paragraph of art. خلو.]) And دَخَلَ بَعْضُهُ فِى بَعْضٍ *i. q.* تَدَاخَلَ [q. v.]. (TA in art. قصر, &c.) [For ex.,] you say, دَخَلَ بَعْضُ النُّجُومِ فِى بَعْضٍ [*The stars became confused together*]. (Mgh and TA in art. شبك: in the former coupled with اِخْتَلَطَتْ.) And دَخَلَ فِيهِمْ [*He entered among them, so as to become a member of their community, confraternity, party, sect,* or *the like;*] said of a stranger. (Ḳ.) [And دَخَلَ فِى طَاعَتِهِ : see طَائِعٌ, in art. طوع.] When دَخَلَ is said of income, or revenue, [meaning *It came in, accrued,* or *was received,*] the aor. is as above, and the inf. n. دَخْلٌ: (Mṣb:) and you say, يَدْخُلُ عَلَى الإِنْسَانِ [*It comes in,* or *accrues, to the man*]. (Mṣb, Ḳ.*) دَخَلَ بِهِ [lit. *He entered with him,* or *it*]: see 4. — [Hence, دَخَلَ فيه meaning † *It became included, comprehended,* or *comprised, in it.* And hence,] دَخَلَ فِى دِينِ الإِسْلَامِ † [*He entered within the pale of the religion of El-Islám; he entered the communion of that religion; he entered into, embraced,* or *became a proselyte to, that religion*]. (Mṣb in art. سلم, &c. [See Ḳur cx. 2.]) And دَخَلَ فِى الأَمْرِ, inf. n. دُخُولٌ, † *He entered upon, began,* or *commenced, the affair.* (Mṣb.) [And دَخَلَ فِى أَمْرِ غَيْرِهِ, and أُمُورِ غَيْرِهِ, and ▾ تدخّل, and ▾ تداخل † *He entered into,* or *mixed himself in, another's affair,* and *another's affairs.*] — [Hence also, دَخَلَ عَلَيْهِ said of night, &c., *It came upon him,* or *invaded him.* And said of a word, such as a prep. &c., *It was,* or *became, prefixed to it, preposed to it,* or *put before it.*] — دَخَلَنِى مِنْهُ seems (from an instance in art. بضع in the Ḳ) to mean † *An evil opinion of him entered my mind;* from دَخَلٌ as signifying "a thing that induces doubt, or suspicion, or evil opinion."] = دُخِلَ, (Ṣ, Ḳ,) like عُنِىَ; (Ḳ;) and دَخِلَ, aor. ـَ; inf. n. [of the former] دُخْلٌ and [of the latter] دَخَلٌ; (Ḳ;) † *He had an unsoundness* (دَخَلٌ, Ṣ, Ḳ, i. e. فَسَادٌ, Ḳ) *in his intellect,* (Ṣ, Ḳ,) or *in his body,* (Ḳ,) or *in his grounds of pretension to respect.* (TA in explanation of the former verb.) And دَخِلَ أَمْرُهُ, aor. ـَ, (Ḳ,) inf. n. دَخَلٌ, (TA,) † *His affair,* or *case,* or *state, was,* or *became, intrinsically bad* or *corrupt* or *unsound.* (Ḳ.) — دُخِلَ الطَّعَامُ *The corn,* or *food, became eaten by worms* or *the like.* (JK.) — دُخِلَ عَلَيْهِ † *He was led into a mistake,* or *an error, respecting a thing, without knowing it, by his having preconceived it.* (Mṣb.)

2. دخّل, inf. n. تَدْخِيلٌ, *He put dates into a* دَوْخَلَّة [q. v.]. (TA.) [In the present day, دخّله is used in the first of the senses assigned below to أَدْخَلَهُ; but for this I have not found any classical authority.]

3. مُدَاخَلَةٌ [inf. n. of داخل] signifies The *entering* [*with another*] *into a place:* or † *into an affair.* (KL.) You say, داخلهُ فى أُمُورِهِ † [*He entered with him into,* or *mixed with him in, his affairs*]. (JK, Ṣ.) And دَاخَلَهُمْ [alone † *He entered with them into,* or *mixed with them in, their affairs: he mixed with them in familiar,* or *social, intercourse: he conversed with them;* or *was,* or *became, intimate with them*]. (Lḥ, TA in the present art. and in art. خلط. [See 3 in art. خلط.]) And دَاخَلَهُ فَسَادٌ فِى عَقْلٍ أَوْ جِسْمٍ † [*Unsoundness in intellect,* or *body, infected him, as though commingling with him;* like خَالَطَهُ]. (Ḳ.) دِخَالٌ [also is an inf. n. of داخل]: see 6, in two places. — [See also دِخَالٌ below.]

4. ادخلهُ, inf. n. إِدْخَالٌ and مُدْخَلٌ, (Ṣ, Ḳ,) *He made,* or *caused, him,* or *it, to enter;* or *to go, come, pass,* or *get, in; he put in, inserted, brought in,* or *introduced, him,* or *it;* as also ▾ دَخَلَ بِهِ [lit. *he entered with him,* or *it*], (Ḳ, TA,) inf. n. دُخُولٌ. (TA.) You say, أَدْخَلْتُ

زَيْدًا الدَّارَ, [for فِى الدَّارِ, *I made*, or *caused*, *Zeyd to enter the house*, or *I brought*, or *introduced*, *Zeyd into the house*,] inf. n. مُدْخَلٌ. (Msb.) Hence, in the Kur [xvii. 82], رَبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ (S,* TA) *O my Lord, cause me to enter* El-Medeeneh *in a good*, or *an agreeable*, *manner:* (Jel: [see also various similar explanations in Bd:]) [or ▼ مُدْخَل may be here a n. of place, or of time: see, in art. خرج, what is said of the words of the Kur that follow, أَخْرِجْنِى مُخْرَجَ صِدْقٍ.] One says also, أَدْخَلْتُ الخُفَّ فِى رِجْلِى and القَلَنْسُوَةَ فِى رَأْسِى [for أَدْخَلْتُ رِجْلِى فِى الخُفِّ and رَأْسِى فِى القَلَنْسُوَةِ *I put*, or *inserted*, *my leg*, or *foot*, *into the boot* and *my head into the cap*]. (Ham p. 43.) — Hence the saying, يُدْخِلُ عَلَى قَوْمِهِ مَكْرُوهًا يَلْطَخُهُمْ بِهِ [*He brings against his people an abominable*, or *evil*, *charge*, *aspersing them with it*]. (S in art. عر.)

5: see 1, first sentence: and again in the latter half of the paragraph.

6. تداخل signifies دَخَلَ بَعْضُهُ فِى بَعْضٍ [*One part of it entered into another*, or *parts of it into others*; meaning *it became intermixed*, *intermingled*, *commixed*, or *commingled*; *it intermixed*; *it became confused:* and hence it often means *it became compact*, or *contracted*]. (TA in art. قصر.) [Hence,] تَدَاخُلٌ signifies The *entering* of joints *one into another;* (M;) as also ▼ دِخَالٌ (JK, M, K) and ▼ دَخِيلٌ; (K;) but this last is not in the M [nor in the JK], and requires consideration: (TA:) [perhaps the joints (مَفَاصِل) here mentioned are those of a coat of mail; for it is said immediately before in the JK that دِخَالٌ in coats of mail signifies *firmness*, or *compactness*, *of make*. Hence also,] تَدَاخُلُ اللُّغَاتِ [*The intermixture*, or *commixture*, *of dialects*]. (Mz 17th نوع.) And تَدَاخُلُ الأُمُورِ † *The dubiousness and confusedness of affairs;* as also ▼ دِخَالُ الأُمُورِ. (TA.) — See also 1, in the latter half of the paragraph. ═ [It is also trans.] You say, تَدَاخَلَنِى مِنْهُ شَىْءٌ [*Something thereof*, or *therefrom*, *crept into me*, i. e., *into my mind*]. (S, TA. [In the former, this meaning seems to be indicated by what there immediately precedes.]) And تَدَاخَلَنِى مِنْ هٰذَا الأَمْرِ رَمَضٌ † [*Distress and disquietude*, or *grief*, *crept into me from*, or *in consequence of*, *this thing*]. (A and TA in art. رمض.)

7: see 1, first sentence.

8. اِدَّخَلَ: see 1, first sentence. ادّخل عَلَىَّ [app. *He encroached upon me*]. (TA in art. هيض: see 1 in that art.)

10. استدخل *He wished*, *desired*, *asked*, or *begged*, *to enter*. (KL.) — And *He entered a* خَمَر [or *covert of trees &c.*, or *some other place of concealment*]: said of one lurking to shoot, or cast, at objects of the chase. (TA.)

دَخْلٌ *Income*, or *revenue*, or *profit*, *that comes in*, or *accrues*, *to a man from his immovable property*, *such as land and houses and palm-trees &c.*, (T, Msb, K,) *and from his merchandise;* (Msb;) *contr. of* خَرْجٌ; (S;) as also ▼ مَدْخُولٌ [for مَدْخُولٌ بِهِ]: (TA:) the former is originally an inf. n., of which the verb is دَخَلَ, aor. ـُ. (Msb.) You say, دَخْلُهُ أَكْثَرُ مِنْ خَرْجِهِ [*His income is more than his outgoings*, or *expenditure*]. (Msb.) ═ See also دُخْلَةٌ. — *A disease;* (K;) as also ▼ دَخَلٌ: (K, TA; but not decisively shown to have this meaning in the CK:) *a vice*, *fault*, *defect*, or *blemish;* (S, K;) and particularly *in one's grounds of pretension to respect*, (Az, TA,) as also, thus restricted, ▼ دَخَلٌ: (K, TA:) and *a thing that induces doubt*, or *suspicion*, or *evil opinion;* as also ▼ دَخَلٌ [app. in all the senses explained in this sentence: each originally an inf. n.: see دَخِلَ and دَخَلَ]. (S, K.) Hence the saying, (S, TA,) of 'Athmeh Bint-Matrood, (TA,)

* تَرَى الفِتْيَانَ كَالنَّخْلِ * وَمَا يُدْرِيكَ بِالدَّخْلِ *

[*Thou seest the youths*, or *young men*, *like palm-trees; but what will acquaint thee with the vice*, &c., that is, or may be, in them]: (S, O, TA:) applied in relation to him who is of pleasing aspect, but devoid of good. (O, TA. [See also another reading of this verse voce رِقْلَةٌ.]) ═ See also دِخَالٌ: ═ and دَخَلٌ.

دُخْلٌ [*A species of millet;*] i. q. جَاوَرْسٌ; as also دُخْنٌ. (TA.)

دُخْلٌ: see دُخْلَةٌ.

دَخَلٌ primarily signifies *A thing that enters into another thing and is not of it*. (Bd in xvi. 94.) See دَخْلٌ, in three places. Also *Badness*, *corruptness*, or *unsoundness;* or *a bad*, *a corrupt*, or *an unsound*, *state* or *quality;* (S in art. دغل, and K;) in intellect or in body [&c.]. (K.) You say, فِى عَقْلِهِ دَخَلٌ [*In his intellect is an unsoundness*]. (S, K.) And هٰذَا الأَمْرُ فِيهِ دَخَلٌ and دَغَلٌ [*This affair*, or *case*, *in it is an unsoundness*]: both signify the same. (S.) — *Rottenness* in a palm-tree. (TA.) — *Leanness*, or *emaciation*. (TA.) — *Perfidiousness*, *faithlessness*, or *treachery:* (K and TA; but not in the CK:) *deceit*, *guile*, or *circumvention*. (S, K.) Hence, in the Kur [xvi. 96], وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ [*And make ye not your oaths to be* a means of] *deceit*, or *guile*, or *circumvention*, *between you*. (S, TA. [And in the same sense it is used in verse 94 of the same ch.]) ═ Also *People*, or *persons*, *who assert their relationship to those of whom they are not:* (K:) in this sense thought by ISd to be a quasi-pl. n. [app. of دَخِيلٌ (q. v.), like as شَرَفٌ is of شَرِيفٌ]. (TA.) You say, هُمْ دَخَلٌ فِى بَنِى فُلَانٍ *They are*, *among the sons of such a one*, *persons who assert their relationship to them not being of them*. (S, K.) [But Freytag asserts, though without naming any authority, evidently taking it from the TK, in which I find it, that one says, هم دخل لهم, and also هو; thus applying it to a single person (which is questionable) as well as to a plurality.] — And *Tangled*, or *luxuriant*, or *abundant and dense*, *trees;* (K;) as also دَغَلٌ. (TA.)

دَخِلٌ *Intrinsically bad* or *corrupt* or *unsound:* and ▼ دَخْلٌ occurs in the same sense at the end of a verse: this may be a contraction of the former, or it may be for ذُو دَخَلٍ. (TA.)

دَخْلَةٌ *A place in which bees*, (K,) or *wild bees*, (AA, TA,) *deposit their honey*. (AA, K, TA.) ═ See also the next paragraph.

دُخْلَةٌ The *night of the ceremony of conducting a bride to her husband*. (TA.) [In the present day, this night is commonly called لَيْلَةُ الدُّخْلَة; vulgarly لَيْلَة الدَّخْلَة.] ═ † The *inward*, or *intrinsic*, *state*, or *circumstances*, of a man; as also ▼ دَاخِلَةٌ: (S:) or, as also ▼ دِخْلَةٌ and ▼ دُخْلَلٌ and ▼ دَخِيلَةٌ and ▼ دَخِيلٌ and ▼ دُخْلُلٌ and ▼ دِخَالٌ and ▼ دُخَّلٌ and ▼ دَاخِلَةٌ and ▼ دُخَيْلَاءُ, (K,) or, accord. to Lth, ▼ دُخَالٌ, (TA,) and ▼ دُخَّيْلَى and ▼ دُخْلٌ and ▼ دَخْلٌ † a man's *intention:* his *way of acting*, or his *opinion:* his *whole case* or *circumstances:* his *mind*, or *heart:* and his *secret*. (K.) You say, هُوَ عَالِمٌ بِدُخْلَتِهِ † *He is acquainted with his inward*, or *intrinsic*, *state* or *circumstances*. (S.) And every one of the foregoing fourteen syn. words is prefixed to the word أَمْر, so that you say, عَرَفْتُ دُخْلَةَ أَمْرِهِ &c., meaning † *I knew the whole* [*of the inward*, or *intrinsic*, *circumstances*] *of his case*. (TA.) فَرَشْتُهُ دِخْلَةَ ▼ أَمْرِى, or فَرَشْتُ لَهُ دِخْلَةَ أَمْرِى, is a post-classical prov., meaning † *I laid open to him the inward*, or *intrinsic*, *and true*, or *real*, *state of my case*. (Har p. 306.) One says also, هُوَ حَسَنُ الدِّخْلَةِ ▼ and ▼ المَدْخَلِ ‡ *He is good in his way of acting in his affairs:* (K, TA:) and ▼ فُلَانٌ حَسَنُ المَدْخَلِ وَالمَخْرَجِ † *Such a one is good*, *and laudable*, *in his way of acting*, or *conduct*. (TA.)

دِخْلَةٌ: see the next preceding paragraph, in three places: — and see دُخْلُلٌ. — Also *A mixture of colours* in a colour. (T, M, K.)

دُخْلُلٌ: see دُخَّلٌ: ═ and see also دُخْلَةٌ: — and the paragraph here next following.

دُخْلُلٌ † *A companion*, [*such as is*] *a confidant*, and *special friend;* as also ▼ دَخِيلٌ (KL) and ▼ دَخِيلَةٌ [app. for صَاحِبُ دَخِيلَةٍ] (K* and TA voce وَلِيجَةٌ) and ▼ دِخْلَةٌ [app. for صَاحِبُ دِخْلَةٍ]: (L voce وَلِيجَةٌ:) [the pl.] دُخْلُلُونَ signifies *special*, or *particular*, and *choice*, or *select*, *friends:* (Az, TA:) or دُخْلُلٌ signifies, as also ▼ دِخْلَلٌ and ▼ دَخِيلٌ and ▼ مُدَاخِلٌ, *one who enters with another into the affairs of the latter:* (K, TA:) [i. e.] دَخِيلُ ▼ الرَّجُلِ and دُخْلُلُهُ signify *the man's particular*, or *special*, *intimate*, *who enters with him into his affairs*. (S.) You say, بَيْنَهُمَا دُخْلُلٌ and ▼ دِخْلَلٌ, meaning † *Between them two is a particular*, or *special*, *intimate*, *who enters with them into their affairs:* so says Lh: but ISd says, I know not what it is: accord. to the T, on the authority of AO, the meaning is, *between them is brotherhood*, or *fraternization*, *and love*, or *affection:* and accord. to ISd and the K,

دُخْلُلَةٌ and ▼دُخْلَلُ الحُبِّ [the latter not in the CK nor in my MS. copy of the K] and ▼دَاخِلَهُ signify † *purity of inward love.* (TA.) — دُخْلُلُونَ signifies also *Persons of the lower,* or *lowest, sort, who enter among a people,* or *party, of whom they are not:* thus having two contr. meanings. (Az, TA.) — الدخلل [app. الدُّخْلُلُ] and ▼الدُّخَّالُ [thus in the TA] and ▼الدَّاخِلُ, accord. to IAar, all signify *The same as* ▼دَخَّالُ الأُذُنِ [an appellation now applied to *the ear-wig;* in the K, art. عقرب, said to be *the* عُقْرُبَان, but not as meaning the عَقْرَب or the male عُقْرُب]: accord. to AZ, it is *the* هرنصان [i. e. هِرْنِصَان or هُرْنُصَان, *a kind of worm,* the species of which is doubtful]. (TA.) — See also دُخُلٌ. — And see دُخْلَةٌ.

دِخْلَلٌ: see the next preceding paragraph, in two places.

دِخْلِلٌ *A portion of flesh* (in some copies of the K *of fat,* TA) *in the midst of flesh.* (JK, Ibn-'Abbád, K.)

دُخَالٌ: see دِخَالٌ: — and see also دُخْلَةٌ.

دِخَالٌ [an inf. n. of 3, q. v.]. — In watering, (S, K,) it is The *putting in a camel, that has drunk, between two camels that have not drunk,* (K,) or the *bringing back a camel, that has drunk, from the resting-place by the water, to the watering-trough, and putting him in between two thirsty camels,* (S,) *in order that he may drink what, may-be, he has not drunk:* (S, K:) in like manner it is explained in the T, on the authority of As, who adds that this is done only when the water is scanty: (TA:) or the *putting in a weak or sick camel* [*that has already drunk*] *with those that are drinking, and then, after that, with those that are returning to the water, so that he drinks three times:* (Skr:) or the *driving of camels to the watering-trough a second time, in order that they may complete their drinking, after they have already been watered drove by drove:* (JK, TA:) so says Lth; but the approved explanation is that of As: (TA:) or the *driving of camels to the watering-trough at once, all together;* as also ▼دُخُلٌ. (JK.) — The *forelocks of a horse;* (K;) because of their entering, one into another; (TA;) as also ▼دُخَالٌ: (K:) so in the M. (TA.) — See also دُخْلَةٌ.

دَخِيلٌ *A guest.* (M, TA.) Hence the saying of the vulgar, أَنَا دَخِيلُ فُلَانٍ [*I am the guest of such a one;* generally meaning I am under his protection]. (TA.) — See also دُخْلُلٌ, in three places. — [*An adventive abider* among a people.] You say, فُلَانٌ دَخِيلٌ بَيْنَ القَوْمِ *Such a one is a person abiding among the people, not related to them.* (Msb.) And هُوَ دَخِيلٌ فِيهِمْ *He is a stranger to them* (M, K) *who has entered,* (M,) or *who enters,* (K,) *among them:* (M, K:) applied also to a female. (TA.) [See دَخَلٌ, which is app. a quasi-pl. n. of دَخِيلٌ in this sense.] — Hence, *A subject of discourse introduced by way of digression, or as having some relation to the class, or category, of the proper subjects treated of, but not included therein.* (Msb.) — And *A word that is adventitious, not indigenous, to the language of the Arabs; that is introduced into that language, and does not belong to it.* (K.) There are many such words in the Jemharah of Ibn-Dureyd. (TA.) — And *A horse that is introduced between two other horses in a race for a wager.* (JK, O, TA.) [See مُحَلِّلٌ.] See also دَخِيلَى. — And see دُخْلَةٌ: — and دَاخِلٌ. — It is also said in the K to be syn. with دِخَالٌ in a sense explained above: see 6.

دَخِيلَةٌ: see دُخْلَةٌ: — and دُخْلُلٌ.

دُخَيْلَاءُ: see دُخْلَةٌ.

دَخِيلَى A gazelle [and any animal] *brought up in,* or *near, the house or tent, and there fed,* syn. رَبِيبٌ, (IAar, K, TA,) like أَهْلِىٌّ, (TA,) *upon the neck of which are hung cowries.* (IAar, TA.) And A horse *that is fed only with fodder:* so accord. to Aboo-Nasr and others: a meaning erroneously assigned in the K to ▼دَخِيلٌ. (TA.) Accord. to Skr, A horse *of a race called* بَنَاتُ دَخِيلٍ. (TA.)

دُخَيْلِيَآءُ [in the CK with ة in the place of the ء] *A certain game of the Arabs.* (JK, O, K, TA.)

دُخَّلٌ *Herbage that enters among the stems of trees,* (S, K,) or *among the lower parts of the branches of trees,* (M, TA,) or *among the branches of trees, and cannot be depastured by reason of its tangled state;* also termed عُوَّذٌ. (T, TA.) — The *feathers,* or *portions of feathers, that enter between the* ظُهْرَان *and* بُطْنَان [here app. meaning the *outermost and innermost portions*]: (K:) they are the best thereof, because the sun does not strike upon them. (TA.) — *A portion,* or *portions, of flesh,* or *of muscle, lying within sinews:* (M, K:) or *flesh whereof one portion is intermixed with another:* (TA:) or دُخَّلُ اللَّحْمِ means *flesh that cleaves to the bone;* and such is the best of flesh. (T, TA.) — Applied to a man, (TA,) *Thick, and compact,* or *contracted, in body;* (K,* TA;) lit., *having one portion thereof inserted into another.* (TA.) — *A certain bird,* (S, K,) *of small size,* (S, TA,) *dust-coloured,* (K, TA,) *that alights upon palm-trees and other trees, and enters among them;* (TA;) *also called* ▼دُخْلُلٌ and ▼دُخْلُلٌ: (K:) n. un. دُخَّلَةٌ: ISd says that it is *an intrusive bird, smaller than the sparrow, found in El-Hijáz:* accord. to the T, it is *a kind of small bird, like the sparrow, that has its abode in caves and in dense trees:* AHát says, in "the Book of Birds," that the دُخَّلَة is *a certain bird that is found in caves, and enters houses* or *tents, and is caught by children: when winter comes, the birds of this kind disperse; and some of them become of a dusky colour, and of a dark and somewhat reddish colour, and gray* (زُرْقَاء); *and some, variegated with blackness and redness, and with whiteness: they are of the size of the lark, but the latter is larger than they are in the head; neither short nor long in the tail; but short in the legs, which are like the legs of the lark:* (TA:) the pl. is دَخَاخِيلُ, (S, M, K,) which is anomalous in respect of the insertion of the ى: (M:) in the T, دخاليل [which is app. a mistranscription]. (TA.) — See also دُخْلَةٌ.

دُخَّلَةٌ *Any compact portion of flesh.* (Sgh, K.) — Also n. un. of دُخَّلٌ [q. v.]. (TA.)

دَخَّالٌ *That enters* [into anything] *much,* or *often; wont to enter.* (TA.) [See دَسَّاسٌ.] — [Hence,] دَخَّالُ الأُذُنِ: see دُخْلُلٌ.

الدُّخَّالُ: see دُخْلُلٌ.

دُخْلَةٌ: see دُخَيْلَى.

دَاخِلٌ [act. part. n. of 1, *Entering,* &c. Hence,] الدَّاخِلُ as meaning دَخَّالُ الأُذُنِ: see دُخْلُلٌ. — It is [also] applied as an epithet to a disease, and to love; [as meaning *Internal,* or *inward;*] and so ▼دَخِيلٌ, in the same sense. (K.) — [Also, as a subst.,] The *interior* of anything; (M, Msb,* TA;) contr. of خَارِجٌ. (Msb.) Sb says that it is not used adverbially unless with a particle; [so that you may not say دَاخِلًا as meaning *Within;* but you say فِى دَاخِلٍ; and in like manner you say إِلَى دَاخِلٍ meaning *In,* or *inwards;* and مِنْ دَاخِلٍ meaning *From within;*] i. e. it is only a subst.; because it has a special signification, like يَدٌ and رِجْلٌ. (TA.) — دَاخِلُ الحُبِّ: see دُخْلُلٌ.

دَاخِلَةُ الإِزَارِ *The part of the* ازار [or *waist-wrapper*] *that is next the body;* (Mgh;) *the extremity of the* ازار *that is next the body,* (S, K,) *next the right side* (K, TA) *of a man when he puts it on; being the inner extremity in that case:* and *the part of the body which is the place thereof;* not of the ازار: IAmb says that, accord. to some, it is a metonymical term for the مَذَاكِير [meaning *the penis with what is around it*]: or, accord. to some, *the hip,* or *haunch.* (TA.) — دَاخِلَةُ الأَرْضِ *The part of the ground that may serve as a place for concealment,* and *that is low,* or *depressed:* pl. دَوَاخِلُ. (T, K.) One says, مَا فِى أَرْضِهِمْ دَاخِلَةٌ مِنْ خَمَرٍ [*There is not in their land a place for concealment such as a hollow or a covert of trees*]. (TA.) — [In the K and TA in art. جوز, the term دَاخِلَة is applied to *Bad pieces of money intermixed and concealed among good pieces;* as is there indicated in the K, and plainly shown in the TA.] — الدَّوَاخِلُ in the phrase الدَّوَاخِلُ وَالخَوَارِجُ has been explained in art. خرج. (Msb. See خَارِجَةٌ.) — See also دُخْلَةٌ, in two places.

دَوْخَلَّةٌ and دَوْخَلَةٌ, with and without teshdeed, *A thing* [or *receptacle*] *made of palm-leaves woven together,* (ISk, S, K,) *in which fresh ripe dates are put,* (ISk, S,) or *in which dates are put:* (K:) pl. دَوَاخِيلُ, occurring in poetry, [the ى being app. inserted by poetic license,] (TA,) and دَوَاخِلُ. (K in art. لهث.)

مَدْخَلٌ *An entrance,* i. e. *a place of entrance,* or *ingress,* (S, Msb,) of a house [or the like; and any *inlet*]. (Msb.) — [Hence,] ‡ *A way of act-*

ing. (Ḳ, TA: see دُخْلَةٌ, last sentence, in two places.) [And مَدْخَلُ خَيْرٍ † *A means of attaining*, or *doing, good.*] — [Also *A time of entrance.*]

مُدْخَلٌ is *syn. with* إِدْخَالٌ: and is also the pass. part. n. of أَدْخَلَهُ: (Ṣ:) [and a n. of place: and of time:] see 4. — Also † *Base, base-born*, or *ignoble; of suspected origin* or *lineage*, or *adopted*, or *who claims for his father one who is not:* (Ḳ,* TA:) because he is introduced among a people [to whom he is not related]. (TA.)

[مِدْخَلٌ *An instrument by means of which one enters:* mentioned by Golius as meaning *a key;* on the authority of Ibn-Seenà (Avicenna).]

مُدَّخَلًا, in the Ḳur [ix. 57, accord. to the most usual reading, there meaning *A place into which to enter*], is originally مُدْتَخَلًا. (TA.)

مَدْخُولٌ [for مَدْخُولٌ بِهِ]: see دَخْلٌ — مَدْخُولٌ بِهَا [and عَلَيْهَا] ‡ A wife, or woman, *to whom a man has gone in;* meaning *compressed;* whether with the sanction of the law or not; (Mgh, TA;) but generally the former. (TA.) = † *Having an unsoundness in his intellect*, (Ṣ, Ḳ,) or *in his body*, or *in his grounds of pretension to respect.* (TA.) — † *Emaciated.* (Ṣ, Ḳ.) — Corn, or food, *eaten by worms* or *the like.* (TA.) — نَخْلَةٌ مَدْخُولَةٌ *A palm-tree rotten* (Ṣ, Ḳ) *within.* (Ṣ.)

مُدَاخِلٌ: see دُخْلُلٌ. — نَاقَةٌ مُدَاخَلَةُ الخَلْقِ *A she-camel compact, and firm*, or *strong, in make.* (TA.) And رَجُلٌ مُتَدَاخِلُ ▾ الجِسْمِ (Ḳ,* TA) *A man compact*, or *contracted, in body;* lit., *having one portion thereof inserted into another.* (TA.)

مُتَدَخِّلٌ فِى أُمُورٍ One *who puts himself to trouble*, or *inconvenience, to enter into affairs.* (Ḳ.) [One *who intrudes in affairs.*]

مُدَاخِلُ: see مُتَدَاخِلُ الجِسْمِ.

دخن

1. دَخَنَتِ النَّارُ, aor. َ and ُ, (Ṣ, Ḳ,) inf. n. دَخْنٌ and دُخُونٌ, (Ḳ,) *The* دُخَان *of the fire rose;* [i. e. *the fire smoked*, or *sent up smoke;*] as also ▾ ادَّخَنَت, (Ṣ, Ḳ,) of the measure اِفْتَعَلَت; (Ṣ;) and ▾ أَدْخَنَت, and ▾ دَخَّنَت; (Ḳ;) the last with teshdeed, mentioned by Z. (TA.) — And دَخَنَ الدُّخَانُ, (JK,) and الغُبَارُ (Ḳ) and النَّقْعُ, (TA,) inf. n. دُخُونٌ, (Ḳ,) *The smoke*, (JK,) and ‡ *the dust*, (Ḳ, TA,) *rose;* or *spread*, or *diffused itself.* (JK, Ḳ, TA.) — And دَخِنَتِ النَّارُ, (JK, Ṣ, Mṣb, Ḳ,) with kesr to the خ, (Ṣ, Mṣb, Ḳ,) aor. َ, (JK, Mṣb, Ḳ,) inf. n. دَخَنٌ, (Mṣb,) *The smoke* (دُخَان) *of the fire* (JK, Ṣ, Mṣb, Ḳ) *became vehement*, (JK,) or *became excited*, or *raised*, (Ṣ, Mṣb, Ḳ,) *in consequence of its having firewood*, (JK, Ṣ, Mṣb, Ḳ,) *in a fresh*, or *green, state*, (JK,) *thrown upon it*, (JK, Ṣ, Mṣb, Ḳ,) *and being thus marred.* (Ṣ, Mṣb, Ḳ.) — دَخِنَ, aor. َ, said of food, (JK, Ḳ,) and of flesh-meat, (TA,) inf. n. دَخَنٌ, (JK,) means *It was*, or *became, infected with smoke* (دُخَان), (Ḳ, TA,) *while being roasted* or *cooked*, (TA,) *and acquired its odour*, (Ḳ, TA,) *so that this predominated over its flavour:* (TA:) [in this sense] it is said of cooked food *when the cooking-pot is infected with smoke* (إِذَا تَدَخَّنَتِ ▾ القِدْرُ). (Ṣ, TA.) — [Hence, as is indicated in the TA, it is said of wine, or beverage, as meaning † *It became altered for the worse in odour.* (See دَخِنٌ.) — Hence also,] † *It was*, or *became, of a dusky*, or *dingy, colour, inclining to black*, (Ḳ, TA,) *like the colour of iron:* (TA:) you say دَخِنَتِ الدَّابَّةُ, and دَخِنَ النَّبْتُ, ‡ *The plant, and the beast, became of that colour;* (Ḳ, TA;) *as though overspread with smoke* (دُخَان); (TA;) as also دَخَنَ, aor. ُ, inf. n. دُخْنَةٌ. (Ḳ.) — [Hence also,] دَخِنَ خُلُقُهُ ‡ *His nature*, or *disposition, was*, or *became, bad, corrupt*, or *wicked.* (Ḳ, TA. [See also دَخِنٌ, below.])

2: see 1, first sentence. = دخّنهُ [*He smoked it*, or *made it smoky*]; namely, flesh-meat. (Ṣ in art. شيط.) And دخّنهُ بِالدُّخْنَةِ [*He fumigated it*, or *him, with what is termed* دُخْنَة, q. v.]; namely, a house, or tent, or chamber, (JK, Ṣ, M, Mgh, Mṣb, Ḳ,) and a garment, (M,) and another man. (TA.) And دَخَّنُوا عَلَى قَوْمٍ فِى غَارٍ فَقَتَلُوهُمْ [*They smoked a party of men in a cave and so killed them*]. (TA.)

4: see 1, first sentence. — أَدْخَنَ الزَّرْعُ; (JK, CḲ, and so in my MS. copy of the Ḳ;) or ▾ ادَّخَنَ, (so in the Ḳ accord. to the TA,) of the measure اِفْتَعَلَ; (TA;) † *The seed-produce became hard in the grain*, (JK, Ḳ, TA,) *and full therein;* (JK;) *being overspread with a slight duskiness*, or *dinginess.* (TA.)

5. تدخّن *i. q.* تَبَخَّرَ [*He fumigated himself*]: (TA in art. بخر:) from الدُّخْنَةُ. (Mgh.) You say, of a man, تدخّن بِالدُّخْنَةِ [*He fumigated himself with what is termed* دُخْنَة, q. v.]; as also ▾ ادَّخَنَ, of the measure اِفْتَعَلَ. (TA.) — See also 1.

8: see 1: — and 5: — and 4.

دُخْنٌ *A well-known kind of grain;* (Mṣb;) *i. q.* جَاوَرْسٌ; (Ṣ;) [i. e.] the *grain of the* جاورس: (JK, M, Ḳ:) or *a certain grain smaller than that, very smooth, cold, dry, and constipating:* (M, Ḳ:) [*a species of millet;* the *holcus saccharatus* of Linn.; *holcus dochna* of Forskål; *sorghum saccharatum* of Delile: and the *holcus spicatus* of Linn.: and the *panicum miliaceum* of Linn.: (Delile's "Flor. Aegypt. Illustr.," no. 164: no. 57: and no. 79:)] n. un. with ة; signifying *a single grain thereof.* (Mṣb.)

دَخَنٌ inf. n. of دَخِنَ [q. v.]. (JK, Mṣb.) — [Hence,] † The *appearance*, or *appearing*, of conflict and faction, sedition, discord, or the like. (TA.) — Hence also, i. e. from دَخِنَ النَّارُ and الطَّبِيخُ, (TA,) ‡ *A state of alteration for the worse, of intellect*, and *of religion*, and *of the grounds of pretension to respect* or *honour.* (Ḳ, TA.) — Also *i. q.* دُخَانٌ. (Ṣ, Ḳ.) See this word in two places. — [Hence,] † *A duskiness*, or *dinginess, inclining to blackness;* (Ṣ, TA;) as also ▾ دُخْنَةٌ; (JK, Ṣ, Ḳ;) [*like the colour of smoke*, (see 1, last signification but one,) or] *like the colour of iron:* (TA:) it is in a sheep, (Ṣ,) or a horse and similar beasts, or in a garment, (TA,) and in a sword: (Ṣ, A, TA:) in this last it means ‡ *a blackness that appears in the broad side, by reason of its great brightness:* (A, TA:) or the *diversified wavy marks, streaks*, or *grain*, (syn. فِرِنْد,) of a sword. (Ḳ.) — Also ‡ *Rancour, malevolence, malice*, or *spite.* (JK, Ḳ, TA.) — And ‡ *Badness, corruptness*, or *wickedness, of nature* or *disposition.* (Ḳ, TA.)

دَخِنٌ [applied to food, and to flesh-meat, *Infected with smoke:* see دَخِنَ. — And hence,] applied to wine, or beverage, † *Altered for the worse in odour.* (TA.) — And رَجُلٌ دَخِنُ الخُلُقِ (Sh, JK, Ṣ) ‡ *A man bad, corrupt*, or *wicked, in respect of nature*, or *disposition.* (Sh, JK, TA.) [See also دَاخِنٌ.]

دُخْنَةٌ *i. q.* ذَرِيرَةٌ [which generally means *Particles of calamus aromaticus*], (Ḳ,) or the *like thereof*, (Ṣ,) [i. e.] *incense*, or *a substance for fumigation*, (بَخُورٌ, JK, Mgh, Mṣb,) [*of any kind*, and *particularly*] *like* ذريرة, (Mgh, Mṣb,) *with which houses*, or *tents*, or *chambers*, (Ṣ, Mgh, Mṣb, Ḳ,) or *a house*, or *tent*, or *chamber*, (JK, M,) *and clothes*, (M,) *are fumigated.* (JK, Ṣ, M, Mgh, Mṣb, Ḳ.) = See also دَخَنٌ. — [Hence, app.,] ابو دُخْنَة or أَبُو دُخْنَةَ *A certain bird*, (IB, Ḳ, TA,) *the colour of which is like that of the* قُبَّرَة [or *lark*]: so says IB: or, as in some MSS., *like the colour termed* الغُبْرَة [i. e. *dust-colour*]. (TA.)

دُخْنَاءُ *A species of* عُصْفُور [or *sparrow*]; as also ▾ دُخْنَانٌ. (Ḳ,* TA.)

يَوْمٌ دَخْنَانٌ ‡ *A hot*, or *an intensely hot, day:* (JK, Ḳ, TA:) and لَيْلَةٌ دَخْنَانَةٌ ‡ *a night intensely hot*, (JK, TA,) *in which the heat is such as takes away the breath;* (TA;) *as though it were overspread by smoke:* (JK, TA:) or *a dusky*, or *dingy, night, inclining to blackness.* (Ṣ.)

دُخْنَانٌ: see دُخْنَاءُ.

دُخَانٌ (Ṣ, Mṣb, Ḳ) and ▾ دُخَّانٌ, (Ḳ,) which latter is the form [now] commonly used, (TA,) and ▾ دَخَنٌ, (Ṣ, Ḳ,) *i. q.* عُثَانٌ [a less usual term, meaning *Smoke*]: (Ḳ: [in the Ṣ it is said merely that the دُخَان of fire is well known:]) pl. (of the first, Ṣ, Mṣb) دَوَاخِنُ, (Ṣ, Mṣb, Ḳ,) like as عَوَاثِنُ is pl. of عُثَانٌ, (Ṣ, Mṣb,) the only other instance of the kind, (Mṣb,) deviating from rule, (Ṣ,) and دَوَاخِينُ, [also irreg., and both pls. of mult.,] and أَدْخِنَةٌ [a pl. of pauc.]. (Ḳ.) [Hence, the tribes of] Ghanee and Báhileh (غَنِىّ and بَاهِلَة) were called اِبْنَا دُخَانٍ [*The two sons of smoke*] (Ṣ, Ḳ, TA) because they smoked a party of men (دَخَّنُوا عَلَى قَوْمٍ) in a cave and so killed them. (TA.) Hence also, (Ṣ,) هُدْنَةٌ عَلَى دَخَنٍ ▾ ‡ *A calm* [or *truce*] *for a cause other than recon-*

ciliation: (Ṣ, Ḳ, TA: [in the CK, لغَلَبَة is erroneously put for لعلّة:]) or † [as a cloak] *upon* [i. e. *concealing*] *inward corruptness*; from دَخِنَتِ النَّارُ explained above; [see 1;] (Mṣb;) [for] IAth says that it likens inward corruptness beneath outward rectitude to the smoke [or smoking] of fresh, or moist, firewood: (TA:) or † *upon latent rancour* or *malevolence*: (Ṣ and TA in art. هدن:) but A 'Obeyd, in explaining a trad. in which it occurs, takes it from دَخَنٌ as signifying "a duskiness, or dinginess, inclining to blackness," in the colour of a beast or of a garment; for he says that it means [a case in which] the mutual love of two parties will not become pure, like the duskiness, or dinginess, that is in the colour of a beast. (TA.) — دُخَانٌ is also used by the Arabs for † *Evil*, or *mischief*, when it arises; as in the saying, كَانَ بَيْنَنَا أَمْرٌ ٱرْتَفَعَ لَهُ دُخَانٌ [*There was between us an affair that had evil*, or *mischief, arising in consequence of it*]. (TA.) — It also means † *Dearth, drought, sterility*, or *unfruitfulness*; and *hunger*: and so it has been said to mean in the Ḳur xliv. 9: for it is said that the hungry [once] saw smoke (دُخَان) between him and the sky: or hunger is thus called because of the dryness of the earth in drought, and the rising of the dust, which is likened to دُخَان [properly so termed]. (TA.) — [In the present day, it is also applied, but generally pronounced ▼ دُخَّان, to *Tobacco; nicotiana tabacum* of Linn.]

دُخَّانٌ: see the next preceding paragraph, first and last sentences.

دَاخِنٌ Firewood *producing* دُخَان [or *smoke*]. (TA.) — [Hence,] خُلُقٌ دَاخِنٌ † *A bad, corrupt*, or *wicked, nature* or *disposition*. (TA.) [See also دَخِنٌ.]

دَاخِنَةٌ [*A chimney;*] *a hole*, or *perforation*, [or *hollow channel*,] *in which are pipes of baked clay* (إِرْدَبَّات) [*for the passage of smoke*]: (JK:) its pl. is دَوَاخِنُ, (TA,) signifying *holes*, or *apertures*, [or *hollow channels, for the passage of smoke*,] *made over frying-pans and the fire-places of baths &c.*; (Ḳ, TA;) called by the vulgar مَدَاخِنُ [pl. of ▼ مَدْخَنَةٌ]. (TA.)

أَدْخَنُ, applied to a ram [&c.], (JK, Ṣ,) *Of a dusky*, or *dingy, colour, inclining to blackness*: (JK, Ṣ, Ḳ:) fem. دَخْنَآءُ. (Ṣ, Ḳ.)

[مَدْخَنٌ *A place of smoke.*]

مَدْخَنَةٌ: see دَاخِنَةٌ.

مِدْخَنَةٌ *A vessel for fumigation; i. q.* مِجْمَرَةٌ: (Ḳ:) or *differing from the* مِجْمَرَة, [app. in being *made only of baked clay*,] and not disapproved; whereas the مجمرة is disapproved, because generally of silver: (Mgh in art. جمر:) pl. مَدَاخِنُ. (TA.)

دد

دَدٌ, (Ṣ, A, Ḳ, [but in some copies of the Ṣ and Ḳ written دَدٌّ, and said in the TA, in art. ددن, to be so written by some, though it is there implied that this is of doubtful authority,]) without teshdeed, (A, TA,) like يَدٌ, (MF,) *Diversion, sport, play*, or *such as is vain*, or *frivolous*; (Ṣ, A, Ḳ;) as also دَدًا, like قَفًا; and دَدَنٌ, (Ṣ, Ḳ,) and ▼ دَدْدٌ: (Ed-Demámeenee, CḲ:) but accord. to IB, it should be mentioned in art. ددن [in which دَدَنٌ is mentioned again in the Ṣ and Ḳ], or art. ددو [in which دَدًا is mentioned again together with دَدٌ and دَدَنٌ]. (L.) [The proper place of دَدٌ seems to be art. ددو (like as art. اخو is the proper place in which أَخٌ should be mentioned), as well as of دَدًا; and the proper place of دَدَنٌ, art. ددن.] Hence, (A,) مَا أَنَا مِنْ دَدٍ وَلَا الدَّدُ مِنِّى [*I have no concern with diversion, &c., nor has diversion, &c., any concern with me*]: a saying [of Mohammad] occurring in a trad. (Ṣ, A.) — Also *A space* (حِين) *of time*. (Ḳ.)

دَدْدٌ: see above.

دَدْدٌ [meaning *Diverting himself, sporting, playing*, or *doing so in a vain*, or *frivolous, manner*,] occurs [accord. to one reading] in a verse of Eṭ-Ṭirimmáḥ [cited in this art. in the Ḳ, and in the present work in art. طرب, as an ex. of ٱسْتَطْرَبَ]: the poet has annexed to it a third د because an epithet is not susceptible of variation unless comprising three letters: (Ḳ:) or such is the opinion of F; but this requires consideration. (MF.)

ددن

دَدَنٌ (T, Ṣ, Ḳ) and دَدًا and دَدٌ; (T, Ḳ;) all mentioned by El-Aḥmar; (T;) and compared by Aboo-'Alee, in respect of having the last radical letter sometimes ن and sometimes an infirm letter and sometimes elided, to لَدُنْ and لَدَا and لَدٌ; the second like قَفًا and عَصًا, and the third like يَدٌ, (T, TA,) and by some written دَدٌّ, with teshdeed; (TA; [but it is there implied that this is of doubtful authority;]) and the second and third said by some to be formed from the first, by the change of ن into ا and by the elision of ن; (TA;) *Diversion, sport, play*, or *such as is vain*, or *frivolous*; (T, Ṣ, Ḳ;) as also دَيْدٌ, [which should be mentioned in art. ديد,] and ▼ دَيْدَانٌ, (IAạr, T, Ḳ, [not دَيْدَانٌ as in Freytag's Lex., being followed in the Ḳ by the epithet مُحَرَّكَة,]) and ▼ ديدون, (TA, [app. دَيْدُونٌ, of the measure فَيْعُولٌ, like تَيْقُورٌ,]) and ▼ دَيْدَبُونٌ, (IAạr, T, Ṣ,) [mentioned also in the Ṣ in art. دبن,] by Ṣgh and in the Ḳ mentioned in art. ددب, and said in the Ḳ to be wrongly included by J in the present art. (TA.) دَدَنٌ and دَدَانٌ are the only words in which the first and second radical letters are the same, without an intervening letter, and both movent. (Ṣ.)

دَدَانٌ, applied to a sword, *Blunt*; (T, Ṣ, Ḳ;) *that will not penetrate into the thing struck with it*: (Ṣ:) and also *sharp*: thus bearing two contr. significations: (Ḳ:) or, accord. to Th, a sword *with which trees are cut*; called by others مِعْضَدٌ; and this is not necessarily the contr. of a blunt sword. (TA.) — Also, applied to a man, [perhaps from the first of the significations mentioned above,] meaning لَا غَنَآءَ عِنْدَهُ [*Not having*, or *not possessing, what suffices*; or *not profitable to any one*]. (Fr, Ṣ, Ḳ.)

دَيْدَنٌ (Ṣ, Ḳ) and ▼ دِيدَنٌ (TA on the authority of El-Khuwárezmee and El-Wáḥidee) and ▼ دَيْدَانٌ (IJ, Ṣ, Ḳ) and ▼ ديدون [app. دَيْدُونٌ] (TA) and ▼ دَيْدَدَانٌ (Ḳ) *A custom, manner, habit*, or *wont*. (Ṣ, Ḳ, TA.)

دِيدَنٌ: } see what next precedes.
دَيْدَانٌ: }

دَيْدَانٌ: see دَدَنٌ.

ديدون [app. دَيْدُونٌ]: see دَدَنٌ: — and دَيْدَنٌ.

دَيْدَبُونٌ: see دَدَنٌ.

دَيْدَدَانٌ: see دَيْدَنٌ.

ددو

دَدٌ: see what follows.

دَدًا, (Ṣ, Ḳ,) like عَصًا (Ṣ) or قَفًا, (TA,) and ▼ دَدٌ, (Ṣ, Ḳ,) like دَمٌ (Ṣ) or يَدٌ, (TA,) and دَدَنٌ, (Ṣ, Ḳ,) which last is mentioned in art. ددن, (Ṣ,) *Diversion, sport, play*, or *such as is vain*, or *frivolous*. (Ṣ, Ḳ.) [See also arts. دد and ددن.]

در

1. دَرَّ, (Ṣ, Mṣb, Ḳ, &c.,) aor. ـِ and ـُ, [the latter anomalous,] inf. n. دَرٌّ (Mṣb, Ḳ, TA) and دُرُورٌ, (TA,) *It* (milk) *was*, or *became, copious*, or *abundant*, (Mṣb, Ḳ, TA,) *and flowed*, or *streamed; it flowed*, or *streamed, copiously*, or *abundantly*; and so † the water of the eye, or tears, and the like, (TA,) &c.; (Mṣb;) as also ▼ استدرّ: (Ḳ, TA:) and, said of milk, *it ran*, or *flowed*: and *it collected* [or *became excerned*] *in the udder from the ducts and other parts of the body*. (TA.) — [Hence,] said of sweat, † *It flowed* (Ḳ) *like as milk flows*. (TA.) — And of the tax called خَرَاج, † *Its produce became abundant*. (Ḳ.) — And [in like manner] one says, لَا دَرَّ دَرُّهُ: see دَرٌّ, below. — And [hence,] دَرَّ also signifies † *It was*, or *became, consecutive*. (Ḳ in art. دهدر.) And † *It continued*; as in the phrase, دَرَّ لَهُ الشَّىْءُ † [*The thing continued to him*]. (Sh, TA in art. جرى.) — And, said of a horse, aor. ـِ, inf. n. دَرِيرٌ (Ḳ) and دِرَّةٌ, (TA,) † *He ran vehemently*: or *ran easily* (Ḳ, TA) *and without interruption*. (TA.) — And of herbage, (Ḳ,) inf. n. دَرٌّ, (TA,) † *It became tangled*, or *luxuriant*, (Ḳ,* TA,) *by reason of its abundance*. (TA.) — One says also, of a she-camel, دَرَّتْ, (TA,) and دَرَّتْ بِلَبَنِهَا, (Ḳ,) aor. ـُ and ـِ, [the former anomalous,] inf. n. دُرُورٌ and دَرٌّ; (TA;) and ▼ ادرّت, alone, (Ṣ, Ḳ,) and ▼ ادرّت بِلَبَنِهَا; (Ḳ;) *She yielded her milk*, or *made it to flow, copiously*, or *abundantly*. (Ḳ, TA.) And دَرَّ الضَّرْعُ بِاللَّبَنِ, aor. ـُ, (Ṣ,) or ـِ, (TA,) inf. n. دُرُورٌ, (Ṣ,) or دَرٌّ, (TA,) [*The udder abounded with milk*: or *yielded milk copiously*, or *abundantly*:

and ادرّ ▼ اللَّبَنَ signifies the same; or *it yielded, or emitted, the milk*.] — And [hence,] دَرَّتْ حَلُوبَةُ المُسْلِمِينَ, (Ṣ, A,) and لَقْحَتُهُمْ, (TA,) [lit. *The milch-camel of the Muslims yielded milk copiously*,] meaning ‡ *the tribute, or taxes, pertaining to the Muslims poured in abundantly*. (Ṣ,* A, TA.) — And دَرَّتِ السَّمَآءُ بِالمَطَرِ, (Ḳ,) aor. ِ, (Ṣ,) inf. n. دَرٌّ and دُرُورٌ, (Ḳ,) † *The sky poured down rain* (Ḳ, TA) *abundantly*. (TA.) — And دَرَّ بِمَا عِنْدَهُ ‡ *He produced, or gave forth, what he had*. (A.) — And دَرَّتِ الدُّنْيَا عَلَى أَهْلِهَا ‡ *The world was bountiful to its inhabitants*. (A.) — And دَرَّتِ السُّوقُ, (Ṣ in art. غر, and Ḳ,) inf. n. دِرَّةٌ, (Ṣ ubi suprà,) ‡ *The market became brisk, its goods selling much*; (Ṣ ubi suprà, Ḳ, TA;) contr. of غَارَتْ. (Ṣ ubi suprà.) — And دَرَّتِ العُرُوقُ *The ducts, or veins, became filled with milk*, (TA,) or ‡ *with blood*. (A, TA.) — And دَرَّ العِرْقُ, inf. n. دُرُورٌ, † *The vein pulsated uninterruptedly*. (TA.) — And دَرَّ السَّهْمُ, (AḤn, Ḳ,) aor. ِ, (TA,) inf. n. دُرُورٌ, † *The arrow turned round well upon the nail* (AḤn, Ḳ*) *of the left thumb*, [app. so as to produce a sound, (see حَنَّانٌ,)] *being turned with the thumb and fore finger of the right hand* [for the purpose of testing its sonorific quality]: the arrow does not thus turn, nor does it produce the kind of sound termed حَنِين, unless in consequence of the hardness of its wood, and its goodly straightness, and its compact make. (AḤn.) == دَرَّ also signifies *It* (a thing) *was, or became, soft, tender*, or *supple*. (IAạr, Ḳ.) == And *It* (a lamp) *gave light, shone*, or *shone brightly*. (Ḳ.) — And, aor. يَدُرُّ, which is extr., (Ḳ,) or, as some say, the pret. is originally دَرُرَ, [the sec. pers. being دَرُرْتَ,] and, if so, the aor. is not extr., (MF,) *It* (a man's face) *became goodly after disease*. (Ḳ.)

4. ادرّ [*He made* milk *to flow*, or *to flow copiously*, or *abundantly*:] *he drew forth* milk. (Mṣb.) See also 1, in three places. — [Hence,] أَدِرُّوا الخَرَاجَ † *They* (the collectors) *made the produce of the tax called* خراج *to come in abundantly*. (TA.) — [And ادرّ البَوْلَ † *It* (a medicine, &c.,) *caused the urine to flow plentifully*; *acted as a diuretic*; (see the act. part. n. below;) as also ▼ استدره.] — ادرّ أُمَّهُ *He* (a young camel) *sucked*, or *drew the milk of, his mother*. (TA.) And ادرّها *He stroked her* (a camel's) *dugs, to draw her milk*: *he milked her*; (TA;) as also ▼ استدرها, referring to a ewe or she-goat: (Mṣb:) and the latter, *he stroked her dugs with his hand, causing the milk to flow*, or *to flow copiously*: and the same verb, *he sought*, or *desired, her milk*, or *the flowing of her milk*. (TA.) — [Hence,] أَدِرُّوا لِقْحَةَ المُسْلِمِينَ ‡ [*Make ye the tribute, or taxes, pertaining to the Muslims to pour in abundantly*: lit., *make ye the milch-camel of the Muslims to yield milk abundantly*]: said by 'Omar to the collector of the taxes. (TA.) — [Hence, also,] one says to a man, when he seeks a thing, and begs for it importunately, أَدِرَّهَا وَإِنْ أَبَتْ, meaning, [lit.,] *Ply her, though she refuse, until she yield her milk abundantly*. (TA.) — And أَدَرَّ اللّٰهُ لَهُ أَخْلَافَ الرِّزْقِ ‡ [*God milked for him the dugs of sustenance*; i. e. *provided for him the means of subsistence*]: and ▼ استدرّ نِعْمَةَ اللّٰهِ بِالشُّكْرِ ‡ [*He drew the favour, or blessing, of God, by thankfulness*]. (A.) — And الرِّيحُ تُدِرُّ السَّحَابَ, (Ṣ, L, Ḳ,) and ▼ تَسْتَدِرُّهُ, (Ṣ, L,) † *The wind draws forth a shower of fine rain from the clouds*: (Ṣ, L, Ḳ: in some copies of the last, we find, as the explanation of أَدَرَّتِ الرِّيحُ السَّحَابَ, instead of حَلَبَتْهُ, [agreeably with the above explanation,] جَلَبَتْهُ, with ج: the explanation in the [Ṣ and] L is تَسْتَحْلِبُهُ: TA:) and ▼ نَسْتَدِرُّ السَّحَابَ † [*We desire, or look for, a shower of rain from the clouds*]. (TA in art. حلب.) — And بَيْنَ عَيْنَيْهِ عِرْقٌ يُدِرُّهُ الغَضَبُ (said in a trad., TA) ‡ *Between his eyes was a vein which anger caused to flow*; (Ṣ;*) or *to fill with blood*; (A;) or *to become thick and full*: (TA:) or *which anger put in motion*: (Ṣ:) for (TA) أَدَرَّ الشَّىْءَ signifies *he put the thing in motion*. (Ḳ, TA.) — ادرّت المِغْزَلَ ‡ *She twisted the spindle vehemently*, (A, Ḳ,) *so that it seemed to be still in consequence of its vehement twirling*. (Ḳ,* TA.) — And ادرّ السَّهْمَ † *He made the arrow to turn round well upon the nail* (AḤn, Ḳ*) *of his left thumb, turning it with the thumb and fore finger of his right hand*. (AḤn. [See 1, latter part.]) — And أَدْرَرْتُ عَلَيْهِ الضَّرْبَ ‡ *I inflicted upon him an uninterrupted beating*. (A.)

10: see 1, first sentence: — and see دِرَّةٌ. == See also 4, in five places. — استدرّت † *She* (a goat) *desired the ram*: (El-Umawee, Ṣ, Ḳ:) and one says also اِسْتَذْرَتْ. (El-Umawee, Ṣ. [See art. ذرو.]) — And استدرّ † *He spoke, or talked, much*. (TA in art. غلت.)

R. Q. 1. دَرْدَرَ, (inf. n. دَرْدَرَةٌ, TḲ,) *He* (a child, Ṣ) *chewed*, or *mumbled*, an unripe date (Ṣ, Ḳ) *with his toothless gums*. (TA.) Hence the saying of a certain Arab, to whom El-Aṣma'ee had come, أَتَيْتَنِى وَأَنَا أُدَرْدِرُ [*Thou camest to me when I was* a child *mumbling with toothless gums*: or it may mean *thou hast come to me when I am old, mumbling* &c.: see دُرْدُرٌ]. (TA.) — Also *He* (a man) *lost his teeth, and their sockets became apparent*. (TA.)

R. Q. 2. تَدَرْدَرَ *It* (a thing) *was, or became, in a state of motion* or *commotion*, or *it moved about*. (T in art. دل.) And تَدَرْدَرَتِ اللَّحْمَةُ *The piece of flesh quivered*. (Ḳ.) [Hence,] one says of a woman, تَدَرْدَرُ, [for تَتَدَرْدَرُ,] meaning *She quivers in her buttocks, by reason of their largeness, when she walks*. (TA.)

دَرٌّ an inf. n. used as a subst., (Mṣb,) *Milk*; (Ṣ, A, Mṣb, Ḳ;) as also ▼ دِرَّةٌ. (Ḳ.) Hence, ذَوَاتُ الدَّرِّ, and الدَّرُّ alone, *Milch-animals*. (TA.) And أُمَّهَاتُ الدَّرِّ *The teats* of a camel or cloven-footed animal. (TA.) — Hence also the saying, لِلّٰهِ دَرُّكَ ‡ *To God be attributed the good that hath proceeded from thee!* or *thy good deed!* (TA:) or *thy deed*: (A:) or *thy gift!* and *what is received from thee!* [and *thy flow of eloquence!* and *the like*: when said to an eloquent speaker or poet, it may be rendered *divinely art thou gifted!*] a man's gift [or the like] was originally thus likened to the milk of a camel; and then this phrase became so common as to be used as expressive of admiration of anything: (Aboo-Bekr, TA:) it was first said by a man who saw another milking camels, and wondered at the abundance of their milk: (ISd, TA:) the thing alluded to therein is attributed to God to indicate that none other could be its author. (TA.) You say also, لِلّٰهِ دَرُّهُ ‡ *To God be attributed his deed!* (Ṣ, Ḳ:) or *his knowledge!* or *his good!* or *bounty!* or *beneficence!* (Ḥar p. 418:) [&c.:] meaning praise. (Ṣ.) Accord. to IAạr, دَرٌّ signifies ‡ *A deed, whether good or evil*. (TA.) Ibn-Aḥmar says, لِلّٰهِ دَرِّى [*To God be attributed what hath brought me to this state!*], wondering at himself. (TA.) One also says, لِلّٰهِ دَرُّكَ مِنْ رَجُلٍ, which is likewise an expression of praise, (Ṣ,) meaning ‡ *To God be attributed the goodness*, or *good action, of thee, as a man!* [i. e., *of such a man as thou!*] (TA.) And لِلّٰهِ دَرُّهُ فَارِسًا ‡ [*To God be attributed his excellence as a horseman!*]. (Mṣb.) And, in dispraise, (Ṣ,) لَا دَرَّ ▼ دَرُّهُ *May his good, or wealth, not be, or become, much*, or *abundant!* (Ṣ, A, TA:) or *may his work not thrive!* (Ḳ.) El-Mutanakhkhil says,

* لَا دَرَّ دَرِّىَ إِنْ أَطْعَمْتُ نَازِلَهُمْ *
* قِرْفَ الحَتِىِّ وَعِنْدِى البُرُّ مَكْنُوزُ *

[*May my wealth not become abundant*, or *may my work not thrive, if I feed him among them who is a guest with the rind of* حَتِىّ (q. v.) *when I have wheat stored up*]: this verse is cited by Fr, who also mentions the phrase, دَرَّ دَرُّ فُلَانٍ [*May the wealth of such a one become abundant!* or *may his work thrive!*]. (TA.) == Also *The soul*; syn. نَفْسٌ. (Ḳ.) One says رَجُلٌ سَرِىُّ الدَّرِّ *A man of generous and manly soul*. (TḲ.) And دَفَعَ اللّٰهُ عَنْ دَرِّهِ *May God defend his soul*. (Lḥ.)

دُرٌّ and دُرَرٌ (Ṣ, Mṣb, Ḳ) and دُرَّاتٌ (Ḳ) pls., (Ṣ, Mṣb, Ḳ,) or rather the first is a coll. gen. n., and the second and third are pls., (MF,) of ▼ دُرَّةٌ, (Ṣ, Mṣb, Ḳ,) which last signifies *A pearl*: (Ṣ:) or *a large pearl*. (Mṣb, Ḳ.)

دَرَّةٌ: see دِرَّةٌ.

دُرَّةٌ: see دُرٌّ.

دِرَّةٌ: see دَرٌّ, first sentence. — Also *Copious*, or *abundant, flowing milk*; *milk flowing copiously*, or *abundantly*: (TA:) and *a flow*, or *stream*, or *a flowing* or *streaming, of milk*; (Ṣ, Ḳ;) and *its abundance* or *abounding*: (Ṣ, Mṣb, Ḳ:) as also ▼ دَرَّةٌ: (L:) or this latter signifies *a single flow*, or *stream, of milk*. (Mṣb.) Hence the prov., لَا آتِيكَ مَا ٱخْتَلَفَتِ الدِّرَّةُ وَالجِرَّةُ *I will not come to thee as long as the flow of milk and the cud go* [the former] *downwards and* [the latter] *upwards*. (TA. [See also جِرَّةٌ.]) — [Hence also the phrase,] لِلسَّحَابِ دِرَّةٌ † *The clouds*

have a pouring forth: pl. دِرَرٌ. (Ṣ.) En-Nemir Ibn-Towlab says,

* سَلَامُ الإِلٰهِ وَرَيْحَانُهُ * وَرَحْمَتُهُ وَسَمَآءٌ دِرَرْ *

meaning ذَاتُ دِرَرٍ [i. e. *The peace, or security*, &c., *of God, and his bounty, and his mercy, and a sky pouring forth showers*]. (Ṣ.) Some say that دِرَرٌ signifies ▼دَارٌّ [*flowing*, or *streaming*; or *flowing*, or *streaming, copiously*, or *abundantly*]; like as قِيَمًا in the Ḳur vi. 162 signifies قَائِمًا. (TA.) In like manner one says also دِيَمٌ دِرَرٌ [*Lasting and still rains pouring down*]. (TA.) — And لِلسُّوقِ دِرَّةٌ † *The market has a brisk traffic going on in it, its goods selling much.* (AZ, Ṣ.) — And لِلسَّاقِ دِرَّةٌ † *The thigh*, or *shank*, [of the horse or the like] *has a continuous movement for running*; syn. ▼اِسْتِدْرَارٌ لِلْجَرْيِ. (AZ, Ṣ.) You say also, مَرَّ الفَرَسُ عَلَى دِرَّتِهِ, meaning † *The horse passed along without being turned aside by anything.* (TA. [See also مُسْتَدِرٌّ.]) — دِرَّةٌ also signifies ‡ *Blood* [as being likened to milk]. (Ḳ.) A poet cited by Th likens war and the blood thereof to a [raging] she-camel and her دِرَّة. (TA.) — And † The *means of subsistence* [as being likened to milk]. (TA in art. غر. [See an ex. voce غِرَّةٌ.]) — And *A mode*, or *manner, of flowing*, or *streaming, of milk.* (Mṣb.) ═ Also *A certain thing with which one beats*, or *flogs*; (Kr, Ṣ, A, Ḳ, TA;) i. e. the دِرَّة *of the Sultán*: (TA:) *a whip*: (Mṣb:) [app. *a whip for flogging criminals*; as seems to be implied in the TA: I have not found any Arab who can describe it in the present day: it seems to have been *a kind of whip*, or *scourge, of twisted cords* or *thongs, used for punishment and in sport, such as is now called* فُرْقِلَّة: or *a whip made of a strip*, or *broad strip*, (see 1 in art. خفق,) *of thick and tough hide*, or *the like*: it is described by Golius and Freytag (by the latter as from the Ṣ and Ḳ, in neither of which is any such explanation found,) as "*strophium ex fune aliave re contortum, aut nervus taurinus, similisve res, quibus percuti solet*:"] an Arabic word, well known: (TA:) [or an arabicized word, from the Pers. دُرَّه:] pl. دِرَرٌ. (A, Mṣb.)

دُرَرٌ The *right course* or *direction* of a road: (Ṣ, Ḳ:) its *beaten track*: its *hard and elevated part.* (TA.) You say, نَحْنُ عَلَى دُرَرِ الطَّرِيقِ *We are upon the right course* [&c.] *of the road.* (Ṣ.) And هُمَا عَلَى دُرَرٍ وَاحِدٍ *They two are following one direct course.* (Ṣ.) — دُرَرُ بَيْتٍ *The direction, point, place*, or *tract, which is in front of*, or *opposite to, a house.* (Ḳ.) You say, دَارِى بِدُرَرِ دَارِكَ *My house is in front of*, or *opposite to, thy house.* (TA.) — دُرَرُ الرِّيحِ *The direction*, or *point, from which the wind blows.* (Ṣ, Ḳ.)

دُرُورٌ: see دَارٌّ, in two places.

دَرِيرٌ A horse (Ṣ, Ḳ) or similar beast (Ḳ, TA) that is *swift*: (Ṣ, Ḳ:) or *swift in running, and compact in make*: (TA:) or *compact and firm in make.* (Ḳ, TA.) [See also دُرِّىٌّ and مُسْتَدِرٌّ.] ═ See also دَارٌّ.

دَرَّآءُ: see دَارٌّ.

فَرَسٌ دَرِّىٌّ (TA) or دَرِّيَّةٌ (A) *A horse*, or *mare, that runs much.* (A, TA.) [See also دَرِيرٌ and مُسْتَدِرٌّ.] ═ كَوْكَبٌ دَرِّىٌّ: see the next paragraph. ═ الفَارِسِيَّةُ الدَّرِّيَّةُ *The chaste dialect of Persian*: (Mgh:) or *the most chaste dialect thereof*: (TA:) so called in relation to دَرٌّ, (Mgh, TA,) as the name of a district of Sheeráz, (TA,) or as meaning "a door" or "gate." (Mgh, TA.)

كَوْكَبٌ دُرِّىٌّ and ▼دِرِّىٌّ (Ṣ, A, Ḳ) and ▼دَرِّىٌّ (Ḳ, TA) *A shining*, or *brightly-shining, star*: (Ḳ:) or *a star that shines, glistens*, or *gleams, very brightly*: (Ṣ, A:) called دُرِّىٌّ in relation to دُرٌّ [i. e. pearls, or large pearls], (Fr, Zj, Ṣ, A,) because of its whiteness (Zj, Ṣ, A) and clearness, and beauty: (Zj:) pl. دَرَارِىُّ. (A.) It is also termed دُرِّىْءٌ and دِرِّىْءٌ and دَرِّىْءٌ. (TA. [See art. درأ.]) — دُرِّىٌّ also signifies The *glistening*, or *shining*, of a sword: (Ḳ:) a rel. n. from دُرٌّ; because of its clearness: or likened to the star so termed: it occurs in poetry; but some read ذَرِّىّ, with ذ [and fet-ḥ]. (TA.)

دِرِّىٌّ: see the next preceding paragraph.

دُهْ دُرَّيْنِ, (Ṣ,) or دُهْدُرَّيْنِ: (Ḳ:) see art. دهدر.

دَرَّارَةٌ *A spindle* (Ḳ, TA) *with which the pastor spins wool*, or *with which a woman spins cotton or wool*; as also ▼مِدَرَّةٌ. (TA.)

دُرْدُرٌ The *part of the gums where the teeth grow*: (TA:) or the *part where the teeth grow of a child*: (Ṣ, Ḳ, TA:) or the *part where the teeth grow both before they grow and after they have fallen out*: (Ḳ, TA:) pl. دَرَادِرُ. (Ṣ.) Hence the prov., أَعْيَيْتِنِى بِأُشُرٍ فَكَيْفَ بِدُرْدُرٍ, (Ṣ, Ḳ,) or فَكَيْفَ أَرْجُوكِ بِدُرْدُرٍ, (TA,) i. e. *Thou* [*weariedst me*, and] didst not accept good advice when thou wast a young woman and *when thy teeth were serrated and sharp in their extremities; then how should I hope for any good in thee now when* thou hast grown old, and *the places of the growth of thy teeth have become apparent* by reason of age? (Ḳ,* TA.) In the Ḳ we read لَمْ تَقْبَلِ النُّصْحَ شَابًّا: but it should be لَمْ تَقْبَلِى النُّصْحَ شَابَّةً. (TA.) دُرْدُرٌ is also said to signify The *extremity*, or *tip, of the tongue*: or, as some say, *its root*: but the signification commonly known is that first given above. (TA.)

دَرْدَرَةٌ inf. n. of R. Q. 1. (TḲ.) — Also an onomatopœia meaning The *sound of water rushing along in the beds of valleys.* (TA.)

دَرْدَارٌ *A certain kind of tree*, (T, Ṣ, Ḳ,) *well known*; (T;) also called شَجَرَةُ البَقِّ: [both of these names are now applied to the *elm-tree*; and so both are applied by Golius:] *there come forth from it various* أَقْمَاع [app. *excrescences of the nature of gall-nuts*], *like pomegranates, in which is a humour that becomes* بَقّ [i. e. *bugs* or *gnats*, for both are signified by this word]; *and when they burst open, the* بَقّ *come forth: its leaves are eaten, in their fresh state, like herbs*, or *leguminous plants*: so in the "Minháj ed-Dukkán." (TA.) ═ Also The *sound of the drum.* (Ḳ.)

دُرْدُورٌ *A whirlpool, in which shipwreck is feared*; (Ṣ;) *a place in the midst of the sea, where the water is in a state of violent commotion*, (T, Ḳ,) *and from which a ship scarcely ever escapes.* (T, TA.)

دَارٌّ: see دِرَّةٌ. — Also, (Ṣ, Mṣb, Ḳ,) and ▼دَرُورٌ (Ṣ, A, Mṣb, Ḳ) and ▼دَرَّآءُ (A) and ▼مِدَرٌّ, (Ṣ,) A she-camel, (Ṣ, A, Ḳ,) or ewe, or she-goat, (Mṣb,) *abounding with milk*; *having much milk*: (Ṣ, A, Mṣb, Ḳ:) pl. (of the first, Ṣ, Mṣb) دُرَّارٌ; (Ṣ, Mṣb, Ḳ;) and one says also إِبِلٌ دُرُرٌ (a pl. of دَرُورٌ [in the CḲ and in my MS. copy of the Ḳ ابل دُرُورٌ]) and إِبِلٌ دُرَّرٌ (also a pl. of دَرُورٌ [in the CḲ and in my MS. copy of the Ḳ ابل دُرَرٌ]): (Ḳ, accord. to the TA:) and ▼دَرُورٌ applied to an udder signifies the same: (TA:) [and ▼مِدْرَارٌ also app. signifies the same; for you say] — سَمَآءٌ ▼مِدْرَارٌ ‡ *A sky pouring down abundance of rain*: (Ṣ, Ḳ:) and ▼سَحَابَةٌ مِدْرَارٌ *a cloud pouring down much rain.* (A, TA.) — رِزْقٌ دَارٌّ ‡ *Continual, uninterrupted, sustenance*, or *means of subsistence.* (TA.) ═ دَارٌّ and ▼دَرِيرٌ A lamp *giving light, shining*, or *shining brightly.* (Ḳ.)

تَدِرَّةٌ *A copious flowing*, or *streaming, of milk.* (Ḳ.)

مِدَرٌّ: see دَارٌّ. — مِدَرٌّ لِلْبَوْلِ [and ▼مُسْتَدِرٌّ لَهُ, and simply مِدَرٌّ and ▼مُسْتَدِرٌّ, *A diuretic* medicine &c.]. (TA in art. جزر, &c.) And مِدَرٌّ لِلطَّمْثِ [*Emmenagogue*]. (Ḳ in art. اشن, &c.) — مِدَرَّةٌ and مِدَرٌّ A woman *twirling her spindle vehemently, so that it seems to be still in consequence of its vehement twirling.* (Ḳ,* TA.)

مِدَرَّةٌ: see دَرَّارَةٌ.

مِدْرَارٌ: see دَارٌّ, in three places.

مُسْتَدِرٌّ: see مِدَرٌّ, in two places. — Also ‡ A number of arrows in their flight *resembling the streaming of milk, by reason of the vehemence with which they are impelled*; occurring in a verse of Aboo-Dhu-eyb. (TA.) — فَرَسٌ مُسْتَدِرٌّ فِى عَدْوِهِ ‡ [*A horse that runs far without being turned aside by anything*]. (A.) [See دِرَّةٌ, and see also دُرِّىٌّ and دَرِيرٌ.]

درأ

1. دَرَأَهُ, aor. َ, (M, Mṣb, Ḳ,) inf. n. دَرْءٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and دَرْأَةٌ; (Ḳ;) and ▼دَرَّأَهُ; (M, TA; [or this latter has probably an intensive signification;]) *He pushed it*, or *thrust it*; or *pushed it*, or *thrust it, away*, or *back*; *repelled*

it; or *averted it;* syn. دَفَعَهُ; (Ṣ,* M, Mgh,* Mṣb, Ḳ;) namely, a thing. (Mṣb.) Hence, كَانَ بَيْنَ عُمَرَ وَمُعَاذِ بْنِ عَفْرَآءَ دَرْءٌ *There was, between 'Omar and Mo'ádh Ibn-'Afrà, a contending, and a mutual pushing* or *thrusting,* &c. (Mgh.) And دَرَأَ عَنْهُمْ *He repelled from them,* or *defended them;* as also دَرَهُ, which is formed by substitution from the former, like هَرَاقَ from أَرَاقَ. (Ṣ in art. دره.) And دَرَأَ عَنْهُ الحَدَّ *He averted* (دفع) *from him the prescribed castigation:* (M, Mgh:) or *he deferred his prescribed castigation:* and in like manner the verb is used in relation to other things. (AZ, T.) It is said in a trad., اِدْرَؤُوا الحُدُودَ بِالشُّبُهَاتِ [*Avert ye,* or *defer ye, the prescribed castigations on account of dubious circumstances*]. (ISk, M, TA.) And اِدْرَؤُوا الحُدُودَ مَا ٱسْتَطَعْتُمْ [*Avert ye,* or *defer ye, the prescribed castigations as long as ye are able*]. (Ṣ, from a trad.) — See also 5. — دَرَأَ عَنِ البَعِيرِ الحَقَبَ is explained by Sh as meaning *He pushed back the hind girth of the camel:* but AM says that the correct meaning is, *he spread the hind girth upon the ground, and made the camel to lie down upon it* [in order that he might gird him]. (TA.) [For] دَرَأَ signifies also *He spread,* or *laid flat,* (Ḳ, TA,) a thing upon the ground. (TA.) — دَرَأَ الشَّىْءَ بِالشَّىْءِ *He supported the thing by the thing; made the thing to be a support to the thing.* (TA.) [Hence,] دَرَأَ الحَائِطَ بِبِنَآءٍ *He conjoined the wall with a structure* [so as to support *the former by the latter*]. (TA.) — دَرَأَ بِحَجَرٍ *He cast a stone;* like رَدَأَ. (TA.) You say, دَرَأَهُ بِهِ and رَدَأَهُ بِحَجَرٍ *He cast a stone at him.* (M in art. ردأ.) — دَرَأَ said of a torrent, (Ḳ,) inf. n. دَرْءٌ, (TA,) ‡ *It rushed,* or *poured forth with vehemence;* as also ▼ اندرأ. (Ḳ.) And دَرَأَ الوَادِى بِالسَّيْلِ † *The valley poured along the torrent.* (TA.) [See also دَرْءٌ, below.] — دَرَأَ, (Ḳ,) inf. n. دُرُوْءٌ, (TA,) is syn. with طَرَأَ [*He came from a place,* or *from a distant place, unexpectedly;* &c.]. (Ḳ.) And you say, دَرَأَ عَلَيْنَا فُلَانٌ, (T, Ṣ, Ḳ,* TA,) inf. n. دُرُوْءٌ (Ṣ, TA) and دَرْءٌ; (TA;) and ▼ اندرأ (Ṣ, TA) and ▼ تدرّأ; (TA;) *Such a one came,* or *came forth, upon us unexpectedly,* (T, Ṣ, Ḳ,* TA,) or *whence we knew not;* as also طَرَأَ, (T,) and دَرَهَ. (IAạr, TA in art. دره.) And اندرأ ▼ عَلَيْهِ بِشَرٍّ, vulg. اندرى, *He came upon him suddenly with evil,* or *mischief.* (TA.) — Hence, i. e. from دَرَأَ signifying "he came, or came forth, unexpectedly," (T, Ṣ, TA,) دَرَأَ, inf. n. دُرُوْءٌ, said of a star, meaning ‡ *It shone,* or *glistened,* (Ṣ, Ḳ, TA,) *intensely,* (Ṣ, TA,) and *its light spread:* (TA:) or, as some say, *it rose.* (T.) [Hence also,] دَرَأَتِ النَّارُ † *The fire gave light, shone, was bright,* or *shone brightly.* (Sh, Ḳ.) ═ دَرِئَ, (T, Ṣ, Ḳ,) aor. ـَ, (T,) inf. n. دُرُوْءٌ, (T, Ṣ,) *He* (a camel) *had what is termed the* غُدَّة, (Ṣ, Ḳ,) i. e. *the plague,* or *pestilence,* (طَاعُون,) *of camels,* (T,) *and had therewith a tumour in his back,* (Ṣ, Ḳ,) or *in his* نَحْر [or *stabbing-place, in the uppermost part of the breast*]: but in a female, it is *in the udder:* (TA:) or *had a tumour in his* نَحْر. (IAạr, T.) The epithet applied to the male is ▼ دَارِئٌ: and so, accord. to ISk, to the female, (T, Ṣ,) meaning *Attached by the* غُدَّة *in her* مَرَاق, (T, and so in a copy of the Ṣ,) thus, without teshdeed to the ق, signifying *the part, of her throat, which is the place of passage of the water,* (T, TA,) or *in her* مَرَاقّ [or *thin and soft parts* of the belly], (so in one of my copies of the Ṣ,) *so that the protuberance of the* غُدَّة [or *pestilential tumour*] *is apparent:* which protuberance is termed ▼ دَرْءٌ. (T, Ṣ.)

2: see 1, first sentence.

3. مُدَارَأَةٌ, primarily, (TA,) signifies The act of *opposing;* and *repelling,* or *striving to repel:* (Ṣ, TA:) or *treating in an evil,* or *adverse, manner;* and *opposing:* (A'Obeyd, TA:) or the *putting* one *off in the matter of a right* or *due, by promising to render it time after time;* and *treating in an evil,* or *adverse,* and *a contrary, manner.* (Mgh in arts. درى and شرى.) One says, دَارَأْتُهُ *I repelled him,* or *strove to repel him.* (T, Mṣb, Ḳ.) And فُلَانٌ لَا يُدَارِئُ وَلَا يُمَارِى, (Ṣ, TA,) i. e. *Such a one does not act in an evil,* or *adverse, manner, nor oppose,* [*nor does he wrangle,* or *dispute obstinately:*] and لا يُدَارِى, meaning, accord. to Ṣgh, if for لا يُدَارِئُ, *does not repel,* or *strive to repel, him who has a right from his right.* (TA.) — Accord. to El-Aḥmar, in [the exercise of] good disposition, (T, Ṣ,) and in social intercourse, (Ṣ,) it is with and without ء; (T, Ṣ;) contr. to the assertion of A'Obeyd, who says that in this case it is without ء. (T.) [F says,] دَارَأْتُهُ is *syn. with* دَارَيْتُهُ and دَافَعْتُهُ and لَايَنْتُهُ [the second of which has a meaning explained above; the first and last meaning *I treated him with gentleness* or *blandishment, soothed him, coaxed him,* or *wheedled him;* &c.]; thus bearing two contr. significations: (Ḳ:) [or] دَارَأْتُهُ and دَارَيْتُهُ both signify *I was fearful,* or *cautious, of him; and treated him with gentleness* or *blandishment,* or *soothed him, coaxed him, wheedled him,* or *cajoled him:* (Ṣ:) [but Az says,] I say that the verb with ء means *I was fearful,* or *cautious, of him,* as says AZ; or *of his evil,* or *mischief:* and دَارَيْتُ signifies "I deceived, deluded, beguiled, circumvented, or outwitted;" as also دَرَيْتُ. (T.)

4. أَدْرَأَتْ بِضَرْعِهَا, (AZ, T, Ṣ,) inf. n. إِدْرَآءٌ, (AZ, T,) [as also اذرأت, with ذ,] *She* (a camel) *excerned* (أَنْزَلَتْ) *the milk,* (AZ, T, Ṣ,) *and relaxed her udder, on the occasion of bringing forth.* (AZ, Ṣ.) The epithet applied to the she-camel so doing is ▼ مُدْرِئٌ. (AZ, T, Ṣ, Ḳ.)

5: see 1. — تدرّأ عَلَيْنَا *He domineered over us.* (Ṣ.) And تدرّؤوا عَلَيْهِمْ *They domineered over them,* (Ḳ, TA,) *and aided one another against them.* (TA.) — تدرّؤوا, (M, K, TA,) and ▼ ادّرؤوا, دَرِيئَةً, (TA,) *They concealed themselves from a thing in order to beguile it, or circumvent it:* (M, Ḳ, TA:) or *they made use of a* ذَرِيعَة [or دَرِيئَة] *for hunting and spearing or thrusting* [or *shooting objects of the chase*]: (TA:) and ▼ ادّرأتُ لِلصَّيْدِ, (Ṣ,) or الصَّيْدَ, (Ḳ,) *I prepared for myself a* دَرِيئَة *for the chase:* (Ṣ, Ḳ:) and ▼ دَرَأَ الدَّرِيئَةَ لِلصَّيْدِ, aor. ـَ, inf. n. دَرْءٌ, *He drove the* دريئة *to the chase, and concealed himself by it.* (M.)

6. تدارؤوا *They repelled,* or *strove to repel, one another* (M, Mṣb, Ḳ) in contention, or altercation, (M, Ḳ,) and the like; and *disagreed.* (M.) اِدَّارَأْتُمْ is originally تَدَارَأْتُمْ, (Ṣ, Ḳ,) the ت being incorporated into the د, (Ṣ, TA,) because they have the same place of utterance, (TA,) and the ا being added to commence the word: (Ṣ, TA:) the meaning is, *Ye disagreed;* and *repelled,* or *strove to repel, one another.* (Ṣ.) فَٱدَّارَأْتُمْ فِيهَا, in the Ḳur ii. 67, means *And ye contended together respecting it;* because those who contend repel one another: or *ye repelled,* or *strove to repel, one another, by each of you casting the slaughter upon his fellow.* (Bḍ.)

7: see 1, in three places. — The phrase الحُدُودُ تَنْدَرِئُ بِالشُّبُهَاتِ [*The prescribed castigations shall be,* or *are to be, averted,* or *deferred, on account of dubious circumstances,*] is agreeable with analogy, but has not been heard [from the Arabs of classical times]. (Mgh.) — اندرأ الحَرِيقُ *The fire* [of a burning house &c.] *spread,* (Ḳ, TA,) *and gave light, shone, was bright,* or *shone brightly.* (TA.)

8: see 5, in two places.

دَرْءٌ an inf. n. of 1 in senses pointed out above. (Ṣ, M, &c.) So of that verb said of a torrent. (TA.) [Hence,] جَآءَ السَّيْلُ دَرْءًا and ▼ دُرْءًا *The torrent rushed,* or *poured forth with vehemence,* [or *came rushing,* &c.,] *from a place,* (M, Ḳ,) or *from a distant place,* (TA,) *unknown:* (M, Ḳ, TA:) or the latter signifies *the torrent came from a distant land* or *tract.* (Ṣ.) And جَآءَ الوَادِى ▼ دُرْءًا *The valley flowed with the rain of another valley:* if with its own rain, you say, سَالَ ظَهْرًا: (IAạr, M; and the like is said in the TA in the present art. and in art. ظهر:) or سال دُرْءًا means *it flowed with other than its own rain;* and ظَهْرًا, "with its own rain." (TA in art. ظهر.) Hence ▼ الدُّرْءُ has been metaphorically used by a rájiz to signify ‡ *The flowing of water from the mouths of camels into their insides.* (M.) ═ *A bending;* (TA;) *a crookedness,* or *curvity;* (Ṣ, M, Ḳ, TA;) in a cane, or spear-shaft, and the like; (M, Ḳ;) or in a staff, and anything that is hard to straighten: (T, TA:) pl. دُرُوْءٌ. (M.) One says, أَقَمْتُ دَرْءَ فُلَانٍ † *I rectified the crookedness and opposition,* or *resistance, of such a one.* (Ṣ.) And hence, بِئْرٌ ذَاتُ دَرْءٍ *A well having a part* [*of its shaft*] *projecting,* or *protuberant.* (Ṣ, O.) And طَرِيقٌ ذُو دُرُوْءٍ *A road having furrows,* (M,* Ḳ,*) or *abrupt, water-worn, ridges,* (T, Ṣ, M,) *and protuberances, and the like.* (T.) — The *extremity,* or *edge,* of a thing; because it repels therewith. (Ḥam p. 213.) — *A portion of a mountain that projects,* or *juts out, from the rest,* (M, Ḳ, TA, and Ḥam

p. 213 in explanation of the pl.,) *unexpectedly:* (TA:) pl. as above. (M.) — See also 1, last sentence. — Also † *Disobedience, and resistance, and hatred,* or *dislike,* (T, TA,) *and crookedness,* (T,) *and disagreement, on the part of a wife.* (T, TA.)

دَرْءٌ: see دَرْءٌ, in three places.

دَرِيْئَةٌ *A ring by aiming at which one learns to pierce* or *thrust* [*with the spear*] (Ṣ, M, Ḳ) *and to shoot:* (T,* M, Ḳ:) said by Aṣ to be with ء: (Ṣ:) and also called وَتِيرَةٌ. (Ṣ in art. وتر.) 'Amr Ibn-Maadee-Kerib says,

* ظَلِلْتُ كَأَنِّى لِلرِّمَاحِ دَرِيْئَةٌ *
* أُقَاتِلُ عَنْ أَبْنَآءِ جَرْمٍ وَفَرَّتِ *

[*I passed the day as though I were a ring for the spears to be aimed at, fighting in defence of the sons of Jarm, when they had fled*]. (T, Ṣ, M. [See also Ḥam p. 75, where it is written دَرِيَّةٌ.]) — Also *A camel,* (T, Ṣ,) or *other thing,* (Ṣ,) or *anything,* (M, Ḳ,) *by which one conceals himself* (T, Ṣ, M, Ḳ) *from the wild animals,* (T,) or *from the objects of the chase,* (Ṣ,* M, Ḳ,) *in order that they may be circumvented,* (T, Ṣ, M, Ḳ,) *so that when the man is able to shoot,* or *cast, he does so:* (T, Ṣ:) like ذَرِيعَةٌ: (Ṣ in art. ذرع:) accord. to AZ, it is with ء, (Ṣ,) because the دريئة is driven (تُدْرَأُ, i. e. تُدْفَعُ,) towards the objects of the chase: (T,* Ṣ:) but IAth says that it is دَرِيَّةٌ, without ء; and that it signifies *an animal by means of which the sportsman conceals himself, leaving it to pasture with the wild animals until they have become familiar with it and so rendered accessible to him, when he shoots,* or *casts, at them:* (TA:) the pl. of دَرِيْئَةٌ is دَرَايَا and دَرَائِئُ with two hemzehs, each of them extr. [with respect to analogy]. (M, TA.)

دُرِّىْءٌ: } see what next follows.
دِرِّىْءٌ: }

كَوْكَبٌ دُرِّىْءٌ, (T, Ṣ, Ḳ, &c.,) like خُمِّيرٌ and سِكِّيرٌ (Ṣ) or سِكِّينٌ, (Ḳ,) from دَرَأَ عَلَيْنَا فُلَانٌ; (Ṣ;) and ↓ دِرِّىْءٌ, (M, Ḳ,) the only instance of the measure فُعِّيلٌ except مُرِّيقٌ; (Ḳ;) [which latter word has been mistaken by Golius and Freytag for a noun qualified by the epithet دُرِّىّ;] but A'Obeyd says that when it is pronounced with the first letter madmoomeh it is دُرِّىٌّ, without ء, a rel. n. from دُرٌّ, of the measure فُعْلِىٌّ, [and the like is said in the Ḳ, though دُرِّىْءٌ is also there mentioned as correct,] because there is not [to his knowledge] in the language of the Arabs any word of the measure فُعِّيلٌ; and that he who pronounces it [دُرِّىْءٌ] with ء means that it is [originally of the measure] فُعُّولٌ, like سُبُّوحٌ, and that one of its vowels is changed to kesr because it is deemed difficult of pronunciation; and Akh mentions also ↓ دَرِّىْءٌ, with ء, of the measure فَعِّيلٌ, with fet-ḥ to the first letter, (Ṣ, TA,) on the authority of Ḳatádeh and AA; (TA;) ‡ *A star that shines,* or *glistens,* (Ṣ, Ḳ, TA,) *intensely:* (Ṣ:) or *a star that is impelled in its course from the east to the west:* (M:) accord. to IAar, [*a shooting star;*] *a star that is impelled* (يُدْرَأُ) *against the devil* [or *a devil;* for the Arabs believed, and still believe, that a shooting star is one that is darted against a devil when he attempts to hear by stealth the discourse of the angels in the lowest heaven]: (T, TA:) and said by some to signify *one of the five planets:* (TA in art. در:) pl. دَرَارِىءُ; (T, Ṣ, M;) said by Fr to be applied by the Arabs to the *great stars of which the names are not known.* (Ṣ.)

دَارِئٌ *Coming from a place,* or *from a distant place, unexpectedly:* (M, TA: but only the pls. of the word in this sense are there mentioned:) *an enemy showing open hostility,* or *coming forth into the field to encounter another in battle:* and *a stranger:* (T:) pl. دُرَّآءُ (T, M, TA) and دُرَّاءٌ. (M, TA.) People say, نَحْنُ فُقَرَآءُ دُرَآءُ [*We are poor men, come from a distant place,* or *strangers*]. (T, TA.) = See also 1, last sentence. — [Hence,] metaphorically used by Ru-beh as meaning ‡ *Swollen with anger.* (M, TA.)

السُّلْطَانُ ذُو تُدْرَأٍ, (Ṣ, M,* Ḳ,) and ↓ تُدْرَأَةٍ, (Ḳ,) accord. to different relations of a trad. in which it occurs, (TA,) *The Sultán is possessed of apparatus* [*of war*], (عُدَّة, Ṣ, and so in some copies of the Ḳ,) or *might,* (عِزّ, so in other copies of the Ḳ,) *and power, to repel his enemies:* (Ṣ, M,* Ḳ:*) accord. to IAth, ذو تدرأ signifies *impetuous, not fearing* or *dreading;* and so, *having power to repel his enemies:* (TA:) it is used in relation to war and contention. (M.) You say also, هُوَ ذُو تُدْرَإٍ and تُدْرَهٍ: and هُوَ ذُو تُدْرَئِهِمْ and تُدْرَهِهِمْ (TA in art. دره, q. v.)

تُدْرَأَةٌ: see the next preceding paragraph.

مُدْرِئٌ: see 4.

مِدْرَأٌ *A thing with which one pushes,* or *thrusts;* or *pushes,* or *thrusts, away,* or *back.* (TA.) [Applied in the present day, pronounced مِدْرَا, without ء, to *A boat-pole.*]

ذَاتُ المِدْرَأَةِ *The she-camel of violent spirit.* (TA.)

دراقن

دُرَاقِنٌ and دُرَّاقِنٌ, (Ḳ, and the latter is mentioned in one of my copies of the Ṣ,) the latter is that which is in common use, (TA,) The *peach;* syn. خَوْخٌ: (AḤn, IDrd, Ḳ; and so in a copy of the Ṣ:) and the *apricot;* syn. مِشْمِش; (Ḳ;) but this application of the words is not known: (TA:) of the Syrian dial.: (Ḳ, and so in a copy of the Ṣ:) IDrd says that the people of Syria call the former fruit دراقن, which is an arabicized Syrian word, or [rather] Greek, [originally δωράκιον,] and El-Jawáleekee also mentions it among arabicized words. (TA.)

درب

1. دَرِبَ بِهِ, (T,* Ṣ, M, A, Mṣb,* Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. دَرَبٌ (T, M, Mṣb, Ḳ) and دُرْبَةٌ, (Ṣ,* M, A, Ḳ,) or the latter is a simple subst.; (Mṣb;) and ↓ تدرّب, (M, A, Mṣb,* Ḳ,) and دَرْدَبَ [which is generally regarded as a quadriliteral-radical word (see art. دردب)]; (Ṣ, Ḳ;) *He was,* or *became, accustomed,* or *habituated, to it; attached, addicted, given,* or *devoted, to it;* (T, Ṣ, M, Mṣb, Ḳ;) and *bold to do it,* or *undertake it:* (Mṣb:) or *he knew it, had knowledge of it,* or *was knowing in it.* (A, TA.) And دَرِبَ عَلَى الصَّيْدِ *He* (a hawk) *was,* or *became, accustomed,* or *habituated,* or *trained, to the chase;* and *bold to practise it.* (A.)

2. درّبه بِهِ (M, Mṣb,* Ḳ) and عَلَيْهِ and فِيهِ, (M, Ḳ,) inf. n. تَدْرِيبٌ, (Ḳ,) *He accustomed,* or *habituated, him to it; made him to become attached, addicted, given,* or *devoted, to it.* (M, Mṣb,* Ḳ.) And درّب عَلَى الصَّيْدِ, (M,) or درّب, (T, Ṣ, A,* Ḳ,*) inf. n. as above, (Ḳ,) *He accustomed,* or *habituated,* or *trained,* (T, Ṣ, M, A, Ḳ,*) a hawk, (T, Ṣ, A,) or an eagle, (Ḳ,) or a bird or beast of prey, (M,) *to the chase;* (T, Ṣ, M, A, Ḳ;*) and *made it bold to practise it.* (A.) And دَرَّبَتْهُ الشَّدَائِدُ *Difficulties,* or *hardships, exercised him so as to render him strong to endure them,* and *habituated,* or *inured, to them.* (Lḥ, T, Ṣ.) = And دَرَّبَ, (IAar, T,) inf. n. as above, (IAar, T, Ḳ,) *He was,* or *became, patient in war in the time of flight.* (IAar, T, Ḳ.)

4. ادرب القَوْمُ *The people,* or *party, entered a land of the enemy pertaining to the territory of the* رُوم [or *people of the Greek Empire*]. (Ṣ.) أَدْرَبْنَا occurs in a trad. as meaning *We entered the* دَرْب [q. v.]. (TA.) = ادرب *He beat a drum;* (IAar, T, TA;) as also دَرْدَبَ and دَبْدَبَ. (TA.)

5. تدرّب quasi-pass. of 2: (Mṣb:) see 1.

دَرْبٌ is not a word of Arabic origin: (Mṣb:) الدَّرْبُ is [the Arabic name of the ancient *Derbe,* near the Cilician Gates, which were the chief mountain-pass, from the direction of the countries occupied by the Arabs, into the territory of the Greek Empire: these "Gates" are mentioned by El-Idreesee as fortified, and guarded by troops who watched the persons going and coming:] *a well-known place in* الروم [or *the territory of the Greek Empire*], mentioned by Imra-el-Ḳeys, [as El-Idreesee also says,] in the words,

* بَكَى صَاحِبِى لَمَّا رَأَى الدَّرْبَ حَوْلَهُ *

[*My companion wept when he saw the* درب *around him;* knowing himself to be in the power of the Greeks]. (MF, TA.) [Hence,] *Any place of entrance,* (Kh, T, M, A, Mgh [in my copy of which it is written دَرَب in all its senses], Ḳ,) or *a narrow pass,* (Mgh,) *to* [*the territory of*] الرُّوم: (Kh, T, M, A, Mgh, Ḳ:) or *such as is not open at both ends: such as is open at both ends being called* ↓ دَرَبٌ: (Ḳ:) or *a place of entrance between two mountains:* (Mṣb:) or *a narrow pass in mountains:* and hence it has another meaning well known: (Ṣ:) [i. e.] the *gate of a* سِكَّة [here meaning *street:* misunderstood by Golius, who has consequently explained دَرْب as having, for one of its meanings, "porta

ingressusve palmeti"]; used in this sense by the Arabs because it [i. e. the درب properly so called] is like a gate, or entrance, to that whereto it leads: (Mṣb:) or the *gate of a wide* سِكَّة: (T:) or *a wide gate of a* سِكَّة; and the *largest gate*; (M, Ḳ;) both of which explanations mean the same: (M:) and also *a wide* سِكَّة *itself*: so in the phrase, زُقَاقٌ أَوْ دَرْبٌ غَيْرُ نَافِذٍ [*a narrow street or a wide street not being a thoroughfare*]: (Mgh: [in my copy of which, دَرَبٌ is put for دَرْبٌ:]) [but in the present day, and as used by El-Maḳreezee and others, *a by-street, whether wide or narrow, branching off from a great street*, or *passing through a* حَارَة (or *quarter*), *open*, or *having a gate, at each end*:] pl. دُرُوبٌ (Kh, T, M, Mgh, TA) and دِرَابٌ. (Sb, Ḳ. [The former pl., the only one commonly known, is not mentioned in the Ḳ.]) — Also *A place in which dates are put to dry*. (M, Ḳ.)

دَرَبٌ: see the next preceding paragraph.

دَرِبٌ [part. n. of دَرِبَ]. You say, هُوَ دَرِبٌ بِهِ [*He is accustomed*, or *habituated, to it*; *attached, addicted, given*, or *devoted, to it*; and *bold to do it*, or *undertake it*: and] *he knows it, has knowledge of it*, or *is knowing in it*. (A, TA.) And some use ▼ دَارِبٌ as part. n. of دَرِبَ: (Mṣb:) it signifies *Skilful in his handicraft*: (IAạr, T, Mṣb:) and with ة, *intelligent*: (IAạr, T, Ḳ:) and *skilful in her handicraft*: (Ḳ:) and [hence] *a female drummer*. (IAạr, T, Ḳ.) And عُقَابٌ ▼ دَارِبٌ (M) or عُقَابٌ دَارِبٌ عَلَى الصَّيْدِ (Ḳ) means دَرِبَةٌ (Ḳ) or دَرِبَةٌ بِالصَّيْدِ (M) [*An eagle accustomed*, or *habituated*, or *trained, to the chase*; and *bold to practise it*].

دُرْبَةٌ *Custom*, or *habit*; (IAạr, T, Ṣ, M, A, Ḳ;) or *habituation*; (T, Mṣb;) and *boldness to engage in*, or *undertake, war*, and *any affair*: (IAạr, T, Ṣ, A,* Mṣb,* Ḳ:) and ▼ دُرَّابَةٌ, (M, TA,) with teshdeed, (TA,) on the authority of IAạr, (M, TA,) but written in the Ḳ ▼ دُرَابَةٌ, (TA,) signifies the same. (M, Ḳ, TA.) One says, مَا زِلْتُ أَعْفُو عَنْ فُلَانٍ حَتَّى ٱتَّخَذَهَا دُرْبَةً [*I ceased not to forgive such a one until he took it as a habit*]. (T,* Ṣ.)

دَرَبُوتٌ (Lḥ, M, Ḳ [in the CḲ دَرَبُوبٌ]) and ▼ دَرُوبٌ, (Ḳ,) the former like تَرَبُوتٌ, in which the [initial] ت is [said to be] a substitute for د, (Lḥ, M,) A he-camel, (M, Ḳ,) or such as is termed بَكْر, (Lḥ, M,) and a she-camel, (Lḥ, M, Ḳ,) *submissive*, or *tractable*, (M, Ḳ,) or *rendered submissive* or *tractable*: and a she-camel *that will follow a person if he takes hold of her lip or her eyelash*. (Lḥ, M, Ḳ. [But I read بِهُدْبِ عَيْنِهَا, as in the explanation of تَرَبُوتٌ in the TA, instead of نَهَزَتْ عَيْنَهَا in the M and CḲ in this art., and نَهَزَتْ عَيْنَهَا in my MS. copy of the Ḳ. See also تَرَبُوتٌ.])

دَرُوبٌ: see the next preceding paragraph.

دُرَّابَةٌ and دُرَابَةٌ: see دُرْبَةٌ.

دَارِبٌ: see دَرِبٌ, in two places.

مُدَرَّبٌ A man, (Ṣ, M,) or an old man, (T,) *tried*, or *proved, in affairs, and whose qualities have become known*; or *tried*, or *proved, and strengthened by experience in affairs*; *experienced*, or *expert*: or *whose qualities have been tried*, or *proved*: syn. مُجَرَّبٌ (T, Ṣ, M, A,* Ḳ) and مُنَجَّذٌ: (M, Ḳ:) and ▼ مُدَرِّبٌ is *syn*. with مُجَرِّبٌ: (Ṣ:) or in every word of the measure مُفَعَّل syn. with مُجَرَّبٌ, the medial radical letter may be pronounced with fet-ḥ or with kesr, except مُدَرَّبٌ. (M, Ḳ.) — And hence, (M,) One *afflicted with trials* or *troubles*. (Lḥ, M, Ḳ.) — And A camel *well trained, and accustomed to be ridden, and to go through the* [*narrow passes in mountains called*] دُرُوب: fem. with ة. (Ḳ.) — المُدَرَّبُ *The lion*. (Ṣgh, Ḳ.)

مُدَرِّبٌ: see the next preceding paragraph.

دربان

دَرْبَانٌ (Ḳ) and دِرْبَانٌ and دُرْبَانٌ (Kr, TA) sings. of دَرَابِنَةٌ, (Ḳ, TA,) which signifies *Door-keepers*, or *gate-keepers*: [the sing. is] Persian, [originally دَرْبَان,] arabicized. (Ṣ, Ḳ.)

درج

1. دَرَجَ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. دُرُوجٌ (Ṣ, Mṣb, Ḳ) and دَرَجَانٌ, (Ḳ,) said of a man, and of a [lizard of the kind called] ضَبّ, (Ṣ,) *He went on foot*; [*went step by step*; *stepped along*;] or *walked*: (Ṣ, Ḳ:) and said of a child, *he walked a little, at his first beginning to walk*: (Mṣb, TA:*) or, said of an old man, and of a child, and of a bird of the kind called قَطًا, aor. as above, inf. n. [دُرُوجٌ and] دَرْجٌ and دَرَجَانٌ and دَرِيجٌ, *he walked with a weak gait*; *crept along*; or *went*, or *walked, leisurely, slowly, softly*, or *gently*. (TA.) — [Hence,] دَرَجَ قَرْنٌ بَعْدَ قَرْنٍ *Generation after generation passed away*. (A.) And دَرَجَ القَوْمُ *The people passed away*, or *perished, none of them remaining*; (Ṣ, A, Ḳ;) as also ▼ اندرجوا. (Ṣ, Ḳ.) And دَرَجَ *He left no progeny*, or *offspring*: (Aṣ, Ṣ, Ḳ:) *he died, and left no progeny*, or *offspring*: [opposed to أَعْقَبَ:] but you do not say so of every one who has died: (TA:) or it signifies also [simply] *he died*: (Aboo-Tálib, Ṣ, A, Mṣb:) so in the prov., أَكْذَبُ مَنْ دَبَّ وَدَرَجَ (Ṣ, Mṣb) *The most lying of the living and the dead*. (Ṣ.) Or دَرَجَ signifies, (Ḳ,) or signifies also, (Ṣ,) *He went his way*; (Ṣ, Ḳ;) and so دَرِجَ, [aor. ـَ,] like سَمِعَ. (Ḳ.) لَيْسَ هٰذَا بِعُشِّكِ فَادْرُجِي, i. e. [*This is not thy nest, therefore*] *go thou away*, is a saying occurring in a خُطْبَة of El-Ḥajjáj, addressed to him who applies himself to a thing not of his business to do; or to him who is at ease in an improper time; wherefore he is thus ordered to be diligent and in motion. (TA. [See also art. عش.]) — دَرَجَتْ and ▼ أَدْرَجَتْ *She* (a camel) *went beyond the year* [*from the day when she was covered*] *without bringing forth*. (Ṣ, Ḳ.) — دَرَجَتِ الرِّيحُ *The wind left marks*, or *lines*, [or *ripples*,] *upon the sand*. (TA.) — دَرَجَتِ الرِّيحُ بِالحَصَا *The wind passed violently over the pebbles* [app. *so as to make them move along*: see also 10]. (Ḳ.) = دَرِجَ, aor. ـَ, *He rose in grade, degree, rank, condition*, or *station*. (Ḳ, TA.) — *He kept to the plain and manifest way* in religion or in speech. (Ḳ, TA.) = Also (i. e. دَرِجَ) *He continued to eat the kind of bird called* دُرَّاج. (Ḳ.) = دَرَجَ as a trans. v.: see 4, in two places.

2. دَرَّجَهُ, inf. n. تَدْرِيجٌ, *He made him to go on foot*; *to go step by step*; *to step along*; or *to walk*: *he made him* (a child) *to walk a little, at his first beginning to walk*: or *he made him* (an old man and a child) *to walk with a weak gait*; *to creep along*; or *to go*, or *walk, leisurely, slowly, softly*, or *gently*: see 1, first sentence: and see also 10, first sentence.] You say, of a child, يُدَرَّجُ عَلَى العَجَلِ [*He is made to walk*, &c., leaning *upon the go-cart*]. (Ṣ, Ḳ.) — [Hence,] دَرَّجَهُ, (Ṣ, Mṣb, Ḳ,) inf. n. تَدْرِيجٌ, (Mṣb,) *He brought him near*, or *caused him to draw near*, (Ṣ, Mṣb,* Ḳ,) *by degrees* (عَلَى التَّدْرِيجِ, Ṣ), or *by little and little*, (Mṣb,) إِلَى كَذَا *to such a thing*, (Ṣ,) or إِلَى الأَمْرِ *to the thing* or *affair*; (Mṣb;) as also ▼ استدرجهُ. (Ṣ, Mṣb, Ḳ.) — And *He exalted him*, or *elevated him, from one grade*, or *station, to another, by degrees* (عَلَى التَّدْرِيجِ); as also ▼ استدرجهُ. (A.) — And hence, ‡ *He accustomed him*, or *habituated him*, إِلَى كَذَا *to such a thing*. (A.) — [Hence] also, inf. n. as above, † *He fed him*, namely, a sick person, when in a state of convalescence, *by little and little, until he attained by degrees to the full amount of food that he ate before his illness*. (TA.) — دَرَّجَنِى, inf. n. as above, said of corn, or food, and of an affair, *It was beyond*, or *it baffled, my ability*, or *power, to attain it*, or *accomplish it*. (Ḳ.) — See also 4. = درّج as an intrans. v. signifies *He went on foot*, or *walked*, [&c.,] *much*. (Ḥar p. 380.) = [It is also said to signify *He imitated the cry of the bird called* دُرَّاج: see De Sacy's "Chrest. Ar." 2nd ed. ii. 39.]

4. ادرج *He* (God) *caused people to pass away*, or *perish*. (TA. [See also 10.]) [Hence,] ادرجهُ بِالسَّيْفِ [*He destroyed him with the sword*]. (Ḳ in art. شمر.) — تُدْرِجُ غَرْضَهَا وَتُلْحِقُهُ بِحَقَبِهَا said of a she-camel when she makes her saddle with its appertenances to shift backwards [*She makes her fore girth to slip back and to become close to her hind girth*]. (TA.) Accord. to Aboo-Tálib, إِدْرَاجٌ signifies A camel's *becoming lank in the belly, so that his belly-girth shifts back to the hind girth*; *the load also shifting back*. (TA.) — ادرج الدَّلْوَ *He drew up the bucket gently*: (Ḳ:) *drew it up*, or *out, by little and little*. (Er-Riyáshee, TA.) — ادرج الإِقَامَةَ; and ▼ دَرَجَهَا, aor. ـُ, inf. n. دَرْجٌ; *i. q.* أَرْسَلَهَا [i. e. *He chanted the* إِقَامَة (q. v.); meaning *he chanted it in a quick*, or *an uninterrupted, manner*; for such is the usual

and prescribed manner of doing so: see 1 in art. حذم: in the present day, دَرَجَ, aor. and inf. n. as above, signifies *he chanted*, or *sang, in a trilling*, or *quavering, manner;* and *uninterruptedly*, or *quickly*]. (Mṣb.) — [إِدْرَاجٌ in speaking signifies, in like manner, The *conjoining of words, without pausing; i. q.* وَصْلٌ, *as opposed to* وَقْفٌ: it occurs in this sense in the Ṣ in art. هل, &c.] — ادرج (inf. n. إِدْرَاجٌ, TA) also signifies *He folded, folded up*, or *rolled up*, (Ṣ, A, Mṣb, Ḳ,) a thing, (TA,) a writing, (Ṣ, A, Mṣb,) and a garment, or piece of cloth; (Mṣb;) as also ▼ دَرَّجَ, (Ḳ,) inf. n. تَدْرِيجٌ; (TA;) and ▼ دَرَجَ, (Ḳ,) aor. ـُ, inf. n. دَرْجٌ: (TA:) the first of these verbs is the most chaste: (L:) [it signifies also *he rolled* a thing *like a scroll; made it into a roll*, or *scroll*: and hence, *he made it round like a scroll; he rounded it*: (see أَدْمَجَ and مُدْمَجٌ and حَرَّدَ and مُدَمْلَجٌ &c.:) and *he wound* a thing upon another thing:] also *he infolded* a thing; *put it in*, or *inserted* it: and *he wrapped, wrapped up*, or *inwrapped*, a thing in another thing. (L.) You say, أَدْرَجَ الكِتَابَ فِى الكِتَابِ *He infolded, enclosed*, or *inserted, the writing in the* [other] *writing;* or *put it within it*. (A, L.) And ادرج المَيِّتَ فِى الكَفَنِ وَالقَبْرِ *He put the dead man into the grave-clothing and the grave*. (TA.) And أَدْرَجَنِى فِى طَىِّ النِّسْيَانِ † [*He, or it, infolded me in the folding of oblivion*]. (TA in art. طوى.) — [And hence, † *He foisted*, or *inserted spuriously*, a verse or verses into a poem.] = رجع أَدْرَاجَهُ or عَلَى إِدْرَاجِهِ: see دَرَجٌ. — أَدْرَجَتْ said of a she-camel: see 1. = ادرج بِالنَّاقَةِ *He bound* (صَرَّ) *the she-camel's teats* (Ḳ, TA) *with a* ▼ دُرْجَة [app. meaning a *piece of rag wrapped about them*]. (TA.)

5. تدرّج *He progressed*, or *advanced, by degrees*, إِلَى شَىْءٍ *to a thing*. (TA.) *He was*, or *became, drawn near*, or *he drew near*, (Ṣ, Mṣb,) *by degrees* (عَلَى التَّدْرِيجِ, Ṣ), or *by little and little*, (Mṣb,) إِلَى كَذَا *to such a thing*, (Ṣ,) or إِلَى الأَمْرِ *to the thing* or *affair*. (Mṣb.) — And إِلَى كَذَا ‡ *He became accustomed*, or *habituated, to such a thing*. (A.)

7. اندرجوا: see 1. — اندرج also signifies *It was*, or *became, folded, folded up*, or *rolled up*. (KL.) [And *It was*, or *became, infolded*, or *inwrapped*. — And hence, اندرج فيه † *It was*, or *became, involved, implied*, or *included, in it*. — And اندرج تَحْتَ كَذَا † *It was, or became, classed as a subordinate to such a thing*.]

10. استدرجهُ [is *syn.* with دَرَّجَهُ *in the first of the senses assigned to this latter above*. Hence,] Dhu-Rummeh says,

* صَرِيفُ المَحَالِ آسْتَدْرَجَتْهَا المَحَاوِرُ *

meaning [*The creaking of the large sheaves of pulleys*] *which the pivots made to go* [*round*] *slowly* (صَيَّرَتْهَا إِلَى أَنْ تَدَرَّجَ). (TA.) — See also 2, in two places. — [Also] *He caused him to ascend*, and *to descend, by degrees*. (Bḍ in vii. 181.) — And hence, *He* (God) *drew him near to destruction by little and little*: (Bḍ ibid:) *He brought him near to punishment by degrees, by means of respite, and the continuance of health, and the increase of favour*: (Idem in lxviii. 44:) *He* (God) *took him* (a man) *so that he did not reckon upon it;* [*as though by degrees;*] *bestowing upon him enjoyments in which he delighted, and on which he placed his reliance, and with which he became familiar so as not to be mindful of death, and then taking him in his most heedless state*: such is said to be the meaning in the Ḳur vii. 181 and lxviii. 44: (TA:) or *He bestowed upon him new favours as often as he committed new wrong actions, and caused him to forget to ask for forgiveness* [*thus leading him by degrees to perdition*]: and [or as some say, TA] *He took him by little and little;* [or *by degrees;*] *not suddenly*: (Ḳ:) or اِسْتَدْرَجَهُمْ signifies *He took them by little and little;* [*one*, or *a few, at a time;*] *not* [*all of them together*,] *suddenly*. (L.) And *He*, or *it, called for, demanded*, or *required, his destruction*: from دَرَجَ "he died." (A, TA.) — *It* (another's speech, Aboo-Sa'eed, TA) *disquieted him so as to make him creep along*, or *go slowly* or *softly, upon the ground*. (Aboo-Sa'eed, Ḳ.) — *He deceived him*, or *beguiled him*, (AHeyth, Ḳ, TA,) *so as to induce him to proceed in an affair* from which he had refrained. (AHeyth, TA.) — استدرج النَّاقَةَ *He invited the she-camel's young one to follow after she had cast it forth from her belly*: so accord. to the Ḳ: [in the CḲ, for النَّاقَةَ and وَلَدَهَا, we find النَّاقَةُ and وَلَدُهَا:] but accord. to the L and other lexicons, استدرجت النَّاقَةُ وَلَدَهَا, i. e. *the she-camel invited her young one to follow* [*her*] *after she had cast it forth from her belly*. (TA.) — استدرجت الرِّيحُ الحَصَا *The wind* [*blew so violently that it*] *made the pebbles to be as though they were going along of themselves* (Ḳ, TA) *upon the surface of the ground, without its raising them in the air*. (TA.) [See also 1.]) — اِسْتِدْرَاجٌ also signifies The *drawing forth* (in Pers. بيرون اوردن) *speech*, or *words, from the mouth*. (KL.) — And The *rejecting a letter, such as the* و *in* يَعِدُ *for* يَوْعِدُ. (Mṣb in art. وعد.)

دَرْجٌ: see دَرَجٌ, in two places. = Also, and ▼ دَرَجٌ, *A thing in*, or *upon, which one writes;* (Ṣ, Ḳ;) [*a scroll*, or *long paper*, or *the like, generally composed of several pieces joined together, which is folded* or *rolled up*:] and ▼ مُدْرَجٌ, [used as a subst.,] *a writing folded* or *rolled up;* pl. مَدَارِجُ: (Ḥar p. 254:) and مدرجة [app. ▼ مُدْرَجَةٌ, from أَدْرَجَ "he folded" or "rolled up," with ة added to transfer it from the predicament of part. ns. to that of substs.,] signifies [in like manner] *a paper upon which one writes a* رِسَالَة [or *message*, &c.], *and which one folds*, or *rolls up;* pl. مَدَارِجُ. (Ḥar p. 246.) — فِى دَرْجِ الكِتَابِ signifies فِى طَيِّهِ [lit. *Within the folding of the writing;* meaning *infolded*, or *included, in the writing*]; (Ṣ, A, TA;) and فِى ثِنْيِهِ [which means the same]; (A;) and فِى دَاخِلِه [an explicative adjunct, meaning *in the inside of the writing*]. (TA.) You say, أَنْفَذْتُهُ فِى دَرْجِ الكِتَابِ [*I transmitted it in the inside of the writing*]. (Ṣ, TA.) And جَعَلَهُ فِى دَرْجِ الكِتَابِ [*He put it in the inside of the writing*]. (A, L, TA.) And فِى دَرْجِ الكِتَابِ كَذَا وَكَذَا [*In the inside of the writing are such and such things;* or *in the writing are* enclosed, or included, or written, or mentioned, *such and such things;* this being commonly meant by the phrase فِى طَيِّ الكِتَابِ كذا وكذا]. (TA.)

دُرْجٌ *A woman's* حِفْش; (Ṣ, Ḳ;) i. e. *a small receptacle of the kind called* سَفَط, *in which a woman keeps her perfumes and apparatus*, or *implements*: (TA:) [accord. to the Ḳ, it is a coll. gen. n.; for it is there added, (I think in consequence of a false reading in a trad.,)] the n. un. is with ة: and the pl. [of mult.] is دِرَجَةٌ and [of pauc.] أَدْرَاجٌ. (Ḳ.)

دَرَجٌ *A way, road*, or *path;* (Ṣ, L, Ḳ;) as also ▼ دَرْجٌ: (L:) and ▼ مَدْرَجَةٌ (Ṣ, A) and ▼ مُدْرَجٌ (A, Ḳ) signify [*the same;* or] *a way by*, or *through, which one goes* or *passes; a way which one pursues; a course*, or *route;* syn. مَذْهَبٌ (Ṣ) and مَسْلَكٌ (Ṣ, Ḳ) and مَمَرٌّ; (A;) and particularly the *way along which a boy and the wind &c. go;* as also دَرْجٌ; respecting which last, in relation to the wind, see دَرُوجٌ: (L:) or ▼ مَدْرَجٌ signifies *a road;* or *a cross-road;* or *a bending road;* and its pl. is مَدَارِجُ: (Mṣb:) and ▼ مَدْرَجَةٌ is explained by Er-Rághib as signifying *a beaten way or road*: and it signifies also the *course by which things pass, on a road &c.*: and the *main part* of a road: and *a rugged* [*road such as is termed*] ثَنِيَّة, *between mountains*: (TA:) the pl. of دَرَجٌ (Ṣ, L) and of ▼ دَرْجٌ (L) is أَدْرَاجٌ (Ṣ, L) and دِرَاجٌ, which occurs in a prov. cited below: (Meyd:) and the pl. of ▼ مَدْرَجَةٌ is مَدَارِجُ: (Ṣ, TA:) مَدَارِجُ أَكَمَةٍ signifies *the roads that lie across a hill such as is termed* اكمة. (TA.) You say أَدْرَاجَكَ meaning *Go thy way, as thou camest*. (TA from a trad.) And رَجَعَ دَرَجَهُ (TA) and رَجَعَ أَدْرَاجَهُ (Sb, Ṣ, Ḳ) and ▼ إِدْرَاجَهُ (Ḳ) or عَلَى إِدْرَاجِهِ (IAạr) *He returned by the way by which he had come*. (Ṣ, Ḳ, TA.) And رَجَعَ دَرَجَهُ *He returned to the thing*, or *affair, that he had left*. (TA.) And رَجَعَ عَلَى أَدْرَاجِهِ and رَجَعَ دَرَجَهُ الأَوَّلَ *He returned without having been able to accomplish what he desired*. (IAạr.) And اِسْتَمَرَّ دَرَجَهُ and أَدْرَاجَهُ [*He kept on his way; persevered in his course*]. (TA.) And هُوَ عَلَى دَرَجِ كَذَا *He is on the way of*, or *to, such a thing*. (TA.) And اِتَّخَذُوا دَارَهُ ▼ مَدْرَجَةً and ▼ مُدْرَجًا *They made his house a way through which to pass*. (A.) And هٰذَا الأَمْرُ ▼ مَدْرَجَةٌ لِهٰذَا † *This thing*, or *affair, is a way that leads to*

this. (TA.) And ‡ اِمْشِ فِى مَدَارِجِ ▼ الحَقِّ *Walk thou in the ways of truth.* (TA.) And ذَهَبَ دَمُهُ أَدْرَاجَ الرِّيَاحِ ‡ *His blood went for nothing;* [lit., *in the ways of the winds;* meaning] *so that no account was taken of it, and it was not avenged.* (Ṣ, A,* Ḳ.) And خَلِّ دَرَجَ الضَّبِّ *Leave thou the way of the* ضبّ [a species of lizard], (Ṣ, Meyd,) and oppose not thyself to him, (TA,) lest he pass between thy feet, and thou become angry (فَتَنْتَفِخَ): (Ṣ, Meyd:) a prov., applied in the case of demanding security from evil. (Meyd. [See another reading, and explanations thereof, in Ḥar p. 220, or in Freytag's Arab. Prov. i. 437.]) And مَنْ يَرُدُّ الفُرَاتَ عَنْ دِرَاجِهِ or أَدْرَاجِهِ, accord. to different readings, with two different pls. of دَرَجٌ; i. e. *Who will turn back Euphrates from its course?* a prov. applied to an impossible affair. (Meyd.) And مَنْ يَرُدُّ السَّيْلَ عَلَى أَدْرَاجِهِ *Who will turn back the torrent to its channels?* another prov. so applied. (Meyd.) دَرَجُ سَيْلٍ and مُدْرَجُ ▼ سَيْلٍ signify *The way by which a torrent descends in the bendings of valleys.* (TA.) — [Hence, perhaps, as denoting a way, or means,] † *A mediator between two persons for the purpose of effecting a reconciliation.* (Ḳ.) — أَنَا دَرَجُ يَدَيْكَ means ‡ [*I am submissive,* or *obedient, to thee;*] *I will not disobey thee:* (A, TA:*) and درج used in this sense does not assume a dual nor a pl. form: [therefore] you say also, هُمْ دَرَجُ يَدَيْكَ ‡ *They are submissive,* or *obedient, to thee.* (TA.) — دَرَجُ الرَّمْلِ and المَآءِ signify [*The ripples of sand* and *of water;*] *what are seen upon sand,* and *upon water, when moved by the wind.* (Az and TA in art. حبك.) See دُرُوجٌ. — See also دَرَجَةٌ, in two places. = And see دُرْجٌ.

دُرْجَةٌ *A thing which is rolled up, and inserted into a she-camel's vulva, and then* [*taken forth, whereupon*] *she smells it, and, thinking it to be her young one, inclines to it* [*and yields her milk*]: (Ṣ:) or, accord. to Aboo-Ziyád El-Kilábee, (Ṣ,) *a thing* (T, Ṣ, Ḳ) *consisting of rags,* (T,) or *of tow and rags* (Ṣ, M) *and other things,* (M,) *which is rolled up,* (T, Ḳ,) *and stuffed into a she-camel's vulva,* (T, Ṣ, M, Ḳ,) *and into her tuel,* (Ḳ,) *and bound,* (TA,) *when they desire her to incline to the young one of another,* (T, Ṣ,) *having first bound her nose and her eyes:* (Ṣ:) they leave her thus, (Ṣ, Ḳ,) with her eyes and nose bound, (Ḳ,) for some days, (Ṣ,) and she in consequence suffers distress like that occasioned by labour: then they loose the bandage [of her vulva] from her, and this thing comes forth from her, (Ṣ, Ḳ,) and she thinks it to be a young one; and when she has dropped it, they unbind her eyes, having prepared for her a young camel, which they bring near to her, and she thinks it to be her own young one, and inclines to it: (Ṣ:) or with the thing that comes forth from her they besmear the young one of another she-camel, and she thinks it to be her own young one, and inclines to it: (Ḳ:) the thing thus rolled up is called دُرْجَةٌ (T, Ṣ) and جُزْمٌ and وَثِيقَةٌ; (T;) and the thing with which her eyes are bound, غِمَامَةٌ; and that with which her nose is bound, صِقَاعٌ: (Ṣ:) the pl. [of mult.] is دُرَجٌ (Ṣ, TA) and [of pauc.] أَدْرَاجٌ: (TA:) or it signifies [or signifies also] *a piece of rag containing medicine, which is put into a she-camel's vulva when she has a complaint thereof:* pl. دُرَجٌ. (L, Ḳ.) — Also ‡ *A piece of rag stuffed with cotton, which a woman in the time of the menses puts into her vulva,* (Ḳ, TA,) *to see if there be any remains of the blood:* (MF:) likened to the درجة of a she-camel. (Ḳ.) It is said in a trad. of 'Áisheh, كُنَّ يَبْعَثْنَ بِالدُّرْجَةِ فِيهَا الكُرْسُفُ [*They* (women) *used to send the* درجة, *with cotton therein*]: (IAth, Ḳ,* TA:) but accord. to one reading it is دِرَجَة, (IAth, Ḳ,) pl. of دُرْجٌ [explained above], meaning "a thing like a small سَفَط, in which a woman puts her light articles and her perfumes:" (IAth:) El-Bájee read دَرَجَة, which seems to be a mistake. (Ḳ.) — See also 4, last sentence. = And see what here next follows.

دَرَجَةٌ *A single stair,* or *step, of a series of stairs* or *of a ladder; one of the* دَرَج *of a* سُلَّم: (Mgh:) and hence, by a synecdoche, (Mgh,) *a series of stairs,* or *a ladder,* (Ṣ, A, Mgh, Mṣb, Ḳ, TA,) *constructed of wood or of clay* [&c.] *against a wall or the like,* (Mgh,) *by which one ascends to the roof of a house;* (TA;) as also ▼ دُرَجَةٌ (Ṣ, Ḳ) and ▼ دُرَّجَةٌ and ▼ دُرْجَةٌ and ▼ أُدْرُجَةٌ: (Ḳ:) the pl. of the first is ▼ دَرَجٌ, (Ṣ,) or [rather] دَرَجَةٌ [has for its proper pl. دَرَجَاتٌ, and] is n. un. of دَرَجٌ like as قَصَبَةٌ is of قَصَبٌ. (Mṣb.) ▼ دَرَجٌ and دَرَجَاتٌ also signify *Stages upwards:* opposed to دَرَكٌ and دَرَكَاتٌ: and hence دَرَجَاتٌ is used in relation to Paradise; and دَرَكَاتٌ, in relation to Hell. (B voce دَرَكٌ, q. v.) — *A degree* in progress and the like: you say دَرَجَةً دَرَجَةً *By degrees; gradually.* (TA.) — ‡ *A degree, grade,* or *order, of rank* or *dignity:* (Ṣ, A, Ḳ:*) *degree, grade, rank, condition,* or *station:* and *exalted,* or *high, grade* &c.: (TA:) pl. دَرَجَاتٌ. (Ṣ, Ḳ, TA.) — [*A degree of a circle:*] *a thirtieth part of a sign of the Zodiac:* (TA:) [pl. دَرَجَاتٌ.] — [*A degree, i. e. four minutes, of time:* pl. دَرَجَاتٌ.]

دُرَجَةٌ: see the next preceding paragraph. = Also, (ISk, Ṣ, Ḳ,) and ▼ دُرَّجَةٌ, (Sb, TA,) *A certain bird,* (ISk, Ṣ, Ḳ,) *of which the inside of the wings is black, and the outside thereof dust-coloured; in form like the* قَطَا, *but smaller,* or *more slender:* (ISk, Ṣ:) thought by IDrd to be the same as the دُرَّاج. (TA.) [See also دُرَّاجَةٌ, last sentence.]

دُرَّجَةٌ: see دُرَجَةٌ.

رِيحٌ دَرُوجٌ *A wind swift in its course:* (Ṣ, Ḳ:) or *not swift nor violent in its course:* (TA:) and in like manner قِدْحٌ *an arrow:* (Ṣ, TA:) or ريح دروج signifies *a wind of which the latter part leaves marks* (يَدْرُجُ) *so as to produce what resembles* [*the track made by the trailing of*] *the tail of a halter upon the sand:* and the place is called ▼ دَرَجٌ. (L.)

دُرَّجٌ *Great and difficult affairs* or *circumstances.* (Ḳ.) You say, وَقَعَ فُلَانٌ فِى دُرَّجٍ *Such a one fell into great and difficult affairs* or *circumstances.* (TA.)

دُرَّجَةٌ: see دُرْجَةٌ.

دَرَّاجٌ *One who creeps along* (يَدْرُجُ) *with calumny,* or *slander, among people:* (A:) *one who calumniates,* or *slanders, much* or *frequently.* (Lḥ, Ḳ.) — الدَّرَّاجُ *The hedge-hog;* syn. القُنْفُذُ: (Ḳ:) because he creeps along all the night: an epithet in which the quality of a subst. predominates. (TA.) — أَبُو دَرَّاجٍ *A certain small bird.* (TA.)

دُرَّاجٌ *A certain bird,* (Ṣ, Ḳ,) [the *attagen, francolin, heath-cock,* or *rail,*] *resembling the* حَيْقُطَان, *and of the birds of El-'Irák, marked with black and white spots,* or, accord. to the T, *spotted:* IDrd says, I think it is a post-classical word; and it is *the same as the* دُرَجَة and دُرَّجَة: in the Ṣ it is said that the names دُرَّاجٌ and ▼ دُرَّاجَةٌ are applied to the *male* and the *female* [respectively] until one says حَيْقُطَان, which is applied peculiarly to the male. (TA.) [See also De Sacy's "Chrest. Ar." 2nd ed. ii. 39.]

دِرِّيجٌ, like سِكِّينٌ, (Ḳ,) or دُرَّيْجٌ, (so in the L,) *A thing,* (Ḳ,) i. e. *a stringed instrument,* (TA,) *resembling the* طُنْبُور, *with which one plays:* (Ḳ, TA:) the like of this is said by ISd. (TA.)

دَرَّاجَةٌ *A* حَالٌ [or *kind of go-cart*]; i. e. the *thing upon which a child is made* [*to lean so as*] *to step along,* or *walk slowly, when he* [*first*] *walks:* (Aboo-Naṣr, Ṣ, Ḳ:) or the *machine on wheels on which an old man and a child* [*lean so as to*] *step along,* or *walk slowly.* (TA.) — Also *A* دَبَّابَة [or *musculus,* or *testudo*], *which is made for the purpose of besieging, beneath which men enter.* (Ḳ.) [The first and last of these significations are also assigned by Golius and Freytag to دُرَّجَة: but for this I find no authority; although, after the latter of them, Golius indicates the authority of the Ṣ and Ḳ; and Freytag, that of the Ḳ.]

دُرَّاجَةٌ: see دُرَّاجٌ.

دَارِجٌ [part. n. of 1, q. v.:] A boy *that has begun to walk slowly, and has grown;* (Mgh;) a boy *in the stage next after the period when he has been weaned.* (IAạr, TA voce مُطَبِّخ, q. v.) — Dust (تُرَاب) *caused by the wind to cover the traces,* or *vestiges, of dwellings, and raised, and passed over violently, thereby.* (Ḳ.) — [Also, in the present day, The *trilling,* or *quavering,* or the *quick, part* of a piece of music or of a song or chant: see 4. — And *Current,* or *in general use.* And hence الكَلَامُ الدَّارِجُ, or اللِّسَانُ الدَّارِجُ, or الدَّارِجُ, *The modern speech;* i. e. *the modern Arabic.*]

دَارِجَةٌ sing. of دَوَارِجُ, (T, TA,) which signifies

The *legs* of a beast (T, Ḳ) and of a man: ISd knew not the sing. (TA.)

أُدْرُجَةٌ : see دَرَجَةٌ.

مَدْرَجٌ; pl. مَدَارِجُ : see دَرْجٌ, in four places.

مُدْرَجٌ : see دَرْجٌ. — [Also † A verse *foisted*, or *inserted spuriously*, into a poem.]

مُدْرِجٌ A she-camel *that has gone beyond the year* [*from the day when she was covered*] *without bringing forth.* (TA.) — And A she-camel *that makes her fore girth to slip back and to become close to her hind girth;* contr. of مِسْنَافٌ; as also ▾ مِدْرَاجٌ; of which the pl. is مَدَارِيجُ. (TA.)

مُدْرَجَةٌ, and its pl. مَدَارِجُ, which is also pl. of مَدْرَجٌ : see دَرْجٌ, in seven places. = أَرْضٌ مُدْرَجَةٌ *A land in which are birds of the kind called* دُرَّاجٌ. (Ṣ.)

مُدْرَجَةٌ : see دَرْجٌ.

مِدْرَاجٌ A she-camel *that is accustomed to go beyond the year* [*from the day when she was covered*] *without bringing forth:* (Ṣ:) or *that exceeds the year by some days, three or four or ten; not more.* (TA.) — See also مُدْرِجٌ.

درد

1. دَرِدَ, (M, Mgh, L,) aor. ـَ, (Ṣ,) inf. n. دَرَدٌ, (Ṣ,* M, Mgh, L, Ḳ,*) *He was, or became, toothless;* (Ṣ, L;) *he lost his teeth.* (M, Mgh, L, Ḳ.) It is said in a trad., أُمِرْتُ بِالسِّوَاكِ حَتَّى خِفْتُ لَأَدْرَدَنَّ (Ṣ, Mgh*) *I was commanded to make use of the tooth-stick until I feared,* meaning *I thought,* or *opined, that I should assuredly become toothless:* for the Arabs use ظَنَّ in the same manner as a verb signifying an oath, and give it the same kind of complement, saying, ظَنَنْتُ لَعَبْدُ ٱللّٰهِ خَيْرٌ مِنْكَ: (Ṣ:) or, accord. to one relation, the words of this trad. are لَزِمْتُ السِّوَاكَ حَتَّى خَشِيتُ أَنْ يُدْرِدَنِى [a mistranscription for ▾ يُدَرِّدَنِى, from أَدْرَدَ, i. e. *I kept to the use of the tooth-stick until I feared that it would deprive me of my teeth, or render me toothless*]: (L:) or, accord. to another relation, خَشِيتُ أَنْ ▾ أُدْرِدَ أَسْنَانِى [*I feared that I should make my teeth to fall out*]; but this [verb, Mṭr says,] I have not heard. (Mgh.)

4: see above, in two places.

دَرَدٌ inf. n. of دَرِدَ. (Ṣ,* M, &c.) — And *I. q.* حَرَدٌ [but in what sense is not said: see what next follows]. (M, TA.)

دَرِدٌ, as an epithet applied to a man, *I. q.* حَرِدٌ [but in what sense is not said]. (M, TA.)

دِرْدِمٌ : see أَدْرَدُ, in two places.

دُرْدِىٌّ The *dregs, feces, lees,* or *sediment,* or *what remains at the bottom,* of olive-oil, (Ṣ, Ḳ,) and of other things, (Ṣ,) or of [the beverage called] نَبِيذ, (A,) and of any fluid, such as beverages, or wines, and oils. (L.) — Also *A ferment that is put into, and left in, expressed juice and* [*the beverage called*] نَبِيذ, *in order that it may ferment.* (L.) [See خَمِيرٌ.]

دُرَيْدٌ an abbreviated dim. of أَدْرَدُ. (Ṣ, Ḳ.)

أَدْرَدُ A *toothless* man; (Ṣ, M, A, Mgh;) as also ▾ دِرْدِمٌ, with an augmentative م: (M:) fem. of the former دَرْدَآءُ: (Ṣ, M:) and pl. دُرْدٌ. (A.) — نَاقَةٌ دَرْدَآءُ, (Ṣ, M, Ḳ,) and ▾ دِرْدِمٌ, with an augmentative م, (Ṣ, Ḳ,) as in the instance of دِقْعِمٌ syn. with دَقْعَآءُ, and of دِلْقِمٌ syn. with دَلْقَآءُ, (Ṣ,) *A she-camel advanced in years:* (Ṣ, Ḳ:) or *having her teeth* [*worn, or consumed,*] *down to the sockets,* (M, Ḳ,) *by reason of old age.* (M, TA.) = الدَّرْدَآءُ the name of *A certain corps,* or *troop of horse,* (كَتِيبَة, [in some copies of the Ṣ and Ḳ كَثِيبَة,]) *that belonged to the Arabs.* (A 'Obeyd, Ṣ, Ḳ, TA.)

درز

دَرْزٌ [*A seam,* or *a raised seam,* of a garment or piece of cloth;] the *elevation that is occasioned in a garment or piece of cloth when its two edges are put together in the sewing;* (Mgh;) *one of the* دُرُوز *of a garment or piece of cloth,* (Ṣ, TA,) and *the like;* (TA;) which are well known: (Ḳ:) a Persian word, [originally دَرْز,] (Ṣ, TA,) arabicized: (Ṣ, Ḳ:) or, accord. to some, the *nap,* or *villous substance,* (زِئْبِر,) and *lustre,* (مَآء,) of a garment, or piece of cloth. (TA.) — [Hence,] بَنَاتُ الدُّرُوزِ ‡ *Lice:* and *nits;* syn. صِئْبَانٌ. (Ṣ, Ḳ, TA.)

درس

1. دَرَسَ, aor. ـُ, inf. n. دُرُوسٌ, *It* (a trace, or mark, or what is termed رَسْمٌ, Ṣ, A, Ḳ, and a house, A, or a thing, M) *became effaced, erased, rased,* or *obliterated;* (Ṣ, M, A, Ḳ;) as also ▾ اندرس, (Ḳ, TA,) said of what is termed رسم: (TA:) or *it* (the trace, or mark, of a house; or what remained, cleaving to the ground, marking the place of a house;) *became covered with sand and dust blown over it by the wind:* (TA in art. دثر:) or *it* (an abode, or a place of sojourning,) *became effaced, erased, rased, or obliterated, and its traces,* or *remains, became concealed,* or *unseen:* (Mṣb:) and دَرَّسَ signifies the same as دَرَسَ in the first of the senses explained above, but in an intensive manner. (M.) — [Hence ▾ دَارَسَتِ ٱلْآيَاتُ as explained near the end of this paragraph.] — Hence, also, (AHeyth,) دَرَسَ الثَّوْبُ, (AHeyth, Ṣ, A, Ḳ,) inf. n. دَرْسٌ, (Ṣ, TA,) ‡ *The garment,* or *piece of cloth, became old and worn out.* (AHeyth, Ṣ, A, Ḳ.) — And دَرَسَ الكِتَابُ † *The writing,* or *book, became old.* (Mṣb.) — [Hence, also,] دَرَسَتْ, (Ṣ, M, A, Ḳ,) aor. ـُ, (M,) inf. n. دُرُوسٌ (Ṣ, M, Ḳ) and دَرْسٌ, (M, Ḳ,) ‡ *She* (a woman, Ṣ, M, A, Ḳ, or, accord. to Lḥ, a girl, M) *menstruated.* (Ṣ, M, A, Ḳ.) = دَرَسَتْهُ الرِّيحُ, (Ṣ, M, Ḳ,) or الرِّيَاحُ, (A,) [aor. ـُ,] inf. n. دَرْسٌ, (A, TA,) *The wind,* (Ṣ, M, Ḳ,) or *winds,* (A,) *effaced, erased, rased,* or *obliterated, it,* (Ṣ, M, A, Ḳ,) *by repeatedly passing over it;* (A;) namely, a trace, or mark, [of a house &c.,] or what is termed رَسْمٌ; (Ṣ, Ḳ;) and [*erased,* or *rased,*] a house; (A;) or a thing: (M:) and دَرَسَهُ القَوْمُ *The people effaced, erased, rased,* or *obliterated, it.* (M.) — Hence, (AHeyth,) دَرَسَ الثَّوْبَ, (AHeyth, Ḳ,) aor. ـُ, inf. n. دَرْسٌ, (TA,) ‡ *He rendered the garment,* or *piece of cloth, old and worn-out.* (AHeyth, Ḳ.) — دَرَسَ الحِنْطَةَ, (Ṣ, A, Mṣb, Ḳ,) or الطَّعَامَ, (M,) وَنَحْوَهَا, (Mṣb,) aor. ـُ, (TA,) inf. n. دَرْسٌ (M, Ḳ) and دِرَاسٌ, (Ṣ, A, Mṣb, Ḳ,) ‡ *He trod,* or *thrashed, the wheat,* (Ṣ, M, A, Mṣb, Ḳ,) *and the like:* (Mṣb:) [because he who does so passes repeatedly over it:] of the dial. of El-Yemen: (M, TA:) or دِرَاسٌ in the sense here indicated is of the dial. of Syria. (TA.) — دَرَسَ المَرْأَةَ, (A,) or الجَارِيَةَ, (Ḳ,) ‡ *He compressed the woman,* (A,) or *the girl.* (Ḳ.) — دَرَسَ النَّاقَةَ, (M, A,) aor. ـُ, inf. n. دَرْسٌ, (M,) ‡ *He broke,* or *trained, the she-camel:* (M, A:) [and so, app., ▾ دَارَسَهَا; for it is said that] the primary signification of مُدَارَسَةٌ is the *breaking,* or *training,* or *disciplining,* [a beast;] and *returning time after time* (تَعَهُّد) *to a thing.* (TA.) You say also, بَعِيرٌ لَمْ يُدْرَسْ, meaning ‡ *A camel that has not been ridden.* (Ṣ, TA.) — Hence, (M,) [or from دَرَسَتْهُ الرِّيحُ, or from دَرَسَ الثَّوْبَ,] دَرَسَ الكِتَابَ, (Ṣ, M, A, Ḳ,) aor. ـُ (M, Ḳ) and ـِ, (Ḳ,) inf. n. دَرْسٌ and دِرَاسَةٌ (Ṣ, M, Ḳ) and دَرَاسَةٌ and دِرَاسٌ, (TA,) ‡ *He read the book;* (M, Ḳ;) *as though he opposed it until it became easy for him to remember it:* (M:) or *he read it repeatedly,* [or *studied it,*] in order to remember it: (A:) or *he made it easy to remember, by much reading:* (TA:) or *he read and learned it:* (Bḍ in vi. 105:) and ▾ دَارَسَهُ, inf. n. مُدَارَسَةٌ and دِرَاسٌ, signifies the same: (M:) and so ▾ دَرَّسَهُ, and ▾ أَدْرَسَهُ: (Ḳ:) or the former of the last two has an intensive signification: the latter of them is mentioned by IJ: (TA:) [but accord. to the M, it is said by IJ that both of these are doubly trans., and have a different signification, which is also indicated in the A as that of the former of them: see 2:] ▾ دَارَسْتُ الكُتُبَ, and ▾ تَدَارَسْتُهَا, and ▾ ادَّارَسْتُهَا, signify the same as دَرَسْتُهَا [*I read the books,* or *read them repeatedly,* &c.]: (Ṣ, TA:) and ▾ تَدَارَسَ القُرْآنَ signifies *He read the Ḳur-án, and returned to it time after time, in order that he might not forget it.* (TA.) You say also, دَرَسْتُ العِلْمَ, aor. ـُ, inf. n. دَرْسٌ and دِرَاسَةٌ, ‡ *I read science.* (Mṣb.) It is said in the Ḳur [vi. 105], accord. to different readings, وَلِيَقُولُوا دَرَسْتَ, and ▾ دَارَسْتَ, ‡ [*And to the end that they may say, Thou hast read,* &c.:] but some say that the former means *Thou hast read the books of the people of the Scriptures:* and the latter, *Thou hast consulted,* or *conferred, with them;* expl. by ذَاكَرْتَهُمْ: (M:) or the former means *Thou hast learned:* (Abu-l-'Abbás:) and the latter, *Thou hast read,* or *studied, under the Jews as thy teachers, and they have read,* or *studied, under thee as their teacher:* (I 'Ab, Mujáhid, Ḳ:) and another reading is ▾ دَارَسَ;

i. e. دَارَسَ النَّبِىُّ الْيَهُودَ [*The prophet hath read, or studied, with the Jews*]: and another, ▾دَارَسَتْ, which may be rendered in two ways: *The Jews have read, or studied, or consulted, or conferred, with* (دَارَسَتْ) *Mohammad*: and *The signs* (آيَات) *have vied in length of time* [or *antiquity*] *with those of other scriptures so that every one of them has for the most part become obliterated*: (TA:) and another reading is دَرَسَتْ; and another, دُرِسَتْ; both meaning, *They* (these stories, or histories,) *have become obliterated*: (M:) or *they are things which have long since passed*: (Abu-l-'Abbás:) but the latter of these two verbs has a more intensive signification: and it is also said to signify *They have been dissipated*. (M.) [You also say, دَرَسَ عَلَيْهِ ‡ *He read*, or *studied, under him as his teacher*; like قَرَأَ عَلَيْهِ.]

2. دَرَّسَ غَيْرَهُ ‡ [*He made another to read*, or *to read repeatedly*, or *to study*, in order to remember; or *to read and learn*: *he taught him to read*, &c.: *he lectured him*]. (A.) And دَرَّسْتُهُ ▾أَدْرَسْتُهُ إِيَّاهُ الكِتَابَ and ‡ [*I made him*, or *taught him, to read the book*, or *to read it repeatedly*, or *to study it*, or *to read and learn it*]. (IJ, M.) — See also دَرَسَ الكِتَابَ.

3. دَارَسَتِ الآيَاتُ : see 1. = دارس النَّاقَةَ : see 1. — دارس غَيْرَهُ ‡ [*He read*, or *studied, with another, each of them teaching the other*]. (A.) And دَارَسْتُهُ الكِتَابَ, inf. n. مُدَارَسَةٌ, ‡ [*I read*, or *read repeatedly*, or *studied*, or *read and learned, with him the book, each of us teaching the other*]. (A.) And دَارَسَهُمْ † *He called to mind with them* a subject of discourse, &c.; or *he conferred with them*; syn. ذَاكَرَهُمْ. (M.) See also 1, latter half, in five places.

4: see 2: — and see دَرَسَ الكِتَابَ.

5. تَدَرَّسْتُ أَدْرَاسًا وَتَسَمَّلْتُ شِمَالًا ‡ [app., *I clad myself in old and worn-out garments, and wrapped myself in shemlehs*]. (A, TA.)

6. تَدَارَسُوا الكِتَابَ حَتَّى حَفِظُوهُ ‡ [*They read the book*, or *read it repeatedly*, or *studied it*, or *read and learned it, together, teaching one another, until they retained it in memory*]. (A.) — تَدَارَسَ القُرْآنَ, and تَدَارَسْتُ الكُتُبَ, and اِدَّارَسْتُهَا : see دَرَسَ الكِتَابَ.

7: see 1, first signification.

دَرْسٌ *A road, or way, that is unapparent*; (Ṣ, Ḳ;) as though the traces thereof had become effaced. (TA.) — See also دِرْسٌ. = [*A lecture*: pl دُرُوسٌ.]

دِرْسٌ The *relic, trace, or mark, of a thing that becomes effaced, erased, rased, or obliterated*. (M.) — ‡ *An old and worn-out garment*, or *piece of cloth*; (Ṣ, M, A, Ḳ;) [app. an epithet used as a subst.;] as also ▾دَرْسٌ (M) and ▾دَرِيسٌ; (Ṣ, M, A, Ḳ;) ▾ which last also signifies *an old and worn-out carpet*; (A;) ▾ and as an epithet, signifying *old and worn-out*, is applied to a coat of mail, (M, TA,) and to a sword, and to a مِغْفَر [&c.]: (TA:) pl. [of the first] أَدْرَاسٌ, (M, Ḳ,) [a pl. of pauc.,] and [of the same or of either of the others] دِرْسَانٌ. (Ṣ, M, Ḳ.) — [Hence, or, as IF says, from الحَيْض,] أَبُو أَدْرَاسٍ [in some copies of the Ḳ أُمُّ أَدْرَاسٍ] ‡ *The pudendum muliebre*. (Ṣ, O, Ḳ.)

دُرْسَةٌ † *Training*, or *discipline*. (Ḳ.)

دَرِيسٌ : see دِرْسٌ, in three places. — [Also *Dry* بِرْسِيم, or *Alexandrian trefoil*.]

رَبْعٌ دَارِسٌ [*A house of which the remains are becoming effaced, erased, rased, or obliterated*: or i. q. رَبْعٌ مَدْرُوسٌ]. (A.) — اِمْرَأَةٌ دَارِسٌ, (M, Ḳ,) or, accord. to Lḥ, جَارِيَةٌ دَارِسٌ, (M,) ‡ *A woman*, (M, Ḳ,) or *girl*, (Lḥ, Ḳ,) *menstruating*: (Lḥ, M, Ḳ:) pl. دُرَّسٌ and دَوَارِسُ. (M.)

أَبُو إِدْرِيسَ ‡ *The penis*. (A, Ḳ.)

تَدْرِيسٌ [inf. n. of 2, q. v.] = [Also † *A conventional term or signification used by the* مُدَرِّسُون, or *lecturers, tutors, or professors, of colleges*]. (Mgh, in arts. حنف and دين, &c.)

مِدْرَسٌ † *A book*, or *writing*: (Ḳ, TA: but omitted in some copies of the former:) [also, accord. to Golius, *a commentary by which any one is taught*; Hebr. מִדְרָשׁ.] — See also the next paragraph.

مَدْرَسَةٌ ‡ *A place of reading*, or *study*; (Mṣb;) *in which persons read, or study*; (TA;) [*a college*; *a collegiate mosque*; *an academy*;] as also ▾مَدْرَسٌ (TA) and ▾مِدْرَاسٌ; (M, Ḳ;) the measure of which last, [as well as that of the next preceding word,] as that of a n. of place, is strange: (ISd, TA:) whence the ▾مِدْرَاس of the Jews; (Ḳ;) their *house in which is repeatedly read the Book of the Law revealed to Moses*: (A:) or their *house in which the Book of God is read, or read repeatedly*: (TA:) or their *synagogue*: (Mṣb:) the pl. of مدرسة is مَدَارِسُ; (TA;) and that of مدراس is مَدَارِيسُ. (Mṣb.) — مَدْرَسَةُ النَّعَمِ ‡ *The road* or *track* (طَرِيق) [*of camels*, or *of camels and sheep or goats*]. (A, TA.)

مُدَرَّسٌ ‡ A bed *made plain, even, smooth*, or *easy to lie upon*. (TA.) — ‡ A man *tried and proved*, or *tried and strengthened, by use, practice*, or *experience*; *expert*, or *experienced*. (A, TṢ, Ḳ.)

مُدَرِّسٌ ‡ A man *who reads much and repeatedly*. (Ḳ, TA.) — Hence, the مُدَرِّس of a مَدْرَسَة ‡ [i. e. The *lecturer, tutor, or professor, of a college, a collegiate mosque*, or *an academy*: from which it is not to be understood that there is but one such person to every college; for generally one college has several مُدَرِّسُون]. (TA.)

مِدْرَاسٌ : see مَدْرَسَةٌ, in two places. — Also ‡ One *who reads*, or *reads repeatedly*, or *studies, the books of the Jews*: the measure of the word implies intensiveness. (TA.)

رَبْعٌ مَدْرُوسٌ [*A house of which the remains are effaced, erased, rased, or obliterated*: see also دَارِسٌ]. (A.) — طَرِيقٌ مَدْرُوسٌ ‡ *A road much beaten by passengers, so as to be made easy by them*. (A, TA.)

مُدَارِسٌ ‡ One *who reads, or studies, with another*; syn. مُقَارِئٌ: (Ḳ:) or one *who has read books*. (Ḳ.)

درع

1. دَرِعَ, aor. ـَ, inf. n. دَرَعٌ, *He* (a horse, and a sheep or goat,) *was black in the head, and white* [*in the other parts*]: or, as some say, *was black in the head and neck*. (Mṣb: [in my copy of which is an evident omission, which I have supplied: see أَدْرَعُ.]) [See also دُرْعٌ, below.]

2. درّع, inf. n. تَدْرِيعٌ, (Ṣ, Ḳ,) *He clad* a man *with a* دِرْع, (Ḳ,) i. e. *a* درع *of iron* [or *coat of mail*]: (TA:) and a woman *with a* قَمِيص [or *shift*]. (Ṣ, Ḳ.)

4. ادرع الشَّهْرُ, (Ḳ,) inf. n. إِدْرَاعٌ, (TA,) *The month passed its half*. (ISh, Ḳ.) إِدْرَاعُهُ also signifies *The blackness of its first part*. (ISh.)

5: see 8, in three places.

8. اِدَّرَعَ *He* (a man) *clad himself with a* دِرْع (Ṣ, Ḳ) *of iron* [i. e. *a coat of mail*]; (Ḳ;) as also ▾تدرّع. (Ṣ, Ḳ.) And اِدَّرَعَتْ *She* (a woman) *clad herself with a* دِرْع, (Ṣ, Ḳ,) i. e. *a* قَمِيص [or *shift*]. (Ṣ, TA.) — ادرع مِدْرَعَةً, and ▾تدرّعها, and ▾تَمَدْرَعَهَا, (Kh,) and ▾تدرّع alone, (Ṣ,) and ▾تَمَدْرَعَ, (Ṣ, Ḳ,) but this last is of weak authority, (Ṣ,) *He clad himself with a* مِدْرَعَة [q. v.]. (Ṣ, Ḳ.) — ادرع فُلَانٌ اللَّيْلَ ‡ *Such a one entered into the darkness of the night, journeying therein*; (Ḳ, TA;) like اِعْتَمَدَ اللَّيْلَ. (Ṣ and L in art. عمد.) Hence the saying, (TA,) شَمِّرْ ذَيْلًا وَادَّرِعْ لَيْلًا ‡ *Use thou prudence*, or *precaution*, or *good judgment, and journey all the night*. (Ṣ, Ḳ.) [See also art. شمر.] — ادرع الخَوْفَ ‡ *He made fear as it were his innermost garment*; by closely cleaving to it. (TA.)

Q. Q. 2. تَمَدْرَعَ : see 8, in two places.

دِرْعٌ *A coat of mail*; syn. زَرَدِيَّةٌ: (IAth, Mṣb, TA:) [or *a coat of defence of any kind*; being a term applied in the Ṣ and Ḳ &c. to a يَلَبَة, i. e. *a coat of defence of skins*, or *of camel's hide*:] and also, *of plate-armour*: (AO, in his book on the درع and بَيْضَة, cited in the TA voce مِغْفَر:) [but the first is the most general, and proper, meaning:] as meaning a درع of iron, it is fem.; (Ṣ, Mgh, Ḳ;*) or mostly so; (Mṣb;) but sometimes masc.: (Ḳ:) AO says that it is masc. and fem.; (Ṣ, TA;) and so Lḥ: (TA:) pl. أَدْرُعٌ and أَدْرَاعٌ and دُرُوعٌ; (Ṣ, Mṣb, Ḳ;) the first and second, pls. of pauc.; the third, a pl. of mult. (Ṣ.) The dim. is ▾دُرَيْعٌ, which is anomalous, (Ṣ, Mṣb, Ḳ,) for by rule it should be with ة; (Ṣ;) or this may be [a regular form] of the dial. of those who make the word masc.; and some say ▾دُرَيْعَةٌ.

(Mṣb.) — Also *A* woman's قَميص [or *shift*]; (Ṣ, Mṣb, Ḳ;) *a garment*, or *piece of cloth*, *in the middle of which a woman cuts an opening for the head to be put through, and to which she puts arms* [or *sleeves*], *and the two openings of which* [*at the two sides*] *she sews up*: (T, TA:) or *a* woman's *garment which is worn above the* قَميص: or, accord. to El-Ḥulwánee, *one of which the opening for the head to pass through extends towards*, or *to, the bosom*; whereas the قميص is one of which the slit is towards, or to, the shoulder-joint; but this [says Mṭr] I find not in the lexicons: (Mgh:) *a small garment which a young girl wears in her house*, or *chamber*, or *tent*: (TA:) as meaning a woman's دِرْع, it is masc., (Lḥ, Ṣ, Mgh, Mṣb, Ḳ,) only; (Lḥ;) or sometimes fem.: (TA:) pl. أَدْرَاعٌ. (Ṣ, Ḳ.) [See a verse cited voce مِجْوَل.]

دَرَعٌ *Whiteness in the breast of a sheep, or goat, and in its* نَحْر [or *part where it is slaughtered*, but وَنَحْرِهَا, in the Ḳ, is probably a mistranscription, for وَنَحْوِهَا, meaning *and the like thereof*, i. e., of the sheep, or goat], *and blackness in the thigh.* (Lth, Ḳ.) [See also 1; and see دُرْعَةٌ.]

أَدْرُعٌ: see لَيَالٍ دُرْعٌ.

دُرْعَةٌ, in a horse, and in a sheep or goat, *Blackness of the head, and whiteness* [*of the other parts*]: or, accord. to some, *blackness of the head and neck*: a subst. from دَرِعَ [q. v.]. (Mṣb.) — See also أَدْرَعُ, in the middle of the paragraph.

دِرْعِيَّةٌ, applied to an arrow-head or the like, *Penetrating into*, or *piercing through, the coats of mail*: pl. دَرَاعِيُّ. (Ibn-'Abbád, Ḳ.)

دُرَيْعٌ and دُرَيْعَةٌ: see دِرْعٌ.

دُرَّاعَةٌ: see مِدْرَعَةٌ, in four places.

دَارِعٌ *Having*, or *possessing, a* دِرْع [or *coat of mail*]: (Mgh:) or a man *having upon him a* دِرْع; (Ṣ, Ḳ;) as though having, or possessing, a دِرْع; [being properly a possessive epithet] like تَامِرٌ and لَابِنٌ. (Ṣ.)

أَدْرَعُ, applied to a horse, and to a sheep or goat, *Having a black head, the rest being white*: (Ṣ, Mṣb,* Ḳ:) or, as some say, *having a black head and neck*, (Mṣb, TA,) *the rest being white*: (TA:) or *having a white head and neck, the rest being black*: (TA:) fem. دَرْعَآءُ: (Ṣ, Mṣb:) pl. دُرْعٌ: (Ṣ:) or دَرْعَآءُ signifies *having what is termed* دَرَع [q. v.]; applied to a sheep or goat, (Ḳ,) and to a mare: (TA:) or a sheep or goat *black in the body, and white in the head*: or *black in the neck and head, the rest of her being white*: or, accord. to AZ, a ewe *having a black neck*: or, accord. to Aboo-Sa'eed, sheep or goats *differing in colour*: or, accord. to ISh, *black except in having the neck white*: and *red* [or *brown*], *but having the neck white*: and also, *having the head with the neck white*: accord. to Az, the right explanation is that given by AZ, meaning *having the fore part black*; being likened to the nights termed دُرْع; or the latter are likened to the former: and hence, (TA,) — لَيْلَةٌ دَرْعَآءُ ‡ *A night of which the moon rises at the dawn*, (Ḳ,) or *at the commencement of the dawn; the rest thereof being black, and dark.* (TA.) And ▼ لَيَالٍ دُرْعٌ, (Ṣ, Ḳ,) said by AḤát to have been heard by him only on the authority of AO, but so accord. to Aṣ and A 'Obeyd and AHeyth, (TA,) and دُرَعٌ; (Ḳ;) the former contr. to rule, for by rule it should be دُرْعٌ, its sing. being دَرْعَآءُ; (A 'Obeyd, Ṣ;) or, accord. to AHeyth, you say ثَلَاثٌ دُرَعٌ وَثَلَاثٌ ظُلَمٌ, and دُرَعٌ and ظُلَمٌ are pls. of ▼ دُرْعَةٌ and ظُلْمَةٌ, not of دَرْعَآءُ and ظَلْمَآءُ; and Az says that this is correct and regular; but IB says that دَرْعَآءُ has دُرَعٌ for its pl. for the purpose of assimilation to ظُلَمٌ in the saying ثَلَاثٌ ظُلَمٌ وَثَلَاثٌ دُرَعٌ, and that no other instance had been heard by him of a word of the measure فَعْلَآءُ having a pl. of the measure فُعَلٌ; (TA;) ‡ *Three nights of the month which follow those called* البِيض; (Aṣ, Ṣ, Ḳ;*) namely, the *sixteenth and seventeenth and eighteenth nights*; (TA;) because of the blackness of their first parts, and the whiteness of the rest thereof: (Ṣ, Ḳ:) there is no difference in what Aṣ and AZ and ISh say respecting them: but some say that they are the *thirteenth and fourteenth and fifteenth*; because part of them is black and part of them white: [this, however, seems to have originated from a misunderstanding of an explanation running thus; *three nights of the month which follow those called* البِيض, *which*, meaning the latter, *are the thirteenth* &c.; for the thirteenth and fourteenth and fifteenth are all white:] or, accord. to AO, اللَّيَالِى الدُّرْعُ signifies *the nights of which the fore parts are black and the latter parts white, of the end of the month*; and *those of which the fore parts are white and the latter parts black, of the commencement of the month.* (TA.) — أَدْرَعُ also signifies † One *whose father is free, or an Arab, and whose mother is a slave*; syn. هَجِينٌ; (Ḳ;) as also مُعَلْهَجٌ. (TA.) And قَوْمٌ دُرْعٌ † *A people*, or *company of men, of whom half are white and half black.* (TA.)

مِدْرَعٌ: see the following paragraph.

مِدْرَعَةٌ *A certain garment*, [*a tunic*,] *like that called* ▼ دُرَّاعَةٌ, *never of anything but wool*, (Lth, Ḳ,) [*and having sleeves*; for] mention is made, in a trad., of a مدرعة narrow in the sleeve; wherefore the wearer, in performing the ablution termed وُضُوْء, put forth his arm from beneath the مدرعة, and so performed that ablution: (TA:) accord. to some, the ▼ دُرَّاعة is *a* [*garment of the kind called*] جُبَّة, *slit in the fore part*; (TA;) [thus resembling a kind of جُبَّة worn by persons in Northern Africa, reaching to, or below, the knees, and having the two front edges sewed together from the bottom, or nearly so, to about the middle of the breast: it is said in the MA to be *a wide vest* or *shirt*; *a large* جُبَّة: and the مِدْرَعَة is there said to be *a woollen* دُرَّاعَة; *a woollen tunic*: El-Maḳreezee (cited by De Sacy in his "Chrest. Arabe," 2nd ed., vol. i., p. 125,) describes the ▼ دراعة as a garment worn in Egypt particularly by Wezeers, *slit in the fore part to near the head of the heart, with buttons and loops*: Golius describes it as "*tunica gossipina*, fere grossior;" adding, "estque exterior tum virilis tum muliebris;" as on the authority of J, who says nothing of the kind, and of the Loghat Neamet-Allah: and as *epomis, seu amiculum quod humeris injicitur*; on the authority of Ibn-Maaroof: J only says,] the ▼ مِدْرَع and مِدْرَعَة are one; and ▼ دُرَّاعَةٌ is sing. of, or signifies one of what are called, دَرَارِيعُ: (Ṣ:) the pl. of مدرعة is مَدَارِعُ. (MA.) = Also The [*appendage called*] صُفَّة [q. v.] *of a* رَحْل [or *camel's saddle*], *when the heads of the* وَاسِطَة [or *fore part* (Az says the وَسَط, accord. to the TA,)] *and the* آخِرَة [or *hinder part*] *appear from* [*above*] *it.* (Ḳ.)

درق

دَرَقٌ: see what next follows.

دَرَقَةٌ *i. q.* حَجَفَةٌ, (Ṣ, Ḳ, TA,) or تُرْسٌ, (Mgh,) [i. e. *A shield*,] *made without wood and without sinews*: (Mgh, TA:) or *made of skins sewed one over another*: (ISd and TA voce حَجَفَةٌ, q. v.:) pl. ▼ دَرَقٌ, (Ṣ, Ḳ,) [or rather this is a coll. gen. n.,] and [the pl. is] أَدْرَاقٌ [a pl. of pauc.] and دِرَاقٌ; (Ḳ;) this last mentioned by IDrd, who says, they are *made of the skins of beasts found in the country of the Abyssinians*, (TA,) [as are shields thus called in the present day: they are *made of the skin of the hippopotamus*, and *of other pachydermatous animals*; and sometimes *of the skin of the crocodile*; *generally oval, with a large protuberance in the middle, behind which is the handle, and between a foot and a half and two feet in length.*] = Also *A* خَوْخَة [here meaning *sluice*] *in a rivulet*: an arabicized word, from [the Persian] دَرِيچَه. (Ḳ, TA.) This is what is meant by the saying of the lawyers, that the repairing of the درقة is incumbent on the owner of the rivulet. (TA.)

دِرَّاقٌ: see what next follows.

دِرْيَاقٌ (Ṣ, Ḳ) and دَرْيَاقٌ (El-Hejeree, Ḳ) and ▼ دِرْيَاقَةٌ and ▼ دَرْيَاقَةٌ (Ḳ) and ▼ دِرَّاقٌ, (Fr, TA,) with kesr, like دِنَّارٌ &c., not دَرَّاقٌ, as it would seem to be from the manner in which it is mentioned in the Ḳ, (TA,) [and as it is written in the CK and my MS. copy of the Ḳ,] *i. q.* تِرْيَاقٌ [q. v.]. (Ṣ, Ḳ.) — Also, (Ḳ,) or ▼ دِرْيَاقَةٌ, (TA,) ‡ *Wine*; (Ḳ, TA;) as being likened to ترياق [properly so called: a meaning also borne by تِرْيَاقٌ and تِرْيَاقَةٌ]. (TA.)

دِرْيَاقَةٌ and دَرْيَاقَةٌ: see the next preceding paragraph, in three places.

دَوْرَقٌ *A certain measure for wine, or beverage*, (Ṣ, A, O, L,) *containing the quantity to be drunk* [*at once*]: a Persian word, [originally دَوْرَه or

دُورَه,] arabicized: (L, TA:) [J says,] I think it to be Persian, arabicized: (Ṣ:) it is thus correctly written; not, as the context of the Ḳ requires it to be in this sense, دَرْدَق. (TA.) — Also *A jar having a loop-shaped handle*, (Ḳ, TA,) *that is lifted*, or *carried, by the hand*: of the dial. of the people of Mekkeh: pl. دَوَارِق. (TA.) [In Egypt, it is applied to *A narrow-necked drinking-bottle, made of a dust-coloured, or grayish, porous earth, for the purpose of cooling the water by evaporation*: several varieties of this kind of bottle are figured in ch. v. of my "Modern Egyptians."]

درك

1. دَرَكَ, from which should be derived دَرَاكِ and دَرْكِ, دَرَاكِ, is unused, though its noun درك [i. e. دَرْكٌ or دَرَكٌ, which latter (the more common of the two) see below,] is used. (IB.) [دَرَكَ in Golius's Lex. is evidently a mistranscription for دَارَكَ.]

2. تَدْرِيكٌ The *dropping* of rain *with close consecutiveness*, (IAar, Ḳ, TA,) *as though one portion* thereof *overtook another*. (IAar, TA.) You say, دَرَّكَ المَطَرُ *The rain dropped with close consecutiveness*. (TḲ.) — Also The *hanging a rope upon the neck of a person in coupling him with another*. (AA.)

3. دِرَاكٌ The *making one part*, or *portion*, of a thing, (Ḳ, TA,) whatever it be, (TA,) *to follow another uninterruptedly*; (Ḳ, TA;) as also مُدَارَكَةٌ: (TA:) both [are inf. ns. of دارك, and] signify the same [i. e. *the continuing*, or *carrying on*, a thing *uninterruptedly*]: (Ṣ:) مُدَارَكَةٌ is when there are no intervals between things following one another; like مُوَاصَلَةٌ: otherwise it is مُوَاتَرَةٌ. (Ṣ and Ḳ in art. وتر.) You say, of a man, دَارَكَ صَوْتَهُ *He continued his voice uninterruptedly*. (Ṣ, TA.) — Also A horse's *overtaking*, or *coming up with*, wild animals (Ḳ, TA) &c. (TA.) You say, of a horse, دَارَكَ الوَحْشَ, inf. n. دِرَاكٌ, *He overtook*, or *came up with, the wild animals*. (TḲ.) [Thus it is syn. with ادرك.] — In the saying, لَا بَارَكَ ٱللّٰهُ فِيهِ وَلَا تَارَكَ وَلَا دَارَكَ, (Ṣ, Ḳ,* TA,) it is an imitative sequent: (Ḳ, TA:) all these verbs have one and the same meaning. (Ṣ, TA. [See تَارَكَ.])

4. ادركهُ, (Ṣ, Mṣb, Ḳ, &c.,) inf. n. إِدْرَاكٌ (Ṣ, Mṣb) and مُدْرَكٌ, (Mṣb,) *He, or it, attained, reached, overtook, or came up with, him, or it*: (Ṣ, Ḳ, TA:) or *sought*, or *pursued, and attained, reached*, &c., *him*, or *it*: (Mṣb:) [دارِكه, also, signifies the same, as shown above:] and ▾تداركه, likewise, [of which ادَّرَكَهُ is a variation,] is syn. with ادركه; (Jel in lxviii. 49, and KL,* and TA;*) and so is ▾ادَّرَكَهُ. (TA.) You say, أَدْرَكْتُ الرَّجُلَ and ▾ادَّرَكْتُهُ [*I attained, reached, overtook*, or *came up with, the man*]. (IJ, TA.) And مَشَيْتُ حَتَّى أَدْرَكْتُهُ *I walked*, or *went on foot, until I overtook him*, or *came up with him*. (Ṣ, TA.) And عِشْتُ حَتَّى أَدْرَكْتُ زَمَانَهُ *I lived until I attained*, or *reached, his time*. (Ṣ, TA.) And أَدْرَكْتُ الفَائِتَ [*I attained*, &c., *that which was passing away*]. (Mgh.) And ادركهُ بِمَكْرُوهٍ [*He overtook him*, or *visited him, with some displeasing*, or *abominable*, or *evil, action*]. (M and Ḳ in art. وتر. See also **6**, in the latter half of the paragraph, in two places: and see **10**, first sentence.) And أَدْرَكَنِى الجَهْدُ [*Difficulty*, or *distress*, &c., *overtook me, ensued to me*, or *came upon me*]; a phrase similar to بَلَغَنِى: and so أَدْرَكْتُ الجَهْدَ in the Ḳur [iii. 35]: and so الكِبَرُ [*I came to experience difficulty*, &c.]; like بَلَغْتُ مِنَ الكِبَرِ عُتِيًّا in the Ḳur [xix. 9]. (Er-Rághib, TA in art. بلغ.) — [Hence, *He attained, obtained*, or *acquired, it*; and so ▾تداركهُ, as is shown in the KL; so too ادرك به, for one says,] ادرك بِدَمِهِ [*He obtained revenge*, or *retaliation, for his blood*]. (Ṣ in art. وتر.) — [Hence also, *He perceived it; attained a knowledge of it by any of the senses*.] You say, أَدْرَكْتُهُ بِبَصَرِى [*I perceived it by my sight*;] *I saw it*. (Ṣ, TA.) لَا تُدْرِكُهُ الأَبْصَارُ, in the Ḳur [vi. 103], means, accord. to some, *The eyes* [*perceive him not*]: accord. to others, *the mental perception comprehendeth not* [or *attaineth not the knowledge of*] *the real nature of his hallowed essence*. (TA.) You say also, ادرك عِلْمِى, meaning *My knowledge comprehended* that such a thing was a fact. (TA.) — [Hence likewise, as an intrans. v., or a trans. v. of which the objective complement is understood,] ادرك also signifies [*He attained a knowledge of the uttermost of a thing*; or] *his knowledge attained the uttermost of a thing*. (TA.) See also **6**, in the former half of the paragraph, in two places. — Also *It* (a thing) *attained its proper time*: (Mṣb, Ḳ:) *it attained its final time* or *state*, or *its utmost point* or *degree*. (Ḳ.) [*He* (a boy, and a beast,) *attained his perfect, ripe*, or *mature, state*; and in like manner ادركت is said of a girl: or it is like ادرك as meaning] *he* (a boy) *attained to puberty*, (Ṣ, Mṣb,) or *to the utmost term of youth*. (TA.) *It* (fruit) *attained to ripeness*, or *maturity*; *became ripe*, or *mature*; (Ṣ, Mṣb;) *attained its time, and its utmost degree of ripeness* or *maturity*. (T, TA.) And ادركت القِدْرُ *The cooking-pot attained its proper time* [*for the cooking of its contents*]. (TA.) And ادركت الخَمْرُ [*The wine became mature*]. (Mṣb and Ḳ in art. خمر.) And ادرك مَآءُ الرَّكِيَّةِ *The water of the well reached its* دَرَك, i. e. its *bottom* (Aboo-'Adnán, TA.) — Also *It passed away and came to an end; came to nought; became exhausted*; or *failed entirely*: (Ṣ, Ḳ:) said in this sense of flour, or meal: (Ṣ:) and thus it has been explained as used in the Ḳur [xxvii. 68], where it is said, [accord. to one reading,] بَلْ أَدْرَكَ عِلْمُهُمْ فِى الآخِرَةِ [*Nay, their knowledge hath entirely failed respecting the world to come*]. (TA. [See also **6**.]) Sh mentions this signification as heard by him on no other authority than that of Lth; and Az asserts it to be incorrect: but it has been authorized by more than one of the leading lexicologists, and the language of the Arabs does not forbid it; for it is said of flour, or meal, and in this case can only mean *it came to its end, and entirely failed*, or *became exhausted*; and fruits, when they are ripe (إِذَا أَدْرَكَتْ) are exposed to coming to nought, and so is everything that has attained to its extreme term; so that the signification of "coming to nought" is one of the necessary adjuncts of the meaning of إِدْرَاكٌ. (TA.) [In like manner,] ▾ادَّرَكَ signifies *It* (a thing) *continued uninterruptedly and then came to nought*: (IJ, TA:) and agreeably with this signification is explained the saying in the Ḳur [xxvi. 61], إِنَّا لَمُدَّرِكُونَ [*Verily we are coming to nought*, by those who read thus instead of لَمُدْرَكُونَ *being overtaken*]. (TA.) — You say also, ادرك الثَّمَنُ المُشْتَرِىَ, meaning [The payment of] *the price was*, or *became, obligatory on the purchaser*: this is an ideal reaching, or overtaking. (Mṣb.)

6. تداركوا i. q. تلاحقوا (Ṣ) [i. e.] *They attained, reached, overtook*, or *came up with, one another*; as also ادَّارَكُوا, and ▾ادَّرَكُوا; (Sh, TA;) [or] *the last of them attained, reached, overtook*, or *came up with, the first of them*. (Ṣ, Mṣb, Ḳ, TA.) Hence, in the Ḳur [vii. 36], (Ṣ,) حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا [*Until, when they have overtaken one another*, or *have successively arrived, therein, all together*]: originally تَدَارَكُوا. (Ṣ, Ḳ.*) And تدارك الثَّرَيَانِ [*The two moistures reached each other*; (like الْتَقَى الثَّرَيَانِ;) meaning] *the moisture of the rain reached the moisture of the earth*. (Ṣ.) — And [hence] تدارك signifies [*It continued*, or *was carried on, uninterruptedly; it was closely consecutive in its parts*, or *portions*;] *one part*, or *portion, of it, followed*, or *was made to follow, another uninterruptedly*; said of anything. (TA.) You say, تدارك السَّيْرُ [*The course*, or *pace*, or *journeying, continued uninterruptedly*]. (Ṣ and TA in art. حفد, &c.) And تداركت الأَخْبَارُ *The tidings followed one another closely*. (TA.) — [Hence, when said of knowledge, meaning, accord. to Fr, *It continued unbroken in its sequence* or *concatenation*.] بَلِ ادَّارَكَ عِلْمُهُمْ فِى الآخِرَةِ, (Ḳ, TA,) in the Ḳur [xxvii. 68], (TA,) [virtually] means *Nay, they have no knowledge respecting the world to come*: (Ḳ, TA:) or, as IJ says, *their knowledge is hasty, and slight, and not on a sure footing*, &c.: Az says that AA read بَلْ أَدْرَكَ [of which an explanation has been given above (see 4)]: that I'Ab is related to have read ▾بَلَى آدَّرَكَ [&c., i. e. *Yea, hath their knowledge reached its end* &c.?], as interrogatory, and without teshdeed: and that, accord. to the reading بل ادّارك, Fr says that the proper meaning is, [*Nay*,] *hath their knowledge continued unbroken so as to extend to the knowledge of the world to come*, whether it will be or not be? wherefore is added, بَلْ هُمْ فِى شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ: he says also that Ubeí read, أَمْ تَدَارَكَ; and that the Arabs substitute بَلْ for أَمْ, and أَمْ for بَلْ, when a passage begins with an interrogation: but this explanation of Fr is not clear; the meaning is [said to be] *their knowledge shall be unbroken and concurrent* [*respecting the world to come*] when the resurrection shall have become a manifest event, and they shall have found themselves

to be losers; and the truth of that wherewith they have been threatened shall appear to them when their knowledge thereof will not profit them: accord. to Aboo-Mo'ádh the Grammarian, the readings بَلْ أَدْرَكَ ▼ &c. and بَلِ ٱدَّارَكَ &c. mean the same; i. e. *they shall know in the world to come;* like the saying in the Ḳur [xix. 39], أَسْمِعْ بِهِمْ وَأَبْصِرْ, &c.: and Es-Suddee says of both these readings that the meaning is, *their knowledge shall agree,* or *be in unison, in the world to come;* i. e. they shall know in the world to come that that wherewith they have been threatened is true: or, accord. to Mujáhid, the meaning of بَلِ ٱدَّارَكَ عِلْمُهُمْ &c. is said to be, *is their knowledge concurrent respecting the world to come?* بل being here used in the sense of أَمْ: (TA:) or it may mean *their knowledge hath gone on uninterruptedly until it hath become cut short;* from the phrase تدارك بَنُو فُلَانٍ meaning *The sons of such a one went on uninterruptedly into destruction.* (Bḍ.) ═ تداركهُ: see 4, in two places. It is used in the [primary] sense of أَدْرَكَهُ in the saying in the Ḳur [lxviii. 49], لَوْ لَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِٱلْعَرَاءِ [*Had not favour* (meaning *mercy,* Jel) *from his Lord reached him,* or *overtaken him, he had certainly been cast upon the bare land*]. (Jel.) — [Hence, elliptically, *He overtook him,* or *visited him, with good,* or *with evil.*] El-Mutanebbee says,

* أَنَا فِى أُمَّةٍ تَدَارَكَهَا ٱللّٰ *

* ـهُ غَرِيبٌ كَصَالِحٍ فِى ثَمُودِ *

[*I am among a people* (*may God visit them with favour* and save them from their meanness, or *visit them with destruction* so that I may be safe from them,) *a stranger, like Ṣáliḥ among Thamood*]: تداركها الله is a prayer for the people, meaning ادركها ▼ الله ونجّاهم من لومهم [i. e. لُؤْمِهِمْ]: or it may be an imprecation against them, i. e. ادركهم ▼ الله بالاهلاك لِأَنْجُوَ منهم: [each meaning as explained above:] and IJ says that because of this verse the poet was named المتنبّى. (W p. 35. [The verse there commences with أَنَا; but أَنَ is required by the metre, and is more approved in every case except the case of a pause.]) It is mostly used in relation to aid, or relief, and benefaction: [so that it signifies *He aided,* or *relieved, him; he benefited him; he repaired his,* or *its, condition; he repaired, amended, corrected,* or *rectified, it:*] whence the saying of a poet,

* تَدَارَكَنِى مِنْ عَثْرَةِ ٱلدَّهْرِ قَاسِمٌ *

* بِمَا شَآءَ مِنْ مَعْرُوفِهِ ٱلْمُتَدَارِكِ *

[*Kásim relieved me,* or *has relieved me, from the slip of fortune with what he pleased of his relieving,* or *continuous, beneficence*]. (TA.) [See also, in the first paragraph of art. دق, another example, in a verse of Zuheyr, which is cited in that art. and the present in the TA: and see the syn. تَلَافَاهُ. Hence,] تَدَارَكْتُ مَا فَاتَ *i. q.* استدركته, q. v. (Ṣ, Mṣb, TA.)

8. ادّرك: see 4, first and second sentences: — and near the end of the paragraph: — and see also 6, first sentence.

10. استدرك الشَّىْءَ بِالشَّىْءِ [properly] signifies حَاوَلَ إِدْرَاكَهُ ▼ بِهِ [i. e. *He sought,* or *endeavoured, to follow up the thing with the thing*]: (Ḳ:) as, for instance, الخَطَأَ بِالصَّوَابِ [*the mistake with what was right*]. (TḲ.) [Hence,] you say, اِسْتَدْرَكْتُ مَا فَاتَ [*I repaired, amended, corrected,* or *rectified, what had passed neglected* by me, or by another; and *I supplied what had so passed,* or *what had escaped* me, or another, *through inadvertence*]; and تَدَارَكْتُهُ ▼ signifies the same [in relation to language and to other things; whereas the former verb is generally restricted to relation to language or to a writer or speaker]. (Ṣ, Mṣb.) You say also, استدرك عَلَيْهِ قَوْلَهُ *He corrected,* or *rectified, what was wrong,* or *erroneous, in his saying:* [but more commonly, *he supplied what he had omitted in his saying;* generally meaning, *what he had omitted through inadvertence:* and اِسْتَدْرَكْتُهُ عَلَيْهِ *I subjoined it,* or *appended it, to what he had written,* or *said, by way of emendation;* or, more commonly, *as a supplement,* i. e., *to supply what had escaped him,* or *what he had neglected:*] and hence, المُسْتَدْرَكُ ▼ عَلَى البُخَارِىّ [*The Supplement to El-Bukháree;* a work supplying omissions of El-Bukháree;] by El-Ḥákim. (TA.) [Thus] اِسْتِدْرَاكٌ signifies The *annulling a presumption,* or *surmise, originating from what has been before said,* [*by correcting an error,* or *errors,* or *by supplying a defect,* or *defects,*] *in a manner resembling the making an exception.* (Kull.) [Hence حَرْفُ ٱسْتِدْرَاكٍ, meaning *A particle of emendation,* applied to بَلْ, and to لٰكِنَّ or لٰكِنْ.]

دَرْكٌ: see the next paragraph, in eight places.

دَرَكٌ The act of *attaining, reaching,* or *overtaking;* syn. لَحَاقٌ; (Ḳ, TA; [in the CḲ, اللِّحاقُ is erroneously put for اللَّحَاقُ;]) [properly an inf. n. of the unused verb دَرَكَ (q. v.), but, having no used verb, said to be] a noun from الإِدْرَاكُ [with which it is syn.], (TA,) or a noun from أَدْرَكْتُ الشَّىْءَ; as also دَرْكٌ ▼: and hence ضَمَانُ الدَّرَكِ [which see in what follows]. (Mṣb.) [Hence,] لَا تَخَافُ دَرَكًا, in the Ḳur [xx. 80], means *Thou shalt not fear* Pharaoh's *overtaking* thee. (TA.) One says also فَرَسٌ دَرْكُ ▼ الطَّرِيدَةِ, meaning *A horse that overtakes what is hunted;* like as they said فَرَسٌ قَيْدُ الأَوَابِدِ. (TA.) — — Also The *attainment,* or *acquisition, of an object of want:* and the *seeking the attainment* or *acquisition thereof:* as in the saying, بَكِّرْ فَفِيهِ دَرَكٌ [*Be thou early; for therein is attainment,* &c.]: and دَرْكٌ ▼ signifies the same. (Lth, TA.) [Hence, perhaps,] يَوْمُ الدَّرَكِ: this was [a day of contest] between El-Ows and El-Khazraj: (Ḳ:) thought to be so by IDrd. (TA.) — And *i. q.* تَبِعَةٌ [i. e. *A consequence;* generally meaning *an evil consequence:* and perhaps it also means here *a claim which one seeks to obtain for an injury*]: as also دَرْكٌ ▼. (Ṣ, Ḳ.) One says, مَا لَحِقَكَ مِنْ دَرَكٍ فَعَلَىَّ خَلَاصُهُ (Ṣ, TA) and من دَرْكٍ ▼ [i. e. *Whatever evil consequence ensue to thee, on me be the compensation thereof*]: in the A, مَا أَدْرَكَهُ مَا يَلْحَقُهُ مِنْ تَبِعَةٍ i. e. من دَرَكٍ فعلىّ خلاصه [*Whatever evil consequence ensue to it,* &c.; relating to a thing sold]. (TA.) And hence ضَمَانُ الدَّرَكِ in the case of a claim for indemnification for a fault or a defect or an imperfection in a thing sold [meaning either *Responsibility,* or *indemnification,* (see ضَمَانٌ,) *for evil consequence*]: (TA in the present art.:) or this means [*indemnification for evil consequence in a sale;* i. e., virtually,] *the returning of the price to the purchaser on the occasion of requirement by the thing sold:* the vulgar say incorrectly [ضَمَانُ دَرَكٍ, and still more incorrectly] ضَمَانُ دَرْكٍ [generally meaning thereby I sell this, or I purchase this, on the condition of *responsibility,* or *indemnification, for any fault* or *defect* or *imperfection* that may be found in it]: (TA in art. ضمن:) [and in this manner ضَمَانُ الدَّرَكِ may be correctly rendered; for] دَرَكٌ also signifies *a fault* or *a defect* or *an imperfection* [in a thing sold]; for instance, in a slave that is sold. (TA in art. عهد.) [In the KT, الدَّرَكُ is also explained as signifying *The purchaser's taking from the seller a pledge for the price that he has given him, in fear that the thing sold may require it:* but this seems to be an explanation of the case in which the word is used; not of the word itself.] ═ Also *A rope,* (M, Ḳ,) or *a piece of rope,* (Ṣ,) *that is tied upon the* [*lower*] *extremity of the main rope* (Ṣ, M, Ḳ) *of a well, to the cross pieces of wood of the bucket,* (Ṣ,) *so as to be that which is next the water,* (Ṣ, M, Ḳ,) *in order that the main rope may not rot* (Ṣ, M) *in the drawing of water:* (M:) or *a doubled rope that is tied to the cross pieces of wood of the bucket, and then to the main well-rope:* (Az, TA:) and دَرْكٌ ▼ signifies the same. (Ḳ. [But only دَرَكٌ is authorized by the TA in this sense.]) [See also كَرَبٌ.] — Also, and دَرْكٌ ▼, The *bottom,* or *lowest depth,* (Sh, T, Ṣ, M, Ḳ,) of a thing, (T, M, Ḳ,) as of the sea and the like, (T,) or of anything deep, as a well and the like: (Sh:) pl. أَدْرَاكٌ, (Ḳ,) a pl. of both, of a form frequent and analogous with respect to the former, but extr. with respect to the latter; and دَرَكَاتٌ also. (TA.) And *A stage* of Hell: (IAạr:) *a stage downwards:* (MA:) or *stages downwards;* like دَرَكَاتٌ: (B:) opposed to دَرَجٌ (MA, B) and دَرَجَاتٌ, (B,) which are upwards: wherefore, (MA, B,) the abodes of Hell, or the stages thereof, are termed دَرَكَاتٌ; (AO, Ṣ, MA, Ḳ, B;) [Golius and Freytag give دَرَكَةٌ as its sing.; the former as from the Ṣ, and the latter as from the Ḳ, in neither of which it is found;] and those of Paradise, دَرَجَاتٌ. (Ṣ, MA, B.) It is said in the Ḳur [iv. 144], إِنَّ ٱلْمُنَافِقِينَ فِى ٱلدَّرَكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ [*Verily the hypocrites* shall be *in the lowest stage of the fire* of Hell]: here the Koofees, except two, read فِى ٱلدَّرْكِ ▼. (TA.) — [Golius gives another signification, "*Pars terræ,*" as on the authority of the Ṣ and Ḳ, in neither of which it is found.]

دَرَكَةٌ The *ring of the bow-string,* (Ḳ, TA,) *that*

falls into the notch of the bow. (TA.) — And *A thong that is joined to the string of the bow,* (Ḳ,) *of the Arabian bow.* (TA.) — And *A piece that is joined to the girdle when it is too short,* (Lḥ, Ḳ,) and in like manner, *to a rope,* or *cord, when it is too short.* (Lḥ, TA.)

دَرَاكِ an imperative verbal noun, (Ṣ,) meaning أَدْرِكْ [*Attain thou, reach thou, overtake thou,* &c.]: (Ḳ:) from the unused verb دَرَكَ: (IB:) like تَرَاكِ [from تَرَكَ], meaning اُتْرُكْ. (TA.)

دِرَاكٌ [an inf. n. of 3, used in the sense of the part. n. ▼ مُتَدَارِكٌ]. You say, طَعَنَهُ طَعْنًا دِرَاكًا *He thrust him,* or *pierced him, with an uninterrupted thrusting* or *piercing:* and شَرِبَ شُرْبًا دِرَاكًا *He drank with an uninterrupted drinking:* and ضَرْبٌ دِرَاكٌ *An uninterrupted beating* or *striking.* (TA.)

دِرَاكَةٌ: see مُدْرِكٌ.

دَرِيكَةٌ i. q. طَرِيدَةٌ [as meaning *An animal that is hunted*]. (Ṣ, Ḳ.)

دَرَّاكٌ an epithet from أَدْرَكَ, (Ṣ, Ḳ,) applied to a man, (Ḳ,) and signifying كَثِيرُ الإِدْرَاكِ [i. e. *One who attains, reaches,* or *overtakes,* &c., *much,* or *often:* and also *having much,* or *great,* or *strong, perception:* as will be seen from what follows]: (Ṣ, TA:) and so ▼ مُدْرِكٌ [expressly said in the TA to signify كثير الادراك, though why it should have this signification as well as that (which it certainly has) of simply *attaining* &c., I cannot see,] and ▼ مُدْرِكَةٌ: (Ḳ, TA:) the last explained by Lḥ as signifying سَرِيعُ الإِدْرَاكِ [i. e. *quick in attaining,* &c.]. (TA.) Ḳeys Ibn-Rifá'ah says,

* وَصَاحِبُ الوِتْرِ لَيْسَ الدَّهْرَ مُدْرِكَهُ ▼ *
* عِنْدِى وَإِنِّى لَدَرَّاكٌ بِأَوْتَارِ *

[*And he who has a claim for blood-revenge is not ever an attainer of it with* (meaning *from*) *me; but verily I am one who often attains blood-revenges*]. (IB.) Seldom does فَعَّالٌ come from أَفْعَلَ; but they sometimes said حَسَّاسٌ دَرَّاكٌ [i. e. *Having much,* or *great,* or *strong, perception*]; it being [in this instance] a dialectal syn. [of حَسَّاس], or thus for conformity: (Ṣ:) it is said to be the only instance of فَعَّالٌ from أَفْعَلَ except جَبَّارٌ and سَآرٌ; [and some other instances might be added; but all of them require consideration:] accord. to IB, درّاك is from the unused verb دَرَكَ. (TA.)

مَدْرَكٌ: see مُدْرِكٌ. — لَهُ مَدْرَكٌ [if not a mistranscription for مُدْرِكٌ or مُدْرَكٌ] means *He has a sense in excess;* [app. *a preternatural perception,* or *a second sight;*] and so ▼ دِرَاكَةٌ. (TA.)

مُدْرَكٌ *A place,* and *a time, of* إِدْرَاك [i. e. *attaining, reaching, overtaking,* &c.]. (Mṣb.) Hence مَدَارِكُ الشَّرْعِ; (Mgh, Mṣb;) among which is included investigation of the law by means of reason and comparison; (Mgh;) i. e. *The sources from which are sought the ordinances of the law; where one seeks for guidance by means of texts* [*of the Ḳur-án or the Sunneh*] *and by means of investigation by reason and comparison:* (Mṣb:) the lawyers make the sing. to be ▼ مَدْرَكٌ; (Mgh,* Mṣb;) but there is no way of resolving this: (Mṣb:) correctly, by rule, it is مُدْرَكٌ; because the meaning intended is *a place of* إِدْرَاك. (Mgh.) — [Also pass. part. n. of 4. — And hence, *Perceived by means of any of the senses;* like مَحْسُوسٌ: and *perceived by the intellect;* thus opposed to مَحْسُوسٌ.]

مُدْرِكٌ: see دَرَّاكٌ, in two places. — [القُوَّةُ المُدْرِكَةُ, and simply المُدْرِكَةُ, as a subst., *The perceptive faculty of the mind.* See also what next follows.]

مُدْرِكَةٌ: see دَرَّاكٌ. — [See also مُدْرِكٌ.] — المَدَارِكُ الخَمْسُ and المُدْرِكَاتُ الخَمْسُ signify *The five senses.* (TA.) [See also مُدْرِكٌ.] = Also The حَجْمَة [a word I do not find in any other instance, app. a mistranscription for مَحْجَمَة (which when written with the article differs very little from the former word) i. e. the *place to which the cupping-vessel is applied,* for this is often] *between the two shoulder-blades:* (Ḳ:) so says Ibn-'Abbád. (TA.)

مُدَارِكَةٌ A woman (TA) *that will not be satiated with coitus;* (Ḳ, TA;) as though her fits of appetency were consecutive. (TA.)

مُتَدَارِكٌ *Uninterrupted;* or *closely consecutive in its parts,* or *portions:* differing from مُتَوَاتِرٌ, which is applied to a thing in the case of which there are small intervals. (Lḥ.) See also دِرَاكٌ. — Applied to a rhyme, (Lth, M, Ḳ,) and to a word, (Lth, TA,) *Having two movent letters followed by a quiescent letter;* as فَعُو and the like: (Lth, TA:) or *having two movent letters between two quiescent letters;* as مُتَفَاعِلُنْ, (M, Ḳ,) and مُسْتَفْعِلُنْ, and مَفَاعِلُنْ, (M, TA,) and فَعُولُنْ فَعَلْ, (M, Ḳ,) i. e. as فَعَلْ when immediately following a quiescent letter, (M, TA,) and فَعُولُ فُلْ, (M, Ḳ,) i. e. as فُلْ with a movent letter immediately followed by it: (M, TA:) as though the vowel-sounds overtook one another without an obstacle between the two movent letters. (M, Ḳ.) — [المُتَدَارِكُ is also the name of *The sixteenth metre of verse; the measure of which consists of* فَاعِلُنْ *eight times.*]

مُسْتَدْرَكٌ [*A supplement*]: see 10. — [In the TA and some other similar works, it is often used as signifying *Superfluous,* or *redundant.*]

درن

1. دَرِنَ, aor. ـَ, inf. n. دَرَنٌ; (T,* Ṣ,* M, Mṣb, Ḳ;*) and ▼ ادرن; (T, M, Ḳ;) *It* (a garment, Ṣ, M, &c.) *was,* or *became, dirty,* or *filthy:* (Ṣ, M, Mṣb, Ḳ:) or *was,* or *became, defiled, polluted,* or *smeared, with dirt,* or *filth.* (T, Ḳ.) And دَرِنَتْ يَدُهُ بِالشَّىْءِ *His hand was,* or *became, defiled, polluted,* or *smeared, with the thing.* (Ḳ.)

4. ادرن: see 1. = Also *He rendered* a garment *dirty,* or *filthy:* (Ṣ, Ḳ:) or *he defiled, polluted,* or *smeared,* a garment *with dirt,* or *filth.* (Ḳ.) = أَدْرَنَتِ الإِبِلُ *The camels fed upon what is termed* دَرِين: (M, Ḳ:) thus they do in the case of drought, or sterility. (M.)

دَرَنٌ *Dirtiness,* or *filthiness;* or *dirt,* or *filth:* (Ṣ, M, Ḳ:) or *defilement,* or *pollution, with dirt* or *filth:* (T, Ḳ:) and accord. to the Ḳ, ▼ الإِدْرَوْنُ also is syn. with الدَّرَنُ; but ISd says that this is not known. (So in the TA. [In the text of the M, however, as given in the TT, in the place of الدَّرَنُ in this case I find الرَّدِىّ (for الرَّدِىْءُ, i. e. *the bad,* &c.); and another passage in the M, respecting a signification of إِدْرَوْنٌ, (which see below,) suggests that the explanation of الإِدْرَوْنُ as meaning الدَّرَنُ may have been taken from this passage in consequence of an oversight.]) مَا كَانَ إِلَّا كَدَرَنٍ بِكَفِّى, meaning *It was no otherwise than like dirt in my hand,* which I therefore wiped with the other hand, is a prov. applied in the case of a thing done in haste. (M.) — [Hence,] أُمُّ دَرَنٍ means † *The present world,* or *the present state of existence.* (Z, Ḳ.) — دَرَنٌ is also used as meaning † *Vileness, ignominy,* or *abjectness.* (Ḥar p. 509.)

دَرِنٌ (Ṣ, M, Mṣb, Ḳ) and ▼ أَدْرَنُ, (M, TA,) applied to a garment, *Dirty,* or *filthy:* (Ṣ, M, Mṣb, Ḳ:) or *defiled, polluted,* or *smeared, with dirt,* or *filth.* (Ḳ.) — And, so applied, *Old and worn out;* as also ▼ دَرِينٌ. (Ḳ.) — [Hence,] يَدَاهُ دَرِنَاتٌ بِالخَيْرِ ‡ [in the CḲ مِنَ الخَيْرِ], *His hands are worn out by beneficence;* meaning, *much used therein*]: and أَيْدِيهِمْ دِرَانٌ ‡ [*Their hands are worn out* thereby]: and هُوَ دَرِنُ اليَدَيْنِ ‡ [*He is worn out in respect of the hands* thereby]. (Ḳ, TA.) — دَرِنَةٌ applied to a she-camel means *Mangy,* or *scabby.* (TA.)

دَرَانٌ, like سَحَابٌ, (Ḳ,) or ▼ دُرَّانٌ, (so accord. to the TT as from the M,) The *fox.* (M, Ḳ.)

دَرِينٌ: see دَرِنٌ. — Also, (Ṣ, M, Ḳ,) and ▼ دَرِينَةٌ, (M, Ḳ,) *Dry herbage:* (M:) and *whatever is broken in pieces, of* [*plants of the kind termed*] حَمْض, or *of trees,* or *of herbs,* or *leguminous plants,* (M, Ḳ,) *of such as are eaten without being cooked,* or *are slender and succulent* or *soft* or *sweet, and such as are hard and thick,* or *thick and inclining to bitterness,* or *thick and rough, when old* (M) *and dry:* (M, Ḳ:) or دَرِينٌ signifies *what is broken in pieces, of herbage, when it is old* (Ṣ, TA) *and withered,* or *wasted, and black;* (so in a copy of the Ṣ;) i. e. *withered,* or *wasted, herbage; such as is seldom made use of by the camels:* (Ṣ, TA:) or *herbage that has become a year old, and then dried up:* (Th, M:) *dry herbage a year old:* (Lth, T:) or *dry and old herbage.* (Ḥam p. 527.) — [Hence,] أُمُّ دَرِينٍ † *Sterile,* or *unfruitful, land.* (Ṣ, Ḳ.) A poet says,

* تَعَالَ نُسَمِّطْ حُبَّ دَعْدٍ وَنَغْتَدِى *
* سَوَاءَيْنِ وَالمَرْعَى بِأُمِّ دَرِينِ *

[*Come thou, let us keep to our love of Daad* (a woman's name), *and we will go forth early in the morning, both alike, though the pasturing be in sterile land*]: he means, we will keep to our

love, though the means of subsistence be strait. (Ṣ.)

دُرَانَةٌ : see the next preceding paragraph.

دُرْيَنَةُ [used in the manner of a proper name] *The foolish; stupid; unsound,* or *dull,* or *deficient, in intellect:* (M, A, Ḳ:) thus applied by the people of El-Koofeh: (M, A:) the people of El-Baṣrah say دُغَيْنَةُ. (A, TA.)

دَرَّانٌ : see دَرَانٌ.

أَدْرَنُ : see دَرِنٌ.

إِدْرَوْنٌ, quasi-coordinate to جِرْدَحْلٌ, (IJ, M,) *i. q.* آرِىٌّ (M, Ḳ) or آخِيَّةٌ (TA in art. اخو) [*A rope,* or *loop of a rope, to which a beast is tied:* for further explanations, see آخِيَّةٌ]: and *a manger:* (M, Ḳ:) pl. أَدَارِينُ. (TA in art. اخو.) You say, رَجَعَ الفَرَسُ إِلَى إِدْرَوْنِهِ *The horse returned to his* آرِىّ: (M, TA:) or *to his manger.* (TA.) — *A place of abode; settled place of abode; place of constant residence; dwelling;* or *home.* (M, Ḳ.) So in the saying, رَجَعَ إِلَى إِدْرَوْنِهِ [*He returned to his place of abode,* &c. See also what next follows.] (M.) — *I. q.* أَصْلٌ [app. as meaning *Origin;* or *original state* or *condition:* and this may sometimes be meant by the phrase immediately preceding]: (M, Ḳ:) particularly *such as is bad,* accord. to some, who derive it from الدَّرَنُ: but this is nought, or of no account. (M.) — See also دَرَنٌ. — Accord. to IAạr, one says, فُلَانٌ إِدْرَوْنُ شَرٍّ, meaning *Such a one is evil in the utmost degree.* (T.)

مُدْرِنٌ *Dry* firewood. (M, Ḳ.)

مِدْرَانٌ, applied to a man and to a woman, *Very dirty* or *filthy:* (IAạr, M, Ḳ:*) pl. مَدَارِينُ. (M.) = And A gazelle *that eats* دَرِين. (Ḳ.)

دره

1. دَرَهَ عَنْهُمْ, (Ṣ, Mṣb, Ḳ,) and لَهُمْ, (Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. دَرْهٌ, (TA,) *He repelled from them,* or *defended them;* (Ṣ, Ḳ;) like دَرَأَ, from which it is [said to be] formed by substitution, as هَرَاقَ from أَرَاقَ; (Ṣ;) and so درهمهم: (Ḥar p. 551: [but for this I find no other authority:]) or *he spoke for them, and repelled from them* or *defended them.* (Mṣb.) — دَرَهَ عَلَيْهِمْ, aor. as above, (Ḳ,) and so the inf. n., (TA,) or the inf. n. is دُرُوهٌ, (JK,) *He came upon them suddenly,* or *unawares,* (IAạr, Ḳ,) *whence they did not expect him;* like دَرَأَ: (IAạr, TA:) and [simply] *he came upon them.* (JK, Ḳ.) — دَرْهٌ also signifies The *being bold,* or *daring.* (TA.) = دَرَهَهُ; (JK;) so in the handwriting of Ṣgh, but accord. to the Ḳ ↓ دَرَّهَهُ, inf. n. تَدْرِيهٌ; (TA;) *i. q.* تَنَكَّرَ لَهُ [*He became changed in countenance to him by anger so that he did not know him;* or *he met him in a morose manner*]. (JK, Ṣgh, Ḳ, TA.) = دَرَهَ عَلَى المِائَةِ *It was on the point of amounting to a hundred.* (JK.) [See also 2.] = دَرَهْتُ بِالمِعْزَى *I called the goats to water.* (JK.)

2 : see 1. = دَرَّهَ عَلَى كَذَا, inf. n. تَدْرِيهٌ, *It exceeded such a thing.* (Ḳ.) [See also 1, last signification but one.]

5. تَدَرَّهَ *i. q.* تَهَدَّدَ [*He threatened,* or *frightened*]. (IAạr, TA.)

دِرِّيهٌ The *chief* of a people or party. (JK, Ṣgh, TA.)

دَرَهْرَهَةٌ † *A shining,* or *brightly-shining, star,* (AA, Ḳ, TA,) *that rises from the horizon glistening intensely.* (AA, TA.) — *A woman who overcomes,* or *subdues, her husband.* (AA, TA.) — سِكِّينٌ دَرَهْرَهَةٌ *A knife with a curved end;* called by the vulgar مِنْجَل. (TA.)

دَارِهٌ [act. part. n. of 1]. [Hence,] دَارِهَاتُ الدَّهْرِ *The assaults of time* or *fortune.* (IAạr, Ḳ.) — [Hence also,] *One who intrudes uninvited at feasts; a smell-feast; a spunger.* (JK, Ṣgh.) — And *A messenger.* (JK, Ṣgh.) — Also † *Shining, gleaming,* or *glistening, much,* or *intensely.* (MF, TA.)

هُوَ ذُو تُدْرَهٍ, and تُدْرَأٍ, *He is one who is wont to come suddenly,* or *unawares, upon his enemies, whence they know not.* (TA.) And هُوَ ذُو تُدْرَهِهِمْ, (IAạr, JK, Ḳ, TA, [in the CḲ, erroneously, تُدْرِهِهِمْ,]) and تُدْرَئِهِمْ, (TA,) *He is the repeller from them,* or *the defender of them,* (IAạr, Ḳ,) فِي الحَرْبِ [*in war* or *fight*]: (JK:) you may not say هُوَ تُدْرَهُهُمْ, without ذُو. (TA.) Some say that the ه is a substitute for the ء: but ISd affirms that the two words, with ه and with ء, are dial. vars. (TA.)

مِدْرَهٌ *A noble chief* or *lord;* (ISd, Ḳ;) so called because he is strong to execute affairs, and ventures upon them suddenly: (ISd, TA:) and *a headman,* or *chief,* (مُقَدَّم, [so in the copies of the Ḳ, but the right reading is probably مُقْدِم, i. e. *bold,*]) *in respect of tongue, on the occasion of contention,* or *disputation; and in arm,* or *hand, on the occasion of fight:* (Ḳ,* TA:) or the *headman and spokesman* of a people, or party: (Ṣ:) or the *spokesman and defender* of a people, or party: (Mṣb:) or مِدْرَهُ قَوْمٍ means *the defender of a people,* or *party;* (JK, TA;) *the chief,* or *headman, among them:* (JK:) or *the headman and orator and spokesman and defender of a people,* or *party:* (TA:) and مِدْرَهُ حَرْبٍ means the same; (JK, TA;) or *the chief by whom evil is repelled, and who orders,* or *arranges, the affairs of war:* (Ḥam p. 232:) pl. مَدَارِهُ. (Ṣ.)

درهره

دَرَهْرَهَةٌ : see the next preceding article.

درهم

Q. 1. دَرْهَمَتْ, said of the خُبَّازَى [or mallow], (Ḳ, TA,) *It became round* [*in its leaves*]; (TA;) *its leaves became like* [*the silver coins called*] دَرَاهِم. (Ḳ.)

Q. 4. اِدْرَهَمَّ, (Ṣ, Ḳ,) inf. n. اِدْرِهْمَامٌ, (Ṣ,) *He* (a man, TA) *became aged:* (Ḳ, TA:) or *he* (an old man) *tottered* (سَقَطَ) *by reason of age.* (Ṣ, TA.) — ادرهمّ بَصَرُهُ *His sight became dim,* or *obscure.* (Ḳ.)

دِرْهَمٌ, (Ṣ, Mgh, Mṣb, Ḳ,) of the measure فِعْلَلٌ, (Mṣb, MF,) of which it has been said that there are only three other instances, but there are many more; (MF;) an arabicized word, (Ṣ, Mṣb,) from the Pers. [درم]; (Ṣ;) also pronounced ↓ دِرْهِمٌ, (Ṣ, Mṣb, Ḳ,) but this is of rare occurrence; (TA;) and ↓ دِرْهَامٌ, (Ṣ, Ḳ,) which is more rare; (TA;) *A certain silver coin;* (Mgh, Mṣb;) like as دِينَارٌ signifies a certain gold coin: (Mgh:) [and the *weight thereof;* i. e. *a drachm,* or *dram:*] *its weight is six* دَوَانِيق [or *dániḳs*]; (Mṣb, and Ḳ in art. مك;) i. e., *the weight of the* دِرْهَم إِسْلَامِىّ: but in the Time of Ignorance, some dirhems were light, being *four* دوانيق; and these were called طَبَرِيَّةٌ: and some were heavy, being *eight* دوانيق; and these were called عَبْدِيَّةٌ, or بَغْلِيَّةٌ: and of these two they made two that were equal; so that each درهم was *six* دوانيق: this is said to have been done by 'Omar: or, accord. to another account, some dirhems were of the weight of *twenty carats,* and were called the *weight of ten* [i. e. of ten *dániḳs*]; and some were of the weight of *ten* [*carats*], and were called the *weight of five;* and some were of the weight of *twelve* [*carats*], and were called the *weight of six;* and they put the three weights together, and called the third part thereof the *weight of seven:* and one of the weights of the درهم before El-Islám was *twelve carats,* which is *six* دوانيق: but the درهم اسلامىّ is *sixteen carats;* the دانق of this being a carat and two thirds: (Mṣb:) or dirhems should be *fourteen carats* [i. e. *seven dániḳs*]; ten being of the weight of seven مَثَاقِيل [or mithḳáls]: in the Time of Ignorance, some were heavy, [equal to] مثاقيل; and some were light, [called] طَبَرِيَّة; and when they were coined in the age of El-Islám, they made of the heavy and the light two dirhems, so that ten became equal to seven مثاقيل: A'Obeyd says that this was done in the time [of the dynasty] of the sons of Umeiyeh: (El-Karkhee, cited in the Mgh:) [see also De Sacy's "Chrest. Arabe," sec. ed., vol. ii. p. 110 of the Arabic text, and p. 282 of the transl.; where it is further stated, on the authority of Ibn-Khaldoon, that the دِرْهَم مَغْرِبِىّ was *three* دوانيق; and the يَمَنِىّ, *one* دانق; and, as is said in the Mṣb, that 'Omar adopted the mean between the بغلىّ and the طبرىّ, making the درهم to be *six:*] the pl. (of درهم, Ṣ) is دَرَاهِمُ and (of درهام, Ṣ) دَرَاهِيمُ. (Ṣ, Ḳ.) [The former of these pls. is often used as signifying *Money, cash,* or *coin,* in an absolute sense.] The dim. is ↓ دُرَيْهِمٌ and ↓ دُرَيْهِيمٌ: the latter held by Sb to be anomalous; for he says that it is as though it were formed from دِرْهَامٌ, though this was not used by them. (TA.) — Hence, as being likened thereto, [i. e., to the coin thus called,] (TA,) دِرْهَمٌ signifies also † *A* حَدِيقَة [app. as meaning a *round piece of land surrounded by a fence or the like, or by elevated land;* for this is one of the significations of حَدِيقَةٌ]. (Ḳ.) [It is said that] this is taken from

the saying of 'Antarah, [describing showers of copious rain,]

* فَتَرَكْنَ كُلَّ حَدِيقَةٍ كَالدِّرْهَمِ *

[*So that they left every ridged-round spot of ground like the* درهم]. (TA.) [But accord. to one reading, he said, كُلَّ قَرَارَةٍ; meaning, as is said in the EM, p. 227, "every round hollow;" and likening such a hollow to the درهم because of its roundness, and the clearness and whiteness of its water.]

دِرْهَمٌ :
دِرْهَامٌ :
دُرْهَمٌ :
دُرَيْهِمٌ :
see the next preceding paragraph.

مُدَرْهَمٌ A man *possessing many* دَرَاهِم: (AZ, Ḳ:) it has no verb: (TA:) you should not say دُرْهِمَ. (AZ, Ḳ.)

مُدْرَهِمٌ An old man *tottering* (سَاقِطٌ) *by reason of age.* (Ṣ, Ḳ.)

درى

1. دَرَى الشَّىْءَ *He knew the thing;* syn. عَلِمَهُ; (M;) [and so دَرَى بِالشَّىْءِ; for] you say, دَرَيْتُهُ (Ṣ, Mṣb, Ḳ) and دَرَيْتُ بِهِ, (Ṣ, Ḳ,) aor. أَدْرِى, (Mṣb, Ḳ,) inf. n. دَرْىٌ (Ṣ, M, Mṣb, Ḳ) and دِرْىٌ (Lḥ, M, Ḳ) and دِرْيَةٌ (Ṣ, M, Mṣb, Ḳ) and دَرْيَةٌ, (M,* Ḳ,) which last is said by Sb to be not used as an inf. n. of un., but as denoting a state, or condition, (M,) and, accord. to some copies of the Ṣ, دُرْيَةٌ, (TA, [so in one of my copies of the Ṣ,]) and دِرَايَةٌ (Ṣ, M, Mṣb, Ḳ) and دَرَيَانٌ and دِرْيَانٌ (M, Ḳ) and دُرِىٌّ, (TṢ, Ḳ,) *I knew it;* (Ṣ, Mṣb, Ḳ;) syn. عَلِمْتُهُ (Mṣb, Ḳ) or عَلِمْتُ بِهِ: (Ṣ:) or it has a more special meaning than عَلِمْتُهُ: it is said to signify *I knew it after doubting:* so says Aboo-'Alee: (TA:) or *I knew it by a sort of artifice,* or *cunning,* or *skill;* (Ḳ, TA;) or *with painstaking, and artifice* or *cunning* or *skill;* (Ḥar p. 24;) and therefore دَرَى is not said of God: (TA:) a rájiz says, (Ṣ,* TA,) but this is an instance of the rude speech of the Arabs of the desert, (TA,)

* لَاهُمَّ لَا أَدْرِى وَأَنْتَ الدَّارِى ▾ *

[*O God, I know not, but Thou art the knowing*]: (Ṣ, TA: [in Ḥar, p. 24, it is cited as commencing with اَللّٰهُمَّ, and therefore as a prose-saying, ascribed to Mohammad, and as adduced by some to show that الدَّارِى is allowable as an epithet applied to God:]) or, as some relate it, لَا أَدْرِ, (Ṣ,) in which the ى is elided in consequence of the frequent usage of the phrase; (Ṣ, M;) like the phrases لَمْ أُبَلْ and لَمْ يَكُ; (Ṣ;) and like لَا يَأْلُ in the saying أَقْبَلَ بِضَرْبَةٍ لَا يَأْلُ [q. v. in art. الو]. (M.) [The saying لَا دَرَيْتَ وَلَا ٱتَّلَيْتَ or أَلَيْتَ &c. is explained in the latter part of the first paragraph of art. الو.] One says, مَا أَدْرِى أَىُّ النَّاسِ هُوَ [*I know not who of mankind he is*]. (The Lexicons passim.) And IAạr mentions the saying مَا تَدْرِى مَا دِرْيَتُهَا, (M,) or دُرْيَتُهَا, (TA,) as meaning *Thou knowest not* (مَا تَعْلَمُ [which may also be rendered *she knows not*]) *what is her knowledge.* (M, TA.) — دَرَى, (T, M, Ḳ,) aor. يَدْرِى, (T, Ṣ,) inf. n. دَرْىٌ, (T, M, Ḳ,) *He deceived, deluded, beguiled, circumvented,* or *outwitted,* (ISk, T, Ṣ, M, Ḳ,) a man, (ISk, T,) and an object of the chase; as also ▾ ادّرى and ▾ تدرّى: (T, Ṣ, M, Ḳ: [أَدْرَاهُ in the CḲ is a mistake for ادّراهُ:]) *he hid,* or *concealed, himself, and deceived, deluded,* &c. (Ṣ.) A rájiz says,

* كَيْفَ تَرَانِى أَذْرِى وَأَدَّرِى ▾ *
* غِرَّاتِ جُمْلٍ وَتَدَرَّى ▾ غِرَرِى *

(T, Ṣ, M) i. e. *How seest thou me winnowing* the dust of the mine *and deceiving Juml* by looking at her *while she is inadvertent,* (T, Ṣ,) *she also deceiving me* [by looking at me *while I am inadvertent*]: تَدَرَّى being for تَتَدَرَّى. (Ṣ.) See also 3. — دَرَى رَأْسَهُ, (Ḳ,) aor. يَدْرِى, inf. n. دَرْىٌ, (TA,) *He scratched his head with the* مِدْرًى: (Ḳ:) or ▾ درّى رَأْسَهُ *he combed his head* with the مِدْرًى: (M: [see Ḥam p. 159, line 11: and see also ذَرَّى:]) and ▾ تَدَرَّتْ *she* (a woman, Ṣ) *loosed and let down,* or *loosed and separated,* or *combed, her hair* (Ṣ, Ḳ, TA) *with the* مِدْرَاة. (TA.)

2: see above, last sentence. — دَرَّيْتُ تُرَابَ المَعْدِنِ, inf. n. تَدْرِيَةٌ, [*I winnowed the dust of the mine to separate its gold:* a dial. var. of ذَرَّيْتُ: or perhaps a mistake for the latter.] (Mṣb.)

3. داراهُ, (T, M, Mṣb,) inf. n. مُدَارَاةٌ, (T, Ṣ, Mgh, Mṣb,) *He treated him with gentleness,* or *blandishment; soothed, coaxed, wheedled,* or *cajoled, him:* (Ṣ,* M, Mṣb:) or *deceived, deluded, beguiled, circumvented,* or *outwitted, him;* or *strove, endeavoured,* or *desired, to do so:* (T, Mgh:) مُدَارَاةُ النَّاسِ and المُدَاجَاةُ both signify المُلَايَنَةُ: (Ṣ in the present art.:) and دَارَيْتُهُ and دَارَأْتُهُ both signify *I was fearful,* or *cautious, of him; and treated him with gentleness* or *blandishment,* or *soothed him, coaxed him, wheedled him,* or *cajoled him:* (Ṣ in art. درأ:) or دَارَأْتُهُ means "I was fearful, or cautious, of him," as says AZ; or "of his evil, or mischief:" and دَارَيْتُ signifies *I deceived, deluded, beguiled, circumvented,* or *outwitted;* as also ▾ دَرَيْتُ: (T in art. درأ:) and مُدَارَاةٌ also signifies [the *acting with*] *good nature* or *disposition;* and the *holding familiar intercourse with others.* (T in the present art.) You say also, داراهُ عَنِ الأَمْرِ, and عَلَيْهِ, *He endeavoured to turn him,* or *entice him, by blandishment,* or *by deceitful arts, from the thing,* and *to it;* syn. رَاوَدَهُ. (L in art. رود.) — And دارى عَنْهُ *He defended him;* or *spoke,* or *pleaded,* or *contended, in defence of him;* like رَاجَمَ عَنْهُ. (TA in art. رجم.)

4. ادراهُ بِهِ *He made him to know,* or *have knowledge of, it; acquainted him with it.* (Ṣ, M, Mṣb, Ḳ.) The reading وَلَا أَدْرَأْكُمْ بِهِ, with ء, [in the Ḳur x. 17,] is incorrect: the proper reading is without ء. (Ṣ, M.) — ادرى دَرِيَّةً, and ▾ تدرّى, (M, TA,) *He took for himself,* or *prepared, a* دريّة. (TA.) [See also تَدَرَّأَ.]

5: see 1, latter part, in two places, — and also in the last sentence: — and see also 4. — جَيْشٌ يَتَدَرَّى [as though for يَتَدَرَّأُ] *An army of which one part presses upon another;* like يَتَجَعْبَى. (TA in art. جعب.)

7. اِنْدَرَى for اِنْدَرَأَ is vulgar. (TA in art. درأ.)

8: see 1, latter part, in two places. — ادّروا مَكَانًا means *They directed their course to,* or *towards, a place, making an inroad,* or *incursion, upon an enemy, and going to fight and plunder:* (M, TA:) or *as though they did so.* (Ṣ.)

دُرْيَةٌ, accord. to some copies of the Ṣ, is an inf. n. of دَرَيْتُهُ meaning عَلِمْتُهُ, like دِرْيَةٌ &c. (TA.) — أَتَى هٰذَا الأَمْرُ مِنْ غَيْرِ دُرْيَةٍ means *This thing,* or *event, came without any act,* or *deed.* (T, TA.)

دَرِيَّةٌ, without ء, *A beast,* (Aṣ, T, Ṣ,) or *a camel,* (ISk, T,) or *a she-camel,* or *a cow,* (M,) *by means of which one conceals himself from the objects of the chase,* or *wild animals,* (Aṣ, ISk, T, Ṣ, M,) *so deceiving them,* (ISk, T, M,) *shooting,* or *casting, when he is able to do so:* (Aṣ, ISk, T, Ṣ:) or, accord. to AZ, it is with ء, [دَرِيئَةٌ,] because the دريئة is driven (تُدْرَأُ, i. e. تُدْفَعُ,) towards the objects of the chase. (Ṣ, M.) — Also *A wild animal,* or *wild animals,* (وَحْش,) specially *of such as are objects of the chase.* (M, TA.) — And *A thing,* (Ḳ,) or *ring,* (Ḥam p. 75,) *by aiming at which one learns to pierce* or *thrust* [*with the spear*]. (Ḥam, Ḳ.) So in a verse cited voce دَرِيئَةٌ, in art. درأ. (Ḥam ubi suprà.)

الدَّارِى, as an epithet applied to God: see 1.

مِدْرًى and ▾ مِدْرَاةٌ (T, Ṣ, M, Ḳ) and ▾ مِدْرِيَةٌ, (T, M, Ḳ,) the last with fet-ḥ to the م and with kesr to the ر, (TA, [in the CḲ, erroneously, مَدْرِيَة,]) *An iron instrument with which the head is scratched,* called [in Pers.] سَرْ خَارَهْ; (T;) *a thing like a large needle, with which the female hair-dresser adjusts,* or *puts in order, the locks of a woman's hair;* (Ṣ;) *a thing with which the head is scratched:* (W p. 125, in explanation of the first:) or *a wooden instrument which a woman puts into her hair:* (TA voce مِشْقَاةٌ, in explanation of the second:) and, (T, Ṣ,) as being likened to the iron instrument thus called, (T,) *a horn* (T, Ṣ, M, Ḳ) of a [wild] bull [and of a gazelle], (T, Ṣ,) *with which the female hair-dresser sometimes adjusts,* or *puts in order, the locks of a woman's hair,* (Ṣ,) or *with which one scratches his head:* (Ḳ:) and, accord. to some copies of the Ḳ, *a comb:* (TA:) the pl. is مَدَارٍ and مَدَارَى, (M, Ḳ, TA,) in the latter of which, the alif [written ى] is a substitute for ى [properly so called]. (M, TA.) [Hence,] جَابُ المِدْرَى, or جَابُ المدرى, (accord. to different copies of

the Ṣ, [or جَابَةُ المِدْرَى, or جابة المدرى, see arts. جاب and جوب,]) A gazelle *whose horn is thick;* which shows it to be young. (Ṣ.) ═ [See also مِدْرًى (in art. ردى), last sentence.]

مِدْرَاةٌ : } see the next preceding paragraph.
مَدْرِيَةٌ : }

دس

1. دَسَّهُ, (Ṣ, M, A, &c.,) aor. ـُ, (M, Mṣb,) inf. n. دَسٌّ (M, A, Mgh, Mṣb, Ḳ) and دِسِّيسَى, (Ḳ,) like خِصِّيصَى, (TA,) *He hid it,* or *concealed it,* (Lth, Ṣ, A, Mgh, Mṣb, Ḳ,) namely, anything, (A, Mgh, Mṣb,) in the earth or dust, (Ṣ, Mgh,) or beneath a thing: (A, Mgh:) *he buried it* (A, Mṣb, Ḳ) in the earth or dust, (Mṣb,) or beneath a thing: (Ḳ:) or *he put it in,* or *inserted it, beneath:* (M:) or, accord. to some, *he put it in,* or *inserted it, with force; he thrust it in:* (TA:) and ▼ دَسَّسَهُ and ▼ دَسَّاهُ, (M, Ḳ,*) in the latter of which one of the س is changed into ى because the reduplication is disliked, (M,* TA,) signify the same as دَسَّهُ, (M, Ḳ,*) [or, probably, have an intensive signification.] It is said in the Ḳur [xvi. 61], أَمْ يَدُسُّهُ فِى التُّرَابِ, *Or whether he shall bury it in the dust:* meaning, his female child, which he buried alive: the pronoun agreeing with the word ما [which precedes in the same verse]. (T, TA.) It is also said in the Ḳur [xci. 9 and 10], قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا ▼, (M, Ḳ,*) in which دسّاها is for ▼ دَسَّسَهَا, like تَظَنَّيْتُ for تَظَنَّنْتُ, (Ḳ,) because the niggardly conceals his place of sojourning and his property, but the liberal makes his place of sojourning upon an open and elevated spot that he may not be concealed from guests and those who desire to come to him: (Fr, Zj, Ḳ:*) or the meaning is, *He is successful who maketh it* (namely his soul) *pure and believing, and he is unsuccessful who introduceth it among the good when he is not of them:* (IAạr, Th, M, Ḳ:*) or [*he is successful who maketh it to increase in grace by good works,*] and *he is unsuccessful who maketh it vile and little by evil works:* (M:) or the latter clause means, *and he is unsuccessful who hideth it, and maketh it obscure and of no reputation, by the neglect of almsgiving and of obedience* [*to God in other matters*]: (TA:) or *the soul is unsuccessful that God rendereth obscure* [so I render, here, دسّاها]. (Fr, Ḳ.) ═ دَسَّ البَعِيرَ, aor. ـُ, inf. n. دَسٌّ, *He anointed the camel with tar, not thoroughly,* [*but only in the arm-pits, and the inner parts of the roots of the thighs or other similar parts:*] (M:) [for it is said that] دُسَّ البَعِيرُ signifies *the camel was anointed with tar in the parts called the* مَسَاعِر: (Ṣ: [see دَجَلَ:]) or the latter signifies *the camel became swollen in the parts so called.* (M.) Hence the prov., لَيْسَ الهَنْءُ بِالدَّسِّ [which see explained in art. هنأ]. (TA in art. هنأ. [In the Ṣ and M and TA, in the present art., instead of الهَنْءُ, we find الهِنَآءُ: but the former is the preferable reading.])

2. دَسَّسَهُ and دَسَّاهُ: see دَسَّهُ; each in two places.

7. اندسّ [*He,* or *it, became hidden,* or *concealed,* in the earth or dust, or beneath a thing: *he,* or *it, hid,* or *concealed, himself,* or *itself,* in the earth &c.:] *he,* or *it, became buried: he,* or *it, buried himself,* or *itself:* (Ṣ, Ḳ:) or *it became put in,* or *inserted,* or *it put in,* or *inserted, itself, beneath.* (M.) — [Hence,] اندسّ فُلَانٌ إِلَى فُلَانٍ يَأْتِيهِ بِالنَّمَائِمِ ‡ [*Such a one came secretly to such a one, bringing him calumnies*]: (TA:) or اندسّ الى فلان means † *he came to such a one with calumnies.* (Ḥam p. 219.)

دِسٌّ *Tar with which the arm-pits, and the inner parts of the roots of the thighs or other similar parts, of camels, are anointed.* (TA.)

دَسِيسٌ The *concealment of guile* or *artifice.* (Ṣ.) ═ *One whom thou hidest,* or *concealest,* (مَنْ تَدُسُّهُ,) *in order that he may bring thee news,* or *information:* (M, Ḳ:) accord. to some, *similar to* مُتَحَسِّس; (M;) or مُتَجَسِّس; and called by the vulgar ▼ دَاسُوس: (TA:) or دَسِيسُ قَوْمٍ signifies *one whom a people send secretly to bring them news,* or *information;* (A;) *the spy of a people, who searches for, and then brings, news,* or *information;* syn. جَاسُوس. (Mṣb.) — And دُسُسٌ [pl. of دَسِيسٌ] *Persons hypocritical in their actions, who enter among the reciters of the Ḳur-án when they are not of them.* (IAạr, Ḳ.)

دَسِيسَةٌ [app. The *coming secretly to a person, bringing him calumnies:* in modern Arabic, *a secret machination* or *the like*]. (TA, where, after the phrase اندسّ فلان الى فلان يأتيه بالنمائم, (see 7,) it is added, وَهِىَ الدَّسِيسَةُ.)

دَسَّاسٌ *That enters much,* or *often; wont to enter;* syn. دَخَّالٌ: so in the saying, العِرْقُ دَسَّاسٌ [*The natural disposition is wont to enter* and actuate him in whom it is engendered: generally applied to him who has some fault derived from his mother, or the like; as is said in a marginal note in my copy of the TA: see عِرْقٌ]. (TA.)

دَاسُوس: see دَسِيس.

مَدْسُوسٌ, applied to a camel: part. n. of دُسَّ [q. v.]. (Ṣ.)

دست

دَسْتٌ i. q. دَشْتٌ, (Ḳ,) *A* [*desert,* or *such as is termed*] صَحْرَآء: an arabicized word [from the Pers. دَشْتْ]: (Mṣb, Ḳ:) or it is either a dial. var. of دشت or an arabicized word from this latter. (TA.) ═ The *upper end of a chamber, which is the most honourable place therein:* (A, Ḳ, TA:) in this sense an arabicized word [from the Pers. دَسْتْ]. (Ḳ.) — Hence, [*A place,* or *seat, of honour: a seat of office:* used in these senses in the present day:] used by the later writers to signify *a court,* or *council;* syn. دِيوَانٌ: and the *court,* or *council,* (مَجْلِس,) *of a wezeer* or *governor.* (TA.) — *A thing against,* or *upon, which one leans,* or *stays himself:* (Ḥar p. 261:) *a pillow,* or *cushion.* (Id. p. 276.) ═ *Headship, rule, dominion, government,* or *superiority.* (MF.) ═ *A game; a single act of a game* or *play:* pl. دُسُوتٌ. (TA.) You say, الدَّسْتُ لِى *The game is mine:* and الدَّسْتُ عَلَىَّ *The game is against me.* (Ḥar p. 130.) And تَمَّ عَلَيْهِ الدَّسْتُ [*The game ended,* or *has ended, against him*]: this is said of one who is overcome: the Arabs in the Time of Ignorance used to say so when a man's arrow [in the game called المَيْسِر] was unsuccessful, and he did not attain his desire. (TA.) [In the contrary case, one says, تَمَّ لَهُ الدَّسْتُ *The game ended,* or *has ended, in his favour.*] فُلَانٌ حَسَنُ الدَّسْتِ [*Such a one is a good player*] is said of a skilful chess-player. (A.) And a poet says,

* تَفَرْزَنُ فِى أُخْرَى الدُّسُوتِ البَيَاذِقُ *

[*The pawns become queens in the ends of the games:* تَفَرْزَنُ being for تَتَفَرْزَنُ]. (TA.) — [It is also used in the present day to signify *A trick of cards.*] — And *An evasion, a shift, a wile,* or *an artifice;* or *art, artifice, cunning, ingenuity,* or *skill:* (MF, and Ḥar p. 130:) and *deceit, delusion, guile,* or *circumvention.* (Ḥar ibid.) ═ Also, (TA,) or دَسْتٌ مِنَ الثِّيَابِ, (Mṣb, Ḳ, TA,) as also دَشْتٌ من الثياب, (TA in art. دشت,) [*A suit,* or *complete set, of clothes;*] the *clothes which a man wears and which suffice him for his going to and fro in the transaction of his affairs:* pl. as above: (Mṣb:) in this sense, also, an arabicized word [from the Pers. دَسْتْ]. (Ḳ.) El-Ḥareeree has mentioned together instances of this word in three different senses, in the 23rd Maḳámeh, where he says, نَاشَدْتُكَ اللّٰهَ أَلَسْتَ الَّذِى أَعَارَهُ الدَّسْتَ فَقُلْتُ لَا وَالَّذِى أَجْلَسَكَ فِى هٰذَا الدَّسْتِ مَا أَنَا بِصَاحِبِ ذٰلِكَ الدَّسْتِ بَلْ أَنْتَ الَّذِى تَمَّ عَلَيْهِ الدَّسْتُ *I conjure thee by God* [to tell me], *art thou not he who lent him the suit of clothes? And I said, No, by Him who seated thee in this place of honour, I am not the owner of that suit of clothes: but thou art he against whom the game hath ended.* (TA.) — And دَسْتٌ مِنَ الوَرَقِ, (Ḳ,) as also دَشْتٌ من الورق, (TA in art. دشت,) [*A quire,* or *twenty-five sheets folded together, of paper:* still used in this sense: pl. as above:] in this sense, also, an arabicized word [from the Pers. دَسْتْ]. (Ḳ.) — [دَسْتٌ is also used in the present day in a similar, but more extensive, sense; as signifying *A lot,* or *parcel,* of things: of some things, ten; of others, twelve; &c.] ═ Also an appellation applied, as mentioned by El-Khafájee in the "Shifá el-Ghaleel," by the common people of Egypt and of other countries of the East, to *A copper cooking-pot:* (MF:) [it is still used in this sense; applied in Egypt to *a copper cooking-pot wide at the bottom, contracted at the mouth, and more contracted a little below the mouth.* And دَسْتُ خَشَبٍ is applied to *A shallow wooden tub.*]

دستبند

الدَّسْتَبَنْدُ [from the Pers. دَسْتْبَنْدْ] *A certain*

game of the Magians, which they thus call; i. q. الدَّعْكَسَةُ: (Ṣ and Ḳ in art. دعكس:) *they turn round* [*in a circle*, as though imitating the revolutions of the "host of heaven"], *having taken one another by the hand*, [*in a manner*] *like dancing*. (Ḳ in that art.) [Hence probably originated the similar performances of certain Muslim darweeshes in celebrating what they term a ذِكْر, described in the works of several travellers, and in my own work on the Modern Egyptians.]

دستور

دُسْتُور, an arabicized word, (Ḳ,) [from the Persian دَسْتُور,] by some of the Arabs, [and in the present day generally,] pronounced دَسْتُور, which is not absolutely erroneous, as it is the original form of the word before its being arabicized, (MF,) The *copy*, or *original*, [*of the register*, as will be seen from what follows,] *which is made for the several classes* [*of the officers and servants of the government*], *from which their transcription is made*, (expl. by النُّسْخَةُ المَعْمُولَةُ لِلْجَمَاعَاتِ ٱلَّتِى مِنْهَا تَحْرِيرُهَا, Ḳ,) *and in which are collected the rules and ordinances of the King*; (TA;) the *register* (دَفْتَر) *in which are collected the rules of the realm*: (Kull p. 186:) pl. دَسَاتِير. (Ḳ.) — Hence, ‡ The *great wezeer* (وَزِير) *to whom recourse is had* [*by the King*] *with respect to what he may prescribe concerning the circumstances of the people*, because he is the possessor of the register so called: (Mefáteeḥ el-'Uloom by Ibn-Kemál-Páshà, in TA; and Kull ubi suprà:) the *officer who manages, conducts, orders*, or *regulates, the affairs of the King*. (TA.) — [Hence also, in the conventional language of astronomy, ‡ *An almanac*.] — Also, vulgarly, *Permission*; *leave*. (TA.) [For instance, it is used in this sense by a man entering a house, or approaching an apartment, in which he supposes that there may be some woman whom he should not see unveiled, in order that she may veil herself or retire: on such an occasion, he repeats the word دستور several times as he advances.]

دسر

1. دَسَرَهُ, (Ṣ, M, A,) aor. ـُ, (Ṣ, M,) inf. n. دَسْرٌ, (Ṣ, M, Ḳ,) *He*, or *it, pushed, thrust, drove, impelled, propelled*, or *repelled, him*, or *it*. (Ṣ, M, A, Ḳ.) Ambergris is said (by I 'Ab, Ṣ) to be شَىْءٌ يَدْسُرُهُ البَحْرُ *A thing which the sea drives* (Ṣ, A) *and casts upon the shore*. (TA.) And دَسَرَتِ السَّفِينَةُ المَآءَ بِصَدْرِهَا means *The ship repelled*, (TA,) or *opposed*, (M,) *the water with its prow*. (M, TA.) — *He thrust, pierced*, or *stabbed, him*, (Ṣ, M, A, Ḳ,) *vehemently*, (A,) with a spear. (Ṣ, A.) — دَسَرَ, (M,) aor. ـُ and ـِ, (TA,) inf. n. دَسْرٌ, (M, Ḳ, TA,) *He drove in* a nail, *with force*: (Ḳ,* TA:) *he nailed* anything: (M:) *he fastened*, (M,) or *repaired*, (Ḳ,) a ship *with a nail*, (M, Ḳ,) or *with cord of fibres of the palm-tree*: (M:) or *he fastened* a ship *by uniting its planks in the manner of sewing*. (TA.) — دَسَرَ, (A,) inf. n. as above, (M, Ḳ,) ‡ *Inivit feminam*: (M,* A, Ḳ:*) you say دَسَرَهَا بِأَيْرِهِ. (TA.)

دُسْرَآءُ, [fem. of ▼أَدْسَرُ, and] sing. of دُسُرٌ, which (as some say, TA) means Ships *that repel* [*or oppose*] *the water with their prows*. (Ḳ.)

دِسَارٌ *Cord of the fibres of the palm-tree* (لِيف) *with which the planks of a ship are bound together*: (Ṣ, M, A, Ḳ:) or (so accord. to the Ṣ and M and A, but accord. to Fr and the Ḳ "and") *a nail*, (Ṣ, M, A, Ḳ,) *of a ship*: (M:) pl. دُسُرٌ (Ṣ, M, A, Ḳ) and دُسْرٌ: (Ṣ, Ḳ:) used in one or the other of these two significations in the Ḳur liv. 13. (Ṣ, TA.)

دَوْسَرٌ *A bulky* camel: fem. with ة: (Ṣ, Ḳ:) a camel (M) *strong and bulky*; (M, Ḳ;) as also ▼دَوْسَرِىٌّ (Ṣ,* M, Ḳ) and ▼دَوْسَرَانِىٌّ (Ṣ,* Ḳ) and ▼دُوَاسِرٌ (M, Ḳ) and ▼دُوَاسِرِىٌّ: (L:) fem. دَوْسَرٌ [like the masc.] and دَوْسَرَةٌ: or دَوْسَرٌ, applied to a she-camel, signifies *large*: (M:) and ▼دَوْسَرِىٌّ a *strong* camel: (Fr, TA:) and ▼دُوَاسِرٌ *sharp, spirited*, or *vigorous, and strong*. (TA.) — A *tough*, or *hardy*, lion, (Ḳ, B,) *firm in make*. (B, TA.) — A penis *bulky* (M, Ḳ) *and strong*. (M.) — كَتِيبَةٌ دَوْسَرٌ, and دَوْسَرَةٌ, *An army*, or *a troop of horse*, or *a portion of an army, collected together*. (M.) And دَوْسَرٌ *An army*, or *a troop of horse*, or *a portion of an army, belonging to En-Noạmán* (Ṣ, M, Ḳ) *Ibn-El-Mundhir*. (Ṣ, Ḳ.)

دَوْسَرِىٌّ: see دَوْسَرٌ, in two places.

دَوْسَرَانِىٌّ: see دَوْسَرٌ.

دُوَاسِرٌ: see دَوْسَرٌ, in two places.

دُوَاسِرِىٌّ: see دَوْسَرٌ.

أَدْسَرُ: see دُسْرَآءُ.

مِدْسَرٌ [A man *who thrusts much* with the spear. A signification implied in the Ṣ.] — ‡ *Qui multum coit*. (Ḳ.)

دسع

1. دَسَعَهُ, aor. ـَ, (Ṣ, TA,) inf. n. دَسْعٌ (Ṣ, Mgh, Ḳ) and دَسِيعَةٌ, (Ṣ, TA,) *He impelled it, pushed it, thrust it*, or *drove it*; and particularly *so as to remove it from its place*; *propelled it, repelled it*; *pushed it, thrust it*, or *drove it, away*, or *back*. (Ṣ, Mgh, Ḳ, TA.) — Hence, (TA,) دَسَعَ البَعِيرُ بِجِرَّتِهِ, (Ṣ, Z, L,) aor. ـَ, (TA,) inf. n. دَسْعٌ (Z, TA) and دُسُوعٌ, (TA,) *The camel propelled his cud so as to make it pass forth from his inside to his mouth*; (Ṣ, TA;) *drew it forth from his stomach and cast it into his mouth*. (Z, L, TA.) And دَسَعَ فُلَانٌ بِقَيْئِهِ *Such a one cast forth his vomit*. (TA.) And دَسَعَ alone, (Mgh, TA,) aor. ـَ, (TA,) inf. n. دَسْعٌ, (Ḳ,) *He vomited*: (Ḳ, TA:) or *he vomited as much as filled his mouth*. (Mgh.) And دَسَعَ البَحْرُ بِالعَنْبَرِ *The sea collected together the ambergris like foam*, or *scum, and then cast it aside*. (TA.) — [Hence, also, (as appears from an explanation of دَسِيعَةٌ, q. v. infrà,)] دَسَعَ, aor. ـَ, (Ṣ, TA,) inf. n. دَسْعٌ, (Ḳ,) ‡ *He gave a large gift*. (Ṣ, Ḳ, TA.) It is said in a trad., (Ṣ, TA,) that God will ask the son of Adam on the day of resurrection, (TA,) أَلَمْ أَجْعَلْكَ تَرْبَعُ وَتَدْسَعُ *Did I not make thee to take the fourth part of the spoil, and to give largely?* (Ṣ:) and on his answering "Yes," that God will ask, "Then where is [thy] gratitude for that?" for the doing thus is the act of the chief. (TA.) — And دَسَعْتُ القَصْعَةَ, (Ibn-'Abbád,) inf. n. دَسْعٌ, (Ibn-'Abbád, Ḳ,) *I filled the bowl*. (Ibn-'Abbád, Ḳ.*) — And دَسَعَ الجُحْرَ, (TA,) inf. n. دَسْعٌ, (Ḳ,) *He stopped up the burrow at once* (Ḳ, TA) *with a stopper of rag, or some other thing of the size of the burrow*. (TA.)

دَسْعَةٌ [inf. n. of un. of 1]. — *A single act of vomiting*. (Mgh, TA.

دَسِيعَةٌ an inf. n. (Ṣ, TA.) دَسِيعَةُ ظُلْمٍ *A wrongful*, or *tyrannical, pushing*, or *thrusting*, or *the like*; for دَسِيعَةً مِنْ ظُلْمٍ; occurring in a trad. (TA.) — *A gift*: (Ṣ:) *a large gift*: (Ṣ, Ḳ:) because given at once, like as a camel's cud is propelled by him with a single impulse. (TA.) You say of a munificent man, (Az, TA,) هُوَ ضَخْمُ الدَّسِيعَةِ (Az, Ṣ, TA) *He is a large giver*; *one who gives much*. (Az, TA.) — *Natural disposition*: (Ṣ, Ḳ:) or, as some say, *generosity of action*: or, as some say, *make*; or *natural constitution*. (TA.) — The pl. is دَسَائِعُ. (TA.)

دسكر

دَسْكَرَةٌ *A building like a* قَصْر [q. v.], *surrounded by houses*, or *chambers*, (Lth, Mgh, Mṣb, Ḳ,) *and places of abode for the servants and household*, (TA,) *and pertaining to kings*: (Lth, Mgh, Mṣb:) Heraclius is related, in trads., to have received the great men of the Greeks in a دسكرة belonging to him: (TA:) or *a building like a* قَصْر, *which is surrounded by houses*, or *chambers, and in which the vitious*, or *immoral*, (شُطَّار,) *assemble*: (Ḥar p. 140:) or *houses of the foreigners* (أَعَاجِم), *in which are wine and instruments of music or the like*: (Ḳ:) thought by Az to be an arabicized word; (Mṣb;) not genuine Arabic: (TA:) [from the Persian دَسْكَرَه, or دَشْتْكَرَه:] pl. دَسَاكِرُ. (Ḳ.) — Also *A Christian's cloister*, or *cell*; syn. صَوْمَعَةٌ. (AA, Ḳ.) — And *A town*, or *village*; syn. قَرْيَةٌ. (Az, Mṣb, Ḳ.) — And *A plain*, or *level, land*. (Ḳz, Ḳ.)

دسم

1. دَسِمَ, (Ṣ, M, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. دَسَمٌ, (Mṣb, TA,) or دُسُومَةٌ, (Mgh, in which the verb is not mentioned,) *It* (a thing, Ṣ, M, Mgh, or food, Mṣb) *was*, or *became, greasy*; or *had in it*, or *upon it, grease*, or *gravy*, or *dripping of flesh-meat* or *of fat*; (M, Ḳ,* Mgh;) as also ▼تَدَسَّمَ: (M:) and *it* (a garment, or some other thing,) *was*, or *became, dirty*, or *filthy*.

(Ḳ.) — And دَسِمَ, (inf. n. دَسَمٌ, TḲ,) *He, or it, was,* or *became, of the colour termed* دُسْمَةٌ, i. e., *dust-colour inclining to blackness.* (M, Ḳ.) = دَسَمَ, (Z, Ḳ, and so in some copies of the Ṣ,) [aor., app., ـِـ,] inf. n. دَسْمٌ; (TA;) or ▼ دسّم; (so in some copies of the Ṣ;) said of rain, *It moistened* the earth (Ṣ, Z, Ḳ) *a little,* (Ḳ,) *not much,* (Ṣ,) or *so as not to reach the moist soil.* (Z, TA.) — And دَسَمَ, aor. ـُـ, (Ḳ,) inf. n. دَسْمٌ, (TA,) *He smeared* a camel *with tar.* (Ḳ.) — Also, (Ṣ, M, Ḳ,) aor. ـُـ, (Ṣ, Ḳ,*) or ـِـ, (M,) inf. n. دَسْمٌ, (Ṣ, M,) *He stopped up* (Ṣ, M, Ḳ) a thing, (M,) such as a wound, (Ṣ, M,) and an ear, (Ṣ,) and a flask, or bottle; as also ▼ ادسم; (Ḳ;) or دَسَمَ القَارُورَةَ signifies شَدَّ رَأْسَهَا [i. e. *he bound the head of the flask,* or *bottle:* or the right reading, as the context seems to indicate, is سَدَّ رَأْسَهَا i. e. *he stopped up the head of the flask,* or *bottle*]; (M;) and دَسَمَ الجُرْحَ *he put the tent* (الفَتِيلَ) *into the wound.* (TA.) — And hence, i. e. from دَسَمَ الجُرْحَ or from دَسَمَ القَارُورَةَ, (TA,) ‡ *Inivit* feminam. (Kr, M, Ḳ, TA.) And hence also,] one says to the مُسْتَحَاضَة, [see this word,] أُدْسُمِى وَصَلِّى † [*Stuff thy vagina* with cotton, to arrest the blood, *and say thy prayers*]. (TA.) — Also, (Ḳ,) inf. n. دَسْمٌ, (TA,) *He closed,* or *locked,* a door; syn. أَغْلَقَ. (Ḳ.) = Also, (i. e. دَسَمَ,) *i. q.* طَسَمَ, [in some copies of the Ḳ, and in the TA, طَمَسَ, which signifies the same, i. e. *It became effaced,* or *obliterated,*] said of a relic, trace, mark, or the like. (Ṣ, Ḳ.)

2. تَدْسِيمٌ, (Ṣ,) inf. n. of دسّم, (Mṣb,) signifies The *smearing* (Ṣ, Mṣb) a thing, (Ṣ,) or a morsel, or mouthful, (Mṣb,) [or *seasoning* it, *imbuing* it, or *soaking* it,] *with* دَسَم [i. e. *grease,* or *gravy,* or *dripping*]. (Ṣ, Mṣb.) — دَسِّمُوا نُونَتَهُ, (Mgh, Ḳ,) said by 'Othmán respecting a beautiful boy, (Mgh,) means *Blacken ye his dimple in the chin,* in order that the evil eye may not have effect upon it. (Mgh, Ḳ.*) [Accord. to another explanation, mentioned in the TA, the blackness denoted by this phrase is behind the ear: but this is evidently a mistake.] — See also 1.

4: see 1.

5: see 1. — تدسّموا also signifies *They ate* [*food*] *with* دَسَم [i. e. *grease,* or *gravy,* or *dripping*]. (TA.)

دَسْمٌ: see دَسَمٌ. = أَنَا عَلَى دَسْمِ الأَمْرِ means على طَرَفٍ مِنْهُ [app. *I am beside,* or *out of,* the *case,* or *affair*]. (Ḳ.)

دَسَمٌ a word of well-known meaning; (Ṣ;) *i. q.* وَدَكٌ; (M, Ḳ;) both signifying *Grease,* or *gravy;* i. e. the *dripping that exudes from flesh-meat and from fat;* (Mṣb in art. ودك;) the وَدَك *of flesh-meat and of fat:* (Mgh: [in the CḲ, الوَرَك is erroneously put for الوَدَك:]) or, accord. to the T, *anything that has* وَدَك, *of flesh-meat and of fat:* (TA:) and *dirt,* or *filth:* (M, Ḳ:) and ▼ دَسْمٌ signifies the same as دَسَمٌ, accord. to El-Ḳurṭubee; but El-Welee El-'Irákee says, I have not seen this on the authority of any other lexicologist. (TA.) You say, يَدُهُ مِنَ الدَّسَمِ سَلِطَةٌ [app. meaning, if correctly transcribed, *His hand is hard by reason of dirt* adhering to it: in my MS. copy of the Ḳ, the last word is written سَطِلَةٌ; a word which I do not find in any sense: in the TḲ, سطلة: this Freytag thinks to be the right reading, though I know of no such word; and he renders the phrase, "manus ejus propter sordes inhaerentes catinus est;" evidently assuming that سطلة is a dial. var. of سَطْلٌ]. (Ḳ.) [It seems that you say also, مَا فِيهِ دَسَمٌ meaning † *There is not in him, or it, any profit,* or *good:* a sense assigned in the TA to the phrase ما فيه ديسم دسم; in which I think it evident that the transcriber has written ديسم by mistake, and forgotten to erase it after adding دسم.] — Also The *bowels,* or *intestines.* (TA.) = Accord. to IAạr, it means also كَثِيرُ الذِّكْرِ [*Praising,* or *glorifying,* God, *much*]; a sense in which it is incorrectly said in the Ḳ to be ▼ دَسِيمٌ, like أَمِيرٌ: (TA:) and hence the trad., of weak authority, لَا يَذْكُرُونَ اللّٰهَ إِلَّا دَسَمًا: (Ḳ:) or, accord. to Z, this is from دَسَمَ said of rain: and, as related by Abu-d-Dardà, the words are أَرَضِيتُمْ إِنْ شَبِعْتُمْ عَامًا أَلَّا تَذْكُرُونَ اللّٰهَ إِلَّا دَسَمًا, meaning [*Do ye approve, if ye be satisfied in your stomachs throughout a year,*] *that ye should not praise,* or *glorify, God, save a little?* (TA:) or it may denote commendation; so that the meaning of لا يذكرون الله الّا دسمًا is, that praise, or glorification, is the stuffing of their hearts and of their mouths: and it may denote discommendation; as meaning that they praise, or glorify, little; from تَدْسِيمُ نُونَةِ الصَّبِىِّ; (Ḳ, TA;) the blackness denoted by this phrase being small in quantity: or, as some say, the meaning is, that they do not praise, or glorify, God for anything but eating, and the grease, or gravy, in their insides. (TA.)

دَسِمٌ A thing *greasy;* or *having in it,* or *upon it, grease* or *gravy,* (M, Mgh,) *of flesh-meat* or *of fat:* (Mgh:) [and *dirty,* or *filthy:* pl. دُسْمٌ, like as ذُرْبٌ is pl. of ذَرِبٌ.] You say مَرَقَةٌ دَسِمَةٌ [*Greasy broth*]. (TA.) And ثِيَابٌ دُسْمٌ, *Dirty,* or *filthy, garments.* (Ṣ, TA.) And دَسِمُ الثَّوْبِ, applied to a man, [*Dirty in the garment:* and hence, *going on foot;*] *not riding;* as also ▼ أَدْسَمُ الثَّوْبِ. (TA.) [Hence also,] † *Defiled by culpable dispositions.* (TA.) A rájiz says,

* لَاهُمَّ إِنَّ عَامِرَ بْنَ جَهْمِ *

* أَوْذَمَ حَجًّا فِى ثِيَابٍ دُسْمِ *

meaning † [*O God, verily 'Ámir Ibn-Jahm*] *hath imposed upon himself,* (Ṣ in art. وذم,) or *hath performed,* (M,) *pilgrimage being defiled by sins.* (Ṣ in art. وذم, and M.) — عِمَامَةٌ دَسِمَةٌ signifies *A black turban;* (TA;) as also عمامة ▼ دَسْمَآءُ. (Az, Mgh, TA.) And دَسِمٌ occurs in a trad. as meaning † *Strict,* or *pious,* [*though*] *black,* (أَسْوَدُ, [or this may here mean *a genuine Arab,* as opposed to أَحْمَرُ meaning a foreigner,]) and *religious.* (TA.)

أُمُّ دَسِمَةَ [probably a mistranscription for أُمُّ ▼ دُسْمَةٍ, lit. "the mother of blackness;"] † *The cooking-pot.* (T in art. ام.) = آخِرُ دُسْمَةٍ *i. q.* آخِرُ عَهْدٍ [*The last time*]; like آخِرُ مَخْطَرٍ. (TA in art. خطر. [See خَطْرَةٌ, last sentence.])

دُسْمَةٌ *A thing with which a hole in a skin for water or milk is stopped up.* (M, Ḳ.) = *Blackness;* (IAạr, TA;) [and] so ▼ دَيْسَمٌ: (Ḳ:) or *dust-colour inclining to blackness.* (M, Ḳ.) Hence the Abyssinian is called أَبُو دُسْمَةَ. (IAạr, TA.) See also أُمُّ دُسْمَةٍ, above. = Applied to a man, † *Low,* or *ignoble;* *base;* *vile;* *mean,* or *sordid:* (Ṣ, TA:) or *bad, corrupt, base,* or *vile.* (M, Ḳ. [Freytag erroneously assigns the meaning "vilis" to أَدْسَمُ.]) One says, مَا أَنْتَ إِلَّا دُسْمَةٌ ‡ *Thou art none other than one in whom is no good.* (TA.)

دِسَامٌ *A stopper;* (M, Ḳ;) *a thing with which one stops up the ear,* and *a wound,* and *the like,* and *the head of a flask* or *bottle,* and *the like.* (Ṣ.) It is said in a trad. that the Devil has a دِسَام; meaning that he has a stopper by which he prevents one from seeing the truth (M, TA) and from keeping in mind admonition. (TA.)

دَسِيمٌ: see دَسَمٌ.

دَاسِمٌ: see the next paragraph.

دَيْسَمٌ *Darkness.* (M, Ḳ.) — See also دُسْمَةٌ. = The *fox:* (Ḳ:) [or] the *young one of the fox:* (M:) or, as some say, (M,) the *young one of the fox from the bitch:* (M, Ḳ:) and (so in the M, but in the Ḳ "or") *of the wolf from the bitch:* (Ṣ, M, Ḳ:) and the *bear:* (Ḳ:) or the *young one of the bear;* (Ṣ, M, Ḳ;) which is the only meaning allowed by Abu-l-Ghowth. (Ṣ.) Also, (Ḳ,) or as some say, (M,) The *young one of the bee.* (M, Ḳ.) And, accord. to Abu-l-Fet-ḥ, (TA,) whose name was دَيْسَمٌ, (Ḳ,* TA,) the companion of Ḳuṭrub, *A* [*young ant, such as is termed*] ذَرَّةٌ: (TA:) or ▼ دُيَيْسِمَةٌ [in the CḲ erroneously written دَسِمَة] has this last signification. (Ṣ, Ḳ, TA.) = Also *A certain plant,* (Ṣ, Ḳ, KL,) *called in Pers.* بستان افروز [which is said to be a name applied to the *amaranth, anemone,* and *the like*]. (KL.) = And [A man] *gentle, nice,* or *skilful, in work; careful,* or *solicitous* [*therein*]; as also ▼ دَاسِمٌ. (Ḳ.)

دُيَيْسِمَةٌ: see the next preceding paragraph.

أَدْسَمُ, and its fem. دَسْمَآءُ: see دَسِمٌ. — دَسْمَآءُ also signifies *A kind of milking-vessel;* *i. q.* عُلْبَةٌ and جَنْبَةٌ and سَمْرَآءُ. (T and TA in art. علب.) = Also [*Black:* see دُسْمَةٌ: or] *of a dust-colour inclining to blackness:* (M, Ḳ:) fem. as above. (Ḳ.) — [Freytag assigns to it also the significations "Multum pinguis" and "Oleo conspurcatus;" both as on the authority of the Ḳ, in which I do not find either of them: also that of "Vilis," as applied to a man; a signification belonging to دُسْمَة.]

دشت

دَشْتٌ *A* [*desert, or such as is termed*] صَحْرَآء; (Ṣ, Ḳ;) as also دَشْتٌ: (Mṣb and Ḳ in art.

دست :) a Persian word [arabicized]; or an instance of agreement between the two languages [of Arabia and Persia]. (Ṣ.) ═ دَشْتٌ مِنَ الثِّيَابِ, and دَشْتٌ مِنَ الوَرَقِ, *i. q.* دَسْتٌ. (TA.)

دع

1. دَعَّهُ, aor. ـُ, (Ṣ, Z,) inf. n. دَعٌّ, (Ṣ, Ḳ,) *He pushed him, thrust him, or drove him, away; he repelled him:* (Ṣ:) or *he did so harshly, roughly, or violently.* (A 'Obeyd, Ḳ.) Hence, in the Ḳur [cvii. 2,] فَذٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ *That is he who pusheth, thrusteth, or driveth, away the orphan:* (Ṣ:) or, *who doth so harshly, roughly, or violently:* (Bḍ, Jel:) or, *who treateth the orphan with harshness, roughness, or violence; pushing, thrusting, or driving, away; and chiding with rudeness, or coarseness.* (Z, TA.) And in like manner, in the same [lii. 13], يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا *On the day when they shall be pushed, or thrust, or driven, with harshness, roughness, or violence, to the fire of Hell.* (A 'Obeyd, Bḍ, Jel, TA.) And in a trad. of Esh-Shaabee, كَانُوا لَا يُدَعُّونَ عَنْهُ *They used not to be driven, nor pushed, or repelled, from it.* (TA.)

دعب

1. دَعَبَ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـَ, (A, Mgh, Mṣb, Ḳ,) inf. n. دُعَابَةٌ (Ṣ,* Mgh, MF) and دُعْبُبٌ, (MF,) [see the former of these two ns. below,] *He jested, or joked;* (Ṣ, A, Mgh, Mṣb, Ḳ;) as also دَعِبَ, aor. ـَ: (Mgh, Mṣb:) or *he jested, or joked, with playing, or sporting.* (TA.) — And *i. q.* دَفَعَ [*He impelled, pushed, thrust,* &c.]. (Ḳ.) — And *Inivit* [feminam]. (A, Ḳ.) — [The last, perhaps, from the same verb signifying *He trod* a road; mentioned by Freytag as used in this sense in the Deewán of the Hudhalees.]

3. داعبه, (A, Mṣb, Ḳ,) inf. n. مُدَاعَبَةٌ, (Ṣ, A, Mṣb,) *He jested, or joked, with him:* (Ṣ, A, Mṣb, Ḳ:) [or *he did so, playing, or sporting, with him:* see 1.]

5. تدعّب عَلَيْهِ *He acted, or behaved, presumptuously, or boldly, towards him;* syn. تَدَلَّلَ, (Ḳ, TA,) from الدَّلَالُ. (TA.)

6. تداعبوا *They jested, or joked,* [or *they did so, playing, or sporting,*] *one with another.* (A, Mṣb, Ḳ.)

دَعْبٌ : see دَاعِبٌ.

دُعْبُبٌ : see دُعَابَةٌ. ═ See also دَاعِبٌ : — and دُعْبُوبٌ. — Also *A good, or an excellent, singer.* (Ḳ.) — *A youth soft* or *tender, thin-skinned,* or *fine-skinned, and plump.* (Ḳ.) ═ The *fruit of a certain plant:* (Ḳ:) or (Ḳ, TA) the *plant itself, namely,* (TA,) عِنَبُ الثَّعْلَبِ; [see art. ثعلب;] (Ḳ, TA;) of the dial. of El-Yemen. (TA.)

دُعْبُوبٌ, (Ḳ, TA,) applied to a man, (TA,) *Brisk, lively,* or *sprightly.* (Ḳ.) — *Stupid,* or *foolish;* as also ▼ أُدْعُبٌ, (Ḳ, TA,) and ▼ دُعْبُبٌ: (TA:) and *stupid,* or *foolish, and jesting,* or *joking.* (TA.) — *Weak,* (Ṣ, Ḳ,) *and an object of ridicule.* (Ḳ.) — *Short and ugly and contemptible.* (Ḳ,* TA.) — *I. q.* مُخَنَّثٌ, (CḲ, and so in my MS. copy of the Ḳ,) or مُخَنِّثٌ, of the form of the act. part. n., (TA,) [*Effeminate,* &c.] — Applied to a horse, *Tall,* or *long-bodied;* syn. طَوِيلٌ. (Ḳ.) ═ A road *beaten,* or *trodden,* (Ṣ, Ḳ,) *travelled,* (TA,) *and plain,* or *conspicuous.* (Ḳ, TA.) ═ A *dark* night. (Ḳ.) ═ *Black ants;* as also ▼ دُعَابَةٌ. (Ḳ.) — *A certain black esculent grain:* or the *stem,* or *root,* (أَصْل,) *of a certain herb,* or *leguminous plant,* (بَقْلَة,) *which is peeled and eaten.* (Ḳ.)

رِيحٌ دَعْبِيَّةٌ : see دَاعِبٌ.

دُعَابَةٌ *A jesting,* or *joking;* (Ṣ, Mṣb;) *such as is deemed pleasing,* or *facetious:* (Mṣb:) or *play,* or *sport;* (A, Ḳ;) as also ▼ دُعْبُبٌ: (Ḳ:) both of which words are also used as inf. ns.: and the latter is also used as an epithet; [as explained below, voce دَاعِبٌ;] app. in an intensive sense [because originally an inf. n.]. (MF.) And *Speech that causes laughter.* (Ḥar p. 18.) — Also *Stupidity,* or *foolishness.* (Ḳ.) ═ See also دُعْبُوبٌ.

دَعَّابٌ : } see the next paragraph.
دَعَّابَةٌ : }

دَاعِبٌ and ▼ دَعْبٌ (A, Mṣb, Ḳ) and [in a sense thought by MF to be intensive (see دُعَابَةٌ)] ▼ دُعْبُبٌ (Ḳ) and [in an intensive sense] دَعَّابٌ (Ṣ [there coupled with لَعَّابٌ, perhaps as an explicative adjunct,]) and [in a sense doubly intensive] ▼ دَعَّابَةٌ (Ḳ) *Jesting,* or *joking,* (A, Mṣb,) *and saying what is deemed pleasing,* or *facetious:* (A:) or *playing,* or *sporting:* (Ḳ:) [in the case of the third, app., and of the fourth, *much,* or *often:* and in the case of the last, *very much,* or *very often.*] — [Hence,] مَآءٌ دَاعِبٌ ‡ *Water playing in its course,* or *running hither and thither:* (A, Ḳ:) pl. مِيَاهٌ دَوَاعِبُ. (A.) And رِيحٌ دَاعِبَةٌ *A wind,* (A,) or *violent wind,* (TA,) *that carries away everything; as it were, making sport with it:* pl. رِيَاحٌ دَوَاعِبُ: (A, TA:) and ▼ رِيحٌ دَعْبِيَّةٌ signifies the same; (TA;) or [simply] *a violent wind.* (Ḳ.)

أُدْعُبٌ : see دُعْبُوبٌ.

دعج

دَعِجَ, [aor. ـَ,] inf. n. دَعَجٌ, *He* (a man &c.) *was, or became, characterized by what is termed* دَعَجٌ *as explained below.* (TA.) And دَعِجَتِ العَيْنُ *The eye was, or became,* [*so characterized;* or] *wide and black;* or *intensely black and intensely white.* (Mṣb.)

دَعَجٌ (Ṣ, A, Mṣb, Ḳ) and ▼ دُعْجَةٌ (Ḳ) *Blackness:* or *intense blackness:* (TA:) or *width, with blackness, of the eye:* (Mṣb:) or *intense blackness, with width, of the eye:* (Ṣ, Ḳ:) or *intense blackness in the eye, with intense whiteness thereof and width thereof:* (A:) or *intense blackness of the black of the eye, with intense whiteness of the white thereof;* (Mṣb,* TA;) but accord. to Az, this is said only by Lth, and is a mistake. (TA.) — Also, the former, *Blueness inclining to whiteness.* (MF.)

دُعْجَةٌ : see the next preceding paragraph.

دَعْجَاءُ *Insanity,* or *diabolical possession:* (Ḳ:) accord. to MF, it is an inf. n. [of which the verb is not mentioned]. (TA.) ═ Also fem. of the epithet next following. (Mṣb.)

أَدْعَجُ A man *characterized by what is termed* دَعَجٌ *in the eyes:* fem. دَعْجَاءُ: and pl. دُعْجٌ. (Mṣb.) And عَيْنٌ دَعْجَاءُ *An eye so characterized.* (Ṣ.) — Also *Black;* (Ṣ, Ḳ;) as an epithet applied to a man. (Ṣ.) — And ‡ *A bull,* (A,) [i. e.] *a wild bull, and a he-goat,* (TA,) *characterized by intense blackness* (A) of the horns, (A, TA,) and of the head, and of the legs, (A,) and of the eyes, in the case of the he-goat. (TA.) — شَفَةٌ دَعْجَاءُ and لِثَةٌ دَعْجَاءُ ‡ [*A lip* and *a gum* app. *of a blue colour inclining to white*]. (TA.) — لَيْلٌ أَدْعَجُ ‡ [*A black,* or *an intensely black, night;*] *a dark, black night.* (A,* TA.) — الدَّعْجَاءُ ‡ *The first of* [*the three nights called*] *the* مُحَاق; i. e. (Ṣ, Ḳ, TA) *the twenty-eighth night:* (Ṣ, A, Ḳ:) the second is called السِّرَارُ; and the third, الفَلْتَةُ. (Ṣ.)

مَدْعُوجٌ *Affected with insanity,* or *diabolical possession.* (Ḳ.)

دعر

1. دَعِرَ, aor. ـَ, inf. n. دَعَرٌ, *It* (wood) *was bad;* (Ṣ;) *it smoked much:* (Ṣ, Mṣb:) or *smoked, and did not burn brightly,* or *blaze.* (Ḳ.) — *It* (a زَنْد [or piece of wood for producing fire]) *failed to produce fire:* (Ḳ:) or *became burned at its extremity from frequent use in producing fire, and failed to produce fire.* (TA.) — دَعِرَ, aor. ـَ; and دَعُرَ, aor. ـُ; inf. n. دَعَارَةٌ; *He acted vitiously,* or *immorally; transgressed the command of God;* or *committed adultery* or *fornication:* syn. فَجَرَ وَمَجَرَ [the latter of which appears to be an imitative sequent to the former]: (TA:) and دَعَرَ, inf. n. دَعْرٌ, *he stole, committed adultery* or *fornication, and did harm to others:* (ISh, TA:) and دَعِرَ *he acted badly, corruptly,* or *wickedly:* from the same verb in the first of the senses explained above. (Mṣb.) [See also دَعَرٌ, below.]

5. تدعّر [*He became bad, corrupt,* or *wicked*]: from دعارة as syn. with خبث [i. e. خُبْثٌ]. (Ḥam p. 631.)

دَعَرٌ *Bad, corrupt,* or *wicked, conduct;* syn. فَسَادٌ, [in the sense of إِفْسَادٌ,] (Ṣ, Ḳ,) and خُبْثٌ; (Ṣ, A, Ḳ;) and ▼ دَعَارَةٌ (Ṣ, A, Mṣb, Ḳ) and ▼ دِعَارَةٌ and ▼ دَعْرَةٌ, or ▼ دَعَرَةٌ, (as in different copies of the Ḳ,) signify *the same;* syn. خُبْثٌ, (Ṣ, A, Mṣb, Ḳ,) and إِفْسَادٌ; (Mṣb;) and *vice,* or *immorality; vitious,* or *immoral, conduct; transgression of the command of God;* or the com-

mission of adultery or *fornication*: (Ṣ, A, Ḳ:) and *treachery*; and *hypocrisy*: (TA:) and ▼ دَعَارَّةٌ also signifies *illnature*; or *excessive perverseness* or *crossness*: (Mṣb:) and ▼ دَعَارَّةٌ, with a sheddeh to the ر, *evilness*, or *badness*, in the disposition; (Ḳ;) as also ▼ دَعَرَّةٌ. (TA.)

دَعَرٌ (Ṣ, Mgh, Mṣb, Ḳ) and ▼ دُعْرٌ (El-Ghanawee, Ṣ, Ḳ) *Bad* wood; (Ṣ;) *which smokes much*: (Ṣ, A, Mgh, Mṣb:) or *which smokes, and does not burn brightly*, or *blaze*: (Ḳ:) and the former, wood, &c., *that burns, and becomes extinguished before it burns intensely*; (Ḳ;) n. un. with ة: (TA:) *old, wasted, crumbling, and bad*, wood, (Sh, Ḳ,) *which, when put upon the fire, does not burn brightly*, or *blaze*; (Sh;) as also ▼ دَاعِرٌ: (Ḳ:) but [SM says,] I do not find any one beside the author of the Ḳ to have mentioned this last word as applied to wood. (TA.) — Also دَعِرٌ, or ▼ دُعَرٌ, A زَنْد [or piece of wood for producing fire] *having its extremity burnt from frequent use in producing fire, and failing to produce fire*; (TA;) as also ▼ أَدْعَرُ: (Ṣ:) or this signifies a زند *that does not produce fire*. (Ḳ.)

دُعْرٌ: see دَعِرٌ, in two places: — and see دَاعِرٌ.

دَعْرَةٌ and دَعَرَّةٌ: see دَعَرٌ; the second, in two places.

دُعَرَةٌ: see دَاعِرٌ.

دَعَارَةٌ and دِعَارَةٌ and دَعَارَّةٌ: see دَعَرٌ; the first, in two places.

دَاعِرٌ: see دَعَرٌ. — Also A man *who acts badly, corruptly*, or *wickedly*; (Ṣ, A, Mgh, Mṣb;) *who acts vitiously*, or *immorally*; *transgresses the command of God*; or *commits adultery* or *fornication*; (ISh, Ṣ, A;) *and does harm to others*: (ISh:) pl. دُعَّارٌ; which is also explained as signifying men *who intercept, and rob*, or *slay*, *travellers on the way*: (TA:) fem. with ة: (AA, Ṣ:) also ▼ دُعَرٌ one *in whom is no good*: or *treacherous, and one who attributes to his companions vices* or *faults*; as also ▼ دُعَرَةٌ [in an intensive sense]. (TA.)

إِبِلٌ دَاعِرِيَّةٌ *Certain camels*, so called in relation to a stallion named دَاعِرٌ, that begot an excellent breed: (Ṣ, Ḳ:) or in relation to a tribe named thus. (Ḳ.)

أَدْعَرُ: see دَعِرٌ.

دعك

1. دَعَكَهُ, (Ṣ, Ḳ,) aor. َ, (Ḳ,) inf. n. دَعْكٌ, (Ṣ,) *He rubbed it*, or *rubbed and pressed it*, (Ṣ,* Ḳ, TA,) or *did so well*, (KL,) *and softened it*; (TA;) namely, a skin, or hide. (Ṣ, Ḳ, TA.) — *He softened its* (i. e. a garment's) *roughness* by wearing it. (Ḳ.) — *He softened him*, (Ṣ, Ḳ,) *and subdued him*, or *rendered him submissive*; (TA;) namely, an adversary, or antagonist; (Ṣ, Ḳ;) and so مَعَكَهُ, inf. n. مَعْكٌ. (TA.) — دَعَكَهُ فِى التُّرَابِ *He rolled him*, or *turned him over, in the dust*. (Ḳ.) — دَعَكْتُ الرَّجُلَ بِالقَوْلِ *I pained the man by speech*. (IDrd.)

3. مُدَاعَكَةٌ [app. The act of *contending, disputing*, or *litigating, vehemently*: (see مُدَاعِكٌ, below; and see also 6:) accord. to Golius, (who names no authority,) the act of *conflicting*, or *contending*; as though *rubbing against another*. — Also] The *delaying with another, deferring with him*, or *putting him off, by repeated promises*. (Z, TA.) You say, داعك الغريمَ *He delayed*, or *deferred, with the creditor*, or *put him off, promising him payment time after time*; like دَالَكَهُ. (TA in art. دلك.)

6. تداعكوا *They contended, disputed*, or *litigated, one with another, vehemently*. (IDrd, Ḳ.) — Also, (Ḳ,) or تداعكا, said of two men, (Ṣ,) *They contended together, smiting one another*; syn. تَمَرَّسُوا, (Ḳ,) or تَمَرَّسَا; (Ṣ;) *contended*, or *conflicted*; (IF, TA;) فِى الحَرْبِ [*in war, battle*, or *fight*]. (IF, Ṣ, Ḳ.)

دَعِكٌ *Very pertinacious in contention* or *the like*; *very contentious*; or *a great wrangler*. (Ṣ,* Ḳ.)

مِدْعَكٌ: see the following paragraph. [For أَلَدُّ in the Ḳ, Golius seems to have found in his copy of that Lexicon آلَةٌ; for he has explained مِدْعَكٌ, as on the authority of the Ḳ, by "Instrumentum quo quid defricatur aut levigatur;" a meaning which it may possibly have, as agreeable with analogy, but for which I find no authority.]

خَصْمٌ مُدَاعِكٌ (Ḳ) and ▼ مِدْعَكٌ (IDrd, Ḳ) *An adversary*, or *antagonist, vehement in contention, dispute*, or *litigation*. (IDrd, Ḳ, TA.)

دعم

1. دَعَمَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. َ, (Mṣb, Ḳ,) inf. n. دَعْمٌ, (Ṣ, Mṣb,) *He supported it, propped it*, or *stayed it*; (Mgh, Mṣb,) or *he set it up*; (Ḳ;) namely, a thing, (Ṣ, Ḳ,*) or a wall, (Mgh, Mṣb,) that was leaning; (Mgh, Mṣb, Ḳ;) and the trellis of a grape-vine, and the like. (TA.) — And [hence], inf. n. as above, ‡ *He strengthened him, and aided him*. (TA.) — And [hence also,] دَعَمَهَا ‡ *He compressed her* (جَامَعَهَا); namely, a woman: (Ḳ, TA:) or this, (Ḳ,) or دعمها بأيره, (TA,) signifies *he thrust* [*his* اير] *into her* (Ḳ, TA) *with an agitating action*: (TA:) or *he inserted it entirely*: (Ḳ, TA:) and دَحَمَهَا signifies the same: so says ISh. (TA.)

8. اِدَّعَمَ عَلَيْهَا, (Ṣ,* Mgh, Ḳ,* TA,) originally اِدْتَعَمَ, *He supported, propped*, or *stayed, himself upon it*; (Ṣ, Mgh, Ḳ, TA;) i. e., عَلَى عَصًا [*upon a staff*, or *stick*]. (TA.) Hence, اِدَّعَمَ عَلَى رَاحَتَيْهِ فِى السُّجُودِ [*He supported himself by resting upon the palms of his hands in prostration*]. (Mgh.) — [Hence also,] أَنَا أَدَّعِمُ عَلَيْهِ فِى أُمُورِى ‡ [*I stay myself upon him in my affairs*]. (TA.)

دَعْمٌ *Strength*: (TA:) *strength and fatness*: (Ṣ, TA:) *fat and flesh*. (TA.) You say, لَا دَعْمَ بِفُلَانٍ *There is no strength nor fatness in such a one*. (Ṣ, TA.) And جَارِيَةٌ ذَاتُ دَعْمٍ *A girl*, or *young woman, having fat and flesh*. (TA.) — Also *Much wealth* or *property*. (TA.)

دِعْمَةٌ: see دِعَامَةٌ, in two places.

دُعْمِيٌّ *A strong thing*: (TA:) *a thing having a strong support* or *prop* or *stay*. (Ḳ, TA.) = *A carpenter*; syn. نَجَّارٌ. (Ḳ.) = A horse *having a whiteness in his breast*: or, *in his* لَبَّة [app. as meaning the *pit above the breast*]: and so ▼ أَدْعَمُ: (Ḳ:) accord. to AA, this latter term is applied when there is a whiteness in a horse's breast; (TA;) and its pl. is دُعْمٌ. (TA in art. دغم.) = The *main part* of a road: or the *middle* thereof. (Ḳ.)

دِعَامٌ: see دِعَامَةٌ, in two places.

دَعَامَةٌ *A condition, term*, or *stipulation*. (Ḳ.)

دِعَامَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and ▼ دِعَامٌ and ▼ دِعْمَةٌ (Ḳ) *A support, prop*, or *stay*, (Ṣ, Mgh, Mṣb, Ḳ,) of a house or the like, (Ṣ, Ḳ,) or of a leaning wall; (Mgh, Mṣb;) i. e. *a piece of wood used as a support, prop*, or *stay*, of a house [&c.]: (TA:) and the *wood that is set up for the constructing* [or *supporting*] *of the* عَرِيش [or *trellis of a grape-vine*], or *for the raising of the shoots of a grape-vine*: (AḤn, Ḳ:) pl. (of the first and second, TA) دَعَائِمُ and (of the last, TA) دِعَمٌ. (Ḳ, TA.) — [Hence,] أَقَامَ فُلَانٌ دَعَائِمَ الإِسْلَامِ † [*Such a one set up the supports of El-Islám*]. (TA.) And هٰذَا مِنْ دَعَائِمِ الأُمُورِ † *This is of the things whereby affairs are held together*. (TA.) — And [hence,] دِعَامَةٌ signifies also ‡ *A lord*, or *chief*. (Ṣ, Mṣb, Ḳ, TA.) One says, هُوَ دِعَامَةُ القَوْمِ ‡ *He is the lord*, or *chief, of the people*, (Mṣb, TA,) and *their support*, or *stay*; (TA;) like as one says, ▼ هُوَ دِعَامُهُمْ. (Mṣb.) And هُمْ دَعَائِمُ قَوْمِهِمْ ‡ [*They are the lords*, or *chiefs*, and *the supports*, or *stays, of their people*]. (TA.) 'Omar Ibn-El-Khaṭṭáb was called by 'Omar Ibn-'Abd-El-'Azeez دِعَامَةُ الضَّعِيفِ ‡ [*The support*, or *stay, of the weak*]. (TA.) — Also, (Ḳ,) or [correctly] دِعَامَتَانِ (Ṣ, TA) and ▼ دِعْمَتَانِ, (TA,) The *two* [*upright*] *pieces of wood of the pulley* [*that support the cross piece to which the pulley is suspended*]: (Ṣ, Ḳ, TA:) such as are made of clay are termed زُرْنُوقَانِ. (Ṣ.)

دُعْمِيٌّ: see أَدْعَمُ.

مَدْعُومٌ, applied to a leaning house or the like, that is about to crack, or fall down, *Supported*, or *propped*: differing from مَعْمُودٌ, which is applied to that which presses heavily, such as a roof; meaning "held [up, or supported,] by columns." (TA.)

[مِدْعَمٌ, app., *A means of supporting, propping*, or *staying*. See an ex. voce مِرْجَمٌ.]

مُدَّعَمٌ, originally مُدْتَعَمٌ, *A place to which one has recourse for refuge, protection, preservation, concealment, covert*, or *lodging*; *a place of refuge*; *an asylum*. (IAar, TA.)

دعمص

Q. 1. دَعْمَصَ *It* (water) *abounded with* دَعَامِيص [pl. of دُعْمُوص]. (Ḳ.)

دُعْمُوصٌ *A certain animalcule* (دُوَيْبَّةٌ), (Ṣ, Ḳ,) *that dives in water:* (Ṣ:) or *a certain black animalcule that swims upon water:* (Mgh:) or *a certain worm* (دُودَةٌ), *that is in pools left by torrents when their water sinks into the earth:* (IDrd, Ḳ:) or *a certain worm* (دودة) *having two heads, seen in water when it becomes little in quantity:* (IB:) pl. دَعَامِيصُ and دَعَامِصُ. (Ṣ.) — [Hence, app.,] † *One who enters much into affairs; who is a frequent visitor of kings.* (Ḳ.) And hence, الأَطْفَالُ دَعَامِيصُ الجَنَّةِ, meaning †[*Infants will be*] *roamers in Paradise:* they will not be debarred from any dwelling: (Ḳ:) a trad.: but the words occurring in a trad. of Aboo-Hureyreh are صِغَارُكُمْ دَعَامِيصُ الجَنَّةِ [*Your little children* &c.]. (TA.) — Also The *embryo in the belly of a mare until the fortieth day:* then its make becomes apparent, and it is called دُودَةٌ, until three months old: when it is called سَلِيلٌ. (Kr, TA.)

دُعَيْمِيصٌ [dim. of دُعْمُوصٌ]. — One says, هُوَ دُعَيْمِيصُ هٰذَا الأَمْرِ, meaning *He is acquainted with,* or *knowing in, this affair.* (Ṣ, Ḳ.) دُعَيْمِيصُ الرَّمْلِ was the name of a certain cunning, or knowing, or skilful, man; and hence the saying above mentioned: (Ṣ:) he was a black slave, very cunning or knowing or skilful, and an expert guide of the way. (Ḳ.) And [hence] one says, أَهْدَى مِنْ دُعَيْمِيصِ الرَّمْلِ [*More expert in showing the way than Do'eymees-er-Raml*]. (O, TA.)

دعو

1. دَعَوْتُ and دَعَيْتُ signify the same: (Fr, Ḳ and TA in art. دعى:) the aor. of the former is أَدْعُو, (TA in that art.,) sec. pers. fem. sing. تَدْعِينَ and تَدْعُوِينَ and تَدْعُيْنَ, the last with an inclination to the sound of a ḍammeh in the vowel of the ع [so that it is between a kesreh and a ḍammeh], and sec. pers. masc. and fem. pl. تَدْعُونَ: (Ṣ, TA:) aor. of the latter verb أَدْعِي: inf. n. دُعَآءٌ. (TA in art. دعى.) دُعَآءٌ [generally] signifies [or implies] The act of *seeking, desiring, asking,* or *demanding.* (KT.) — You say, دَعَا ٱللّٰهَ, (Ḳ,) first pers. دَعَوْتُ, aor. أَدْعُو, (Mṣb,) inf. n. دُعَآءٌ (Mṣb, Ḳ) and دَعْوَى, (Ḳ,) in which latter the alif [written ى] is to denote the fem. gender, [and therefore the word is without tenween,] (TA,) *He prayed to God, supplicated Him,* or *petitioned Him humbly,* (Mṣb, Ḳ, TA,) *desiring to obtain some good that He had to bestow.* (Mṣb, TA.) And دَعَوْتُ ٱللّٰهَ لَهُ [*I prayed to God for him*]; and عَلَيْهِ [*against him*]; inf. n. دُعَآءٌ: (Ṣ:) [and دَعَوْتُ لَهُ *I prayed for him,* or *blessed him;* and دَعَوْتُ عَلَيْهِ *I prayed against him,* or *cursed him:*] and دَعَوْتُ لَهُ بِخَيْرٍ [*I supplicated for him good*]; and دَعَوْتُ عَلَيْهِ بِشَرٍّ [*I imprecated upon him evil*]. (TA.) — دَعَا بِالكِتَابِ *He desired,* or *required,* or *requested, that the writing,* or *book, should be brought.* (TA.) And دَعَا أَنْفُهُ الطِّيبَ *His nose,* perceiving its odour, *desired the perfume.* (TA.) — [Hence,] دَعَا بِهِ, said of anything in the earth, means *It needed it;* or *required it:* [and so دَعَا إِلَى إِصْلَاحِهِ *It needed,* or *required, its being repaired:* (see 10 in art. رم:) and] one says to him whose clothes have become old and worn out, قَدْ دَعَتْ ثِيَابُكَ [*Thy clothes have become such as to need thy putting on others;* or] *thou hast become in need of putting on other clothes.* (Aboo-'Adnán, TA.) [See also 10.] — دَعَوْتُهُ, (Ṣ, MA, Mgh, Mṣb,) and دَعَوْتُ بِهِ, (MA, [and of frequent occurrence,]) inf. n. [دُعَآءٌ and] دَعْوٌ, (TA, [but the former is more common,]) also signify *I called him, called out to him,* or *summoned him,* (Ṣ, MA, Mgh, Mṣb,) syn. نَادَيْتُهُ, (Mgh, Mṣb,) or الدُّعَآءُ is to the near and النِّدَآءُ is to the distant, (Kull p. 184,) *and desired him to come, to come forward,* or *to advance;* (Mṣb;) and ▼ اِسْتَدْعَيْتُهُ signifies the same, (Ṣ, MA,) [i. e.] *I called him to myself.* (MA.) One says, دَعَا المُؤَذِّنُ النَّاسَ إِلَى الصَّلَاةِ [*The* مؤذّن *called the people to prayer*]. (Mṣb.) And the saying of En-Nahdee كُنَّا نَدْعُو وَنَدَعُ means *We used to call,* or *invite,* them *to El-Islám* at one time, *and to leave doing so* at another time. (Mgh.) And دَعَوْتُ النَّاسَ, (Mṣb,) inf. n. دُعَآءٌ and دَعْوَةٌ, (Ṣ,) or the latter is a simple subst., (Mṣb,) and مَدْعَاةٌ, (Ṣ, [app. there mentioned as an inf. n., agreeably with many other instances,]) means also *I invited people to eat with me,* or *at my abode.* (Mṣb.) — [Hence,] مَا دَعَاكَ إِلَى هٰذَا الأَمْرِ *What drew, led, induced,* or *caused,* and *constrained,* or *drove, thee to do this thing?* (TA.) And دَعَانَا غَيْثٌ وَقَعَ بِبَلَدٍ قَدْ أَمْرَعَ, i. e. [*Rain that fell in a region which had become abundant in herbage invited us* thither, or] *was the cause of our seeking its herbage.* (TA.) And يَدْعُو مَا بَعْدَهُ, (Ṣ, Mgh, Ḳ,*) or يَدْعُو مَا وَرَآءَهُ مِنَ اللَّبَنِ, (Nh, TA,) [*It draws,* or *attracts, what is to come after it, of the milk,*] said of some milk left in the udder. (Ṣ, Nh, Mgh, Ḳ, TA.) And دَعَاهُ إِلَى الأَمِيرِ *He drove him,* or *urged him to go,* [but more commonly meaning *he summoned him,*] *to the prince,* or *commander.* (Ḳ,* TA. [In the TḲ, الى الأَمْرِ *to the thing,* or *affair.*]) — [Hence likewise,] الدُّعَآءُ signifies also *The calling to one's aid:* thus, [in the Ḳur ii. 21,] وَٱدْعُوا شُهَدَآءَكُمْ means *And call ye to your aid* [*your helpers*]. (TA.) — And دَعَا المَيِّتَ *He called upon the dead, praising him, and saying, Alas for such a one!* or *he wailed for, wept for,* or *deplored the loss of, the dead, and enumerated his good qualities and actions;* as though he called him. (TA. [See also 5.]) — And دَعَوْتُهُ زَيْدًا and ▼ بِزَيْدٍ *I called him,* i. e. *named him, Zeyd.* (Mṣb, Ḳ, TA.) And دَعَوْتُهُ بِٱبْنِ زَيْدٍ † *I called him,* i. e. *asserted him to be, the son of Zeyd.* (Mṣb.) — دَعَاهُ ٱللّٰهُ † *God destroyed him:* [as though He called him away:] whence تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى, in the Ḳur lxx. 17, [describing the fire of Hell,] † *It shall destroy him who shall have gone back* from the truth *and turned away* from obedience: or this means ‡ *it shall draw, and bring,* &c.: or it refers to the زَبَانِيَة of Hell [i. e. the tormentors of the damned]: (Bḍ:) or it means † *it will do to them hateful deeds.* (TA.) [Also] *God punished him,* or *tormented him.* (TA.) And دَعَاهُ ٱللّٰهُ بِمَكْرُوهٍ ‡ *God caused an evil,* or *abominable, event to befall him.* (ISd, Z, Ḳ.) — دَعَا فِي الضَّرْعِ ‡ *He left some milk, such as is termed* دَاعِيَة, *in the udder.* (M, Ḳ, TA.) Accord. to IAth, دَاعِيَةٌ is an inf. n., like عَاقِبَةٌ and عَافِيَةٌ. (TA.)

3. مُدَاعَاةٌ signifies ‡ The *proposing an enigma* or *enigmas* to a person; or the *contending* with another *in doing so;* syn. مُحَاجَاةٌ. (Ṣ, Ḳ, TA.) You say, دَاعَيْتُهُ ‡ *I proposed to him an enigma* or *enigmas;* &c. (TA.) A poet says,

* أُدَاعِيكَ مَا مُسْتَصْحَبَاتٌ مَعَ السُّرَى *
* حِسَانٌ وَمَا آثَارُهَا بِحِسَانِ *

[† *I propose to thee an enigma: What are things that are taken as companions in night-journeying, good, and the effects whereof are not good?*]: meaning swords. (Ṣ.) — And The *asking a thing* of one *much, so as to weary;* as also مُحَاجَاةٌ. (Ḳ.) — دَاعَيْنَا الحَائِطَ عَلَيْهِمْ ‡ *We pulled down,* or *demolished, the wall upon them, from the sides* [or *foundations*] *thereof.* (Ḳ,* TA.) — [Golius assigns other significations to دَاعَى, for which I find no authority: namely, "*Convocavit* ad Deum propheta, præco sacer," followed by an accus.: and "*Contendit* contra alium: *Provocavit:* pecul. *rem vindicans sibi vel arrogans.*"]

4. أَدْعَاهُ [so in some copies of the Ḳ; in other copies ▼ اِدَّعَاهُ; the former of which I regard as the right reading;] *He made him to assert his relationship as a son* [for يُدْعَى, in my copies of the Ḳ, I read ▼ يَدَّعِى, syn. with يَعْتَزِى,] *to one who was not his father.* (Ḳ.) [SM, who appears to have read ▼ اِدَّعَاهُ, says that it is like اِسْتَلْحَقَهُ and اِسْتَلَاطَهُ.]

5. التَّدَعِّى [inf. n. of تَدَعَّتْ] signifies *The* تَطْرِيب [or *singing,* or *quavering* or *trilling and prolonging of the voice,* or *prolonging and modulating of the voice,*] of a woman wailing for the dead. (TA. [See دَعَا المَيِّتَ, above.])

6. التَّدَاعِى signifies *The calling, summoning,* or *convoking, one another.* (Mgh.) You say, تَدَاعَوْا لِلْحَرْبِ [*They called, summoned,* or *convoked, one another for war:* and hence,] † *they prepared themselves for war.* (TA.) And تَدَاعَوْا عَلَيْهِ, (Mṣb, Ḳ,) or عَلَى بَنِى فُلَانٍ, (T, M,) *They collected themselves together,* (Ḳ,) or *called one another so that they assembled together,* (M,) or *leagued together, and called one another to mutual aid,* (T, Mṣb,*) *against him,* (Mṣb, Ḳ,) or *against the sons of such a one.* (T, M.) And

تَدَاعَى عَلَيْهِ العَدُوُّ مِنْ كُلِّ جَانِبٍ † *The enemy advanced against him from every side.* (Ḳ,* TA.) — [Hence,] تَدَاعَتِ السَّحَابَةُ بِالبَرْقِ وَالرَّعْدِ مِنْ كُلِّ جَانِبٍ † *The cloud lightened and thundered from every quarter.* (TA.) And تَدَاعَى البُنْيَانُ, (Mgh, Mṣb,) or البِنَآءُ, (TA,) ‡ *The building cracked in its sides,* (Mṣb,) or *became much broken,* (TA,) *and gave notice of falling to ruin:* (Mṣb, TA:) or *cracked in several places, without falling;* and in like manner, تَدَاعَتِ الحِيطَانُ, (Mgh,) *the walls cracked in several places, without falling:* (Mgh, Ḳ:*) and تَدَاعَتِ الحِيطَانُ لِلْخَرَابِ *the walls fell to ruin by degrees;* syn. تَهَادَمَت: (Ṣ:) [but Mṭr says,] تَدَاعَتْ إِلَى الخَرَابِ is a vulgar phrase; not [genuine] Arabic. (Mgh.) And تداعى said of a sand-hill, † *It, being put in motion,* or *shaken in its lower part, poured down.* (Mṣb.) And [hence,] تَدَاعَتْ إِبِلُ بَنِى فُلَانٍ ‡ *The camels of such a one became broken by emaciation.* (TA.) — تَدَاعَوْا بِالأَلْقَابِ *They called one another by surnames,* or *nicknames.* (Mṣb.) — التَّدَاعِى also signifies † *The trying one another with an enigma* or *enigmas; or contending, one with another, in proposing an enigma* or *enigmas;* syn. التَّحَاجِى. (TA in art. حجو.) You say, بَيْنَهُمْ أُدْعِيَّةٌ يَتَدَاعَوْنَ بِهَا † [*Between them is an enigma with which they try one another;* or *by proposing which they contend, one with another*]. (Ṣ, Ḳ.*) — يَتَدَاعَوْنَ فَصْلَ الخِطَابِ † *They compete, one with another,* [*as though each one challenged the others,*] *in discoursing of the science of chasteness of speech, and eloquence.* (Ḥar p. 446.) — See also 8, in two places. = [It is also used transitively:] you say, تَدَاعَوْا القَوْمَ *They* [*together*] *called the people.* (Mgh in art. نقض. [See 6 in that art.])

7. اندعى *i. q.* أَجَابَ. (Ḳ.) Akh heard one or more of the Arabs say, لَوْ دَعَوْنَا لَٱنْدَعَيْنَا, meaning لَأَجَبْنَا [i. e. *Had they called us,* &c., *we had certainly answered,* or *replied,* or *assented,* or *consented*]. (Ṣ.)

8. ادّعى *He asserted* a thing *to be his,* or *to belong to him,* or *to be due to him,* either truly or falsely: (Ḳ,* TA:) *he claimed* a thing; *laid claim to* it; or *demanded it for himself:* and *he desired* a thing; or *wished for* it. (Mṣb.) And ادّعوا الشَّىْءَ and تَدَاعَوْا ▾ الشىء signify the same [i. e. *They claimed the thing, every one of them for himself*]. (Mgh.) You say, ادَّعَيْتُ عَلَى فُلَانٍ كَذَا [*I asserted myself to have a claim upon such a one for such a thing; preferred a claim against such a one for such a thing;* or *claimed of such a one such a thing*]. (Ṣ.) And ادَّعَى زَيْدٌ عَلَى عَمْرٍو مَالًا [*Zeyd asserted himself to have a claim upon 'Amr for property;* or *preferred a claim against 'Amr* &c.]. (Mgh.) And ادَّعَيْتَ عَلَىَّ مَا لَمْ أَفْعَلْ [*Thou hast asserted against me,* or *charged against me,* or *accused me of, that which I have not done*]. (Ṣ and Ḳ in art. شرب, and Ṣ in art. اكل.) هٰذَا الَّذِى كُنْتُمْ بِهِ تَدَّعُونَ, in the Ḳur [lxvii. 27], means *This is that on account of which ye used to assert vain and false things:* or *which ye used to deny,* or *disbelieve:* or, accord. to Fr, the latter verb may here be used in the sense of تَدْعُونَ; and the meaning may be, *this is that which ye desired to hasten, and for which ye prayed* to God in the words of the Ḳur [viii. 32], "O God, if this be the truth from Thee, then rain Thou upon us stones from Heaven, or bring upon us some [other] painful punishment:" it may be from الدُّعَآءُ: and it may be from الدَّعْوَى: (TA:) [i. e.] it means *this is that which ye used to demand, and desire to hasten;* from الدُّعَآءُ: or *that which ye used to assert,* [namely,] that there will be no raising to life; from الدَّعْوَى. (Bḍ.) And وَلَهُمْ مَا يَدَّعُونَ, in the Ḳur [xxxvi. 57], is explained as meaning *And they shall have what they desire,* or *wish for;* which is referrible to the meaning of الدُّعَآءُ. (TA.) — You say also, ادَّعَى غَيْرَ أَبِيهِ [*He asserted the relationship of father to him of one who was not his father;* or *claimed as his father one who was not his father*]. (T, Mgh, Mṣb.) And يَدَّعِى إِلَى غَيْرِ أَبِيهِ [*He asserts his relationship as a son,* or *claims the relationship of a son, to one who is not his father*]. (T, Mṣb. See 4, in three places.) And يَدَّعِيهِ غَيْرُ أَبِيهِ [*One who is not his father asserts him to be his son;* or *claims him as his son*]. (T, Mṣb.) الاِدِّعَآءُ in war signifies *The asserting one's relationship;* syn. الاِعْتِزَآءُ; (Ṣ, TA;) as also ▾ التَّدَاعِى; (TA;) i. e. the saying "I am such a one the son of such a one." (Ṣ.) And [hence] sometimes it includes the meaning of *Informing,* or *telling;* and therefore ب may be prefixed to its objective complement; so that one says, فُلَانٌ يَدَّعِى بِكَرَمِ فَعَالِهِ, i. e. *Such a one informs of the generosity of his deeds.* (Mṣb.)

10: see 1, near the middle of the paragraph. — [Hence, استدعى signifies also *It called for, demanded, required,* or *invited,* a thing. See also دَعَا بِهِ.]

دَعْوَةٌ [as an inf. n. of un.] signifies *A single time* or *act* (Ṣ, Mṣb) [*of prayer* and *of imprecation,* as is indicated in the Ṣ, and also, though less plainly, in the TA]. See دُعَآءٌ. — [Also, as such, *A call.*] You say, هُوَ مِنِّى دَعْوَةَ الرَّجُلِ (Ḳ, TA) and دَعْوَةُ الرَّجُلِ, and الكَلْبِ and الكَلْبُ, in the former case دعوة being used as a simple subst., and in the latter case as an adv. n., (TA,) meaning قَدْرُ مَا بَيْنِى وَبَيْنَهُ ذَاكَ [i. e. *He,* or *it, is distant from me the space of the call of the man* and *of the dog*]. (Ḳ, TA.) And لَهُمُ الدَّعْوَةُ عَلَى غَيْرِهِمْ *The call is to them before the others of them:* (Ḳ, TA: [يُبْدَأُ in the CḲ is a mistake for يُبْدَأُ:]) accord. to the T and the Nh, in the case of gifts, or pay, or salary. (TA.) — The *call to prayer:* whence, in a trad., الدَّعْوَةُ فِى الحَبَشَةِ [meaning *The office of calling to prayer rests among the Abyssinians*]; (JM, TA;) said by the Prophet in preference of his مُؤَذِّن Bilál. (JM.) — *A call,* or *an invitation, to El-Islám.* (Mgh.) You say, أَدْعُوكَ بِدَعْوَةِ الإِسْلَامِ and ▾ دِعَايَةِ الاسلام and ▾ دَاعِيَةِ الاسلام, meaning *I call thee,* or *invite thee, by the declaration of the faith whereby the people of false religions are called:* دَاعِيَةٌ being an inf. n. syn. with دَعْوَةٌ, like عَافِيَةٌ and عَاقِبَةٌ: (JM:) and دَعْوَةُ الإِسْلَامِ and ▾ دِعَايَتُهُ and ▾ دَاعِيَتُهُ signify the same: and دَعْوَةُ الحَقِّ [in like manner] means *the declaration that there is no deity but God.* (TA.) — *An invitation to food,* (Ṣ, M, Mṣb, Ḳ, TA,) *and to beverage;* or, accord. to Lḥ, specially *a repast, feast,* or *banquet, on the occasion of a wedding* or *the like:* (TA:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, ▾ دِعْوَةٌ: (A'Obeyd, Ṣ, M, Mṣb:) it is an inf. n. in this sense, (Ṣ,) or a simple subst.: (Mṣb:) and ▾ دُعْوَةٌ signifies the same; (Ḳ;) or, as some say, this, which is given as on the authority of Ḳṭr, is a mistake: (TA:) and so does ▾ مَدْعَاةٌ [app. an inf. n.]. (Ṣ, Mṣb, Ḳ.) You say, كُنَّا فِى دَعْوَةِ فُلَانٍ and ▾ مَدْعَاتِهِ, meaning [*We were included in*] *the invitation* (دُعَآء [see 1]) *of such a one to food:* (Ṣ, Mṣb: [but in the latter, نَحْنُ, in the place of كُنَّا:]) [or *we were at the repast,* or *feast,* or *banquet, of such a one;* for] you say [also] دَعَاهُ إِلَى الدَّعْوَةِ and ▾ الى المَدْعَاةِ [*He invited him to the repast,* or *feast,* or *banquet:* and in this sense دَعْوَةٌ is commonly used in the present day]. (MA.) — See also دُعْوَةٌ: — and دَعْوَى. — Also *i. q.* حِلْفٌ or حَلْفٌ (accord. to different copies of the Ḳ) [both in the sense of *Confederation to aid* or *assist*]: (Ḳ, TA:) [whence] one says, دَعْوَةُ فُلَانٍ فِى بَنِى فُلَانٍ [meaning *The confederation of such a one is with the sons of such a one*]. (TA.)

دُعْوَةٌ: see the next preceding paragraph.

دِعْوَةٌ respects relationship, (Ṣ, Mṣb,) like ▾ دَعْوَى or دَعْوَى فِى النَّسَبِ; (Ṣ;) meaning *A claim in respect of relationship;* (Ḳ;) [i. e.] one's *claiming as his father a person who is not his father;* (Az, Mgh, Mṣb;) [in other words,] one's *claiming the relationship of a son to a person who is not his father:* or one's *being claimed as a son by a person who is not his father:* (Az, Mṣb:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, ▾ دَعْوَةٌ. (Ṣ, Mṣb.) See also دَعْوَى. — Also *Kindred,* or *relationship,* and *brotherhood:* so in the saying, لِى فِى القَوْمِ دِعْوَةٌ [*I have in,* or *among, the people,* or *company of men, kindred,* or *relationship,* and *brotherhood*]. (Ks, Mṣb.) — See also دُعْوَةٌ.

دَعْوَى: see دُعَآءٌ, in five places. — Also a subst. from 8; (Ṣ, M, Mgh, Mṣb, TA;) omitted in the Ḳ, though better known than the sun; (TA;) and so ▾ دِعَاوَةٌ (M, Mṣb, Ḳ) and ▾ دَعْوَةٌ and ▾ دِعْوَةٌ, (M, Ḳ,) accord. to the general pronunciation, (M, TA,) and ▾ دِعْوَةٌ, (M, Ḳ,) accord. to the pronunciation of 'Adee of Er-Rabáb, (M, TA,) and ▾ دَاعِيَةٌ; (TA, there said to be syn. with دَعْوَى;) [meaning *An assertion that a thing belongs to one,* or *is due to one; a claim;* as is indicated in the Ṣ and Mgh and Ḳ &c.;] *a demand; a suit;* (Yz, Az, Mṣb;) whether true

or false: (Mgh, Ḳ, TA:) the pl. of دَعْوَى is دَعَاوٍ and دَعَاوَى; the former of which is preferable accord. to some, being, as IJ says, the original form; but some say that the latter is preferable: (Mṣb:) [the latter only is mentioned in the Mgh:] the alif in the sing. [written ى] is a sign of the fem. gender; and therefore the word is without tenween. (Mgh.) Yz mentions the sayings, لِى فِى هٰذَا الأَمْرِ دَعْوَى *I have, in respect of this thing,* [*a claim* or] *a demand,* and دَعَاوٍ or دَعَاوَى [*claims* or] *demands,* as written in different copies. (Az, Mṣb.) And لَوْ أُعْطِىَ النَّاسُ بِدَعَاوِيهِمْ [*If men were given according to their claims,* or *demands,*] occurs in a trad. (Mṣb.) — See also دِعْوَةٌ.

دُعْوِىٌّ is a word used only in negative sentences: (Ṣ:) you say, مَا بِالدَّارِ دُعْوِىٌّ *There is not in the house any one:* (Ṣ, Ḳ:*) Ks says that it is from دَعَوْتُ, and [properly] means لَيْسَ فِيهَا مَنْ يَدْعُو [*there is not in it one who calls,* &c.]. (Ṣ.)

دُعَآءٌ is an inf. n. of 1; (Mṣb, Ḳ;) as also ▾ دَعْوَى: (Ḳ:) the former is originally دُعَاوٌ: (Ṣ:) [both, used as simple substs., signify *A prayer,* or *supplication,* to God:] and the pl. of the former is أَدْعِيَةٌ. (Ṣ.) IF says that some of the Arabs, for ▾ دَعْوَةٌ, say ▾ دَعْوَى, with the fem. alif [written ى]. (Mṣb, TA.) One says, اَللّٰهُمَّ أَشْرِكْنَا فِى دَعْوَى ▾ الْمُسْلِمِينَ, meaning [*O God, make us to share*] *in the prayer* (دُعَآء) *of the Muslims.* (TA.) And hence, in the Ḳur [x. 10], دَعْوَاهُمْ ▾ فِيهَا سُبْحَانَكَ اللّٰهُمَّ [*Their prayer in it shall be* سبحانك اللّهمّ]. (TA.) [دُعَآءٌ followed by لِ signifies *An invocation of good, a blessing,* or *a benediction:* followed by عَلَى, *an imprecation of evil, a curse,* or *a malediction.*] سُورَةُ الدُّعَآءِ is a title of *The first chapter of the Ḳur-án.* (Bḍ.) — [Hence,] دُعَآءٌ signifies also *Adoration, worship,* or *religious service.* (TA.) — And *i. q.* إِيمَانٌ [i. e. *Belief;* particularly *in God, and in his word and apostles &c.: faith:* &c.]: a meaning mentioned by the Expositors of El-Bukháree. (TA.) — [Also *A call,* or *cry;* and so ▾ دَعْوَى, as in the Ḳur vii. 4 (where the latter is explained by Bḍ as syn. with the former) and xxi. 15.] — And [particularly] *A calling,* or *crying, for aid* or *succour.* (TA.)

دَعِىٌّ One *invited to a repast:* pl. دُعَوَآءُ; as in the saying عِنْدَهُ دُعَوَآءُ [*With him,* or *at his abode, are guests invited to a repast*]. (TA.) — One *who makes a claim in respect of relationship;* (Ṣ;) [i. e.] one *who claims as his father a person who is not his father;* (Az, Mgh, Mṣb;) [in other words,] one *who claims the relationship of a son to a person who is not his father:* or *one who is claimed as a son by a person who is not his father;* (Az, Mṣb;) *an adopted son:* (Ṣ, Ḳ:) pl. أَدْعِيَآءُ, (Ṣ,) which is anomalous; (Bḍ in xxxiii. 4;) occurring in the Ḳur [in the verse just referred to], where it is said, وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ (Ṣ) *Nor hath He made your adopted sons to be your sons* in reality. (Jel.) — And One *whose origin,* or *lineage,* or *parentage, is suspected;* (Ḳ, TA;) as also ▾ مُدَّعًى: pl. of the former as in the next preceding sentence. (TA.)

دَعَاوَةٌ and دِعَاوَةٌ: see دَعْوَى.

دِعَايَةٌ: see دَعْوَةٌ, in two places.

دَعَّآءٌ One *who prays,* or *supplicates* God, or *who calls,* &c., *much,* or *often.* (TA.)

الدَّعَّآءَةُ [an epithet in which the quality of a subst. predominates;] *The* سَبَّابَة [or *fore finger*]; (Ḳ;) i. e. *the finger with which one calls* [or *beckons*]. [TA.)

دَاعٍ [*Praying,* or *supplicating* God:] *calling,* or *summoning:* (Mgh:) [*inviting:*] and particularly, [as an epithet in which the quality of a subst. predominates,] *one who calls,* or *summons,* or *invites, to obey a right* or *a wrong religion:* (TA:) pl. دُعَاةٌ (Mgh, Mṣb, TA) and دَاعُونَ. (Mṣb, TA.) [Hence,] دَاعِى ٱللّٰهِ [*God's summoner,* or *inviter;* i. e.] *the prophet:* (Ḳ:) and also, (Mṣb, Ḳ,) or simply الدَّاعِى, (TA,) *The* مُؤَذِّن [or *summoner to prayer*]. (Mṣb, Ḳ, TA.) [Hence also, دَاعِى المَنَايَا *The summoner of death,* lit. *of deaths;* like طَارِقُ المَنَايَا.] — See also the next paragraph, in two places. — Also *A punisher.* (TA.)

دَاعِيَةٌ: see دَعْوَةٌ, in two places: — and see also دَعْوَى. — دَاعِيَةُ اللَّبَنِ *The remainder of the milk,* (Ḳ,) or *what is left, of the milk, in the udder,* (Ṣ, Mgh,) *that draws,* or *attracts,* (Ḳ,) or *in order that it may draw,* or *attract,* (Ṣ, Mgh,) *what is to come after it;* (Ṣ, Mgh, Ḳ;*) as also ▾ دَاعِى اللَّبَنِ, occurring in a trad., where it is said, دَعْ دَاعِىَ اللَّبَنِ [*Leave thou the remainder of the milk, in the udder, that is to draw,* or *attract, what is to come after it*]; (Ṣ, Mgh;) i. e. do not exhaust it entirely. (Mgh.) — Hence, دَاعِيَةٌ is metaphorically applied to signify ‡ *A mean,* or *means; a cause;* or *a motive;* (Ḥar p. 306;) [as also ▾ دَاعٍ, often used in these senses in the present day;] and so, in an intensive sense, ▾ مَدْعَاةٌ [properly signifying *a cause of drawing, attracting,* or *inducing,* &c., originally مَدْعَوَةٌ, being a noun of the same class as مَجْبَنَةٌ and مَبْخَلَةٌ]: (Idem p. 86:) [the pl. of the first is دَوَاعٍ.] — Also † The *cry of horsemen in battle;* (Ḳ;) as being a call to him who will aid, or succour. (TA.) — دَوَاعِى الصَّدْرِ † *The anxiety* [or rather *anxieties*] *of the bosom.* (Ḥam p. 509.) — دَوَاعِى الدَّهْرِ ‡ *The vicissitudes of fortune:* (Ḳ, TA:) sing. دَاعِيَةٌ. (TA.)

أُدْعُوَّةٌ: see what next follows.

أُدْعِيَّةٌ (Ṣ, Ḳ) and ▾ أُدْعُوَّةٌ (Ḳ) *An enigma; a riddle;* (Ṣ, Ḳ;*) like أُحْجِيَّةٌ [and أُحْجُوَّةٌ]; and including *such as is in verse,* like that quoted above, in the second paragraph of this article. (Ṣ.)

مَدْعَاةٌ: see دَعْوَةٌ, latter part, in three places: — and see also دَاعِيَةٌ: [pl. مَدَاعٍ. — Hence the saying,] لَهُ مَسَاعٍ وَمَدَاعٍ, i. e. ‡ [*He possesses means of attaining honour and elevation, and*] *causes of glorying,* or *memorable and generous qualities,* especially *in war.* (TA.)

[مَدْعُوٌّ pass. part. n. of 1; as also ▾ مُدَّعًى.]

مُدَّعًى: see what next precedes: — and see also دَعِىٌّ, last sentence.

مُدَّعًى *Claimed* property [&c.]: مُدَّعًى بِهِ is nought. (Mgh.) — مُدَّعًى عَلَيْهِ One *upon whom a claim is made* for property [&c.]. (Mgh.) [*A defendant in a law-suit.*]

مُدَّعٍ *Claiming* property [&c.]; *a claimant.* (Mgh.) [*A plaintiff in a law-suit.*]

دعى

1. دَعَيْتُ, aor. أَدْعِى, inf. n. دُعَآءٌ: see 1 in art. دعو.

دَعِىٌّ: &c.: see art. دعو.

دغر

1. دَغَرَ, aor. ـَ, (Ḳ,) inf. n. دَغْرٌ, (Ṣ, A, Ḳ,) *He pushed, thrust, drove, impelled,* or *repelled.* (Ṣ, A, Ḳ.) This is the primary signification. (Ṣ, A.) — دَغَرَهُ, aor. as above, *He pressed him,* or *squeezed him, until he died.* (Ḳ.) — دَغَرَتْ حَلْقَ الصَّبِىِّ, (TḲ,) aor. ـَ, (Ḳ,) inf. n. دَغْرٌ, (Ṣ, Ḳ,) *She pressed the throat,* or *fauces, of the child,* (Ḳ,* TA,) *on account of the pain termed* العُذْرَة, (Ṣ,* TA,) and (or that is to say, TA) *raised his uvula with her finger,* (Ṣ, Ḳ, TA,) *compressing that part on the occasion of the pain's being excited by the blood.* (A 'Obeyd, TA.) So in the trad., عَلَامَ تَعْذِبْنَ أَوْلَادَكُنَّ بِالدَّغْرِ *Wherefore do ye torment your children by raising the uvula &c.:* (Ṣ:) and لَا تُعَذِّبْنَ أَوْلَادَكُنَّ بِالدَّغْرِ *Torment ye not your children by pressing the throat, or fauces, &c.* (A 'Obeyd, TA.) — And دَغَرَتْ وَلَدَهَا, (TḲ,) aor. and inf. n. as above, (Ḳ,) *She fed her child ill: and she suckled him without satisfying him,* (Ḳ,) *so that he remained hungry, and applied himself to every one he met, and ate and sucked, and would suck the dug of a ewe or goat:* and the like is said of a she-camel with respect to her young one, accord. to Aboo-Sa'eed Es-Sukkaree, who thus explains the latter of the two traditions quoted above; but Az says that the right explanation is that given by A 'Obeyd, as is shown in the traditions [elsewhere]. (TA.) — دَغَرَ الشَّىْءَ بِالشَّىْءِ, (TḲ,) aor. and inf. n. as above, (Ḳ,) *He mixed the thing with the thing.* (Ḳ,* TḲ.) = دَغَرَ عَلَيْهِ, (Ḳ,) aor. ـَ, (TA,) inf. n. دَغْرٌ, (Ḳ,) and ▾ دَغْرَى, (Ḳ, TA,) or the latter is a simple subst., (TA,) *He rushed upon him without consideration;* (Ḳ, TA;) *he charged upon him.* (TA.) Hence the saying, دَغْرَى ▾ لَا صَفَّى (Ṣ, A, Ḳ,*) and ▾ دَغْرَى, and ▾ دَغْرَآءَ, (Ḳ,) and عَقْرًا دَغْرًا لَا صَفًّا, (Ṣ, Ḳ,) like عَقْرَى وَحَلْقَى, and عَقْرًا وَحَلْقًا, (Ṣ,) i. e., *Rush ye upon them without*

consideration, and oppose them not in regular ranks: (Ṣ,* A,* Ḳ,* TA:) or *mix ye among them, &c.* (Kr.) A woman is related to have said to her son, إِذَا رَأَتِ العَيْنُ العَيْنَ فَدَغْرَى ▾ وَلَا صَفَّى *When the eye sees the eye,* [or when eye meets eye in war,] *then rush thou &c.* (TA.) — دَغَرَ فِى البَيْتِ *He entered the house:* (Ḳ:) as though he thrust himself in. (TA.)

اِدَّغَرَ: see 8 in art. ثغر.)

دَغْرٌ (TA) and ▾ دَغْرَةٌ (Ṣ, A, Ḳ) The *act of snatching a thing unawares; seizing it hastily when its owner is unawares:* (Ṣ, A, Ḳ:) or the *springing,* or *rushing, upon a commodity, to snatch it unawares:* or the *filling one's hand with a thing and carrying it off.* (TA.) Hence the trad. (Ṣ, A) of 'Alee, (TA,) ▾ لَا قَطْعَ فِى الدَّغْرَةِ [*There shall be no amputation of the hand for snatching a thing unawares: &c.*]. (Ṣ, A, TA.)

دَغْرَةٌ: see the next preceding paragraph, in two places.

دَغْرَى and دَغَرَى and دَغْرَآءَ: see 1; the first, in three places.

مَدْغَرَةٌ *A fierce war, in which the word is* دَغْرَى, (Ḳ,) or دَغْرًا. (TA.)

دغص

دَاغِصَةٌ [The *patella,* or *knee-pan;*] the *round bone which moves about in the head of the knee;* (Ṣ, Ḳ;) or *which turns aside and moves about above the* رَضْف *of the knee* [which are said to be certain bones in the knee, like fingers put together, holding together one another]: (TA:) or the *bone in the inside of the knee, on the right and left of which are the ligaments* (العَصَب) [app. meaning the internal and external lateral ligaments of the knee-joint, between which is the patella]): (IDrd, TA:) or *a bone having at its extremity* (فِى طَرَفِهِ [perhaps a mistake for فِى طَرَفَيْهِ *at its two extremities*]) *two ligaments* (عَصَبَتَانِ [app. the tendon of the extensor muscles of the leg and the ligamentum patellæ]), *at the head of the* وَابِلَة [a bone in the knee-joint]: (TA:) it is a subst., like كَاهِلٌ and غَارِبٌ: (TA:) also [explained as signifying] the *piece,* or *portion, of fat beneath the skin that is above the knee:* or, as some say, the *ligament* (عَصَبَة) [*in that part*]. (TA.) — Also *Compact flesh:* pl. دَوَاغِصُ. (TA.) You say of a man whose flesh is compact, كَأَنَّهُ دَاغِصَةٌ [*As though he were a* داغصة]. (TA.) — Also *Clear, shallow, water:* (IDrd, Ḳ:) pl. as above. (Ḳ.)

دغفل

دَغْفَلٌ The *young one of an elephant:* (Ṣ, Ḳ:) or *of a wolf.* (Ḳ.) — عَيْشٌ دَغْفَلٌ *An ample,* or *easy, and a plentiful, life;* (Aṣ, Ṣ, Ḳ;) [as also ▾ دَغْفَلِىٌّ.] A poet says,

* وَفَارَقَ مِنْهَا عِيشَةٌ دَغْفَلِيَّةٌ ▾ *
* وَلَمْ تَخْشَ يَوْمًا أَنْ يَزُولَ سَرِيرُهَا *

[*And an ample,* or *a plentiful, state of life, that was hers, passed away: and she feared not one day that her ease,* or *affluence, would depart*]. (Ṣ in art. سر.) — You say also عَامٌ دَغْفَلٌ *A plentiful,* or *fruitful, year:* so says IAạr: and he cites the saying of El-'Ajjáj,

* وَإِذْ زَمَانُ النَّاسِ دَغْفَلِىٌّ ▾ *

[*And when the time of men,* or *of the people, is,* or *was, plentiful,* or *fruitful*]. (Ṣ.) — And رِيشٌ دَغْفَلٌ *Abundant feathers* or *plumage.* (Ḳ.)

دَغْفَلِىٌّ; and its fem., with ة: see above, in three places.

دغل

1. دَغَلَ فِيهِ, aor. ـُ, (Ḳ,) inf. n. دَغْلٌ, (TA,) *He entered it like as enters he who is doing a thing that induces doubt,* or *suspicion,* or *evil opinion;* (Ḳ, TA;) *like as the hunter enters the lurking-place to circumvent the game:* so in the T and M. (TA.) = دَغَلَ لَهُمُ الشَّرَّ *He sought,* or *desired, to do to them evil,* or *mischief, when they thought that he desired to do them good.* (T, TA.)

4. ادغل *He* (a man, TA) *disappeared in a* دَغَل [or *place in which one fears being taken unawares*]. (Ḳ,* TA.) — ادغل بِهِ *He acted treacherously towards him, and took him unawares.* (Ḳ.) — *He slandered him,* or *calumniated him.* (Ḳ.) — ادغل فِى الأَمْرِ *He introduced into the affair what rendered it unsound,* or *corrupt,* (Ḳ,) or *what contravened it,* (JK, Ṣ, M, O,) *and rendered it unsound,* or *corrupt.* (Ṣ, M, O.) — ادغلت الأَرْضُ *The land became abundant* [*and dense* (as is implied in the Ṣ)] *in trees.* (Ṣ, TA.)

دَغْلٌ: see دَغَلٌ.

دَغَلٌ *Badness, corruptness,* or *unsoundness;* or *a bad, a corrupt,* or *an unsound, state* or *quality;* (Ṣ, and Mgh in art. نغل;) [in an affair, &c.;] like دَخَلٌ; (Ṣ;) and *a thing that induces doubt,* or *suspicion,* or *evil opinion;* [in an affair; or] in a man: (Mgh ubi suprà:) or *a cause of badness, corruption,* or *unsoundness,* in an affair. (JK, T, Ḳ, TA.) Hence the saying of El-Ḥasan, اِتَّخَذُوا كِتَابَ اللّٰهِ دَغَلًا [*They made the Book of God to be a cause of corruption:* or perhaps *they made the Book of God corrupt;* i. e. *they corrupted it*]. (TA.) — *Confusedness,* or *entanglement, and abundance, of plants* or *herbage;* (M, Ḳ;) most commonly known in plants of the kind termed حَمْض, when amid غريل [i. e. غِرْيَل, app. here meaning silt, or alluvial deposit, left upon the ground by a torrent]. (M, TA.) — *Tangled,* or *luxuriant,* or *abundant and dense, trees;* (Ṣ, Ḳ;) as also دَخَلٌ. (TA.) — *Any place in which a wile, machination,* or *plot, is practised;* (JK;) *a place in which one fears being taken unawares:* (Ḳ:) and ▾ دَغِيلَةٌ signifies the same as دَغَلٌ [app. meaning such a place as is here described]: (JK, Ḳ:) the pl. of the former is أَدْغَالٌ [a pl. of pauc.] and دِغَالٌ. (Ḳ.) — Accord. to En-Naḍr, *An elevated* [*tract of ground such as is termed*] قُفّ: and i. q. أَكَمَةٌ [*a hill,* or *mound,* &c.]: and *a valley:* and *a level,* or *smooth, wide, depressed tract of land:* and أَدْغَالٌ signifies *mountains:* and أَدْغَالُ الأَرْضِ, [*tracts of*] *land from which water has sunk into the earth,* or *receded:* and *low,* or *depressed, tracts of land:* and *level,* or *smooth, tracts thereof.* (TA.)

دَغِلٌ, applied to a man, *In whom is a bad, a corrupt,* or *an unsound, quality, and what induces doubt,* or *suspicion,* or *evil opinion;* as also ▾ دَغْلٌ, a contraction of the former. (Mgh in art. نغل.) — Applied to a place, as also ▾ مُدْغِلٌ, i. q. ذُو دَغَلٍ [app. as meaning *Having tangled,* or *luxuriant,* or *abundant and dense, trees*]: or *obscure,* or *concealed;* (Ḳ;) as also ▾ دَاغِلٌ. (TA.)

دَغِيلَةٌ: see دَغَلٌ.

دَغَاوِلُ *Calamities,* or *misfortunes:* (A 'Obeyd, JK, T, Ḳ:) erroneously written by J دَوَاغِل, (Ḳ,) and so by IF in the Mj, (TA,) as on the authority of A 'Obeyd, who said only دَغَاوِل, (Ḳ,) and thus it is in a verse of Ṣakhr El-Hudhalee: (TA:) [but in one of my copies of the Ṣ it is written دَغَاوِل:] it has no sing.: (Ḳ:) or, as El-Bekree says, its sing. is not known: but some say that it is دغولة [thus without any syll. signs]. (TA.)

دَاغِلٌ One *who seeks,* or *desires, to do evil,* or *mischief, to his companions, when they think that he desires to do them good.* (T, TA. [See the next paragraph.]) — See also دَغِلٌ.

دَاغِلَةٌ *Concealed rancour, malevolence, malice,* or *spite.* (M, Ḳ.) = *Persons who seek to blame one,* or *to find fault with one, and to act treacherously towards one.* (M, Ḳ. [See دَاغِلٌ.])

مُدْغِلٌ: see دَغِلٌ.

مَدَاغِلُ The *bottoms,* or *interior parts, of valleys;* (M, Ḳ;) and the *level,* or *smooth, tracts thereof, when their trees are numerous.* (M, TA.)

دغم

1. دَغَمَ, aor. ـَ, (Ḳ,) inf. n. دَغْمٌ, (JK, Ṣ,) *He,* or *it, broke* the nose, *making the breach to extend into the interior.* (JK, Ṣ, Ḳ. [So too accord. to the explanation of the inf. n. in the KL; though Golius renders it, and app. دَغَّمَ also, as on the authority of the KL, "*depressit* nasum;" while Freytag follows him in thus rendering only the latter verb; which I do not find in any Lexicon.]) = Also, (M, Ḳ,) inf. n. as above, (M, TA,) *He covered* a vessel. (M, Ḳ.) — And, said of rain, *It covered,* or *overwhelmed,* and *prevailed over,* or *subdued,* the earth, or land; as also ▾ ادغم. (TA.) — And دَغَمَهُمْ, (Ṣ, Ḳ,) aor. ـَ; (Ḳ;) and دَغِمَهُمْ, (Ṣ, Ḳ,) aor. ـَ; (Ḳ;) inf. n. دَغْمٌ and دَغَمَانٌ; (TA;) said of heat, (Ṣ, Ḳ,) and of cold also, (JK, Ḳ,) *It came upon them,*

[properly] *as though it were a thing that covered them;* syn. غَشِيَهُمْ; as also ↓أَدْغَمَهُمْ. (Ṣ, Ḳ. [Golius, app. misled by a wrong interpretation which I find in the KL, (mentioned by him as one of his authorities in this case, in addition to the Ṣ and Ḳ,) explains these three verbs as meaning "totum corripuit, et deliquio animi affecit:" and Freytag has followed him herein.]) ═ [The inf. n.] دَغْمًا is also used, (Ḳ, TA,) in a form of imprecation, (TA,) as an imitative sequent to رَغْمًا [q. v.], and is in like manner followed by سَنْغْمًا, (Ḳ, TA,) or شَنْغْمًا. (TA.) And one says, فَعَلْتُ ذٰلِكَ عَلَى رَغْمِهِ وَدَغْمِهِ وَشَنْغْمِهِ [meaning *I did that in spite of him;* or *against his will*]. (TA.)

4: see above, in two places. ═ ادغم الفَرَسَ اللِّجَامَ *He put the bit into the mouth of the horse;* (JK, Az, Ṣ, Ḳ;) as also ادغم اللِّجَامَ فِى فَمِ الفرس. (TA.) — And hence, (Az, Ṣ, TA,) though some say that the reverse is the case, (TA,) ادغم الحَرْفَ (Az, Ṣ, Ḳ) فِى الحَرْفِ, (Ḳ,) inf. n. إِدْغَامٌ, (JK, Ṣ,) *He inserted* [or *incorporated*] *the letter into the letter;* (JK, Ḳ, TA;) as also ↓ادَّغمهُ, (Ṣ, Ḳ,) [which is itself an example of the incorporation of one letter into another, being] originally اِدْتَغَمَهُ. (Ṣ, TA.) ═ ادغمهُ, said of God, *He blackened his face:* (Ḳ:) and *i. q.* أَرْغَمَهُ; (Ḳ,* TA;) both signify ‡ *He did evil to him, and angered him:* or the former verb has the former of these significations, explained in the Ḳ; and the latter verb signifies, with its pronoun, "he angered him." (TA.) — ادغمهُ إِلَى كَذَا *He, or it, caused him to want such a thing;* (AA, TA in art. دمغ;) [and] so ادغمهُ لِكَذَا; (L in art. جلد;) as also ادمغهُ. (AA, L in art. جلد voce أَجْلَدَ, and TA in art. دمغ.) ═ ادغم فُلَانٌ *Such a one vied, or strove, with the people, or party, in hastening* [*to eat*], *fearing lest they should be before him, and therefore ate the food without chewing.* (Ḳ,* TA.) [And أَدْمَغَ طَعَامَهُ, as explained in the TA in art. دمغ, has a similar meaning.]

8: see the next preceding paragraph.

11. ادغامّ, inf. n. اِدْغِيمَامٌ, said of a horse, *He was of a colour inclining to blackness in his face and lips,* [or *in his face and the part next the lips,*] *blacker therein than in the other parts of his body.* (Ḳ.)

دُغْمٌ and ↓دُغْمَةٌ, in a horse, [and in some other animals, (see أَدْغَمُ,)] *A colour inclining to blackness,* (Ṣ, Ḳ,) *in the face and the part next the lips,* (Ṣ,) or *in the face and the lips,* (Ḳ,) *differing from,* (Ṣ,) or *blacker than,* (Ḳ,) *the colour of the other parts of the body.* (Ṣ, Ḳ.)

دُغْمَةٌ: see what next precedes.

دُغْمَانٌ, with damm, (Ṣ, Ḳ,) applied to a man, (Ṣ,) *Black:* (Ṣ, Ḳ:) or *black and big.* (Ḳ.) ═ Also a pl. of أَدْغَمُ [q. v.]. (TA.)

دُغَامٌ *A pain in the fauces.* (Ḳ.)

دَاغِمٌ an imitative sequent to رَاغِمٌ. (Ḳ,* TA.)

أَدْغَمُ A horse *of a colour inclining to blackness,* (Ṣ, Ḳ,) or *of a black colour,* (Mgh,) *in the face and the part next the lips,* (Ṣ,) or *in the face and the lips,* (Ḳ,) or *in the face and the muzzle,* (Mgh,) *differing from,* (Ṣ, Mgh,) or *blacker than,* (Ḳ,) *the colour of the other parts of the body;* (Ṣ, Mgh, Ḳ;) called in Pers. دِيزَجْ [or rather دِيزَهْ, from which دِيزَجْ is arabicized]; (AO,* Ṣ, Mgh, Ḳ;) *in some instances, without any admixture of* خُضْرَة [here meaning *dark,* or *ashy, dust-colour*]: (AO, TA:) it is also applied as an epithet to a wolf: and the fem. is دَغْمَآءُ: and the pl. is دُغْمٌ: (Ṣ:) the masc. is also applied to a ram, meaning *having any, the least, blackness; especially in the end of the nose and beneath the chin:* and the fem. to a ewe, meaning *black in the end of the nose and in the chin;* (TA;) or, thus applied, *black in the face:* (JK:) and the masc. also signifies *black in the nose:* (JK, Ḳ:) in which sense it has for its pl. دُغْمَانٌ: (TA:) accord. to the Ḳ [and the JK], دُغْمٌ, a pl. of أَدْغَمُ, signifies *white;* as though it had two contr. meanings; but this is a mistranscription for دُعْمٌ, with the unpointed ع. (TA.) It is said in a prov., الذِّئْبُ أَدْغَمُ [*The wolf is blackish in the face and in the part next the lips, not being so in the other parts;* or rather, *is black in the nose*]: for, whether he lap from a vessel or not, دُغْمَة is a necessary characteristic of the wolf, [all] wolves being دُغْمٌ; and therefore he is sometimes, or often, suspected of having lapped from a vessel when he is [really] hungry: the prov. is applied to him who is regarded with a wish for the like of that which he has not obtained. (Ṣ.) — Also One *who snuffles;* i. e., *speaks from* [i. e. *through*] *his nose;* (JK, Ḳ, TA;) i. e. *i. q.* أَخَنُّ. (TA.)

دف

1. دَفَّ, (M, Mṣb, Ḳ, &c.,) aor. ـِ, (T, M, TA,) or ـُ, (Mṣb, [but this is a deviation from a general rule, and is probably a mistake,]) inf. n. دَفِيفٌ (Lth, T, Ṣ, M, Mṣb) and دَفٌّ; (M, TA;) and ↓ادفّ; (Ibn-'Abbád, M, Mṣb, Ḳ;) said of a bird, (Lth, T, Ṣ, &c.,) *It beat its sides* (دَفَّيْهِ, i. e., Mṣb, جَنْبَيْهِ, M, Mṣb) *with its wings:* (M, Mṣb:) this is what is meant by the following explanation: (Mṣb:) *it moved* [or *flapped*] *its wings* (Mṣb, Ḳ) *for its flight,* (Mṣb,) *as the pigeon* (Ḳ) *and the like:* (TA:) and *it went* [or *flew*] *along a little above the ground:* (Ṣ, Ḳ:) or *it moved* [or *flapped*] *its wings, with its feet upon the ground,* (Lth, T, M, Ḳ,) *flying, and then rose;* (Lth, T;) and in like manner ↓دَفْدَفَ and ↓استدفّ: (Ḳ:) [or] دفّ and ↓ادفّ signify also *it* (a bird) *went along quickly, with its feet upon the ground, and then raised itself flying.* (Mṣb.) It is said in a trad., يُؤْكَلُ مَا دَفَّ وَلَا يُؤْكَلُ مَا صَفَّ, (Ḳ,* TA,) i. e. *What moves* [or *flaps*] *its wings* [*in flying*], *as the pigeon* (Ḳ, TA) *and the like,* (TA,) *may be eaten; but* [*what skims along without flapping,*] *such as vultures* (Ḳ, TA) *and hawks and the like,* (TA,) *may not be eaten.* (Ḳ,* TA.) [But] دَفَّ, aor. ـِ, said of an eagle, signifies *It approached,* or *was near to, the ground in its flying.* (T.) — And, دَفَّ, aor. ـِ, (M, Mṣb,) inf. n. دَفِيفٌ (Ṣ, M, Mṣb, Ḳ) and دَفٌّ, (Ḳ,) *He,* or *it,* (said of a camel, Ḳ, TA, and of a bird, TA, or of a party of men, Mṣb,) *went a gentle pace;* (Ṣ, M, Mṣb, Ḳ;) as also ↓دَفْدَفَ. (IAạr, TA.) Dhu-r-Rummeh uses it metaphorically in relation to الدَّبَرَان [the asterism of the Hyades, or α of Taurus], describing الثُّرَيَّا [the Pleiades]; saying,

* يَدِفُّ عَلَى آثَارِهَا دَبَرَانُهَا *
* فَلَا هُوَ مَسْبُوقٌ وَلَا هُوَ يَلْحَقُ *

[*Their Debarán goes along gently near after them, so that it is not outstripped, nor does it overtake*]. (M.) [And ↓تَدَافَّ, accord. to ISd, seems to signify nearly the same: for it is immediately added in the M,] in the saying,

* إِلَيْكَ أَشْكُو مَشْيَهَا تَدَافِيَا *
* مَشْىَ العَجُوزِ تَنْقُلُ الأَثَافِيَا *

[app. complaining, to God, of the slowness of his she-camel, as though meaning *To Thee I complain of her pressing on slowly and laboriously, like the gait of the old woman removing the three stones for the support of the cooking-pot*], the poet means تَدَافُفًا. (M. [But I rather think that the meaning here intended is, *going along with an inclining from side to side;* perhaps from دَفٌّ signifying the "side." See also 6 in art. دفو.]) One says also, الجَيْشُ يَدِفُّونَ نَحْوَ العَدُوِّ *The troops go gently,* or *leisurely, towards the enemy.* (Ṣ.) And دَفَّتْ عَلَيْنَا مِنْ بَنِى فُلَانٍ ↓دَافَّةٌ [*A company coming gently,* or *leisurely, of the sons of such a one, so came to us*]. (Ṣ.) And دَفَّتْ عَلَيْهِمْ دَافَّةٌ ↓ مِنَ الأَعْرَابِ *A company of Arabs of the desert journeying leisurely in search of herbage and sustenance* [*so*] *came to them.* (Z, TA.) And هُمْ قَوْمٌ يَدِفُّونَ, inf. n. دَفِيفٌ, *They are a party journeying together not a hard pace.* (AA, T.) And دَفَّ عَلَى وَجْهِ الأَرْضِ (IAạr, T, TA,) inf. n. دَفٌّ, (Ḳ, TA,) *He went lightly upon the ground;* (Ḳ,* TA;) and دَفَّ signifies the same. (IAạr, T.) And دَفِيفٌ also signifies The act of *running.* (T.) — Also دَفُّوا, aor. ـِ, [app. *They journeyed to a region of green herbage and waters in consequence of drought:* (see دَافَّةٌ:) and hence,] *they had rain after experiencing drought.* (M.) — See also 10, in two places. ═ See also 3. ═ دَفَّ الشَّىْءَ, aor. ـُ, (TḲ,) inf. n. دَفٌّ, (Ṣgh, Ḳ,) *He uprooted the thing; extirpated it.* (Ṣgh, Ḳ.)

2. دفّف, inf. n. تَدْفِيفٌ, *He hastened, sped,* or *went quickly;* (Ḳ;) as also ↓دَفْدَفَ. (IAạr, Ḳ.) ═ See also 3, in two places.

3. دافّهُ, (T, Ṣ, M, Mṣb, Ḳ,) and دافّ عَلَيْهِ, (TA,) inf. n. مُدَافَّةٌ and دِفَافٌ; (T, Ṣ, M, Mṣb;) as also دَافَاهُ, which is of the dial. of Juheyneh, (T, M,) altered from the former, (M,) and دافّهُ; (Mṣb, TA;) and ↓دفّفهُ, (Ḳ,) or دفّف عَلَيْهِ, (M, Mṣb, TA,) inf. n. تَدْفِيفٌ; (Mṣb;) as also

ذقّف عليه ; (T, M;) and ▼ دَقَّ عَلَيْهِ, aor. ـُ, [or, accord. to rule, ـِ ;] (Msb;) [as also ذَقَّ عليه ;] namely, a man, (Ṣ,) a captive, (T, Ṣ,) or a wounded man, (M,) *He despatched him*; i. e. *hastened and completed his slaughter*; (T, Ṣ, M, Msb, Ḳ;) or *wounded him so as to hasten his death*. (Msb.)

4. ادقّ: see 1, first sentence, in two places. — أَدَقَّتْ عَلَيْهِ الأُمُورُ *The events came upon him consecutively*, or *uninterruptedly*. (Sgh, Ḳ.)

6. تداقّ القَوْمُ *The party*, or *company of men, bore*, or *pressed*, or *crowded, one upon another*. (Aṣ, A'Obeyd, T, Ṣ, M, Ḳ.*) — See also 1.

10. استدفّ: see 1, first sentence. — Also *It* (a thing, M) *was*, or *became, prepared*, (AZ, T, M,) *within one's power* or *reach*, (Ṣ, M, Ḳ,) *and easy*; (Ṣ, Ḳ;) like استطفّ, the د being substituted for ط; (Ṣ;) [as also استذفّ;] and so ▼ دَفَّ, (T, M,) aor. ـِ ; (M;) [as also ذَفَّ.] You say, خُذْ مَا ٱسْتَدَفَّ لَكَ, (AZ, T, Ṣ, Ḳ,) and ما ▼ دَفَّ لك, (AZ, T,) *Take thou what is prepared for thee*; (AZ, T;) *what is within thy power* or *reach, and easy to thee*. (Ṣ, Ḳ.) — And *It* (an affair, or a thing,) *was*, or *became, rightly disposed* or *arranged*; *in a right state*; (Ṣ, Ḳ;) or *complete*, (Ṣ, Msb,) *and in a right state*: (Ṣ:) and استذفّ signifies the same. (IḲṭṭ, IB, TA.) — استدفّ بالمُوسَى ‡ *He shaved his pubes with the razor*, (Ḳ,* TA,) *and did so utterly*; occurring in this sense in a trad. (TA.)

R. Q. 1. دَفْدَفَ: see 1, in two places: — and see also 2. — [The inf. n.] دَفْدَفَةٌ signifies [also] The *beating a* دُفّ [or *tambourine*] *hastily* [or *quickly*]. (M, TA.)

دَفٌّ The *side*, syn. جَنْبٌ, (Lth, T, Ṣ, M, Mgh, Msb, Ḳ,) of anything, (Lth, T, M, Msb, Ḳ,) for instance, of a bird, (Msb,) and of a camel; (Ṣ;) as also ▼ دَفَّةٌ: (Lth, T, Mgh, Msb:) or the *surface* (صَفْحَة) *of the side*; (M, Ḳ;) as also ▼ دَفَّةٌ: (Ḳ:) pl. دُفُوفٌ. (T, M, Msb.) Hence,

* أَصْبَرُ مِنْ عَوْدٍ بِدَفَّيْهِ جُلَبْ *

[*More enduring than an old camel in whose sides are scabs formed over wounds*: a prov.]. (TA. [See Freytag's Arab. Prov. i. 737.]) And بَاتَ يَتَقَلَّبُ عَلَى دَفَّتَيْهِ ▼ [and دَفَّيْهِ, i. e. *He passed the night turning over and over upon his sides*]. (TA.) The saying of 'Antarah, describing his she-camel,

* وَكَأَنَّمَا تَنْأَى بِجَانِبِ دَفِّهَا آلْ *
* ـوَحْشِيِّ مِنْ هَزِجِ العَشِىِّ مُؤَوَّمِ *

means *And as though she were shrinking from the quarter of her off side*, بِ being here used in the sense of عَنْ, *from a creature that cries* for food *at supper-time*; meaning a cat, *of ugly form and big head*, fearing to be scratched by it: as J says, [in art. وحش,] she shrinks with her off side because the rider's whip is in his right hand: (EM p. 233:) [or the meaning is, *as though she were shrinking with the outside of her off side*; lit., *with the side of her off side*; for, accord. to ISd,] this is an instance of the prefixing of a noun to another identical therewith [in signification]. (M.) [Hence also,] رَمَاهُ ٱللّٰهُ بِذَاتِ الدَّفِّ i. e. ذَاتِ الجَنْبِ [*May God smite him with the pleurisy*]. (TA.) — Also *A bank*; *an acclivity*; or *a part that faces one, above the foot* or *base*; of sand; and of land or ground: (Ḳ:) accord. to En-Naḍr, [the pl.] دُفُوفٌ signifies *banks*; *acclivities*; or *parts that face one, above the foot* or *base*; of land or ground; (T, TA;) as also دَفَادِفُ, of which the sing. is ▼ دَفْدَفَةٌ: (T, Ḳ:) accord. to Z, the دُفُوف of valleys are the *elevated parts of the sides*. (TA.) — See also the next paragraph. — And see دَفَّةٌ.

دُفٌّ and ▼ دَفٌّ, (T, Ṣ, M, Mgh, Msb, Ḳ,) the former the more approved, (Ḳ,) the latter mentioned by A'Obeyd, (Ṣ,) [and now the more common, *A tambourine*;] *a certain thing with which one beats*, (M, Ḳ,) or *with which women beat*, (Ṣ,) or *with which one plays*; (Mgh, Msb;) of two kinds; *round*; [such as is figured, under the name of "ṭár" (طار), in chap. xviii. of my work on the Modern Egyptians, *with several pairs of tinkling plates of brass in apertures in the hoop*, and sometimes, as in the kind used by hired wailing-women, *without those tinkling plates*;] and *four-sided*: [the latter seems to be only for amusement; for] it is said that the four-sided is unlawful; but there is no harm in selling the round: (Mgh:) pl. دُفُوفٌ. (M, Msb, Ḳ.)

دَفَّةٌ: see دَفٌّ, in three places. — [Hence,] دَفَّتَا السَّرْجِ † [*The two side-boards of the horse's saddle*;] *the two boards that lie against the two sides of the beast*; (Mgh;) or *the two sides* [or *boards*] *of the horse's saddle, that embrace it between them*: [see قَرَبُوسٌ:] and so دَفَّتَا الرَّحْلِ † *the two sides* &c. *of the camel's saddle*. (M.) And in like manner, (M,) دَفَّتَا المُصْحَفِ ‡ *The two sides* [or *boards*] *of the book*; (M, TA;) *the two things that embrace the book between them*; (T, M, Mgh, Ḳ,* TA;) *the two faces, that are on the two sides, of the book*. (Msb.) One says, حَفِظَ مَا بَيْنَ الدَّفَّتَيْنِ ‡ [*He retained in his memory*, or *got by heart, what is between the two boards*, meaning *the whole contents*, of the book]. (TA.) [دَفَّةٌ signifies also † *A board* in a general sense; and so ▼ دَفٌّ. And hence, † *A rudder*.] And دَفَّةُ الطَّبْلِ † *The thing* [or *piece of skin*] *that is upon the head of the drum*: (so in a copy of the M:) or دَفَّتَا الطَّبْلِ ‡ *the two things*, (T, Ḳ,) i. e. *the two pieces of skin*, (TA,) *that are upon the head* [or rather *upon the two extremities*] *of the* [*common cylindrical*] *drum*. (T, Ḳ, TA.) One says, ضَرَبَ دَفَّتَيِ الطَّبْلِ ‡ [*He beat the two skins of the drum*]. (TA.)

دَفُوفٌ An eagle *approaching the ground* (Ṣ, Ḳ) *in its flight* (Ṣ) *when making a stoop*: (Ṣ, Ḳ:) or *flying swiftly*. (Skr, TA.)

دُفُوفِىٌّ [rel. n. from دُفُوفٌ pl. of دُفٌّ and دَفٌّ; app. meaning *A seller*, or, like مُدَفِّفٌ, *a maker, of tambourines*]. (Ḳ: there mentioned as an appellation of a certain man.)

دَفَّافٌ *An owner of tambourines* (دُفُوف). (M, TA.) [And] *A beater of the tambourine* (دُفّ); (MA;) [and] so ▼ مُدَفْدِفٌ. (M.) = دَفَّافَةٌ: see دَافٌّ.

دَفْدَفَةٌ: see دَفٌّ, near the end of the paragraph. = [It is also the inf. n. of R. Q. 1, q. v.]

دَافٌّ [originally دَافِفٌ, act. part. n. of دَفَّ, q. v.,] is opposed to صَافٌّ, which signifies "spreading its wings and not moving [or flapping] them" [in its flight]. (M, TA.) A rájiz, (M,) Ru-beh, (T,) [for the sake of rhyme], uses دَافِى for دَافِفٌ. (T, M.) — جَمَاعَةٌ دَافَّةٌ *A company of men going a gentle pace*: (Msb:) and دَافَّةٌ [alone] *a party journeying together not a hard pace*: (AA, T:) *an army going gently*, or *leisurely, towards the enemy*: (Ṣ, Ḳ:*) *a company of men coming from one country* or *town to another*: (IDrd, M:) *a party going to a great town* or *city*: (TA:) *a company of men journeying leisurely* (يَدِفُّونَ) *in search of herbage and sustenance*: (Z, TA:) *a party of the people of the desert journeying to a region of green herbage and waters in consequence of drought*: and [hence] *a party having rain after experiencing drought*; as also ▼ دَفَّافَةٌ. (M.) See 1, in two places.

مُدَفِّفٌ *A maker of* دُفُوف [or *tambourines*]. (M. [See also دُفُوفِىٌّ.]) = سَنَامٌ مُدَفَّفٌ *A camel's hump that falls* [or *hangs*] *down upon his sides*. (Ṣ, Sgh, Ḳ.)

مُدَفْدِفٌ: see دَفَّافٌ.

دفأ

1. دَفِئَ, aor. ـَ, (Ṣ, M, Msb, Ḳ,) inf. n. دَفَأٌ, (Ṣ, Msb,* TA,) like ظَمَأٌ inf. n. of ظَمِئَ, and دَفَاءَةٌ, like كَرَاهَةٌ inf. n. of كَرِهَ, (Ṣ,) said of a man, (Ṣ, Msb,) *He was*, or *became, warm*, or *hot*: (Ṣ, M,* Ḳ:*) [generally meaning the former: see دِفْءٌ, below:] or *he experienced* [*warmth*, or] *heat*: (Ḥar p. 295:) or *he wore what rendered him warm*, or *hot*: (Msb:) and دَفِئَ مِنَ البَرْدِ [*he wore warm clothing to protect himself from the cold*]: (Mgh:) and ▼ تدفّأ (Ṣ, M, Mgh, Ḳ) بِالثَّوْبِ, (Ṣ, Mgh,) and ▼ استدفأ (Ṣ, M, Mgh, Ḳ) بالثوب, (Ṣ, Mgh,) and ▼ ادّفأ (Ṣ, Ḳ) بالثوب, the last of these verbs [originally اِدْتَفَأَ,] of the measure اِفْتَعَلَ, (Ṣ,) [*He warmed himself with the garment*,] are said of him who has clad himself with that which renders him warm, or hot: (Ṣ:) or the meaning [of استدفأ بالثوب] is *he desired warmth*, or *heat, by means of the garment*: (Mgh:) and ٱسْتَدْفَيْتُ and ادَّفَيْتُ occur, for ادّفأت and استدفأت, as meaning *I wore what rendered me warm*, or *hot*. (Lth, T, TA.*) You say also, دَفِئَ البَيْتُ [*The tent*, or *house*, or *chamber, was*, or *became, warm*, or *hot*]. (Msb.) And دَفُؤَ, (M, Msb, Ḳ,) aor. ـُ, (Msb, Ḳ,) inf. n. دَفَاءَةٌ, (TA,) *It* (a tent, or house, or chamber, ISk, T, and a day, Msb, TA) *was*, or *became, warm*, or *hot*. (ISk, T, M, Msb, Ḳ, TA.) [And

in like manner, a garment; as is implied in the Ṣ.] And دَفُؤَتْ لَيْلَتُنَا *Our night was*, or *became, warm*, or *hot*. (Ṣ, O, TA.) ═ دَفَا, for دَفَا: see 1 in art. دفو.

3: see 4.

4. ادفأهُ *It* (a garment, Ṣ, Mgh, Mṣb, of wool or the like, Mgh) *rendered him warm*, or *hot*. (Ṣ,* Mgh, Mṣb.*) And *He clad him with a garment* (M, Ḳ, TA) *of wool &c.* (TA) *that rendered him warm*, or *hot*. (M, Ḳ, TA.) — [Hence,] ‡ *He gave him a large gift*; (TA;) or *he gave him much*. (Ḳ.) ═ ادفأ القَوْمُ *The people*, or *company of men, collected themselves together* [app. *so that they made one another warm*, or *hot*]. (Ḳ.) — ادفأتِ الإِبلُ عَلَى مِائَةٍ *The camels exceeded a hundred*. (M.) ═ ادفأهُ, in the dial. of El-Yemen, as also ▼ دَافأهُ, *i. q.* [أَدْفَاهُ and] دَافَاهُ and دَفَاهُ, [see art. دفو,] *He despatched him*, namely, a wounded man; i. e. *put him to death quickly*. (L.)

5: } see 1.
8:
10:

دَفْءٌ: see what next follows.

دِفْءٌ *Warmth*, or *heat*; syn. سُخُونَةٌ (T, Ṣ, Mgh) and حَرَارَةٌ; (Mgh;) *contr. of* بَرْدٌ; (Mṣb;) or *contr. of* حِدَّةُ بَرْدٍ; (M, Ḳ;) as also ▼ دَفْءٌ (IḲṭṭ, TA) and ▼ دَفَأٌ, (Ḳ,) inf. n. of دَفِئَ, (Ṣ, TA,) and ▼ دَفَآءَةٌ, (Ḳ,) also inf. n. of دَفِئَ accord. to the Ṣ and Ṣgh, and of دَفُؤَ accord. to Yz: (TA:) pl. أَدْفَآءٌ. (M, Ḳ.) — *A thing* [or *garment or covering*] *that renders one warm*, or *hot*, (Th, Ṣ, M, Mgh, Ḳ,) *of wool*, (Th, M, Mgh, Ḳ,) or *the like*, (Mgh,) or *of camels' fur*; (Th, M, Ḳ;) as also ▼ دِفَآءٌ: (Ḳ,* TA:) pl. of the former as above. (Ṣ.) You say, مَا عَلَيْهِ دِفْءٌ [*There is not upon him any warm garment* or *covering*, or *anything to render him warm*]: but you should not say, ما عليه دَفَآءَةٌ, (T, Ṣ,) because this is an inf. n. (Ṣ.) — The *shelter* (كِنّ) of a wall [by which one is protected from cold wind]. (T, Ṣ, Ḳ.) You say, اُقْعُدْ فِي دِفْءِ هٰذَا الحَائِطِ [*Sit thou in the shelter of this wall*]. (T, Ṣ.) And ▼ دَفَاةٌ [also] signifies *A shelter, for warmth, from the wind*. (M.) — The *young ones*, or *offspring*, (نِتَاج, Ṣ, M, Mgh, Ḳ,) and *hair*, or *fur*, (M, Ḳ,) and *milk*, (Ṣ, M, Mgh,) *of camels*, and *whatever else, of a profitable*, or *useful, nature, is obtained from them*: (Ṣ, M,* Mgh, Ḳ:*) so called because clothing, with which to warm oneself, is made of camel's hair and wool: (TA:) it occurs in the Ḳur xvi. 5: (Ṣ, TA:) accord. to I 'Ab, there meaning the offspring of any beast (دَابَّة). (TA.) — Also † *A gift*. (Ḳ.)

دَفَأٌ: see دِفْءٌ. ═ Also *i. q.* جَنَأٌ [The *having a bending forward of the upper part of the back over the breast*: &c.: see جَنِئَ, of which جَنَأٌ is the inf. n.]. (M: in some copies of the Ḳ أَدْفَأ; in others, and in the TA حَنَاء. [See أَدْفَأ, below: and see دَفًا and أَدْفَى in art. دفو.])

دَفِئٌ *Warmly clad*; (Ṣ, Ḳ;) applied to a man; (Ṣ, TA;) fem. with ة: (TA:) and so ▼ دَفْآنُ; fem. دَفْأَى; (T, Ṣ, M, Mṣb, Ḳ;) and pl., of the masc. and fem., دِفَآءٌ: (M, TA:) and so ▼ دَفِىءٌ, accord. to IAạr, who cites, as an ex., the following verse:

* يَبِيتُ أَبُو لَيْلَى دَفِيْئًا وَضَيْفُهُ *
* مِنَ القُرِّ يُضْحِى مُسْتَحِقًّا خَصَائِلَهْ *

[*Aboo-Leylà passes the night warmly clad, while his guest, by reason of the cold, becomes deserving of his properties*]: (M, TA:) though it has been asserted that ▼ دَفْآنُ and its fem. are applied peculiarly to human beings; and ▼ دَفِىءٌ, peculiarly to time and place; and دَفِئٌ, to a human being and to time and place: (TA:) [for] this last signifies [also] *warm*, or *hot*: (M:) [and so does each of the two other epithets:] you say بَيْتٌ دَفِئٌ (Mṣb) or ▼ دَفِىءٌ, of the measure فَعِيلٌ, (T, Ṣ, O, TA, [though this is said in the Mṣb to be not allowable,]) [*a warm*, or *hot, tent* or *house* or *chamber*,] and in like manner ▼ ثَوْبٌ دَفِىءٌ [*a warm garment*], (Ṣ, M, O, TA,) and ▼ يَوْمٌ دَفِىءٌ (T, Ṣ, O, TA) and ▼ دَفْآنُ (TA from Expositions of the Fṣ) [*a warm, or hot, day*], and ▼ لَيْلَةٌ دَفِيْئَةٌ (T, Ṣ, O, TA) and ▼ دَفْأَى (TA from the Expositions of the Fṣ) [*a warm, or hot, night*], and أَرْضٌ دَفِئَةٌ and ▼ دَفِيْئَةٌ (Ḳ) and ▼ مَدْفَأَةٌ (M, Ḳ) *a warm*, or *hot, land*; pl. of the last مَدَافِئُ. (M, TA.)

دَفَاةٌ: see دِفْءٌ.

دَفْآنُ, and its fem. دَفْأَى: see دَفِئٌ, in four places.

دَفَئِىٌّ, (T, Ṣ, M, Ḳ,) also termed دَثَئِىٌّ, (Aṣ, IAạr, Ṣ, Ḳ,) but this latter is not of established authority, and is not mentioned in the M nor in the O, (TA in art. دثأ,) The *rain that falls after the heat has acquired strength*; (M, Ḳ in art. دثأ, TA;) *when the earth has put* (lit. *vomited*) *forth the* كَمْأَة [or *truffles*, which, accord. to Ḳzw, are found in Nejd (Central Arabia) at the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.,) when the sharpness of winter is broken, and the trees put forth their leaves: see also 1 in art. نتج]: (Lth, IAạr, Th, M:) or the *rain that is after* [*that called*] *the* رَبِيع [q. v.], before, (قَبْلَ, as in one copy of the Ṣ, in another قبل without any syll. signs,) or *in the first part of*, (قُبُل, as in the TA,) [*that called*] *the* صَيْف [q. v., and see also نَوْءٌ], *when the* كَمْأَة *disappear entirely from the earth*: (Ṣ, O, TA:) AZ says that *the beginning of the* دَفَئِىّ *is* وُقُوعُ الجَبْهَةِ *and the end is* الصَّرْفَةُ [i. e. *the period extends from the auroral setting of the Tenth Mansion of the Moon* (*about the 11th of February O. S.* as explained above, when the sun in Arabia has begun to have much power,) *to about the 9th of March O. S.*: see مَنَازِلُ القَمَرِ, in art. نزل; and see also another statement voce نَوْءٌ]. (Ṣ, TA.) — And the term ▼ دَفَئِيَّةٌ [used as a subst., or as an epithet in which the quality of a subst. is predominant, for مِيرَةٌ دَفَئِيَّةٌ,] is applied to The مِيرَة [or *provision of corn &c.*], (AZ, T, Ṣ, M, Ḳ,) *whatever it be, that is brought* (AZ, T, Ṣ) *before*, (قبل, written without any syll. signs in a copy of the Ṣ, and قَبْلَ in the CḲ,) or *in the first part of*, (قُبُل, as in the M and TA and in a copy of the Ṣ and in one of the Ḳ, [and this appears to be the right reading,] in a copy of the T قبل,) *the* صَيْف [here meaning *spring*]: (AZ, T, Ṣ, M, Ḳ:) this is the third مِيرَة; [see this word for an explanation of the statement here given;] the first being that called the رِبْعِيَّة [q. v.]; and the second, that called the صَيْفِيَّة [q. v.]: then comes the دفئيّة; and then, the رَمَضِيَّة, which comes when the earth becomes burnt [by the sun]. (M.) — And in like manner also, (AZ, Ṣ,) i. e., by the term دَفَئِىٌّ is also meant, (M,) The نِتَاج [or *offspring*] (AZ, Ṣ, M) *of sheep or goats* [*brought forth at that period*, as is implied in the Ṣ, or] *in the end of winter*: or, as some say, *at any time*. (M.)

دَفَئِيَّةٌ: see the next preceding paragraph.

دِفَآءٌ: see دِفْءٌ.

دَفِىءٌ, and its fem. (with ة): see دَفِئٌ, in seven places.

دَفَآءَةٌ: see دِفْءٌ.

أَدْفَأُ; (so in some copies of the Ḳ; but accord. to the TA without a final ء, i. e. أَدْفَا, as in other copies of the Ḳ;) fem. دَفْأَى; *Curved* in body. (Ḳ. [See also أَدْفَى in art. دفو.])

مَدْفَأَةٌ: see دَفِئٌ.

إِبِلٌ مُدْفَأَةٌ (Aṣ, Th, Ṣ, M, Ḳ) and ▼ مُدْفَآةٌ (M, Ḳ) *Camels having abundance of fur* (Aṣ, Th, Ṣ, M, Ḳ) *and fat*; (Aṣ, Ṣ, Ḳ;) *rendered warm by their fur*; (M;) as also ▼ مُدْفِئَةٌ and ▼ مُدَفِّئَةٌ: (Ḳ:) or the latter two signify *many camels*; (Aṣ, Ṣ, M, O;) because (Aṣ, Ṣ, O) *rendering one another warm by their breath*; (Aṣ, Ṣ, M, O;) and so, accord. to the L, مُدْفَاةٌ, without ء. (TA.)

مُدْفِئَةٌ: }
مُدْفَآةٌ: } see what next precedes.
مُدَفِّئَةٌ: }

دفتر

دَفْتَرٌ (Ṣ, Mṣb, Ḳ, &c.) and دِفْتَرٌ, (Lḥ, Fr, Mṣb, Ḳ,) like دِرْهَمٌ, (TA,) [*A register*;] *a number of leaves put, or joined, together*: (Ṣ, M, Ḳ:) or *an account-book*; syn. جَرِيدَةُ حِسَابٍ: (Mṣb:) or *a written book*: and it may be met applied to *a blank book*, like دَفْتَرٌ أَبْيَضُ: (Mgh:) [it is a Persian word, arabicized; though asserted to be] an Arabic word, but, as IDrd says, of unknown derivation; and by some of the Arabs, [namely, the Benoo-Asad, (Fr, TA in art. تفتر,)] pronounced

تَفْتَرٌ: (Mṣb:) pl. دَفَاتِرُ: (Ṣ, Mgh:) of which the dim. is دُفَيْتِرَاتٌ. (Mgh.)

دُفَيْتِرَاتٌ: see above.

دفر

1. دَفِرَ, aor. ـَ, (A, Mgh, Mṣb, Ḳ,) inf. n. دَفَرٌ (A, Mgh, Mṣb) and دَفْرٌ, (A,) or the latter is a simple subst.; (Mgh, Mṣb;) and ▼ادفر; (Mṣb;) *It*, (a thing, A, Mṣb,) and *he*, (a man, TA,) *stank:* (A, Mgh, Mṣb, Ḳ:) [see also دَفْرٌ, below:] but some say, of دَفِرٌ, that it is a possessive epithet, having no verb pertaining to it: and accord. to IAạr, ▼ادفر signifies *he* (a man) *smelt of his art.* (TA.) —— دَفِرَ, aor. ـَ, (TḲ,) inf. n. دَفَرٌ, (Ḳ,) or دَفْرٌ, (M,) *It* (food, or wheat, M, Ḳ, and flesh-meat, M, TA) *became maggotty.* (M, Ḳ, TḲ.) —— Also *He* (a man, TḲ) *was,* or *became, base, abject, vile,* or *despicable.* (IAạr,* Ḳ,* TḲ.)

4: see 1, in two places.

دَفْرٌ (T, Ṣ, M, A, Mṣb, Ḳ) and ▼دَفَرٌ, (IAạr, M, A, Ḳ,) the former a simple subst., and the latter an inf. n., (Mṣb,) or both inf. ns., (A,) and ▼دَفْرَةٌ, (Mṣb,) *Stink; stench:* (IAạr, T, Ṣ, M, A, Mṣb, Ḳ:) never used to signify a sweet smell: (M:) accord. to Aboo-'Alee El-Ḳálee, ▼دَفَرٌ has the above-mentioned signification; but دَفْرٌ signifies *pungency of odour, whether stinking or sweet:* other authorities, however, assert, accord. to what is transmitted from them, that the word signifying intense pungency of odour, whether sweet or bad, is ذَفَرٌ, with ذ, and with two fet-ḥahs, whence مِسْكٌ أَذْفَرُ: IAạr says that ▼دَفَرٌ signifies *stink,* or *stench;* and دَفْرٌ, *baseness,* or *vileness;* but this is not known on any other authority. (M, L, TA.) —— Hence the saying of 'Omar, وَا دَفْرَاهُ, meaning [*Alas, what stench!* i.e., † *Alas, what an abominable thing!* i.e.] وَا نَتْنَاهُ: (A'Obeyd, T, Ṣ, M:) or it means *Alas, what baseness,* or *vileness!* (IAạr, T, M.) —— Hence also the phrase, دَفْرًا لَهُ, meaning [May God make *stench* to cleave *to him,* or *it!* i. e., † *Fy,* or *shame, upon him,* or *it!* i.e.] نَتْنًا لَهُ: (Ṣ, Mgh:) and دَفْرًا دَافِرًا▼لِمَا يَجِىْءُ بِهِ فُلَانٌ, (T,* Ṣ, M,) meaning [May *foul stench* cleave *to that which such a one doth!* i. e., † *Foul shame upon it!* i. e.] نَتْنًا; (Ṣ, M;) but in an intensive sense; (M;) said in declaring a man's case, or affair, to be bad, or abominable. (T, Ṣ.) —— Hence, too, الدَّفْرُ, (TA,) and أُمُّ دَفْرٍ, (Ṣ, Ḳ,) † *Calamity,* or *misfortune.* (Ṣ, Ḳ, TA.) —— And أُمُّ دَفْرٍ, (T, Ṣ, A, Ḳ,) written by Aboo-'Alee El-Ḳálee ▼أُمُّ دَفَرٍ, but this is wrong, (R,) and ▼أُمُّ دَفْرَةَ, (IAạr,) and ▼دَفَارِ, and أُمُّ دَفَارِ, (M, Ḳ,) † *The present world;* (T, Ṣ, M, A, Ḳ;) because of its calamities, or misfortunes. (TA.)

دَفَرٌ: see the next preceding paragraph, in four places.

دَفِرٌ (M, A, Mṣb, Ḳ) and ▼أَدْفَرُ (M, A, Ḳ) *Stinking:* (M, A, Mṣb, Ḳ:) fem. [of the former] دَفِرَةٌ (Ṣ, M, A, Ḳ) and [of the latter] ▼دَفْرَآءُ. (M, A, Ḳ.) —— لَحْمٌ دَفِرٌ *Stinking and maggotty flesh-meat.* (A.) —— كَتِيبَةٌ دَفْرَآءُ▼ *An army,* or *a collected portion thereof,* or *a troop of horse, having rusty armour* or *arms:* (Ḳ:) or *smelling of the rust of their armour or arms.* (A.)

دَفْرَةٌ: see دَفْرٌ, in two places.

دَفَارِ (indecl., with kesr for its termination, TA) *The female slave.* (T, M, Ḳ.) Mostly used in vocative expressions. (TA.) One says to a female slave, (T, Ṣ, A, Mṣb,) reviling her, (Ṣ, Mṣb,) يَا دَفَارِ meaning *O thou stinking one!* (T, Ṣ, A, Mgh, Mṣb:) alluding to her intrinsic foulness. (Mṣb.) —— See also دَفْرٌ, last sentence.

دَافِرٌ: see دَفْرًا دَافِرًا.

أَدْفَرُ, and its fem. دَفْرَآءُ: see دَفِرٌ, in three places.

دفع

1. دَفَعَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Ḳ,) inf. n. دَفْعٌ (Mṣb, Ḳ) and دَفَاعٌ (TA) and مَدْفَعٌ, (Ḳ,) [*He impelled it, pushed it, thrust it,* or *drove it;* and particularly, *so as to remove it from its place; he propelled it; he repelled,* or *repulsed, it; he pushed it, thrust it,* or *drove it, away,* or *back;*] *he put it away,* or *removed it from its place,* (Mṣb, TA,) *by,* or *with, force,* or *strength:* (TA:) or دَفْعٌ signifies the *putting away* or *removing* or *turning back* a thing *before the coming* or *arriving* [of that thing]; like as رَفْعٌ signifies the "putting away or removing or turning back" a thing "after the coming or arriving" thereof. (Kull p. 185.) Hence the saying in the Ḳur [ii. 252, and xxii. 41], وَلَوْلَا دَفْعُ ٱللّٰهِ ٱلنَّاسَ [*And were it not for God's repelling men*]; where some read ▼دِفَاعُ [which means the same, as will be seen in the course of what follows, though bearing also another interpretation, likewise to be seen in what follows]. (TA.) You say, دَفَعْتُ الرَّجُلَ [*I impelled, pushed,* &c., *the man*]. (Ṣ.) And ▼دافعهُ, inf. n. دِفَاعٌ [and مُدَافَعَةٌ]; and ▼دفّعهُ; (TA;) [both, app., accord. to the TA, signifying the same; but the latter more properly relates to several objects together, or signifies *he impelled it, pushed it,* &c., *much,* or *vehemently,* or *often;* whereas] مُدَافَعَةٌ (Ḳ, TA) and دِفَاعٌ (TA) are [often exactly] *syn. with* دَفْعٌ. (Ḳ, TA.) Thus, (TA,) you say, as meaning the same, دافع ▼عَنْهُ and دَفَعَ [*He repelled from him;* whence another explanation of these two phrases, which see in what follows]. (Ṣ, TA.) And hence, دَفَعَ ٱللّٰهُ عَنْكَ المَكْرُوهَ, inf. n. دَفْعٌ, ‡ [*May God repel,* or *avert, from thee what is disliked,* or *hated,* or *evil*]: (TA:) and دَافَعَ ▼ ٱللّٰهُ عَنْكَ السُّوْءَ, inf. n. دِفَاعٌ, ‡ [*May God repel,* or *avert, from thee evil*]. (Ṣ, TA.) And دَفَعْتُ عَنْهُ الأَذَى ‡ [*I repelled,* or *averted, from him what was hurtful,* or *annoying;* as also ▼دَافَعْتُ]. (Mṣb, Ḳ, TA.) Sb mentions, as a saying of the Arabs, اِدْفَعِ الشَّرَّ وَلَوْ إِصْبَعًا ‡ [*Repel thou,* or *avert thou, evil,* or *mischief, though but with a finger:* the last word being in the accus. case by reason of the subaudition of the prep. بِ; the meaning being بِإِصْبَعٍ]. (TA.) [See also an ex. voce دَفُوعٌ.] When دَفَعَ is made trans. by means of عَنْ, [and has a single objective complement, a second objective complement is understood, and in general] it has the meaning of the act of † *Defending;* as in the Ḳur [xxii. 39], إِنَّ ٱللّٰهَ يَدْفَعُ عَنِ ٱلَّذِينَ آمَنُوا † [*Verily God defendeth those who have believed;* i. e. *repelleth from them* aggression and the like]; (B;) and ▼يُدَافِعُ, in the same, (Ḳ, TA,) accord. to another reading, signifies the same; (Ḳ, TA;) or this latter signifies † *defendeth energetically, with the energy of him who contendeth for superiority in so doing.* (Bd.) And دَافَعْتُ ▼ عَنْهُ signifies [also] † *I pleaded,* or *contended in arguments, in defence of him.* (Mṣb.) [Exceptions to the statement cited above from the B will be found in what follows in this paragraph; and another exception, voce مُدَفَّعٌ.] —— [In the exs. which follow, the verb is used in senses little differing, essentially, from those assigned to it in the first sentence of this art.] —— دَفَعْتُ مِنَ الإِنَاءِ دَفْعَةً [*I poured forth from the vessel a single pouring*]: the last word, which is with fet-ḥ, is an inf. n. [of un.]. (Mṣb.) —— دَفَعَتِ اللِّبَأَ فِى ضَرْعِهَا قُبَيْلَ النِّتَاجِ ‡ [*She* (a ewe, or goat, Ṣ, or a camel, Ṣ, Ḳ) *infused the first milk into her udder,* i. e., *secreted it therein, a little before bringing forth*]. (Ṣ, Ḳ.) And دَفَعَتِ اللَّبَنَ عَلَى رَأْسِ وَلَدِهَا لِكَثْرَتِهِ ‡ [*She* (a ewe or goat, or a camel, TA) *secreted the milk in her udder when about to produce her young, by reason of its abundance*]; for the milk becomes abundant in her udder only when she is about to bring forth: the inf. n. [app. the inf. n. of un.] is دَفْعَةٌ. (TA.) And دَفَعَتْ alone, said of a ewe or goat, signifies ‡ *She secreted milk in her udder when about to produce the young;* expl. by أَضْرَعَتْ عَلَى رَأْسِ الوَلَدِ [which see in art. ضرع]. (Ṣ, TA.) Accord. to En-Naḍr, one says دَفَعَتْ بِلَبَنِهَا, and بِاللَّبَنِ, when her young is in her belly; but when she has brought forth, one does not say دَفَعَتْ. (TA.) —— In the saying, غَشِيَتْنَا سَحَابَةٌ فَدَفَعْنَاهَا إِلَى غَيْرِنَا [lit. *A cloud overspread us, and we drove it away to other persons*], meaning ‡ *it departed from us to other persons,* دفعناها is for دَفَعَتْنَا, which means دُفِعَتْ عَنَّا [lit. *it was driven away from us*]. (TA.) —— دَفَعَهُ بِحُجَّةٍ † [*He refelled him,* or *refuted him, by an argument* or *the like*]. (MF in art. كفح.) —— دَفَعْتُ القَوْلَ † *I rebutted the saying; repelled it by an argument, an allegation,* or *a proof.* (Mṣb.) —— اِدْفَعْ هٰذَا ‡ *Leave thou this, sparing him.* (Aṣ, TA.) [See مُدَفَّعٌ.] —— [In several exs. here following, the verb resembles اندفع; نَفْسَهُ, or the like, being understood after it.] —— دَفَعَ المَآءُ [*The water poured out,* or *forth, as though it impelled,* or *propelled, itself*]: (TA: [where it is followed by وَٱنْصَبَّ, as an explicative adjunct:]) and so السَّيْلُ [*the*

torrent]. (ISh.) [See also 6.] And دَفَعَ الوَادِى بِالمَآءِ [*The valley poured with water*]. (TA in art. حشك.) — دَفَعَ فِى عَدْوِهِ † [*He pushed, or pressed, on, or forward, as though he impelled himself, in his running*]. (Ṣ in art. غور; &c.) [See also 7.] — دَفَعَ القَوْمُ † *The people, or company of men, came at once.* (Mṣb.) — دُفِعَ إِلَى المَكَانِ, (TA,) and دُفِعَ إِلَيْهِ, (Mṣb, TA,) in the pass. form, (Mṣb,) ‡ *He reached, or came to, the place.* (Mṣb, TA.) You say also, هٰذَا طَرِيقٌ يَدْفَعُ إِلَى مَكَانِ كَذَا ‡ *This is a road which reaches to such a place.* (TA.) — دَفَعَ مِنْ عَرَفَاتٍ † *He commenced the journey from 'Arafát, and impelled and removed himself thence, or impelled his she-camel, and urged her to go.* (TA, from a trad.) And دَفَعْتُ عَنِ المَوْضِعِ † *I removed, went, went away, or journeyed, from the place.* (Mṣb.) [See again 7.] — دَفَعَ also signifies † *He returned.* (MF.) — When دفع is made trans. by means of إِلَى, it [generally, but not always, as has been shown above,] has the meaning of the act of *Giving, or delivering*; as in the Ḳur [iv. 5], فَٱدْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ [*Then give ye, or deliver ye, to them their property*]. (B.) You say, دَفَعْتُ إِلَى فُلَانٍ شَيْئًا [*I gave, or delivered, to such a one a thing*]. (Ṣ, Ḳ.*) And دَفَعْتُ الوَدِيعَةَ إِلَى صَاحِبِهَا *I restored the deposit to its owner.* (Mṣb.) And دَفَعْتُ لَهُ قِطْعَةً مِنَ المَالِ [*I gave him a part, or portion, of the property*]. (Ṣ in art. زعب; and the like is said in that art. in the Ḳ.) And دَفَعَهُ [alone] *He gave it*; syn. أَعْطَاهُ. (Er-Rághib, MF.)

2: see 1; fourth sentence. — دفّعهُ إِلَى كَذَا ‡ *He drove him, compelled him, or necessitated him, to do, or to have recourse to, such a thing.* (TA.) — دفّعهُ also signifies *He rendered him abject and contemptible, or poor*; as though deserving to be repelled. (Ibn-Maaroof, as cited by Golius.) [See the pass. part. n., below.] — دفّع قَوْسَهُ † *He made his bow even.* (AḤn, TA.)

3. مُدَافَعَةٌ [in its primary acceptation] signifies The *contending*, or *striving, with another, to push him, or repel him*; or the *pushing*, or *repelling, another, being pushed, or repelled, by him*; or the *pushing against another*; syn. مُزَاحَمَةٌ. (TA.) [Hence, يُدَافِعُ الأَخْبَثَيْنِ *He is striving to suppress the urine and ordure*: see أَخْبَثُ. And مُدَافَعَةُ العَيْشِ *The striving to retain life*: see 2 in art. زلج. — But it is often used in the same sense as دَفْعٌ:] see the verb and its two inf. ns. in seven places in the former half of the first paragraph of this article. — Also † *i. q.* مُمَاطَلَةٌ: (Ṣ, Ḳ, TA:) in some of the copies of the Ṣ, مُطَاوَلَةٌ. (TA.) You say, دَافَعْتُهُ بِحَقِّهِ, (Jm, TA,) or عَنْ حَقِّهِ, (Mṣb,) † *I deferred with him, delayed with him, or put him off, in the matter of his right, or due, by promising time after time to render it to him*; [and so *repelled him, or strove to repel him, from it*;] syn. مَاطَلْتُهُ. (Jm, Mṣb, TA.) And دافع بِحَاجَتِهِ † *He deferred, delayed, postponed, or put off, his* (another's) *needful affair.* (L in art. رثد.) — دافع الرَّجُلُ أَمْرَ كَذَا † *The man attached, or devoted, himself to such an affair, and exerted himself, and persisted, or persevered, in it.* (TA.)

5: see 6, and 7.

6. تدافعوا [*They contended, or strove, together, to push, or repel, one another*; or] *they pushed, or repelled, one another*; or *pushed against one another.* (Mṣb.) You say, تدافعوا فِى الحَرْبِ *They pushed, thrust, or repelled, one another in war, or battle.* (Ṣ, Ḳ.) — [Hence,] تدافع الكَلَامَانِ † *The two sayings, or sentences, opposed, or contradicted, each other*; *conflicted*; *were mutually repugnant.* (Mṣb in art. نقض.) — تدافع السَّيْلُ ‡ *The torrent was impelled, driven, or propelled, in its several parts, or portions, by the impetus of one part, or portion, acting upon another*; and in like manner, [or as signifying *it became impelled, driven, or propelled*,] ▼ اندفع, and [in an intensive sense] ▼ تدفّع. (TA.) [See also دَفَعَ السَّيْلُ.] — تدافع جَرْىُ الفَرَسِ [in like manner signifies † *The running of the horse continued by successive impulses, his force of motion in each part of his course impelling him through the next*]. (TA.) — See also 7. = [It is also trans.] You say, تدافعوا الشَّىْءَ *They repelled the thing, every one of them from himself.* (TA.) And ضَيْفٌ يَتَدَافَعُهُ الحَىُّ [*A guest whom the tribe repel, or repulse, every one of them from himself*]. (IDrd, Ḳ.)

7. اندفع is quasi-pass. of دَفَعَهُ; (Ṣ, Ḳ, TA;) and ▼ تدفّع is quasi-pass. of دفّعهُ; and ▼ تدافع is quasi-pass. of دافعهُ: but all three are used in the same sense: see 6: (TA:) [the first, however, primarily signifies *He, or it, became impelled, pushed, thrust, or driven*; and particularly, *so as to be removed from his, or its, place*; *became propelled*; *became repelled*; *became impelled, pushed, thrust, or driven, away, or back, or onwards*; *became put away, or removed from its place*; as is implied in the Ṣ and Ḳ and TA: whereas the second, properly, has an intensive signification: and the third properly denotes the acting of two or more persons or things, or of several parts or portions of a thing, against, or upon, one another; as is shown by exs. and explanations above: though the second and third are often used in the primary sense of the first.] — [Hence,] اندفع also signifies † *He went away* into the country, or land, *in any manner*: (Lth:) or, said of a horse [&c.], ‡ *he* [or *it*] *went quickly* or *swiftly* (Ṣ, Ḳ, TA) [*as though impelled* or *propelled*; *pressed*, or *pushed, on*, or *forward*; *rushed*; *launched*, or *broke, forth*; *it poured forth with vehemence, as though impelled*: see 1, which has a similar meaning, particularly in the phrases دَفَعَ المَآءُ, and دَفَعَ فِى عَدْوِهِ, and السَّيْلُ, &c.]. — اندفع فِى الحَدِيثِ, (Ṣ, Ḳ, TA,) and فِى الإِنْشَادِ, (TA,) ‡ *He pushed on*, or *pressed on, in discourse*, and *in reciting* poetry; or *entered thereinto*; or *launched forth, or out, thereinto*; or *was large, or copious, or profuse, therein*; or *dilated therein*; or *began it, commenced it, or entered upon it*; syn. أَفَاضَ فِيهِ. (Ḳ, TA.) And اندفع فِى الضَّحِكِ [*He broke forth into laughing*]. (JK in art. بوق.) — اندفع فِى الطَّعَامِ † *He fell to eating of the food*; or *applied himself eagerly to it*.] — اندفع فِى الأَمْرِ ‡ *He acted with penetrating energy, or sharpness, vigorousness, and effectiveness, in the affair*; syn. مَضَى فِيهِ. (A, TA.)

10. اِسْتَدْفَعْتُ ٱللّٰهَ الأَسْوَآءَ ‡ *I asked, or begged, God to repel from me evils.* (Ṣ, K.)

دَفْعٌ [see 1. Used as a simple subst., it signifies *Impulsion*; or the *act of pushing, thrusting*, or *driving*; and particularly, *so as to remove a thing from its place*; *propulsion*; *repulsion*; &c.].

دَفْعَةٌ *A single impulsion*; *a push, a thrust*, or *single act of driving*; and particularly, *so as to remove a thing from its place*; *a single propulsion*; *a single repulsion*: (Ṣ,* Mṣb, Ḳ,* TA:) [it is an inf. n. of un. of 1 in all its senses; and thus,] it signifies also *a single act of pouring*: [&c.:] pl. دَفَعَاتٌ. (Mṣb.) You say, دَفَعَهُ دَفْعَةً, i. e. [*He impelled*, &c., *him, or it*,] *once* [or *with a single impulsion*, &c.]. (TḲ.) And دَفَعْتُ مِنَ الإِنَآءِ دَفْعَةً, i. e. [*I poured forth from the vessel*] *a single pouring*. (Mṣb.) — [As an inf. n. of un. of 1,] it also signifies † *A coming of the collective body of a people, or party of men, to a place at once.* (TA.) — [Also † *A heat, a single course*, or *one unintermitted act*, of running, or the like.]

دُفْعَةٌ *A quantity that pours forth*, or *out, at once*, from a skin, or vessel: (Lth, Ḳ:) *a quantity poured forth, or out, at once*, (Mṣb,) [or *with vehemence*, being] syn. with دُفْقَةٌ. (IF, Ṣ, Mṣb, Ḳ, [in the CḲ with ع in the place of the ق,]) of rain, [i. e. *a shower, fall*, or *storm*, as meaning the *quantity that falls without intermission*,] (IF, Ṣ, Mṣb, Ḳ,) and [*a gush*] of blood, (IF, Mṣb,) &c.: (IF, Ṣ, Mṣb:) it is also [used as signifying the *tide*] of a valley, (Ḳ in art. طحم,) and [the *tide*, or *rush*,] of a torrent, (Ṣ and Ḳ in that art.,) and [the *rush*, or *irruption*,] of a troop of horses or horsemen, (Ṣ and Ḳ in art. دلق, &c.,) and [the *irruption*, or *invasion*,] of night: (Ṣ and Ḳ in art. طحم:) pl. دُفَعٌ (Mṣb, Ḳ) and دُفُعَاتٌ and دُفَعَاتٌ and دُفْعَاتٌ. (Mṣb.) You say, بَقِىَ فِى الإِنَآءِ دُفْعَةٌ *There remained in the vessel as much as one pours out at once.* (Mṣb.) — Also *A part*, or *portion, that is given*, of property. (Ṣ in art. زعب.)

دَفَاعِ, determinate, as a proper name, *The ewe*: (Ibn-'Abbád, Ḳ:) so called because she pushes her thigh this way and that by reason of bulkiness. (Ibn-'Abbád, TA.)

دَفُوعٌ and ▼ مِدْفَعٌ [*That impels, pushes, thrusts, drives, propels, or repels, much, or vehemently*:] both signify the same. (Ṣ, Ḳ.) Hence the saying of a woman, (Ṣ,) an immodest woman, (O,) namely, Sejáhi [the false prophetess, to her husband the false prophet Museylimeh, describing the kind of ذَكَر which she most approved], (L,) لَا بَلْ قَصِيرٌ مِدْفَعٌ ▼. (Ṣ, O, L.) You say also, ▼ رَجُلٌ دَفَّاعٌ *A man who impels, propels, repels, or defends, vehemently.* (TA.) And نَاقَةٌ دَفُوعٌ *A she-camel that kicks* (تَدْفَعُ) *with her hind leg on being milked.* (TA.)

دَفَّاعٌ: see دَفُوعٌ. — Also One *who, when a*

bone happens to be in the part that is next to him, of a bowl, puts it away, or aside, in order that a piece of flesh-meat may become in its place. (El-Jáhidh, Ḳ.)

دُفَّاعٌ The *main portion, that pours down at once,* or *vehemently,* of waves, and of a torrent, (Ḳ, TA,) and of a sea: (TA:) or *a great torrent:* (Ṣ:) or *abundance and vehemence* of water: (L:) or *a great quantity of water* of a torrent: and *a great number* of people. (AA.) You say, جَآءَ دُفَّاعٌ مِنَ الرِّجَالِ وَالنِّسَآءِ *There came a great number of men and women crowding one upon another.* (TA.) — Also ‡ *A great thing by which a similar great thing is impelled, propelled,* or *repelled.* (Ḳ,* TA.)

دَافِعٌ [act. part. n. of 1]. It is said in the Ḳur [lii. 8], مَا لَهُ مِنْ دَافِعٍ *There shall not be any repeller thereof.* (Bd.) And in the same [lxx. 2], لَيْسَ لَهُ دَافِعٌ *There shall not be for it any repeller:* (Bd:) or *any defender.* (B.) — Applied to a ewe or she-goat, (Ṣ,) or to a she-camel, (Ṣ, Ḳ,) as also دَافِعَةٌ and ▼ مِدْفَاعٌ, (Ḳ,) ‡ *That infuses* (تَدْفَعُ) *the first milk into her udder* [i. e. *secretes it therein*] *a little before bringing forth;* (Ṣ, Ḳ;) *that infuses the milk into her udder when about to produce her young, by reason of its abundance:* AO says that some make مُفْكِهٌ and دَافِعٌ to signify the same, [i. e., to signify as explained above, or nearly so,] saying, هِىَ دَافِعٌ بِوَلَدٍ; and if you will, you say, هِىَ دَافِعٌ, alone. (TA.)

دَافِعَةٌ [fem. of دَافِعٌ, q. v.: and, used as a subst.,] The *lower,* or *lowest, part of any* [*water-course such as is called*] مِيثَآء: pl. دَوَافِعُ: this latter signifying the *lower,* or *lowest, parts of the* ميث, [pl. of ميثاء,] (ISh, Ḳ,) *where they pour into the valleys,* (ISh,) or *where the valleys pour thereinto:* (Ḳ:) or the pl. signifies the *parts in which the water pours to the* ميث; *while the* ميث *pour into the main valley:* (Aṣ:) or the دافعة is a [*water-course such as is called*] تَلْعَة *which pours into another* تلعة, *when it runs down a descending ground,* or *declivity, from elevated,* or *rugged and elevated, ground, and you see it going to and fro in places, having spread somewhat, and become round; then it pours into another, lower than it:* every one such is thus called; and the pl. is as above. (Lth.)

مَدْفَعٌ [*A channel of water;*] *one of the* مَدَافِع *of waters, in which the waters run:* (Ṣ, Ḳ:) [مَدَافِعُ being its pl.:] the *lower,* or *lowest, part of a valley, where the torrent pours forth, and its water disperses:* (ISh:) and the [*water-course, or channel, such as is called*] مِذْنَب *of a* دَافِعَة [q. v.]; because this latter pours forth therein to another دافعة; (Ḳ, TA;) the مذنب being *the channel between the* دَافِعَتَانِ. (TA.)

مِدْفَعٌ: see دَفُوعٌ, in two places. — [Its primary signification is *An instrument for impelling, propelling,* or *repelling:* and hence it is applied in modern Arabic to *a cannon:* and to *an instrument used by midwives for protruding the fœtus.* — Hence, also, it is used as an intensive epithet: and hence,] رُكْنٌ مِدْفَعٌ *A strong corner.* (TA.)

مُدَفَّعٌ, applied to a camel, ‡ *Held in high estimation by his owner;* (A, Ḳ,* TA;) *so that when he comes near to the load, he is sent back:* (A, TA:) one *that is reserved for covering, and not ridden nor laden; of which, when he is brought to be laden, one says,* اِدْفَعْ هٰذَا, i. e. *Leave thou this, sparing him.* (Aṣ.) — Also, (applied to a camel, TA,) † *Held in mean estimation by his owner;* (Ḳ,* TA;) *so that when he comes near to the load, he is sent back as despised.* (TA.) Thus it bears two contr. meanings. (Ḳ.) — Applied to a man, (A, TA,) ‡ *Poor,* (Ṣ, A, TA,) and *abject,* (Ṣ,) *whom every one repels from himself,* (A, TA,) or because every one repels him from himself; (Ṣ;) used conjointly with مُدَقَّعٌ; i. e., you say, فُلَانٌ مُدَفَّعٌ مُدَقَّعٌ: (A, TA:) a man † *despised,* or *held in contempt,* (Lth, Ḳ,) as also ▼ مُتَدَافِعٌ; (Lth;) *who does not show hospitality if he make one his guest, nor give if he be asked to give:* (Lth:) and one † *who is repelled,* or *repulsed, from his relations* (الَّذِى دُفِعَ عَنْ نَسَبِهِ: [نَسَبِه being used for ذَوِى نَسَبِهِ, like as نَسَبًا is used in the Ḳur xxv. 56, for ذَوِى نَسَبٍ, as explained by Bd:]) (IDrd, Ḳ:) and a guest † *whom the tribe repel,* or *repulse, every one of them from himself, every one turning him away to another.* (IDrd, Ḳ.) — أَنَا مُدَفَّعٌ إِلَى أَمْرِ كَذَا ‡ *I am driven, compelled,* or *necessitated, to do,* or *to have recourse to, such a thing.* (TA.)

مِدْفَاعٌ: see دَافِعٌ.

هُوَ سَيِّدُ قَوْمِهِ غَيْرُ مُدَافَعٍ † *He is the lord,* or *chief, of his people,* or *party, not straitened in his authority, nor thrust from it;* (TA;) i. q. غَيْرُ مُزَاحَمٍ. (Ḳ.)

المُدَافِعُ † *The lion.* (Ṣgh.)

مُتَدَافِعٌ: see مُدَفَّعٌ.

قَوْلٌ مُتَدَافِعٌ ‡ [*A saying of which one part opposes,* or *contradicts, another; a self-contradictory saying*]. (TA.)

دفق

1. دَفَقَهُ, aor. ِ (Ṣ, Mṣb, Ḳ, &c.) and ُ, (Jm, Ḳ,) inf. n. دَفْقٌ, (Ṣ, Mgh, Mṣb,) and by poetic license دَفَقٌ, (TA,) *He poured it forth,* or *out:* (Ṣ, Ḳ:) or *he poured it forth,* or *out, with vehemence:* (Mgh, Mṣb:) namely, water [&c.]. (Ṣ, Mgh, Mṣb.) And دُفِقَ المَآءُ *The water poured out,* or *forth:* one should not say دَفَقَ المَآءُ: (Ṣ:) or this last, aor. ِ, inf. n. دَفْقٌ, signifies *the water poured forth,* or *out, with vehemence:* but Aṣ disallowed its being used in an intrans. sense: (Mṣb:) [the forms of the verb commonly used intransitively are 7 and 5:] accord. to Lth, alone, (Ḳ,) i. e. in the 'Eyn, (TA,) دَفَقَ المَآءُ, (Ḳ, TA,) and الدَّمْعُ, aor. ُ, (TA,) inf. n. دَفْقٌ and دُفُوقٌ, signify *the water,* (Ḳ, TA,) and *the tears,* (TA,) *poured forth,* or *out, at once:* (Ḳ. TA:) but Az disallows this. (TA.) — [Hence,] دَفَقَ ٱللّٰهُ رُوحَهُ † [*God poured forth his spirit;* i. e.] *God caused him to die:* (Ḳ:) or it means *may he die.* (Ṣ.) Aṣ says, I alighted at the abode of an Arab woman of the desert, and she said to a daughter of hers, Bring to him the drinking-bowl (العُسّ): and she brought me a drinking-bowl in which was milk, and spilled it; whereupon she said to her دَفَقَتْ مُهْجَتُكِ [*May thy blood,* or *heart's blood, be poured forth:* or, as appears from a statement above, the right reading is probably دُفِقَتْ]. (TA. [See also مُهْجَةٌ.]) — One says also, of a river, or rivulet, and of a valley, دَفَقَ, [app. for دَفَقَ المَآءَ,] meaning, *It became full so that the water poured forth,* or *overflowed,* or *so that it poured forth the water, from its sides.* (TA.) — And دَفَقَ الكُوزَ *He poured forth,* (JK,) or *scattered,* (Ḳ,) *the contents of the mug at once;* (JK, Ḳ;) as also ▼ ادفقهُ. (Ḳ.) — The verb is also used transitively and intransitively in relation to a beast: you say, دَفَقْتُ الدَّابَّةَ † *I made the beast to hasten,* or *go quickly:* — and دَفَقَتِ الدَّابَّةُ † *The beast hastened,* or *went quickly:* (Mṣb:) and [in like manner] one says of a quick camel, يَتَدَفَّقُ ▼ فِى مَشْيِهِ † [*He hastens, speeds,* or *presses forward, in his pace,* or *going*]: and تَدَفَّقَتْ ▼ الأُتُنُ *The wild she-asses hastened,* or *went quickly.* (TA.) == دَفِقَ, [aor. َ,] (TA,) inf. n. دَفَقٌ, (JK, Ṣ, TA,) *He* (a camel) *had his teeth standing outwards:* (Ṣ, TA:) or *had his elbows far apart from his sides.* (JK. [See also رفق.])

2. [دفّقهُ *He poured it forth,* or *out, copiously,* or *abundantly;* namely, water &c. See an ex. of the inf. n. used as a pass. part. n. voce دَحِيقٌ.] — [Hence,] دَفَّقَتْ كَفَّاهُ النَّدَى, (Ṣ, Ḳ,) inf. n. تَدْفِيقٌ, (Ḳ,) *His two hands poured forth largess* (Ṣ, Ḳ) [*copiously,* or *abundantly,* for] it is with teshdeed to denote muchness. (Ṣ.)

4: see 1, in the latter half of the paragraph.

5. تدفّق i. q. تَصَبَّبَ (Ṣ, Ḳ) [meaning (as the former is explained in the KL) *It poured forth* or *out,* or *became poured forth* or *out, copiously,* or *abundantly;* for it is quasi-pass. of دَفَّقَهُ; though تَصَبَّبَ is said to be quasi-pass. of صَبَّهُ like انْصَبَّ, and though it is said in the TA that تدفّق is quasi-pass. of دفقهُ like اندفق]. — See also 1, latter part, in two places. — [Hence,] هُوَ يَتَدَفَّقُ فِى البَاطِلِ ‡ *He hastens to do that which is false, vain,* or *unprofitable.* (TA.) — And تدفّق حِلْمُهُ ‡ *His forbearance,* or *clemency, departed.* (TA.)

7. اندفق i. q. انصبّ [*It poured forth* or *out,* or *became poured forth* or *out:* see also دَفَقَ, which, if allowable, is less usual]. (Ṣ, Ḳ.)

10. استدفق الكُوزُ *The mug had its contents poured forth* or *out* (انْصَبَّ) *at once.* (TA.)

دَفْقَةٌ *A single act of pouring forth* or *out* [*in*

any manner, or *at once*, (see 1,) or] *with vehemence*: pl. دَفَقَاتٌ. (Mṣb.)

دُفْقَةٌ *A quantity poured forth* or *out* (Mṣb) *at once*, like دُفْعَةٌ, (Ṣ and Ḳ in art. دفع, q. v.,) [or] *with vehemence*; (Mṣb;) of rain, [i. e. *a shower*, *fall*, or *storm*, as meaning the *quantity that falls without intermission*,] (Ṣ and Mṣb and Ḳ in art. دفع,) and [*a gush*] of blood, (Mṣb in that art.,) &c.: (Ṣ and Mṣb in that art.:) pl. دُفَقٌ and دُفَقَاتٌ and دُفُقَاتٌ and دُفْقَاتٌ. (Mṣb.) — [Hence,] جَآءَ القَوْمُ دُفْقَةً وَاحِدَةً ‡ *The party came at once*, (Ṣ, Ḳ,* TA,*) or *together*. (Mṣb.)

دِفَقٌّ † *Quick*, *swift*, or *fleet*; applied to a he-camel; (JK, Ṣ, Ḳ;) as also ▼ أَدْفَقُ: (JK:) and so, applied to a she-camel, دِفَقَّةٌ (JK) and ▼ دِفَاقٌ, (JK, Ṣ, Ḳ,) which is likewise applied to a he-camel, (JK, TA,) and ▼ دُفَاقٌ (Ḳ) and ▼ دَفُوقٌ and ▼ دَفْقَآءُ (JK, TA) and ▼ دَيْفَقٌ (JK, Ḳ) and ▼ دِفِقَّى. (TA.) † A camel *going in the manner termed* دِفِقَّى; as also ▼ دِفَاقٌ. (Ḳ.) † And, applied to a horse, *Fleet*, or *swift*; as also ▼ دِفَقٌّ: and so, applied to a mare, دِفَقَّةٌ and ▼ دَفُوقٌ and ▼ دِفَاقٌ and ▼ دِفِقَّى and ▼ دِفِقَّى. (Ḳ.)

دِفَقٌّ: see what next precedes.

دِفِقَّى: see دِفَقٌّ: and see also what next follows, in two places.

دِفِقَّى and ▼ دِفَقَّى ‡ A she-camel *quick*, *swift*, or *fleet*, *and of generous race*: or *that has never brought forth*. (Ḳ, TA.) See also, for the former, دِفَقٌّ, in two places. — مَشَى الدِّفِقَّى, (Ḳ,) and ▼ الدِّفَقَّى, (TA, and so in copies of the Ṣ,) the latter on the authority of IAmb, (TA,) said of a man, (Ṣ,) † *He walked*, or *went quickly*, or *swiftly*: (Ṣ, Ḳ:) or *he went with slow steps* (تَمَشَّى), *inclining at one time to one side and at another time to another side*: or *he went with wide steps*, (Ḳ, TA,) *and quickly*. (TA.) And يَعْدُو الدِّفِقَّى † [*He runs quickly*: &c.]. (TA.)

دُفَاقٌ, applied to a torrent, (Ṣ, O, L, Ḳ,) *That fills the valley*: (Ṣ, O:) or *that fills the two sides of the valley*: (L:) or *swift*. (Ḳ.) — See also دِفَقٌّ.

دِفَاقٌ: see دِفَقٌّ, in three places.

دَفُوقٌ: see دِفَقٌّ, in two places.

دَفَّاقٌ [*Pouring forth*, or *out, copiously*, or *abundantly*: or] *extensive, and copious*, or *abundant*, rain: applied also [in the former sense] to the mouth of a leathern water-bag: and to a river, or rivulet; and so ▼ مُدْفَقٌ. (TA.)

دَافِقٌ [act. part. n. of دَفَقَهُ; *Pouring forth* or *out*, &c.]. دَافِقُ خَيْرٍ [May it be *pouring forth* good] is said in prognostication on the occasion of the pouring forth of the contents of such a thing as a mug. (Lth, TA.) — مَآءٌ دَافِقٌ means مَدْفُوقٌ [i. e. *Water poured forth* or *out*, &c.]; (IḲoot, Ṣ, Mṣb, Ḳ;) because دَفَقَ is trans. [only] accord. to the generality (Ḳ, TA) of the leading lexicologists; (TA;) like سِرٌّ كَاتِمٌ meaning مَكْتُومٌ, (IḲoot, Ṣ, Mṣb,) and عَارِفٌ meaning مَعْرُوفٌ, and عَاصِمٌ meaning مَعْصُومٌ, (IḲoot, Mṣb,) after a manner obtaining among the people of El-Ḥijáz, who change the مَفْعُول into فَاعِل when it is used as an epithet: (Fr, Mṣb, TA:) or it means ذُو دَفْقٍ [*having a pouring forth* or *out*, &c.]; (Mgh, Mṣb, TA;) accord. to Kh and Sb (TA) and Zj; (Mṣb, TA;) and in like manner they say that سِرٌّ كَاتِمٌ means ذُو كِتْمَانٍ: or, accord. to Lth, [i. e.] in the 'Eyn, it means *water pouring forth*, or *out, at once*: (TA:) it occurs in the Ḳur lxxxvi. 6; where دَافِق is said by Kh and Sb to signify مُنْدَفِق [i. e. *pouring forth* or *out*]: (Az, TA:) and it [there] means the *sperma genitale*. (JK.)

دَيْفَقٌ: see دِفَقٌّ.

أَدْفَقُ, and its fem. دَفْقَآءُ: see دِفَقٌّ. — The former is also applied to a pace, or rate of going, as meaning *Quick*, or *swift*: (Ṣ, Ḳ:) or, accord. to AO, it means أَقْصَى العَنَقِ [the *utmost of the pace called* العَنَق]. (Ṣ, TA. [In my copies of the Ṣ, erroneously, العُنُق: in the TA without any vowel signs, app. because needless to any but the tyro in Arabic.]) = Also, i. e. the former, A man *bowed*, or *bent*, (IAạr, Ḳ,) *in his back*, (IAạr,) *by age* or *grief*. (IAạr, Ḳ.) — And *i. q.* أَعْوَجُ [here meaning *Oblique*]: (Aboo-Málik, Ḳ:) applied to a هِلَال [or new moon]: (Aboo-Málik:) Aboo-Málik says that the هلال thus termed is better, or more auspicious, than that termed حَاقِنٌ, which means "having its two extremities elevated, and its back decumbent:" and AZ says the like: (TA:) [or] ادفق applied to a هلال signifies *erect* (مُسْتَوٍ [which must here mean *nearly, not exactly, erect*,] *and white, not turning sideways upon one of its two extremities*: (Ḳ:) [and this also is esteemed more auspicious than that termed حاقن, q. v.:] so in the "Nawádir." (TA.) — Also, applied to a camel, (Ṣ, Ḳ,) and to a mouth, (JK, TA,) *Having the teeth standing out, or forwards*: (JK, Ṣ, Ḳ:) or, applied to a camel, *having the elbows far apart from the sides*. (Ḳ. [See also أَرْفَقُ.])

مُدْفَقٌ: see دَفَّاقٌ.

دفل

دِفْلٌ: see the following paragraph. = Also *i. q.* قَطِرَانٌ and زِفْتٌ [both app. here meaning *Tar*, or *liquid pitch*]: (Ḳ:) or *such as is thick*: mentioned in this art. by IF, and also as written with ذ. (TA.)

دِفْلَى, (T, Ṣ, M, Ḳ, &c.,) accord. to those who make the alif to be a sign of the fem. gender; and دِفْلًى, accord. to those who make that letter to be one of quasi-coordination; used alike as a sing. and a pl.; (Ṣ;) and ▼ دِفْلٌ; (Ibn-'Abbád, Ḳ;) [the first of these appellations applied in the present day to The *rose-bay*, or *laurel-bay*; *oleander*, *nerium oleander*, *rhododendron*, or *rhododaphne*: and also to the *common laurel*:] *a certain tree*, (T, M,) or *plant*, (Ṣ, Ḳ,) *bitter*, (T, Ṣ, M, Ḳ,) *very bitter*, (TA,) *and poisonous*, (T,) *green, and beautiful in appearance, the blossom of which is beautifully tinged*, (M,) *called in Persian* خَرْزَهْرَهْ: (Ḳ:) *there is a river-kind, and a land-kind*: *the leaves are like those of the* حَمْقَآء [or *garden-purslane*], *but more slender; and the branches*, or *twigs, are long, spreading over the ground; at the leaves are thorns; and it grows in waste places: the river-kind grows upon the banks of rivers; its thorns are unconspicuous*, or *unapparent; its leaves are like those of the* خِلَاف [or *salix Aegyptia*] *and of the almond, broad; and the upper part of its stem is thicker than the lower part thereof*: (TA:) *it is very deadly: its blossom is like the red rose*, (Ḳ,) *very rough* (خشن جدًّا [but this I think is a mistranscription for حَسَنٌ جدًّا *very beautiful*], *and upon it is a kind of tuft like hair*: (TA:) *its fruit is like the* خُرْنُوب [q. v.]; (Ḳ;) *having an aperient*, or *a deobstruent, property; and stuffed with a substance like wool*: (TA:) *it is good for the mange*, or *scab, and the itch* (حِكَّة), *used in the manner of a liniment*, (Ḳ,) *and especially the expressed juice of its leaves*; (TA;) *and for pain of the knee and the back*, (Ḳ,) *of long duration*, (TA,) *applied in the manner of a poultice*, or *plaster; and for expelling fleas and the* [*insect called*] أَرَض, *by the sprinkling of a decoction thereof; and the rubbing over with the heart thereof twelve times, after cleansing, is good for removing the* [*malignant leprosy termed*] بَرَص; (Ḳ;) *and its leaves put upon hard tumours are very beneficial: but it is a poison*: [*yet*] *sometimes it is mixed with wine and rue, and given to be drunk, and saves from the poisons of venomous reptiles*: the Ra-ees [Ibn-Seenà, or Avicenna,] says that *it is perilous by itself, and its blossom, to men, and to horses and the like, and to dogs, but is beneficial when made into a decoction with rue, and drunk*: (TA:) IAạr says that the [*trees termed*] آء and أَلَآء and حبر [app. a mistranscription for خَبْر, *a species of lote-tree*,] are all called دِفْلَى. (T.) AḤn says that the زَنْد made from the دِفْلَى is excellent for producing fire: and hence the prov., اِقْدَحْ بِدِفْلَى فِى مَرْخٍ ثُمَّ شُدَّ بَعْدُ أَوْ أَرْخِ [*Endeavour thou to produce fire with wood of the* دفلى *upon wood of the* مرخ: *then tighten afterwards or loosen*]: (M:) said when one incites a bad man against another bad man: (M, Meyd:) or, accord. to IAạr, said in relation to a man whom one needs not to press, or importune. (Meyd.)

دفن

1. دَفَنَهُ, (Ṣ, M, Mṣb, Ḳ,) aor. ـِ, (M, Mṣb, Ḳ,) inf. n. دَفْنٌ, (M, Mṣb, TA,) *He buried it; interred it*; i. e. *hid it, concealed it*, or *covered it*, (M, Mṣb, Ḳ, TA,) *in the earth*, or *dust*, (TA,) or *beneath layers*, or *strata, of earth*, or *dust*; (Mṣb;) namely, a thing; (Ṣ, Mṣb;) primarily having for its object a dead body: (M:) and

▼ دَفَّنَهُ signifies the same; [but app. in an intensive sense or applying to a number of objects;] (M, TT;) or ▼ ادَّفَنَهُ, of the measure اِفْتَعَلَهُ. (Ḳ. [So too, accord. to the TA, in the M; but in the text of the M as given in the TT, دفّنه.]) One says to a man who is obscure, unnoted, or of no reputation, دَفَنْتَ نَفْسَكَ فِى حَيَاتِكَ ‡ [*Thou hast buried thyself in thy lifetime*]. (TA.) — Hence, (M,) دَفَنَ سِرَّهُ ‡ *He hid*, or *concealed*, *his secret.* (M, TA.) And دَفَنْتُ الحَدِيثَ † *I hid* or *concealed*, *the information*, or *news*, &c. (Mṣb.) — [Hence also, دَفَنَ الرَّكِيَّةَ *He filled up, stopped up*, or *choked up, with earth* or *dust, the well.*] And دَفَنْتُ عُيُونَ المِيَاهِ *I stopped up the sources of the waters*; syn. عَوَّرْتُهَا, and سَدَدْتُهَا. (Sh, TA in art. عور.) = دَفَنَتْ, aor. ـِ, inf. n. دَفْنٌ, said of a she-camel, *She went her own way*, or *at random*, or *heedlessly*, (M, Ḳ,) *without need:* (M:) or it signifies, (M,) or signifies also, (Ḳ,) *she was*, or *became*, (M, Ḳ,) *usually*, (Ḳ,) *in the midst of the other camels when they came to water:* (M, Ḳ:) and ▼ ادَّفَنَتْ, (En-Naḍr, T, TA,) of the measure اِفْتَعَلَتْ, (TA,) said of a she-camel, *she was*, or *became, such as is termed* ▼ دَفُونٌ; (En-Naḍr, T, TA;) i. e. *she absented*, or *hid, herself from the other camels:* or *went her own way, at random*, or *heedlessly, alone.* (En-Naḍr, T.)

2: see 1, first sentence.

3. مُدَافَنَةُ المَوْتَى: see 6.

5: see 7.

6. التَّدَافُنُ signifies ▼ مُدَافَنَةُ المَوْتَى [i. e. *The cooperating in the burying of the dead*]. (TA.) لَا يَكَادُ النَّاسُ يَتَدَافَنُونَ [*The people can hardly*, or *cannot nearly, bury one another*] is said in the case of a quick and spreading death. (TA voce ذَرِيعٌ.) — [Hence,] تَدَافَنُوا ‡ *They practised concealment, one with another;* syn. تَكَاتَمُوا. (Ṣ, Ḳ, TA.) It is said in a trad., لَوْ تَكَاشَفْتُمْ لَمَا تَدَافَنْتُمْ ‡ [*If ye revealed, one to another* his faults, or his secrets, *ye would not practise concealment, one with another*, in any case]; meaning, if the fault, (عَيْب, as in my copies of the Ṣ and in the TA in the present art.,) or secret or secrets, (غَيْب, as in one of my copies of the Ṣ in art. كشف,) of each one of you were open, or revealed, to each other of you: (Ṣ, TA:) or, accord. to IAth, [*if ye revealed, one to another* his secrets, *ye would not bury one another;* for he says that] the meaning is, if each one of you knew what is concealed in the mind of each other of you, the conducting of his funeral, and his burial, would be deemed onerous. (TA in art. كشف.)

7. اندفن *It was*, or *became, buried*, or *interred;* i. e., *hidden, concealed*, or *covered*, (Ṣ,* M, Mṣb, Ḳ, TA,) *in the earth*, or *dust*, (TA,) or *beneath layers*, or *strata of earth*, or *dust:* (Mṣb:) and ادَّفَنَ, of the measure اِفْتَعَلَ, signifies the same; (Ṣ;) or ▼ تدفّن. (M, Ḳ.) — Also, said of a portion of a well, (Ṣ,) or of a well [absolutely], and of a watering-trough or tank, and of a watering-place, or spring to which camels came to water, (M, Ḳ, TA,) [and] so ▼ ادّفن, (T,) [*It was*, or *became, filled up, stopped up*, or *choked up, with earth* or *dust;* (see 1, of which each of these verbs is a quasi-pass.;) or] *it had the dust swept into it by the wind* [*so that it became filled up, stopped up*, or *choked up*]. (T, TA.)

8. ادَّفَنَ, of the measure اِفْتَعَلَ: see 7, in two places. — Also, said of a slave, *He ran away* [given without any addition as one of the explanations in the Ṣ] *before arriving at the city* [or *place*] *in which he was to be sold:* (T, M, Ḳ:) this is not a running away (إِبَاق) for which he is to be returned [to the seller]: so says Yezeed Ibn-Hároon: but he adds that if he arrive there and run away, he is to be returned for it, though he do not absent himself from that city [or place]: (T:) or *he absented himself*, (T,) or *stole away*, (Ṣ, M, Mgh,) *from his owners* [or *owner*] *for a day* or *two days*, (T, Ṣ, M, Mgh,) as AZ says, (T, Ṣ,) or, (T, M,) as AO says, (T, Ṣ,) *without absenting himself from the city* [or *place in which he was sold*]; (T, Ṣ, M, Mgh;) as though he buried himself in the houses of that city [or place] in fear of punishment for an offence that he had committed: (Mgh:) thus, agreeably with the explanations of AZ and AO, the verb is used by the Arabs: (A 'Obeyd, T:) and the epithet ▼ دَفُونٌ, applied to a slave, means one *who does as is described above;* (Ḳ;) or *who is wont to do so:* (T, Ṣ, M, Mgh:) or the verb signifies *he fled from his owner*, or *from hard*, or *severe, work, but did not go forth from the town*, or *the like;* and the doing so is not a fault [for which he may be returned to the seller], for it is not termed إِبَاق. (Mṣb.) — See also 1, last sentence. = ادّفنه: see 1, first sentence.

دَفْنٌ [originally an inf. n.]: see دَفِينٌ, in four places. — Also, applied to a man, ‡ *Obscure, unnoted*, or *of no reputation;* (Ḳ, TA;) [and] so ▼ دَفُونٌ. (AZ, T.)

دِفْنٌ: see دَفِينٌ, in four places.

دُفْنٌ: see دَفِينٌ, in two places.

دَفَنِىٌّ *A kind of striped cloths* or *garments.* (Ṣ, Ḳ.)

دِفَانٌ: see دَفِينٌ, in two places.

دَفُونٌ applied to a slave: see 8. — Applied to a she-camel, *That is in the midst of the other camels:* (Ṣ:) or *that is usually in the midst of the other camels when they come to water.* (M, Ḳ.) — See also 1, last sentence. — Also, (M, Ḳ, TA, [in the CḲ, erroneously, مَدْفُون,]) applied to a camel and to a human being, *That goes his own way, at random*, or *heedlessly, without need;* and so ▼ مِدْفَانٌ. (M, Ḳ.) — See also دَفْنٌ. In like manner one says حَسَبٌ دَفُونٌ † *Obscure grounds of pretension to respect* or *honour.* (AZ, T.)

دَفِينٌ i. q. ▼ مَدْفُونٌ, (Ṣ, M, Mṣb, Ḳ,) *Buried*, or *interred;* i. e. *hidden, concealed*, or *covered*, (M, Mṣb, Ḳ, TA,) *in the earth*, or *dust*, (TA,) or *beneath layers*, or *strata, of earth*, or *dust;* (Mṣb;) as also ▼ دَفْنٌ (M, Ḳ) and ▼ دِفْنٌ: (TA:) pl. [of the first] دُفَنَآءُ (M, Ḳ) and of the same also دُفُنٌ; (TA;) and [of the second] أَدْفَانٌ, (M, Ḳ,) which is also pl. of the third: (TA:) دَفِينٌ is also applied to a woman, and so is دَفِينَةٌ; (Lḥ, M, Ḳ;) and the pl. is دَفْنَى, (Lḥ, M,) or دُفَنَآءُ, (Ḳ,) and دَفَائِنُ: (Lḥ, M, Ḳ:) and the pl. دُفُنٌ is also used as a sing., applied to land (أَرْض). (TA. [But in the M it is said that ▼ دَفْنٌ is thus applied as an epithet to land (ارض), and that its pl. is دُفُنٌ.]) — See also دَفِينَةٌ. — Also, applied to a well (رَكِيَّة), *Partly filled up with earth* or *dust* (انْدَفَنَ بَعْضُهَا); as also ▼ دِفَانٌ; pl. دُفُنٌ: (Ṣ:) or i. q. ▼ مُنْدَفِنَةٌ, (M, Ḳ,) i. e. [*filled up with earth* or *dust;* or] *having the dust swept into it by the wind* [*so that it is filled up, stopped up*, or *choked up*]; (T, TA;) as also ▼ مِدْفَانٌ (M, Ḳ) and ▼ دُفْنٌ, (M, TA,) or ▼ دِفْنٌ, (Ḳ,) thus applied, (Ḳ, TA,) and applied likewise to a watering-place, or spring to which camels have come to water, (M, Ḳ, TA,) and to a watering-trough or tank; (M, Ḳ;) as also دَفِينٌ. (TA.) — Also *Flesh-meat buried in rice:* but this is a vulgar application. (TA.) — دَآءٌ دَفِينٌ, (T, Ṣ, M, Ḳ) and ▼ دَفِنٌ, (IAạr, M, TA,) which is anomalous, app. a possessive epithet, like نَهِرٌ as applied to a man, (M,) in the Ḳ, erroneously, ▼ دِفْنٌ, (TA,) ‡ *A latent disease, which the constitution has overpowered* [*so as to prevent its becoming apparent*]; it is said in a trad. that the sun causes it to appear: (IAth, TA:) or *a disease that is unknown* (T, Ṣ) *until evil and mischief appear from it:* (T:) or *a disease that appears after being latent, and from which evil and mischief* (شَرٌّ وَعَرٌّ [in the CḲ, erroneously, وعُرٌّ]) *then appear and spread:* (M, Ḳ:) [it is said that] it is seldom, or never, cured. (M.) — دَفِنُ ▼ المروّة, (TA,) or ▼ دِفْنُ المروّة, and رَجُلٌ دَفِينُ المُرُوَّةِ, (T,) and ▼ دَفْنُ ▼ المروّة † *A man without manliness*, or *manly virtue:* so says Aṣ. (T, TA.)

دَفِينَةٌ *A thing buried:* (Th, Ḳ:) and hence, (TA,) *a treasure*, or *a buried treasure:* pl. دَفَائِنُ: (M, Ḳ, TA:) and ▼ دَفِينٌ also signifies *buried treasure.* (TA in art. ركز.)

دُفَّانٌ [irregularly] sing. of دَفَائِنُ signifying The خَشَب [or *pieces of wood*, by which may be meant *planks*, or *spars*, or *ribs*, &c.,] *of a ship.* (AA, TA.)

دَافِنُ أَمْرٍ, in the Ḳ, erroneously, دَافِنَآءُ, (TA,) ‡ *The inward*, or *intrinsic, state* or *circumstances of a case* or *an affair.* (Ḳ, TA.) — بَقَرَةٌ دَافِنَةُ الجِذْمِ *A cow, or an animal of the ox-kind, whose* أَضْرَاس [i. e. *teeth*, or *molar teeth*,] *are ground*, or *worn, by reason of extreme age.* (Ṣ, Ḳ.)

مدفن [by rule مَدْفِنٌ, but commonly pronounced مَدْفَنٌ,] *A place of burial:* [*a tomb:*] pl. مَدَافِنُ. (TA.)

مِدْفَانٌ: see دَفِينٌ: — and دَفُونٌ. = Also *An old, worn-out, skin for water or milk.* (Ṣ, Ḳ.)

مَدْفُونٌ: see دَفِينٌ.

مُنْدَفِنَةٌ, applied to a well (رَكِيَّة): see دَفِينٌ.

دفو

1. دَفِىَ, [aor. يَدْفَى,] inf. n. دَفًا, *He, or it, was, or became, such as is termed* أَدْفَى*, in any of the senses of this epithet.* (M.) [See also 4.] ═ دَفَوْتُ الجَرِيحَ, (Ṣ, Ḳ, TA, [in the CḲ, erroneously, دَفَيْتُ,]) aor. أَدْفُوهُ, inf. n. دَفْو; (Ṣ, TA;) and ▼دَافَيْتُهُ and ▼أَدْفَيْتُهُ; (A 'Obeyd, Ṣ, Ḳ;) *I despatched the wounded man;* i. e. *hastened and completed his slaughter; or made his slaughter sure, or certain:* (A 'Obeyd, Ṣ, Ḳ:) and so دَافَأْتُهُ and أَدْفَأْتُهُ (TA) [and دَافَفْتُهُ &c.: see 3 in art. دف]. Accord. to Ibn-Abi-l-Ḥadeed, دَفَى, [or rather دَفَا,] sometimes pronounced with ء, [دَفَأَ,] signifies *He slew,* in the dial. of Kináneh. (TA.)

3: see 1.

4: see 1. ═ It is related in a trad. that a captive was brought to the Prophet, (Ṣ, TA,) shivering by reason of cold, (TA,) and he said to some persons, اذْهَبُوا بِهِ فَأَدْفُوهُ, meaning [*Take ye him away and*] *clothe him so as to protect him from the cold;* (Ṣ, TA;) for أَدْفِئُوهُ; because the pronunciation of ء was not of the dial. of Ḳureysh; but they thought that he meant slaughter; (TA;) and they took him away and slew him: therefore he paid the fine for his blood. (Ṣ, TA.) As is said in the Ḳ, أَدْفَيْتُ is a dial. var. of أَدْفَأْتُ. (TA.) ═ ادفى said of a gazelle, *His horns were, or became, so long as almost to reach his hinder part.* (T, Ḳ.) [See also دَفِىَ.]

6. التَّدَافِى *i. q.* التَّدَارُكُ [app. in relation to a camel's pace, or manner of going, as meaning *The continuing uninterruptedly*]: (Ḳ:) and التَّدَاوُلُ [denoting *alternation* of any kind]: (Ṣ, Ḳ:) [accord. to the TA, this means, here, what next follows; and the same seems to be indicated in the Ṣ:] and a camel's *going along with an inclining from side to side* (أَنْ يَسِيرَ سَيْرًا مُتَجَافِيًا): (Ḳ:) you say, تَدَافَى البَعِيرُ, meaning سَارَ سَيْرًا مُتَجَافِيًا [*The camel went along with an inclining from side to side*]. (Ṣ.) [See also the second of the verses cited in the first paragraph of art. دف: from the explanation of which by ISd, it appears that تَدَافَى is perhaps originally تَدَافَّ.]

8. ادَّفَيْتُ a dial. var. of ادَّفَأْتُ. (Lth, T in art. دفأ.)

10. اسْتَدْفَيْتُ a dial. var. of اِسْتَدْفَأْتُ. (Lth, T in art. دفأ, and Ḳ in the present art.)

دَفًا inf. n. of دَفِىَ [q. v.]. (M.) *A bending, or curving.* (T, Ṣ.) You say, of a man, فِيهِ دَفًا *In him is a bending, or curving:* and this is said of Ed-Dejjál. (T.) [See also دَفَأ.] — Also, in a mountain-goat, The *having very long horns, extending towards his ears.* (Ṣ.)

دَافِى, used [for the sake of rhyme] by Ru-beh for دَافِف: see دَافّ, in art. دف.

أَدْفَى, applied to a man, (T, Ṣ, M, Ḳ,) *Hump-backed:* (T, Ṣ:) or *who walks with an inclining on one side:* or, as some say, *i. q.* أَجْنَأُ [q. v.]: or *having contracted shoulders:* (M:) or *bending, or curving.* (Ḳ.) [See also أَدْفَأُ.] Its fem., in all its senses, is دَفْوَاءُ. (M.) — Applied to a camel, *Long in the neck, and protuberant in the back, whose head nearly touches his hump:* (M:) and the fem., applied to a she-camel, (Ḳ,) or to an excellent she-camel, (Lth, T, Ṣ,) *long in the neck;* (Lth, T, Ṣ, Ḳ;) *that, when she goes along, almost puts her head upon the back of her hump, and is long in the back.* (Lth, T.) — Applied to a ram, *Whose horn extends towards his ear:* (T:) or, applied to a mountain-goat, (Ṣ, M,) and to a domestic goat, (M,) *whose horns are very long, extending towards his ears;* (Ṣ;) or *whose horns are so long that they turn down backwards upon his ears:* (M:) and [in like manner] the fem. is applied to a she-goat; (Ṣ;) meaning, accord. to AZ, *whose horns turn down to the extremity of each of her* عِلْبَاوَانِ [dual of عِلْبَآءٌ, q. v.]. (T.) — Applied to a bird, *Long in the wing:* (Ṣ:) or *long in the wings and tail:* (M:) or *long in the wings, having the ends of the primary feathers even with the end of the tail.* ('Eyn.) And the fem., applied to an eagle (عُقَاب), *Crook-billed:* (Ḳ:) or so applied because that bird is crook-billed. (Ṣ.) — And the fem., applied to an ear [of a beast], *Approaching the other ear so that the extremities of the two almost touch each other, bending down towards the forehead, not standing erect, but strong:* as some say, applied to the ear of a horse only: or, as Th says, only meaning *inclining.* (M.) — Also, the fem., accord. to A 'Obeyd, *Having wide bones.* (M.) — شَجَرَةٌ دَفْوَاءُ *A great tree:* (Ṣ:) or *a great, shady tree;* and it may be, *inclining:* (T:) or *a shady tree, having many branches:* (IAth, TA:) or, as some say, *an inclining tree:* (TA:) occurring in a trad., describing a certain tree that was worshipped. (T, Ṣ.)

إِبِلٌ مُدْفَاةٌ: see مُدْفَأَةٌ, in art. دفأ.

دق

1. دَقَّ, aor. يَدِقُّ, inf. n. دِقَّةٌ, (Ṣ, Mṣb, Ḳ,) *It* (a thing, Ṣ) *was, or became,* دَقِيق, which means *the contr. of* غَلِيظ; as also ▼استدقّ: (Ṣ, Ḳ:) [i. e. *it was, or became, thin* as meaning *slender, or small in diameter or circumference as compared with length:* also *small in all dimensions; small in size; minute,* or *fine,* either *as a whole,* or *in its component particles:* and sometimes, as said of a garment or the like, *thin,* or *fine,* as *opposed to thick* or *coarse;* like رَقَّ:] *contr. of* غَلُظَ: (Mṣb:) ▼استدقّ is said of the هِلَال [or moon a little after or before the change], and of other things. (TA.) [See also رَقَّ.] — And [hence], aor. and inf. n. as above, ‡ *He, or it, was, or became, little in estimation, paltry, inconsiderable, mean, vile,* or *contemptible.* (TA.) One says to him who refuses to confer a benefit, دَقَّ بِكَ خُلُقُكَ † [*Thy nature,* or *natural disposition, hath rendered thee mean,* &c.; the verb being made trans. by بِ, agreeably with a common usage mentioned in p. 141]. (TA.) — Also, [aor. and] inf. n. as above, said of a thing, an affair, or a case, [and of speech, or language,] † *It was, or became, subtile, nice, abstruse, recondite,* or *obscure.* (Mṣb.) And you say, دَقَّ فِى كَلَامِهِ ‡ [*He was, or became, subtile, nice, abstruse,* &c., *in his speech,* or *language*]. (TA.) ═ دَقَّهُ, (Ṣ, M, Mṣb, Ḳ,) aor. ـُ, inf. n. دَقّ, (M, Mṣb,) *He broke it,* (M, Ḳ, TA,) or *crushed it,* (M,) *in any manner:* (M, TA:) or *he bruised, brayed,* or *pounded, it;* i. e., *he beat it with a thing so that he broke it,* or *crushed it:* (M, Ḳ:*) namely, a thing, (Ṣ, M, TA,) such as medicine, &c. (TA.) — [And hence, *He beat it;* namely, a garment or the like; in washing and whitening it. And دَقَّ البَابَ *He knocked at the door* for admission.] — And [hence also, (in the CḲ, erroneously, "or,") as appears from what follows,] † *He made it apparent; showed, exhibited, manifested,* or *revealed, it:* (Ḳ:) so says IAạr, citing the following verse of Zuheyr:

* تَدَارَكْتُمَا عَبْسًا وَذُبْيَانَ بَعْدَمَا *
* تَفَانَوْا وَدَقُّوا بَيْنَهُمْ عِطْرَ مَنْشِمِ *

(TA:) i. e. *Ye two repaired the condition* of the tribes *of 'Abs and Dhubyán* by peace, (تَلَافَيْتُمَا أَمْرَهُمَا بِالصُّلْحِ,) *after they had shared, one with another, in destruction, and had brayed* [*among themselves*] *the perfume of Menshim* as a sign of their having leagued together against their enemy; i. e., after slaughter had come upon the last of their men, as upon the last of those who perfumed themselves with the perfume of Menshim: for [it is said that] منشم is the name of a woman who sold perfume in Mekkeh, and a party bought of her some perfume, and leagued together to fight their enemy, making the dipping of their hands in that perfume to be a sign of their league; and they fought until they were slain to the last of them: whence the prov., أَشْأَمُ مِنْ عِطْرِ مَنْشَمَ: (EM p. 117:) [so that, accord. to this explanation, which is one of many, منشم is made perfectly decl. for the sake of the rhyme:] or the meaning is, † *after they had manifested enmities and faults.* (TA.) One says also, in cases of enmity, لَأَدُقَّنَّ شُعُورَكَ, meaning † *I will assuredly manifest thy circumstances.* (TA.) ═ دُقَّ, inf. n. دَقّ and دِقّ, *He was seized with the malady termed* دِقّ [i. e. *hectic fever*]. (MA.)

2. دقّق, (Ḳ,) inf. n. تَدْقِيقٌ, (Ṣ,) *He bruised, brayed,* or *pounded, finely; he comminuted,* or *pulverized;* syn. أَنْعَمَ الدَّقَّ. (Ṣ, Ḳ.) This is the primary signification. (TA.) — And hence, † [*He made a minute examination.* — And *He spoke,* or *expressed himself,* and] *he proved a question,* or *a problem, in a subtile, nice, abstruse, recondite,* or *obscure, manner.* (El-Munáwee, TA.) — See also 4.

3. داقّ صَاحِبَهُ الحِسَابَ, inf. n. مُدَاقَّةٌ, ‡ [*He was minute, observant of small things, nice,* or *scrupulous, with his companion in the reckoning;* and so دَاقَّهُ فِى الحِسَابِ;] (JK, Ḳ, TA;) *he reckoned with his companion with minuteness:*

(TK:) it signifies an act between two. (TA.) [And دَاقَّهُ فِى الأَمْرِ † *He was minute, &c., with him in the affair*, or *case*.] المُدَاقَّةُ فِى الأَمْرِ signifies ▼ التَّدَاقُّ; (Ṣ;) which is an instance of تَفَاعُلٌ from الدِّقَّةُ: (Ṣgh, Ḳ:) you say, ▼ تَدَاقَّا, meaning † *They were minute, &c., each with the other.* (TḲ.) You say also, دَاقَّ النَّظَرَ فِى مُعَامَلَاتِهِ وَنَفَقَاتِهِ [*He examined minutely into his dealings and his expenses*]. (TA in art. دنق.) — And [hence] مُدَاقَّةٌ, metonymically, signifies ‡ The *being niggardly, stingy*, or *avaricious.* (Az, TA in art. دنق.)

4. ادقّهُ *He made*, or *rendered, it* (a thing, Ṣ, M) دَقِيق [i. e. *thin*, or *slender*, &c.]; (Ṣ, M, Ḳ;) as also ▼ دَقَّقَهُ. (Ṣ, M.) — And *He gave him a small thing:* (Ṣ, TA:) or *he gave him little:* (Ṣ in art. جل:) or ‡ *he gave him a sheep*, or *goat;* (M;) or *sheep*, or *goats.* (Ḳ, TA.) You say, أَتَيْتُهُ فَمَا أَدَقَّنِى وَلَا أَجَلَّنِى (Ṣ, M) *I came to him, and he gave me not a small thing, nor gave he me a great thing:* (Ṣ in the present art.:) or *he gave me not little, nor gave he me much:* (Ṣ in art. جل:) or *he gave me not a sheep*, or *goat, nor gave he me a camel.* (M.) — And ادقّت, said of the eye, *It shed few tears;* opposed to اجلّت; as in the saying of El-Faḳ'asee cited in art. جل. (Ṣ* and TA voce أَجَلَّ, q. v.) = And ادقّ † *He pursued little, paltry*, or *mean, things.* (TA.)

6: see 3, in two places.

7. اندقّ *It* (a thing, Ṣ, M, TA, such as medicine, &c., TA) *was*, or *became, broken*, (M, Ḳ, TA,) or *crushed*, (M,) *in any manner:* (M, TA:) or *bruised, brayed*, or *pounded;* i. e. *beaten with a thing so that it was broken*, or *crushed:* (M, Ḳ:*) quasi-pass. of دَقَّهُ. (Ṣ, M, Ḳ.)

10: see 1, first sentence, in two places. استدقّ نُحُولُهَا means *Her thinness increased in thinness.* (Ḥam p. 33.)

دِقٌّ: see دَقِيقٌ, in nine places. — Hence, حُمَّى الدِّقِّ [*Hectic fever;* so termed in the present day]; that is, from دِقٌّ as signifying the contr. of غَلِيظٌ. (Ṣ.) = دَقٌّ in measuring, relating to the thing measured, is The *being broken, crushed*, or *bruised, in the measure, so as to become close*, or *compact.* (TA.) = Also ‡ *Niggardliness, stinginess*, or *avarice;* the *condition of him in whom is little*, or *no good.* (M, TA.)

دُقَّةٌ *Soft dust swept by the wind* (Ṣ, Ḳ) *from the ground:* pl. دُقَقٌ: (Ṣ:) or *dust swept from the ground;* as also ▼ دُقَاقَةٌ: (TA:) or دُقَقُ التُّرَابِ signifies *fine dust;* and دُقَّةٌ is its sing.: (M:) or, accord. to IB, the sing. of دُقَقٌ is ▼ دُقَّى, like as the sing. of جُلَلٌ is جُلَّى. (TA.) — Also *Seeds that are used in cooking, for seasoning food*, (IDrd, M, Ḳ,) *bruised*, or *brayed*, (M,) *and what are mixed therewith;* (IDrd;) *such as are termed* قِزْح, and *the like: all such seeds of the cooking-pot* are called دُقَّة by the people of Mekkeh: (IDrd, Ṣgh:) and *salt with such seeds mixed therewith:* (M, Ḳ:) this is the application now commonly obtaining: (TA:) or *salt alone:* (M:) or *salt bruised*, or *brayed:* (Lth, Ḳ:) whence the saying, مَا لَهُ دُقَّةٌ *He has not salt.* (Lth, M, Ḳ.*) — And [hence,] ‡ *Beauty*, or *prettiness:* (M, Ḳ, TA:) whence the phrase اِمْرَأَةٌ لَا دُقَّةَ لَهَا, (M,) or قَلِيلَةُ الدُّقَّةِ, (Ḳ,) or مَا لَهَا دُقَّةٌ, (TA,) ‡ *A woman who is not beautiful*, or *pretty;* (M, Ḳ;*) *who has not beauty*, or *prettiness.* (TA.) — Also *A certain ornament* (حَلْىٌ) *of the people of Mekkeh.* (Ḳ.) — And The *small*, or *young*, (حَشْو,) *of camels.* (TA.)

دِقَّةٌ inf. n. of the intrans. verb دَقَّ [q. v.]. (Ṣ, Mṣb, Ḳ.) [As a simple subst.,] The *state*, or *condition*, or *quality, of that which is termed* دِقٌّ [*and* دَقِيقٌ; *properly* and *tropically:* i. e., it signifies *slenderness*, &c.]: and *smallness, littleness*, or *the like;* [*properly* and *tropically;*] *contr. of* عِظَمٌ. (Ḳ.) — [Hence,] ‡ *Littleness in estimation, paltriness, inconsiderableness, meanness, vileness*, or *contemptibleness.* (Ḳ, TA.) — [And † *Subtileness, niceness, abstruseness, reconditeness*, or *obscureness.*]

دَقَقَةٌ [pl. of ▼ دَاقٌّ, agreeably with analogy,] Persons *who manifest*, or *reveal*, the faults, or vices, of the Muslims. (IAạr, Ḳ.)

دُقَاقٌ *What is broken*, or *crushed;* or *bruised, brayed*, or *pounded;* of a thing; as also ▼ دُقَاقَةٌ: (M:) *broken particles* of anything: (JK, Ḳ:) and [particularly] *fragments*, or *broken pieces, of branches;* as also ▼ دِقَاقٌ. (Ḳ.) — See also مَدْقُوقٌ [with which it is sometimes syn.]: — and see دَقِيقٌ.

دِقَاقٌ: see the next preceding paragraph.

دَقُوقٌ *A certain medicine* (JK, M, Ḳ) *for the eye*, (JK, Ḳ,) *bruised, brayed*, or *pounded*, (JK, M, Ḳ,) *and then sprinkled* (JK, M) *therein.* (JK.)

دَقِيقٌ *contr. of* غَلِيظٌ (JK,* Ṣ, M,* Mṣb, Ḳ) *and* جَلِيلٌ; (Mṣb;) as also ▼ دُقَاقٌ and ▼ دِقٌّ; (Ṣ, Ḳ;) the last *contr. of* جِلٌّ: (JK, Ṣ, M:) [i. e. *Slender*, or *small in diameter or circumference as compared with length:* also *small in all dimensions; small in size; minute*, or *fine*, either *as a whole*, or *in its component particles:* and sometimes, as applied to a garment or the like, *thin*, or *fine, as opposed to thick* or *coarse;* like رَقِيقٌ: but properly,] دَقِيقٌ differs from رَقِيقٌ; the former signifying the contr. of غَلِيظٌ [as stated above], and the latter, the contr. of ثَخِينٌ: therefore one says حَسًا ثَخِينٌ and حَسًا رَقِيقٌ ["thin soup" and "thick soup"], but not حَسًا دَقِيقٌ; and one says سَيْفٌ دَقِيقُ المَضْرِبِ [*a sword thin in the edge*, or *in the part next the point*]; and رُمْحٌ دَقِيقٌ [*a slender spear*]; and غُصْنٌ دَقِيقٌ [*a slender branch*]; and حَبْلٌ دَقِيقٌ [*a slender rope*]: (IB, TA:) pl. [of mult. دِقَاقٌ and of pauc.] أَدِقَّةٌ. (Mṣb.) One says, مَا لَهُ دِقٌّ ▼ وَلَا جِلٌّ [*He has neither slender*, or *small*, or *fine, nor thick*, or *great*, or *coarse*]; i. e. دَقِيقٌ وَلَا جَلِيلٌ. (Ṣ in art. جل.) And أَخَذْتُ دِقَّهُ ▼ وَجِلَّهُ [*I took the slender, &c., thereof, and the thick, &c., thereof*]; like as one says, اخذت قَلِيلَهُ وَكَثِيرَهُ. (Ṣ in the present art.) And it is said in a trad., اَللّٰهُمَّ ٱغْفِرْ لِى ذَنْبِى كُلَّهُ دِقَّهُ ▼ وَجِلَّهُ [*O God, forgive me all my sin, the small thereof and the great thereof*]. (TA.) شَجَرٌ دِقٌّ ▼ means *Shrubs, bushes*, or *small trees:* (M:) opposed to شَجَرٌ جِلٌّ. (Lth in art. جل, and Mgh in art. بقل.) Accord. to AḤn, ▼ دِقٌّ signifies *Plants that are slender and soft to the camels, so that the weak of the camels, and the young, and such as has its teeth worn down to the sockets, and the sick, eat them:* or, as some say, *their small leaves:* (M:) or *slender and long leaves of the* أَرَاك: and *grain trodden out but not winnowed:* pl. أَدْقَاقٌ. (JK.) And حُلَلٌ دِقٌّ ▼ means *Thin*, or *fine*, [*garments*, or *dresses, of the kind called*] حُلَل; opposed to حُلَلٌ جِلٌّ: (Mgh:) or ▼ دِقٌّ signifies the *contr. of* جِلٌّ *as applied to carpets, and to the garments called* أَكْسِيَة [pl. of كِسَآء] *and the like, and to the* [*cloth called*] حِلْس, *and to the mat and the like.* (TA in art. جل.) — [Hence,] دَقِيقٌ is also applied to a thing, an affair, or a case, as meaning † *Little in estimation, paltry, inconsiderable, mean, vile*, or *contemptible;* in this case, *contr. of* جَلِيلٌ: (IB, TA:) and means also ‡ *niggardly, stingy*, or *avaricious;* (M, TA;) *in whom is little*, or *no, good;* (M, Ḳ, TA;) applied to a man: (M:) pl. [of pauc.] أَدِقَّة and [of mult.] دِقَاقٌ and أَدِقَّآءُ. (TA.) — Also, applied to a thing, an affair, or a case, † *Subtile, nice, abstruse, recondite*, or *obscure:* (M, Ḳ, TA:) [applied likewise to speech; and so ▼ دِقٌّ:] you say, جَآءَ بِكَلَامٍ دِقٍّ and دَقِيقٍ ‡ [*He uttered subtile, nice, abstruse, recondite*, or *obscure, speech*]. (TA.) — [The fem.] ▼ دقيقة [used as a subst.] signifies ‡ *Small cattle;* i. e. *sheep* or *goats;* opposed to جَلِيلَةٌ (JK, Ḳ, TA) which signifies camels: (JK, TA:) pl. دَقَائِقُ. (TA.) You say, مَا لَهُ دَقِيقَةٌ وَلَا جَلِيلَةٌ ‡ *He has neither sheep*, or *goats, nor camels:* (TA:) or *neither a sheep*, or *goat, nor a she-camel.* (M.) And كَمْ دَقِيقَتُكَ ‡ *How many are thy sheep*, or *goats?* (TA.) And هُوَ رَاعِى الدَّقَائِقِ ‡ *He is the pastor of sheep*, or *goats.* (TA.) And أَعْطَاهُ مِنْ دَقَائِقِ المَالِ ‡ [*He gave him of the small cattle*]. (TA.) — Also, [i. e. ▼ دَقِيقَةٌ,] as a conventional term of the astronomer, † [*A minute of a circle;*] the *sixtieth* [in the O, and in some copies, app. most, of the Ḳ, erroneously, "thirtieth," as remarked by MF and SM and others,] *part of a* دَرَجَة [or *degree of a circle:* pl. دَقَائِقُ, as above]. (Ḳ, TA.) — ▼ [And † *A minute of time;* the *fourth part of a* دَرَجَة (or *degree*) *of time:* pl. as above. — ▼ دَقِيقَةٌ is also sing. of دَقَائِقُ as *syn. with* مَدَاقٌّ, q. v.] = دَقِيقٌ signifies also *Flour*, or *meal*, (Ṣ, M, Mṣb, Ḳ, &c.,) of wheat &c.; (Mṣb;)

[thus used as a subst.; as though] in the sense of مَدْقُوقٌ. (Mṣb, TA.) — [Hence, *Farina*,] You say, جَرَى الدَّقِيقُ فِى السُّنْبُلِ [*The farina pervaded the ears of wheat*]. (L in art. قمح.) And حَمَلَ الدَّقِيقَ [*It bore farina*] is said of seed-produce [or corn]. (TA in art. حنق. [See 4 in that art.])

دُقَاقَةٌ : see دُقَّةٌ : and دُقَاقٌ.

دَقُوقَةٌ *Bulls*, or *cows*, and *asses*, *that tread*, or *thrash*, *wheat* or *grain*. (JK, M, Ḳ.)

دَقِيقَةٌ : see دَقِيقٌ, in four places, in the latter part of the paragraph.

دَقِيقِىٌّ, (M, L, TA,) or ▼ دَقَّاقٌ, (O, Ḳ,) but the latter is disallowed by Sb, (M, L,) *A seller of* دَقِيق, i. e. *flour*, or *meal*. (M, O, L, Ḳ, TA.)

دُقِّىٌّ : see دُقَّةٌ.

دَقَّاقٌ One *who breaks* [or *crushes*] *much*, *in any manner*; or *who bruises*, *brays*, or *pounds*, *much*. (TA.) — See also دَقِيقِىٌّ.

دَقَّاقَةٌ [in the CḲ, erroneously, دَقَاقَةٌ,] *A thing with which one breaks* or *crushes*, or *bruises*, *brays*, or *pounds*, *rice* (Ibn-'Abbád, M, Ḳ) *and the like*. (Ibn-'Abbád, Ḳ.)

دَقْدَقَةٌ an onomatopœia, (Ṣ, M,) The *sounds of the hoofs of horses* or *similar beasts*, (JK, Ṣ, M, Ḳ, TA,) *with quick reiteration*; like طَقْطَقَةٌ. (Ṣ, TA.) And The *cries*, *shouts*, *noises*, or *clamour*, or the *confusion of cries* &c., *of men*. (JK, Ibn-'Abbád, Ḳ.)

دَقْدَاقٌ *Small gibbous tracts of sand heaped up*. (El-Mufaḍḍal, Ḳ.)

دَاقٌّ : see دَقَقَةٌ.

أَدَقُّ [*More*, and *most*, دَقِيق, i. e. *slender*, &c. See an ex. in a prov. cited voce خَيْطٌ].

مَدَقٌّ [*A place of breaking* or *crushing*, or *of bruising*, *braying*, or *pounding*]. [Hence,] مَدَقُّ الحَوَافِرِ *The place of falling of the hoofs* of horses or the like [upon the ground]. (Ḥam p. 679.)

مُدُقٌّ : see what next follows, in two places.

مِدَقٌّ and ▼ مِدَقَّةٌ and ▼ مُدُقٌّ, (Ṣ, M, Mgh, Mṣb, Ḳ,) the last extr. (Mṣb, Ḳ) with respect to rule, (Mṣb,) one of the instances of an instrumental noun of the measure مُفْعُلٌ, (Ṣ, TA,) like مُنْخُلٌ, (Az, TA,) said by Sb to be of this form because it is a subst. like جُلْمُودٌ, (M,) *A thing with which one breaks* (Ṣ,* M, Mgh,* Ḳ) or *crushes in any manner*, (M,) or *with which one bruises*, *brays*, or *pounds*, i. e. *beats so as to break* or *crush*, (Ṣ,* M, Mgh,* Ḳ,) *a thing*, (M,) *in a general sense*: (Mgh:) [signifying also] the *thing with which* قُمَاش [or *cloth of any kind*] *&c. are beaten*: (Mṣb:) [also, the first, the *wooden implement called* مِنْدَف, *by means of which*, *and a bow*, *cotton is separated and loosened*: and the second, the *implement with which corn is thrashed*; as mentioned by Golius on the authority of El-Meydánee:] but the particular terms for the thing used by the قَصَّار [or whitener of cloth, for beating it, in washing,] are كُذَيْنَقٌ and بَيْزَرٌ and مِيجَنَةٌ: (Mgh:) Az says that ▼ مُدُقٌّ, with ḍamm to the م [and د], signifies *a stone with which perfume is bruised*: [and in like manner it is said in the Ṣ, in one place, to mean the مَدْوَك *of the seller of perfumes*:] but when it is made an epithet, it is restored to the measure مِفْعَلٌ [so that you say مِدَقٌّ]: (TA:) the pl. is مَدَاقٌّ: and the dim. is ▼ مُدَيْقٌ. (Ṣ, Ḳ.) [Hence,] حَافِرٌ مِدَقٌّ *A solid hoof that breaks*, *crushes*, or *bruises*, *things*. (M, TA.) — Also, مِدَقٌّ, † *Strong*; (M, TA;) applied to a man. (TA.)

مِدَقَّةٌ : see the next preceding paragraph.

مُدَقَّقَةٌ, meaning *A kind of food*, [*a ball of minced meat &c.*, so called in the present day,] is post-classical. (Ṣgh, Ḳ.)

مَدْقُوقٌ [*Broken*, or *crushed*, *in any manner*; or *bruised*, *brayed*, or *pounded*; i. e. *beaten with a thing so as to be broken*, or *crushed*, *thereby*; and so ▼ دُقَاقٌ, as in a verse cited voce رَثْمٌ: and *beaten*, *as a garment or the like in the process of washing and whitening it*:] pass. part. n. of دَقَّهُ. (Mṣb.) = Also *Seized with the malady termed* دِقّ [i. e. *hectic fever*]. (MA.)

مَدَاقٌّ [a pl. of which the sing. is not mentioned and app. is not used]. You say, يَتَتَبَّعُونَ مَدَاقَّ الأُمُورِ [and ▼ دَقَائِقَ الأُمُورِ] † *They pursue*, or *investigate*, or *they seek successively*, *time after time*, or *repeatedly*, or *in a leisurely manner*, *gradually*, *step by step*, or *one thing after another*, *to obtain a knowledge of*,] *the subtilties*, *niceties*, *abstrusities*, or *obscurities*, *of things*, *affairs*, or *cases*. (TA.) [And † *They pursue*, &c., *the minutiæ of things*, *affairs*, or *cases*: or *small*, or *little*, *things* &c.; for in the phrase تَتَبَّعَ مَدَاقَّ الأُمُورِ (in the Ṣ in art. سف, مداقّ الامور) signifies, accord. to the PṢ, *small*, or *little*, *things* &c.] And you say, أَسَفَّ إِلَى مَدَاقِّ الكَسْبِ † [*He pursued small means of gain*]. (TA in art. دقع.) And أَسَفَّ إِلَى مَدَاقِّ الأُمُورِ وَالأَثَائِمِهَا [lit. † *He pursued small*, or *little*, *things*, *and the meanest*, or *most ignoble*, *thereof*]; meaning *he became mean*, or *ignoble*. (M in art. سف.)

مُدَيْقٌ : see مُدُقٌّ, near the end of the paragraph.

مُسْتَدَقٌّ The *slender*, or *thin*, *part* of anything. (M, TA.) And [hence,] The *fore part* of the سَاعِد [or fore arm], *next the wrist*. (M, Ḳ.) [And The *lower part* of the سَاق, or shank, *next the ankle*.]

دقر

دِقْرَارٌ and ▼ دِقْرَارَةٌ *A kind of short drawers*, *without legs*, *covering only that portion of the wearer which decency requires to be concealed*; (TA;) *i. q.* تُبَّانٌ: (Ṣ, Ḳ:) also the latter, *trowsers of the ordinary kind*; syn. سَرَاوِيلُ; and so ▼ دُقْرُورٌ and ▼ دُقْرُورَةٌ: pl. دَقَارِيرُ.

دُقْرُورٌ and دُقْرُورَةٌ : see above; and the latter, in what follows.

دِقْرَارَةٌ : see دِقْرَارٌ. — Also, A *short* man: (Ḳ:) as though likened to the short drawers above mentioned: (TA:) pl. as above. (Ḳ.) = Also *A calamity*; *a misfortune*: pl. as above. (Ṣ, Ḳ.) — And *An abominable lie*: (TA:) *foul language*: *calumny*; *slander*: (Ḳ:) *forgery of tales*. (TA.) You say فُلَانٌ يَفْتَرِى الدَّقَارِيرَ *Such a one forges lies*, (Ṣ,) or *abominable lies*, (TA,) and *foul language*. (Ṣ, TA.) — Also *Contrariety*; *opposition*; and so ▼ دُقْرُورَةٌ: and *contention*, or *altercation*, (Ḳ, TA,) *that wearies one*: (TA:) pl. as above. (Ḳ.) — And *An evil*, or *a bad*, *habit*: pl. as above. (Ḳ.) It is related in a trad. of 'Omar, that he said to his freedman Aslam, who was a Bejáwee slave, أَخَذَتْكَ دِقْرَارَةُ أَهْلِكَ *The evil habit of thy family*, or *people*, which was deviation from the truth, and acting falsely, *hath come upon thee*. (TA.) — Also *A calumniator*; *a slanderer*: (Ṣ, Ḳ:) as though meaning ذُو دِقْرَارَةٍ, i. e., ذُو نَمِيمَةٍ: (TA:) pl. as above. (Ḳ.)

دقع

1. دَقِعَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. دَقَعٌ, (Mṣb,) *He* (a man, Ṣ) *clave to the dust*, or *earth*, (Ṣ, Mṣb, Ḳ,) *by reason of abasement*, or *abjectness*; (Ṣ, Mṣb;) or, as some say, *by reason of poverty*: or *he clave to the dust*, or *earth*, *and became poor*; as also ▼ ادقع: or *he clave to the dust*, or *earth*, or *some other thing*, *by reason of anything whatever*: (TA:) and *he became lowly*, *humble*, or *submissive*, *and clave to the dust*, or *earth*. (Ṣ, TA.) It is said in a trad. [cited voce خَجِلَ,] إِذَا جُعْتُنَّ دَقِعْتُنَّ *When ye* [women] *are hungry*, *ye become lowly*, *humble*, or *submissive*, *and cleave to the dust*, or *earth*; (Ṣ, TA;) or *ye bear poverty ill*. (TA in art. خجل.) — *He was*, or *became*, *grieved*, *unhappy*, or *disquieted in mind*; as also دَقَعَ, inf. n. دَقْعٌ and دُقُوعٌ; *and lowly*, *humble*, *submissive*, or *abased*. (TA.) — *He was*, or *became*, *lowly*, *humble*, or *submissive*, *in seeking*, or *requesting*, *an object of want*, *and desired it vehemently*. (TA.) — *He was*, or *became*, *content with mean sustenance*. (Ḳ; but only the inf. n., namely دَقَعٌ, of the verb in this sense, is there mentioned.) — [And, as shown above,] *He bore poverty ill*. (Ṣ, Ḳ; but only the inf. n., as above, is mentioned in them.) [Thus the verb bears two contr. meanings.] El-Kumeyt says,

* وَلَمْ يَدْقَعُوا عِنْدَ مَا نَابَهُمْ *
* لِصَرْفِ زَمَانٍ وَلَمْ يَخْجَلُوا *

i. e. *They did not bear poverty ill* [*on the occasion of what befell them by reason of a changing of fortune*], *nor did they bear richness ill*: or, as some say, *they did not cleave to the ground in consequence of poverty and hunger*, &c., *nor did they become lazy*, or *indolent*, *and remiss*, *in seeking subsistence*. (TA.) — *He* (a young camel) *turned away with disgust from the milk*; *was averse from it*; *loathed*, or *nauseated*, *it*; syn. بَشِمَ عَنِ اللَّبَنِ. (Ḳ.) — دَقِعَ, inf. n. دَقَعٌ, [mentioned

above,] also signifies *He pursued small means of gain*; as also ▼ ادقع. (TA.)

4. ادقع: see 1; first and last sentences. — ادقع لَهُ, and إِلَيْهِ, *He acted exorbitantly towards him* in reviling, &c., [*as though he debased himself to him*,] not shunning, or *preserving himself from, foul speech*. (AZ.) — ادقعهُ, inf. n. إِدْقَاعٌ, *He caused him to cleave to the dust*, or *earth*; meaning *he abased him*, or *rendered him abject*. (KL; but only the inf. n. is there mentioned.) And ادقعهُ الفَقْرُ *Poverty caused him to cleave to the dust*, or *earth*. (Ḥar p. 33.) [See the act. part. n., below.]

Q. Q. 1. دَنْقَعَ *He* (a man) *was*, or *became, poor*, or *needy*: the ن being augmentative. (TA.)

دَقِعٌ [part. n. of دَقِعَ; *Cleaving to the dust*, or *ground*, &c.:] *grieved, unhappy*, or *disquieted in mind*; as also ▼ دَاقِعٌ; *and lowly, humble, submissive*, or *abased*: (TA:) and ▼ مُدْقِعٌ [is syn. with دَقِعٌ as signifying] *cleaving to the dust*, or *earth, and in a state of poverty*: (TA:) [the pl. of دَقِعٌ is دَقْعَى; like as وَجْعَى is pl. of وَجِعٌ, and هَرْمَى of هَرِمٌ.] You say, رَأَيْتُ القَوْمَ صَعْقَى دَقْعَى [*I saw the people*, or *company of men, struck by a thunderbolt*, or *struck by the enemy as with a thunderbolt*,] *cleaving to the ground*. (TA.)

الدَّقْعَآءُ :
الدِّقْعِمُ :
الدَّقَاعُ :
الدُّقَاعُ : } see أَدْقَعُ.

دَقُوعُ اليَدَيْنِ A camel *that throws forth his fore legs, and scrapes the dust*, or *earth*, (Ḳ, TA,) *when he goes the pace*, or *at the rate*, or *in the manner, termed* خَبَب. (TA.)

دَاقِعٌ: see دَقِعٌ. — *Content with what is mean*, or *vile*; as also ▼ مِدْقَاعٌ: and both signify one *who cares not for whatever has fallen into food or beverage or any other thing*: or, as some say, *who pursues mean*, or *vile, things*: (TA:) or the former signifies one *who seeks*, or *pursues, small means of gain*. (Ṣ, TA.)

دَوْقَعَةٌ *Poverty*: and *abasement*, or *abjectness*: (Ṣ, Ḳ:) and *calamity*. (TA.) You say, in imprecating, رَمَاهُ ٱللّٰهُ بِالدَّوْقَعَةِ [*May God afflict him with poverty*: &c.]: (Ṣ:) or رماه الله فِى الدَّوْقَعَةِ [*may God cast him into poverty*: &c.]. (TA.)

دَيْقُوعٌ: see أَدْقَعُ.

أَدْقَعُ *Vehement* hunger; (ISh, Ḳ;) as also ▼ دَيْقُوعٌ. (Ṣ, Ḳ.) — ذُرَةٌ دَقْعَآءُ [fem. of أَدْقَعُ] *Bad* [*millet*]: (IDrd, Ḳ:) of the dial. of El-Yemen. (IDrd.) — أَرْضٌ دَقْعَآءُ *Land having in it no plants*, or *herbage*. (Ḳ.) — ▼ الدَّقْعَآءُ, [used as a subst.,] (Lḥ, Ṣ, Mṣb, Ḳ,) and ▼ الدِّقْعِمُ, (Lḥ, Ṣ, Ḳ,) in which the م is augmentative, as it is in دِرْدِمٌ syn. with دَرْدَآءُ, (Ṣ,) and الأَدْقَعُ, and ▼ الدَّقَاعُ and ▼ الدُّقَاعُ, (Lḥ, Ḳ,) *The dust*, or *earth*: (Lḥ, Ṣ, Mṣb, Ḳ:) or *the fine dust* or *earth upon the face of the ground*. (TA.) One says, in imprecating, بِفِيهِ الدَّقْعَآءُ, and الدِّقْعِمُ, and الأَدْقَعُ, *May the dust*, or *earth, be in his mouth*. (Lḥ.)

مُدْقِعٌ: see دَقِعٌ. — *Fleeing*: *hastening*, or *going quickly*. (Ibn-'Abbád, Ḳ.) — *Lean*, or *emaciated, in the utmost degree*. (Ibn-'Abbád, Ḳ.) — *Causing to cleave to the dust*, or *earth*: (Ṣ, Ḳ:) applied in this sense to poverty. (Ṣ.)

مُدَقَّعٌ: see مُدْقِعٌ.

مِدْقَاعٌ: see دَاقِعٌ. — *Vehemently*, or *excessively, desirous*; *eager*; or *covetous*: (Ḳ:) pl. مَدَاقِيعُ. (TA.) — إِبِلٌ مَدَاقِيعُ *Camels that eat the herbage until they make it to cleave to the ground by reason of its paucity*. (Ṣ.)

دقل

4. ادقل النَّخْلُ, (inf. n. إِدْقَالٌ, TA,) *The palm-trees produced dates such as are termed* دَقَل: (Ṣ, Mṣb, Ḳ:) or *the dates of the palm-trees became* دَقَل. (Es-Saraḳusṭee, Mṣb.) — ادقلت الشَّاةُ *The sheep*, or *goat, was*, or *became, lean*, or *emaciated, and small in body; despised and little in the eyes of beholders*. (Ḳ.)

دَقْلٌ *Weakness of the body* (IAạr, Ḳ) of a man. (IAạr, TA.)

دَقَلٌ [*A certain kind of palm-trees*;] *i. q.* خِصَابٌ [not as meaning "palm-trees having much fruit," but as an appellation applied by the people of El-Baḥreyn to the palm-trees which others call دَقَل: see art. خصب]: (Ṣ, O, TA:) in the Ḳ, الخِصَابُ is erroneously put for الخِصَابُ: (TA:) n. un. with ة: (Ṣ:) Az says that دَقَل signifies *species* (أَلْوَان), of which the sing. is لَوْنٌ, [but here meaning *varieties*,]) *of palm-trees*; *and the dates thereof are bad, though the* دَقَلَة *may be abundant in fruit*; *and some have red dates, and some have black*; *the body of the dates being small, and the stones being large*: (TA:) accord. to AḤn, the term دَقَل is applied to *any palm-trees* [*of which the varieties are*] *unknown*: the n. un. دَقَلَةٌ is syn. with خَصْبَةٌ, of which the pl. is خِصَابٌ: and what are termed أَدْقَال [pl. of دَقَل] are *the worst of palm-trees, and their dates are the worst of dates*. (O, TA.) — Also [The *fruit of the trees thus called*; described above;] the *worst of dates*: (JK, Ṣ, Mṣb, Ḳ:) or *a bad kind of dates*: (Mgh:) or *dates of which the kinds are unknown*: (M, Ḳ:) accord. to Es-Saraḳusṭee, the *fruit of the* دَوْم: n. un. with ة. (Mṣb.) A rájiz says,

* لَوْ كُنْتُمْ تَمْرًا لَكُنْتُمْ دَقَلَا *
* أَوْ كُنْتُمْ مَآءً لَكُنْتُمْ وَشَلَا *

[*If ye were dates, ye would be dates of the worst kind; and if ye were water, ye would be such as distils scantily, in interrupted drops, from a mountain or rock*]. (TA.) — Also The *mast* (سَهْم) *of a ship*; (Ṣ, Ḳ;) from the same word in the first of the senses explained above; (Ṣ;) in Pers., تِيرِ كِشْتِى, (MA, PṢ,) and سُتُون; (MA;) i. e., (or so دَقَلَةٌ [the n. un.], JK,) the *tall piece of wood of a ship*, (JK, T, M, Mgh,) *fixed in the midst thereof*, (JK, T, M,) *for the sail*, (JK,) i. e., *upon which the sail is extended*, (T,) or [rather] *to which the sail is suspended*; (Mgh;) as also ▼ دَوْقَلٌ. (Ḳ.)

دَقَلَةٌ n. un. of دَقَل [which see throughout]. (T, Ṣ, &c.) — شَاةٌ دَقَلَةٌ and ▼ دَقِلَةٌ and ▼ دَقِيلَةٌ and ▼ مُدْقِلٌ *A sheep*, or *goat, lean*, or *emaciated, and small in body; despised and little in the eyes of beholders*: pl., of any but the last, دِقَالٌ: (Ḳ:) or, as ISd thinks, the pl. of دَقِيلَةٌ is دَقَائِلُ, unless it be formed by the rejection of the augmentative letter [in the sing.]. (TA.)

دَقِلَةٌ :
دَقِيلَةٌ : } see the next preceding paragraph.

دَوْقَلٌ: see دَقَلٌ, last sentence.

مُدْقِلٌ: see دَقَلَةٌ.

دك

1. دَكَّ, aor. ـُ, (Ṣ,) inf. n. دَكٌّ, (Ṣ, Ḳ,) *He broke*, or *crushed, in any manner*; or *bruised, brayed*, or *pounded*; i. e., *beat with a thing so as to break* or *crush*; *i. q.* دَقَّ. (Ṣ, Ḳ.) *He threw down, pulled to pieces*, or *demolished*. (Ḳ.) *He broke* a wall, and a mountain. (Lth, TA.) *He beat* a thing *and broke it so as to lay it even with the ground*. (Ṣ.) Hence the saying in the Ḳur [lxix. 14], فَدُكَّتَا دَكَّةً وَاحِدَةً, (Ṣ,) i. e. *And they shall be beaten together with one beating, and the whole shall become fine dust*: or *they shall both be spread with one spreading, so as to become an even ground*. (Bḍ.) [For] دَكَّ الأَرْضَ, (TA,) inf. n. as above, (Ḳ, TA,) means *He made even the elevations and depressions of the earth*, or *ground*. (Ḳ, TA.) إِذَا دُكَّتِ الأَرْضُ دَكًّا, in the Ḳur [lxxxix. 22], means *When the earth shall be made level, without hills*, (Ibn-'Arafeh, Bḍ,) *and without mountains*: or it means, *shall become fine dust scattered*: (Bḍ:) or *shall be shaken so that every building thereon shall be demolished and non-existent*. (Jel.) See also دَكٌّ below. — دَكٌّ also signifies The *spreading* (كَبْس [for which كَنْس is erroneously put in the CḲ]) of earth, *and making* it *even*. (Ḳ.) When a roof, or flat house-top, has been spread with earth (كُبِسَ بِالتُّرَابِ), one says, دَكَّ التُّرَابَ عَلَيْهِ [*Earth was spread upon it*]: and دَكَّ التُّرَابَ عَلَى المَيِّتِ, inf. n. دَكٌّ, means *He poured earth upon the corpse*. (AZ, AḤn.) — Also The *filling up* a well (Ḳ, TA) *with earth*; and so ▼ دَكْدَكَةٌ. (TA.) You say, دَكَكْتُ الرَّكِىَّ *I filled up the wells with earth*: (Ṣ:) and ▼ دَكْدَكَ الرَّكِىَّ *He filled up the wells with earth*. (TA.) — And دَكَّهُ signifies also *He pushed him*, or *thrust him*; like صَكَّهُ and لَكَّهُ. (Aṣ, TA.) — [Hence,] دَكَّ جَارِيَتَهُ ‡ *He* (a man) *distressed his young woman*, or *female slave, by throwing his weight upon her when*

desiring to compress her. (AA, TA. [See also رَكَّ.]) And دَكَّ الدَّابَّةَ بِالسَّيْرِ ‡ *He distressed,* or *jaded,* or *fatigued, the beast by journeying.* (TA.) And دَكَّتْهُ الحُمَّى, دُكَّ الرَّجُلُ, (Ṣ, Ḳ,) i. e. دَكَّتْهُ الحُمَّى, (AZ, Ṣ,) or دَكَّهُ المَرَضُ, (Ḳ,) meaning ‡ *Fever,* or *disease, weakened the man:* (TA:) or *he became sick,* or *ill.* (Ḳ.) — And دَكٌّ also signifies The *sending forth* camels *all together.* (Ibn-'Abbád, TA.)

2. دكّكهُ *He mixed it;* namely, colocynth with dates or some other thing. (O, L, Ḳ.) You say, دَكِّكُوا لَنَا *Mix ye for us.* (L, O.) [See مُدَكَّكٌ.]

6. تداكّ عَلَيْهِ القَوْمُ *The people pressed,* or *crowded, upon him.* (TA.) It is said in a trad. of 'Alee, ثُمَّ تَدَاكَكْتُمْ عَلَىَّ تَدَاكُكَ الإِبِلِ الهِيمِ عَلَى حِيَاضِهَا, i. e. *Then ye pressed* [*upon me like the pressing of thirsty camels upon their watering-troughs*]. (TA.) And one says, تَدَاكَّتْ عَلَيْهِمُ الخَيْلُ *The horses,* or *horsemen, pressed upon them.* (TA.)

7. اندكّ *It* (a place) *became levelled, its elevations and depressions being made even.* (Ḳ.) — *It* (a camel's hump) *became spread upon the animal's sides,* (TA,) or *upon his back.* (IDrd, TA.) — *It* (sand) *became compact.* (TA.)

R. Q. 1. دَكْدَكَ, inf. n. دَكْدَكَةٌ: see 1, in two places. — One says of the stallion-camel when he covers, يُدَكْدِكُ النَّاقَةَ [app. meaning *He distresses the she-camel by his weight:* see دَكَّ جَارِيَتَهُ, above]. (Ibn-'Abbád, TA.)

R. Q. 2. تَدَكْدَكَتِ الجِبَالُ *The mountains became* دَكَّاوَات, i. e. *hills of mould* or *clay.* (Ṣ.)

دَكٌّ An *even,* or a *level,* place; (Ḳ;) [and so ▼ أَدَكُّ, as is shown by an explanation of its fem. in this paragraph:] or land, or ground, *broken, and made even:* (Ṣ:) you say أَرْضٌ دَكٌّ: (Akh, Ṣ:) pl. دُكُوكٌ. (Ṣ, Ḳ.) Hence, in the Ḳur [vii. 139 and xviii. 98], جَعَلَهُ دَكًّا, (Akh, Ṣ, TA,) i. e. [*He made it,* in the former instance, and *shall make it,* in the latter instance,] *even,* or *level,* (AZ, Az, Ibn-'Arafeh,) *without any hill:* (Ibn-'Arafeh: [this addition relating to the former instance:]) or *crumbled:* (Ksh,* Bḍ:) or, accord. to Akh, دَكًّا may be here an inf. n.; as though the meaning were ▼ دَكَّهُ دَكًّا: [see 1:] or it may be elliptical, meaning جَعَلَهُ ذَا دَكٍّ: another reading is ▼ جَعَلَهُ دَكَّآءَ, (Ṣ,) meaning in the former instance *a hill rising from the ground like the* دَكَّة: (Ksh:) or meaning جَعَلَهُ أَرْضًا دَكَّآءَ, (Ṣ,) i. e. *He made it even,* or *level, ground;* (Ksh, Bḍ;) because the word جَبَل [to which دكّآء virtually relates] is masc. (Ṣ.) — Also, [as a subst.,] *Even,* or *level, sand;* and so ▼ دَكَّةٌ: pl. [of either, agreeably with analogy,] دِكَاكٌ. (Ḳ.) — And *A* [*mound,* or *hill, of dust* or *earth, such as is called*] تَلّ: (Ḳ:) or the *like of a* تَلّ: (L:) in some of the copies of the Ḳ, التك is erroneously put for التلّ. (TA.)

دُكٌّ *A low mountain:* (Ṣ, Ḳ:) or *an elevated,* or *overlooking, hill of mould,* or *clay, in which is somewhat of ruggedness:* (Aṣ, TA:) pl. دِكَكَةٌ; (Aṣ, Ṣ, Ḳ;) and دَكَكٌ [app. another, though irregular, pl. of the same,] is said to signify قِيرَان [i. e. *small isolated mountains,* or *knolls of mountains,* &c., (see قَارَةٌ,)] *breaking,* or *crumbling, down:* or *disintegrated* [*hills,* or *mountains, such as are called*] هِضَاب. (TA.) — [See also أَدَكُّ, of which it is a pl.] = Also *Strong and bulky.* (Ibn-'Abbád, Ḳ.)

دَكَّةٌ *A certain thing,* (Ṣ,) [i. e.] *an elevated place,* (Mṣb,) *a flat-topped structure,* (Ḳ,) *upon which one sits;* (Ṣ, Mṣb, Ḳ;) *i. q.* مَسْطَبَةٌ [*a kind of wide bench, of stone or brick &c., generally built against a wall*]: (Mṣb:) pronounced by the vulgar ▼ دِكَّةٌ [and commonly applied by them to *a long seat of wood*]: (TA:) and ▼ دُكَّانٌ signifies the same; (Ṣ, Mṣb, Ḳ;) but accord. to some, this belongs to art. دكن [q. v.]: (Ṣ, Mṣb, TA:) the pl. of the former is دِكَاكٌ, like as the pl. of قَصْعَةٌ is قِصَعٌ: (Mṣb:) and the pl. of ▼ دُكَّانٌ is دَكَاكِينُ. (TA.) [For another modern application, see مَحْفِل.] — See also دَكٌّ.

دِكَّةٌ: see the next preceding paragraph. — [It is also vulgarly used for تِكَّةٌ, q. v.]

دَكَكٌ The *state of having no hump,* or *no prominence of the hump,* in a camel. (Ḳ.) [See أَدَكُّ.]

دُكُكٌ [a pl. of which the sing. is not mentioned] She-camels *having their humps broken, bruised,* or *crushed.* (TA.)

دَكَكَةٌ *A thing* [meaning *food*] *made of* هَبِيد [i. e. *colocynths,* or *colocynth-seeds,*] *and flour, when flour is scarce.* (Ibn-'Abbád, TA.) [See also مُدَكَّكٌ.]

دَكِيكٌ, applied to a year, (Ṣ, TA,) and a month, (TA,) and a day, (Ḳ,) *Complete.* (Ṣ, Ḳ.)

دَكَّآءُ, fem. of أَدَكُّ [q. v.], used as a subst., (TA,) *A hill of mould* or *clay,* (Aṣ, Ṣ, M, Ḳ,) *not rugged,* (Aṣ, M, Ḳ,) *nor amounting to a mountain:* (TA:) or the pl. signifies *natural* [*mounds,* or *hills, of dust* or *earth, such as are called*] تِلَال: (TA:) the pl. is دَكَّاوَاتٌ, (Aṣ, Ṣ, M, Ḳ,) because it is used as a subst.: (TA:) or it has no sing.: (Ḳ:) ISd says, this is what the lexicologists say; but in my opinion the sing. is دَكَّآءُ. (TA.)

دُكَّانٌ: see دَكَّةٌ, in two places: and see also art. دكن.

دَكْدَكٌ and دِكْدِكٌ: see what next follows.

دَكْدَاكٌ (Aṣ, Ṣ, Ḳ) and ▼ دَكْدَكٌ and ▼ دِكْدِكٌ (Ḳ) *Sand that is compact, and cleaving to the ground,* (Aṣ, Ṣ, Ḳ,) *not elevated,* (Ṣ,) or *not much elevated:* (Aṣ, TA:) or *sand containing dust* or *earth, compacted together:* (AḤn, TA:) or *sand pressed, and even,* or *level:* or *land in which is ruggedness:* (Ḳ:) or *a low,* or *depressed, and even,* or *level, tract of land:* (TA:) n. un. of the first [and app. of each of the others] with ة: (ISh, T in art. ربو:) pl. دَكَادِكُ and دَكَادِيكُ. (Ṣ, Ḳ.)

أَدَكُّ, and its fem. دَكَّآءُ: see دَكٌّ. You say also أَكَمَةٌ دَكَّآءُ, meaning *A hill wide* [and app. *flat,* or *nearly so,*] *in its top:* (TA:) or *an expanded hill:* (Mṣb:) pl. دَكَّاوَاتٌ, which is extr. in this case, because دكّآء is here an epithet. (TA.) And دُكٌّ, [its regular pl.,] applied to sands, *Even and compact.* (AḤn, M in art. دلف.) — [Hence,] A horse *contracted* [*in make*] *and broad in the back;* (Ṣ;) or a horse *broad in the back,* (Ks, A 'Obeyd, Mgh, Ḳ, TA,) *and short* (Ks, A 'Obeyd, Mgh, TA) *therein;* (TA;) *of the sort called* بَرَاذِين; (A 'Obeyd, TA:) pl. دُكٌّ. (Ṣ, Mgh, Ḳ.) — And the fem. signifies A she-camel *having no hump:* (Ṣ, Ḳ:) or *whose hump is not prominent,* (Ḳ, TA,) *but spreading upon her sides:* (TA:) pl. دُكٌّ and دَكَّاوَاتٌ, (Ṣ,) said in the Ṣ to be like حُمْرٌ and حَمْرَاوَاتٌ, but one does not say حَمْرَاوَاتٌ, like as one does not say أَحْمَرُونَ: (IB:) and in like manner the masc. is applied to a he-camel: (Ḳ:) or دَكَّآءُ [in the sense here explained] has no masc., and therefore it is allowable to say دَكَّاوَاتٌ. (IB.)

مِدَكٌّ ‡ A *strong* man, *that treads the ground vehemently:* (Ṣ, TA:) or *strong to work;* (Ḳ;) and the fem., with ة, is applied in this latter sense to a female slave. (Ṣ, Ḳ.) = Also a dial. var. [now vulgarly used] of مِتَكٌّ [q. v.]. (TA.)

حَنْظَلٌ مُدَكَّكٌ *Colocynth eaten with dates or other things.* (Ḳ.) [See also دَكَكَةٌ.]

مَدْكُوكٌ [*Broken, crushed,* or *bruised,* &c.: see its verb, 1]. — أَرْضٌ مَدْكُوكَةٌ *Land having no* أَسْنَاد [or *elevations* (in the CḲ, erroneously, إِسْنَاد)], *producing* [*the shrub called*] رِمْث. (AḤn, Ḳ.) — مَدْكُوكٌ applied to a horse, *Having no prominence of his* حَجَبَة [or *crest of the hip* or *haunch*]; (Ḳ;) and so مَدْلُوكٌ. (Ḳ in art. دلك.) — Applied to a man, *Weakened by fever,* (Ṣ,* TA,) or *by disease:* or *sick,* or *ill.* (TA.) — See also what follows.

أَرْضٌ مُدَكْدَكَةٌ *i. q.* مَدْعُوكَةٌ, (Ḳ, TA,) meaning *Land in which are many people, and pastors of camels or cattle, so that it is marred thereby, and abounds with the traces and urine of the cattle, and they dislike it, except when it collects them after a cloud* [*has rained upon it*] *and they cannot avoid it; as also* ▼ مَدْكُوكَةٌ. (TA.)

Quasi دكر

دُكْرٌ and دِكَرٌ: see دِكْرٌ.

دكن

1. دَكَنَ المَتَاعَ, (Mṣb, Ḳ,) aor. ـِ, (Ḳ,) inf. n. دَكْنٌ; (TA;) and ▼ دكّنهُ; (Ḳ;) *He put the goods, household-goods,* or *furniture and utensils, one upon another.* (Mṣb, Ḳ, TA.) [In the TA, this is said to be tropical: if so, it seems that the proper signification is, *He made the goods,*

&c., *like a* دُكَّان, or *bench upon which one sits:* see 2.] == دَكِنَ, aor. َ, (Ṣ, Mṣb, Ḳ,) inf. n. دَكَنٌ, (Ṣ, Mṣb,) *It* (a thing, TA, or a garment, Ṣ, or a horse, Mṣb) *was, or became, of a blackish colour; of a colour inclining to blackness:* (Ṣ, Ḳ:) or *of a colour inclining to that of dust;* [or *brown;* i. e.] *of a colour between redness and blackness:* (Mṣb, TA:) and ▼ ادّكن [originally اِدْتَكَنَ] signifies the same as دكن [app. دَكِنَ]. (TA.) And دَكِنَ said of a garment, *It became dirty and dust-coloured.* (TA.)

2. دكّن الدُّكَّانَ *He made* [or *constructed*] *the* دُكَّان. (TA.) — See also 1.

8: see 1.

دَكَنٌ and دُكْنٌ: see what next follows.

دُكْنَةٌ (Ṣ, Ḳ) and ▼ دُكْنٌ and ▼ دَكَنٌ [which last is the inf. n. of دَكِنَ] (TA) *A blackish colour; a colour inclining to blackness:* (Ṣ, Ḳ:) or *a colour inclining to that of dust;* [or *brownness;* i. e.] *a colour between redness and blackness.* (TA.)

دُكَيْنَآءُ [dim. of دَكْنَآءُ fem. of أَدْكَنُ] *A certain small reptile* (دُوَيْبَّةٌ), *of such as are termed* أَحْنَاش. (Ḳ.)

دُكَّانٌ *A shop;* [*generally a small chamber, with an open front, along which extends a wide bench of stone or brick;*] syn. حَانُوتٌ: (Ṣ, Mṣb, Ḳ:) and *a* دكّة [or *kind of wide bench, of stone or brick &c., generally built against a wall*], (Mṣb, TA,) *upon which one sits,* (Mṣb,) [i. e.] *constructed for the purpose of sitting upon it:* (TA:) *and the like of which is built against a leaning palm-tree, to support it:* (Aṣ, AḤát, Mṣb:) if used as syn. with حَانُوتٌ, it is masc. and fem.: (Mṣb:) En-Nawawee affirms it to be masc.: (TA:) accord. to some, (Mṣb,) a Persian word, [originally دُكَان,] (Ṣ,) arabicized; (Ṣ, Mṣb, Ḳ;) and if so, the ن is a radical letter: (MF, TA:) IḲṭṭ and several others say that the ن is a radical, and that the word is derived from the verb first mentioned above: but Es-Saraḳusṭee says that the ن is augmentative accord. to Sb, and in like manner says Akh; and that the word is from the phrase أَكَمَةٌ دَكَّآءُ meaning "an expanded hill:" (Mṣb:) the pl. is دَكَاكِينُ. (Ṣ, Ḳ.)

أَدْكَنُ A thing, (Ṣ, TA,) [or a garment, (see 1,)] or a horse, (Mṣb,) *of a blackish colour; of a colour inclining to blackness:* (Ṣ, Ḳ:) or *of a colour inclining to that of dust;* [or *brown;* i. e.] *of a colour between redness and blackness:* (Mṣb, TA:) and a garment *dirty and dust-coloured:* (TA:) fem. دَكْنَآءُ; (Mṣb, TA;) applied also to a serpent: pl. دُكْنٌ, applied also to clouds. (TA.) In the following verse, Lebeed applies it as meaning *A wine-skin that has become in good condition in respect of its colour and odour by reason of its oldness;* (Ṣ;) or *a blackish,* or *black, wine-skin:* (EM p. 169:)

* أُغْلِى السِّبَآءَ بِكُلِّ أَدْكَنَ عَاتِقٍ *
* أَوْ جَوْنَةٍ قُدِحَتْ وَفُضَّ خِتَامُهَا *

(Ṣ, EM:) i. e. *I buy wine at a high price, together with every blackish,* or *black, old, wine-skin, or wine-jar smeared with pitch, from which one has ladled out, the sealed clay upon its mouth having been broken.* (EM.) — ثَرِيدَةٌ دَكْنَآءُ [*A mess of crumbled bread moistened with broth*] *having a large quantity of seeds with which it is seasoned:* (Ḳ:) [app. because of its colour: but SM says,] as though the said seeds were put one upon another on it. (TA.)

دل

1. دَلَّ, aor. يَدُلُّ, *He,* or *it, directed; directed aright; guided;* or *caused to take,* or *follow, a right way* or *course* or *direction.* (IAạr, T.) And دَلَّ *He* (a man) *was directed, directed aright, guided,* &c. (IAạr, T.) You say, دَلَّهُ عَلَيْهِ, (Ṣ, M, Ḳ,) aor. as above, (Ṣ, M,) inf. n. دَلٌّ, (M,) or دُلُولَةٌ, (Ṣ, Ḳ,) and دِلَالَةٌ, (Ṣ, M, Ḳ,) [but this is afterwards said in the M to be a simple subst., as it is also in the Mṣb, and so is دُلُولَةٌ in the M,] and دَلَالَةٌ, (Ṣ, Ḳ,) which is of higher authority than دِلَالَةٌ, (Ṣ,) and دُلَالَةٌ, (Ḳ,) and [perhaps] دِلِّيلَى, [which see below, voce دِلَالَةٌ,] (Ḳ,) or this is a simple subst., (M,) *He directed him,* or *rightly directed him,* or *guided him, to it;* (Ṣ,* M, Ḳ;) namely, the way, (Ṣ,) or a thing: (M:) or *he showed him it;* namely, the way. (TA.) And دَلَّهُ الطَّرِيقَ [*He directed him to the way;* or *showed him the way*]. (TA.) And دَلَّ الشَّىْءَ, and إِلَيْهِ [or عَلَيْهِ], aor. as above, inf. n. دُلُولَةٌ, [*He indicated the thing,* by a word &c.,] said of a man; as also ▼ ادلّ [i. e. ادلّ الشَّىْءَ, &c.]. (Mṣb.) You say also, of a word, يَدُلُّ عَلَى كَذَا [*It denotes,* or *signifies, such a thing*]. (The lexicons passim.) == Accord. to Sh, you say, دَلِلْتُ بِهٰذَا الطَّرِيقِ, [aor. أَدَلُّ,] inf. n. دَلَالَةٌ, i. e. *I knew this way;* and دَلَلْتُ بِهِ, aor. أَدُلُّ, inf. n. دِلَالَةٌ: accord. to AZ, you say, ▼ اِدَّلَلْتُ بِالطَّرِيقِ, inf. n. اِدِّلَالٌ, [*I was,* or *became, directed,* or *rightly directed,* or *guided, in the way:*] and [Az says,] I heard an Arab of the desert say to another, أَمَا ▼ تَنْدَلُّ عَلَى الطَّرِيقِ [meaning *Wilt thou not be directed,* or *rightly directed, to the way?*]: (T:) [for] ▼ اندلّ signifies *he was,* or *became, directed,* or *rightly directed,* (M, Ḳ, TA,) to the way: (TA:) and IAạr cites as an ex., (T,)

* مَا لَكَ يَا أَحْمَقُ لَا ▼ تَنْدَلُّ *
* وَكَيْفَ يَنْدَلُّ آمْرُؤٌ عِثْوَلُّ *

[*What aileth thee, O stupid, that thou wilt not be rightly directed? but how shall the dull and slack be rightly directed?*]. (T, M, TA: but in the M, يا فُلَانُ; and in the TA, يا أَعْوَرُ.) And sometimes ▼ استدلّ is quasi-pass. of دَلَّهُ الطَّرِيقَ [explained above: see 10 below]. (TA.) == دَلَّتْ, [sec. pers. دَلَلْتِ,] aor. تَدِلُّ, (Ṣ, Mṣb, Ḳ,) inf. n. دَلٌّ; (Ṣ,* M,* Mṣb, Ḳ;*) and دَلَّتْ of the class of تَعِبَ, [sec. pers. دَلِلْتِ, aor. تَدَلُّ,] (Mṣb, MF, TA,) inf. n. دَلَلٌ; (Mṣb;) and ▼ تدلّلت; (Ṣ, M, Mṣb, Ḳ;) *She* (a woman) *behaved in an amorous manner,* or *used amorous gesture* or *behaviour, with coquettish boldness, and feigned coyness* or *opposition;* (Ṣ;) *she behaved with boldness* (M, Mṣb, Ḳ) *towards her husband,* (M, Ḳ,) *and with amorous gesture* or *behaviour, and coquettishness, feigning opposition:* (M, Mṣb, Ḳ:) [and دَلَّتْ also signifies *she talked and jested in a pleasing manner, displaying a pleasant mien* or *guise:* and in like manner دَلَّ is said of a man with his wife: see دَلٌّ, below. See also 4.] — دَلَّ also signifies *He gloried in,* or *boasted of, certain properties,* or *peculiar qualities.* (IAạr, T.) — Also, aor. يَدُلُّ, *He favoured with,* or *conferred, a gift.* (IAạr, T.) == And دَلَّ, [aor., accord. to rule, يَدَلُّ,] *He emboldened:* so in the phrase, مَا دَلَّكَ عَلَىَّ [*What emboldened thee,* or *hath emboldened thee, against me?*]: and in the saying of Ḳeys Ibn-Zoheyr,

* أَظُنُّ الحِلْمَ دَلَّ عَلَىَّ قَوْمِى *
* وَقَدْ يُسْتَجْهَلُ الرَّجُلُ الحَلِيمُ *

[*I think that forbearance hath emboldened against me my people: for sometimes the forbearing man is reckoned ignorant*]: (T:) and ▼ دلّل signifies the same. (T and TA in art. دلو.)

2: see what immediately precedes: — and for a meaning of التَّدْلِيلُ [inf. n. of دَلَّلَ], see جَلَدَ عُمَيْرَةَ, in the first paragraph of art. جلد.

4. ادلّ: see 1. == ادلّ عَلَيْهِ *He acted,* or *behaved, with boldness,* or *presumptuousness, towards him;* syn. اِنْبَسَطَ عَلَيْهِ; (M, Ḳ;) as also ▼ تدلّل: (M, Mgh,* Ḳ:) and هِىَ تُدِلُّ عَلَيْهِ [and ▼ تَتَدَلَّلُ] *She emboldens herself against him.* (T.) Imra-el-Ḳeys says,

* أَفَاطِمَ مَهْلًا بَعْضَ هٰذَا التَّدَلُّلِ ▼ *
* فَإِنْ كُنْتِ قَدْ أَزْمَعْتِ صَرْمِى فَأَجْمِلِى *

[*O Fáṭimeh* (فاطم being a contraction of فَاطِمَةُ), *act thou gently: relinquish somewhat of this boldness;* (or, as is said in the EM, p. 15, *of this amorous gesture* or *behaviour, and coquettish boldness, and feigned coyness* or *opposition;* see 1;) *and if thou have determined upon cutting me, act with goodness,* or *moderation*]. (TA.) — Also *He confided in his love, and therefore acted presumptuously towards him.* (IDrd, M, Ḳ.*) In the copies of the Ḳ, أَوْثَقَ is here put in the place of وَثِقَ. (TA.) [And in the CḲ, أَوْثَقَ بِحَبَّتِهِ is put for وَثِقَ بِمَحَبَّتِهِ.] Hence, (TA,) one says, أَدَلَّ فَأَمَلَّ [*He acted presumptuously, confiding in another's love, and disgusted*]: (Ṣ, M, TA:) a prov. (M, TA.) — One says also, هُوَ يُدِلُّ بِفُلَانٍ, meaning [simply] *He confides in such a one.* (Ṣ.) — And ادلّ عَلَى أَقْرَانِهِ, (Ṣ, M, Ḳ,) meaning أَخَذَهُمْ مِنْ فَوْقٍ [i. e. *He overcame, or overpowered, his adversaries*], (M, Ḳ,) in war, or battle: (Ṣ:) and so البَازِى عَلَى صَيْدِهِ [*the hawk, his prey,* or *quarry*]. (Ṣ, M, Ḳ.) == ادلّ said of a wolf, *He became mangy,* or

scabby, and lean, or *emaciated, and small in body.* (Şgh, Ḳ.)

5: see 1, and 4; the latter in three places. تدلّل also signifies *He exalted himself;* or *was,* or *became, haughty, proud,* or *disdainful:* you say, هُمْ يَتَدَلَّلُونَ عَلَى السُّلْطَانِ [*They exalt themselves against the Sultán;* or *behave haughtily to him*]. (Ṣ in art. دكل.)

7. اندلّ: see 1, in three places. — Also *It poured out* or *forth;* or *was,* or *became, poured out* or *forth.* (Şgh, Ḳ.)

8. اِدَّلَّ, first pers. اِدَّلَلْتُ: see 1.

10. استدلّ *He desired,* or *sought, an indication, an evidence, a proof,* or *an argument:* [this is the primary signification: and hence,] *he adduced an indication,* &c.: and *he drew an inference,* or *a deduction:* (KL:) or *he established an indication for the purpose of obtaining a certain knowledge of a thing indicated,* or *for the purpose of affirming a thing indicated:* and sometimes it is quasi-pass. of دَلَّهُ الطَّرِيقَ [explained above, so that it signifies *he was,* or *became, directed,* or *rightly directed,* to the way]. (TA. See 1.) [You say, استدلّ بِشَىْءٍ عَلَى شَىْءٍ آخَرَ *He desired,* or *sought, to be directed,* or *guided, by a thing, to another thing: he adduced,* or *took,* or *regarded, a thing as an indication, an evidence,* or *a proof, of another thing,* or *as an argument in favour of another thing: he inferred, from a thing, another thing: he sought,* or *found,* or *perceived,* or *saw, in a thing, an indication, an evidence,* or *a proof, of another thing,* or *an argument in favour of another thing: he was,* or *became, directed,* or *guided,* or *he directed* or *guided himself, by a thing, to another thing,* or *to the knowledge of another thing.* الدَّلِيلُ مَا يُسْتَدَلُّ بِهِ, occurring in the Ṣ, means *The* دليل *is that whereby one is directed,* or *guided.*]

R. Q. 1. دَلْدَلَ, (M,) inf. n. دَلْدَلَةٌ and دِلْدَالٌ, (M, Ḳ,) *He put in motion* or *in a state of commotion,* or *moved about,* (M, Ḳ,) a thing suspended, (M,) and his head and limbs in walking, (M, Ḳ,) said of a man. (M.) = دَلْدَلَ فِى الأَرْضِ *He went away into the country,* or *in the land.* (T.)

R. Q. 2. تَدَلْدَلَ *It was,* or *became, in a state of motion* or *commotion,* or *it moved about,* (T, Ṣ, Ḳ,) *hanging down;* i. e. *it dangled:* (Ṣ, Ḳ:) *it hung down loosely.* (M, Ḳ.) — [Hence,] تَدَلْدَلُوا بَيْنَ أَمْرَيْنِ فَلَمْ يَسْتَقِيمُوا [† *They wavered, vacillated,* or *hung in suspense, between two affairs, and did not pursue a direct course*]. (Lḥ, T, Ḳ.)

دَلٌّ *Amorous gesture* or *behaviour,* of a woman, *with coquettish boldness, and feigned coyness* or *opposition;* as also ▼ دَلَالٌ: (Ṣ, M:) the former is an inf. n., [see 1,] and ▼ the latter is a simple subst.; (Mṣb;) both signifying a woman's *boldness of behaviour* (M, Mṣb, Ḳ) *towards the husband,* (M, Ḳ,) *with amorous gesture, and coquettishness, feigning opposition;* (M, Mṣb, Ḳ;) as also ▼ دَالُولَآءُ, (Ḳ,) and ▼ دَالَّةٌ: (Ḥar p. 567:) or دَلٌّ signifies a woman's *pleasing talk and jesting and mien* or *guise;* as also ▼ دَلَالٌ: (Sh, T:) and *pleasing talk and jesting* of a man with his wife: (TA in art. سمت:) and also, (Ḳ,) accord. to A'Obeyd (T, Ṣ) and Hr, (M,) like هَدْىٌ, (Ḳ,) or nearly the same as this word, (T, Ṣ, M,) both signifying *a certain calm* or *placid* or *grave manner of deportment, with pleasingness of mien* or *guise* or *aspect,* (T, Ṣ, M, Ḳ,) *and of the natural dispositions &c.,* (T, Ṣ,) of a man: (T, Ṣ, M:) and *boldness* [or *presumptuousness*]; (T in art. دلو;) as also ▼ دَلَالٌ and ▼ دَالَّةٌ: (Mgh, and Ḥar p. 243, and T ubi suprà in explanation of the last:) or this last signifies *a kind of boldness* (IAạr, T, M,* Ḳ*) *towards a person in whose estimation one holds a high place,* (IAạr, T,) or *towards a person beloved,* or *a beloved and loving relation;* (M, Ḳ;) and is a subst. from أَدَلَّ; (Ṣ;) syn. with إِدْلَالٌ; (Ḥar p. 243;) as is also ▼ دِلَّةٌ. (Fr, T.) One says, هِىَ حَسَنَةُ الدَّلِّ and ▼ الدَّلَالِ [*She is pleasing in respect of her amorous gesture* &c.]. (Ṣ.) = It is also an arabicized word, from the Pers. دِلْ, signifying The *heart,* or *mind:* (M, Ḳ:) sometimes used in the speech of the Arabs, (M,) and applied by them as a proper name (M, Ḳ) to a woman: (M:) with fet-ḥ (M, Ḳ) and teshdeed (Ḳ) because there is no such word in their language as دِلٌّ; wherefore they changed it to دَلٌّ, which has the first of the meanings assigned to it above. (M.)

[دَلَّةٌ, to which Golius assigns a meaning partly belonging to دَلْدَلَةٌ, an inf. n. of دَلْدَلَ, and partly to other words of this art., ("Capitis membrorumve motus seu gestus, extrinsecus gravitatem præ se ferens, profectus tamen ab eo qui amat favetque,") as on the authority of the Ḳ and KL, I do not find in either of those works.]

دِلَّةٌ *A favour,* or *benefit, conferred,* or *bestowed.* (Fr, T.)

دِلَّةٌ: see دَلٌّ.

دَلَالٌ: see دَلٌّ, in five places.

دَلِيلٌ *i. q.* ▼ دَالٌّ; (Ṣ, Mṣb, TA;) i. e. [*A director;* or] *a right director* (Mṣb, Kull, TA) *to that which is sought* or *desired; a guide;* (Kull;) *one who directs,* or *rightly directs, another;* (M;) [*an indicator;*] and *a discoverer:* (Mṣb:) and *a thing by which one is directed,* or *guided,* (مَا يُسْتَدَلُّ بِهِ, Ṣ, TA,) or *by which one is rightly directed;* (TA;) [*an indication; an evidence; a proof;* and *an argument;*] *a sign set up for the knowledge of a thing indicated;* (whence smoke is called دَلِيلٌ عَلَى النَّارِ [*an indication of fire*];) *anything whereby a thing indicated is known, whether relating to an object of sense or to the law* [&c.], *decisive or indecisive:* and ▼ دَلَالَةٌ is used in the sense of دَلِيلٌ, because a thing is called by the inf. n. of its verb: (Kull:) and so is ▼ دِلِّيلَى, (Ṣ, MF, TA,) though this is asserted in the Ḳ to have been said heedlessly by J because this last word is an inf. n.; for the inf. n. is used in the sense of the act. part. n., almost by a general rule, as it is also in the sense of the pass. part. n.: (MF, TA:) the pl. of دَلِيلٌ is أَدِلَّآءُ [generally restricted to rational beings, or always so restricted,] and أَدِلَّةٌ [generally restricted to things by which one is directed &c., but properly a pl. of pauc.,] (M, TA) and, accord. to some, دَلَائِلُ, (Kull,) or this is pl. of ▼ دَلِيلَةٌ [fem. of دَلِيلٌ], or of ▼ دَلَالَةٌ, as is also دَلَالَاتٌ. (TA.) يَا دَلِيلَ الْمُتَحَيِّرِينَ means *O guide of those who are perplexed* to that by means of which their perplexity will depart. (Kull.) The saying of a poet,

* شُدُّوا الْمَطِىَّ عَلَى دَلِيلٍ دَائِبِ *

means, as some say, بِدَلِيلٍ [i. e. *They bound the saddles upon the camels for riding, with,* or *by means of, a toiling guide*]: or, accord. to IJ, it may be elliptical, for عَلَى دِلَالَةِ دَلِيلٍ, and is like the phrase سِرْ عَلَى ٱسْمِ ٱللّٰهِ; as though he said, مُعْتَمِدِينَ عَلَى دَلِيلٍ دَائِبِ [*relying upon a toiling guide*]. (M.)

دَلَالَةٌ: see the next paragraph, in four places; and see its pl. in the same: — see also دَلِيلٌ, in two places. — As a conventional term, (TA,) it means A word's *signification,* or *indication of meaning:* (Mṣb, TA:) this is of three kinds: thus إِنْسَانٌ signifies, or indicates, "an animal endowed with reason" بِالْمُطَابَقَةِ, i. e. by complete correspondence; and "an animal" or "a being endowed with reason" بِالتَّضَمُّنِ, i. e. [by partial inclusion, or] partially; and "a being capable of knowledge" بِالِٱلْتِزَامِ, i. e. [necessarily, or] by a necessary idea attached to it in the mind. (TA.)

دِلَالَةٌ a subst. signifying *Direction, right direction,* or *guidance;* (Fr, T, M, Mṣb;) as also ▼ دَلَالَةٌ, (Fr, T, Mṣb,) or the former only accord. to IDrd, (M,) and ▼ دُلُولَةٌ and ▼ دِلِّيلَى; (M;) or this last is an inf. n. like ▼ دَلَالَةٌ; (Ḳ;) or signifies the *skill* of a guide *in direction* or *right direction* or *guidance;* his *well-grounded skill therein.* (Sb, M, Ḳ.) A poet says,

* إِنِّى ٱمْرُؤٌ بِالطُّرْقِ ذُو دَلَالَاتْ ▼ *

[*Verily I am a man possessing varied skill in guiding in the roads,* or *ways*]. (A'Obeyd, Ṣ.) — The *occupation of the* دَلَّال [q. v.]; (M, Ḳ;) as also ▼ دَلَالَةٌ: (Ḳ:) or, accord. to IDrd, the latter [only] has this meaning. (M.) — The *hire that one gives to the* دَلِيل, or [so in the M, but in the Ḳ "and"] *to the* دَلَّال: (M, Ḳ:) and so, sometimes, ▼ دَلَالَةٌ. (Ḳ.)

دُلُولَةٌ an inf. n. of دَلَّ [q. v.]: (Ṣ, Mṣb, Ḳ:) or a simple subst.: (M:) see the next preceding paragraph.

دَلِيلَةٌ: see دَلِيلٌ: — and see also what next follows.

دِلِّيلَى *A conspicuous road* or *beaten track.* (IAạr, Ḳ.) In the T, at the end of art. لد, it is

said that ▼ دَلِيلَةٌ signifies *A white road* or *beaten track*; on the authority of AA. (TA.)

دَلَّالٌ *A broker*; or *one who acts as an intermediary between the seller and the buyer, for effecting the sale*; because he directs the purchaser to the merchandise, and the seller to the price; also called سِمْسَارٌ; (TA in art. سمسر;) *one who brings together the seller and the buyer.* (M, Ḳ.)

دِلِّيلَى : see دَلِيلٌ: — and see also دِلَالَةٌ.

قَوْمٌ دُلْدُلٌ (T,* Ḳ) and ▼ دَلْدَالٌ (Lḥ, T, Ḳ) *A people, or party, wavering, vacillating, or hanging in suspense, between two affairs, and not pursuing a direct course.* (Lḥ, T, Ḳ.) You say also, جَآؤُوا دُلْدُلًا, meaning *They came wavering; not inclining to these nor to those.* (ISk, T, Ṣ.) ═ دُلْدُلٌ also signifies *A case, or an affair, of great magnitude or moment, difficult, or formidable.* (Ḳ.) You say, وَقَعَ القَوْمُ فِى الدُّلْدُلِ [*The people, or party, fell into that which was a case of great magnitude* &c.]. (TA.) [See also a similar phrase in the next paragraph.]) ═ Also, (Ṣ, M, Ḳ,) and ▼ دُلْدُولٌ, (Ḳ,) The قُنْفُذ [or *hedge-hog*]: (IAạr, T, Ḳ:) or *a species of* قنفذ *having long prickles:* (M:) or *a large* قنفذ: (Ṣ, Ḳ:) or the *male* قنفذ: (MF:) or *an animal like the* قنفذ; (M, Ḳ;) it is *a certain beast that shakes, and shoots forth prickles like arrows: the difference between it and the* قنفذ *is like that between* فَأْرَة *and* جِرْذَان, *and the ox-kind and buffaloes, and Arabian camels and those called* بَخَاتِىّ: (M:) or *a certain large thing, larger than the* قنفذ, *having long prickles.* (Lth, T.) — Also, the former, without the article ال, (M, TA,) incorrectly written in the Ḳ with that article, (TA,) the name of *A certain mule,* (M, Ḳ, TA,) *of a colour in which whiteness predominated over blackness,* (TA,) *belonging to the Prophet.* (M, Ḳ, TA.)

دَلْدَالٌ [*Motion*, or *commotion*, or *a moving about*, of a thing suspended, and of the head and limbs in walking;] a subst. from دَلْدَلَ in the first of the senses assigned to this verb above: (M, Ḳ:) *agitation, convulsion, tumult,* or *disturbance.* (Ṣ, Ḳ.) [Hence,] one says, وَقَعَ القَوْمُ فِى دَلْدَالٍ *The people, or party, fell into an unsound, a corrupt, or a disordered, and an unsteady, or a fluctuating, state of affairs.* (Lḥ, T. [See a similar phrase in the next preceding paragraph.]) — See also another signification in the next preceding paragraph.

دُلْدُولٌ : see دُلْدُلٌ.

دَالٌّ : see دَلِيلٌ.

دَالَّةٌ : see دَلٌّ, in two places.

دَالُولَآءُ : see دَلٌّ.

أَدَلُّ *Very bountiful* or *beneficent.* (IAạr, T.)

اِسْتِدْلَالِىٌّ [*Inferential, illative,* or *deductive,* knowledge;] a term opposed to ضَرُورِىٌّ as meaning [intuitive, immediate, or axiomatic, or] such as originates without thought, or reflection, and intellectual examination of an evidence or a proof. (Kull p. 232.)

مُدِلٌّ [*Acting*, or *behaving, with boldness*, or *presumptuousness:* &c.: see its verb (4).] *Trusting in himself, and in his weapons and apparatus.* (Ḥam p. 383.) And مُدِلٌّ بِالشَّجَاعَةِ [*Presuming by reason of courage:* or] *bold, daring,* or *brave.* (T.)

فُلَانَةُ مُدَلَّلَةُ فُلَانٍ, meaning *Such a female is the foster-child of such a man,* is a phrase of the people of Baghdád, not of the [classical] language of the Arabs. (Ṣgh, TA.)

مُدَلِّلٌ One *who accuses of a crime, an offence,* or *an injurious action, wrongfully.* (IAạr, T.)

مَدْلُولٌ [pass. part. n. of دَلَّ; *Directed, directed aright,* or *guided:* and *indicated, denoted,* or *signified.* Hence, مَدْلُولُ لَفْظٍ *The indicated meaning,* or *signification, of a word:* pl. مَدْلُولَاتٌ. ═ Also] *Emboldened.* (T.)

دلب

دُلْبٌ *A kind of tree;* (Ṣ, and so in some copies of the Ḳ;) the *tree called the* عَيْثَمٌ [or عَيْثَام], (T,) or the غَيْثَان [probably a mistranscription for عَيْثَام]: (M:) or the صِنَّار or صِنَار [i. e. the *plane-tree*]; (T, M, Ḳ, accord. to different copies; in some copies of the Ḳ explained as the صنار; in other copies, as a kind of tree, and the صنار;) *which is most like to it* [referring to the عيثم]; (T;) or *which is most likely;* (M;) *a kind of great tree,* (Mgh,) *having neither blossom nor fruit, the leaves of which are serrated* (M, Mgh) *and wide, resembling those of the vine,* (M,) *called in Persian* صَنَار [or *rather* چِنَار]: (Mgh:) in the [Kitáb en-] Nebát, [or Book of Plants, of AḤn,] the [*tree called*] صنار, which is a Persian word that has become current in the language of the Arabs: *it grows large and wide:* and *some say that it is called the* عَيْثَام: (TT:) accord. to Ibn-El-Kutbee, it is *a great, well-known, tree, the leaves of which resemble those of the* خِرْوَع [or *palma Christi*], *except in being smaller, and are bitter in taste, and astringent; having small blossoms:* (TA:) [see also De Sacy's "Abd-allatif," p. 80: and his "Chrest. Arabe," sec. ed., p. 394 (173 of the Arabic text) and the notes thereon: the word is a coll. gen. n.:] n. un. with ة. (Ṣ, M, Ḳ.) The نَوَاقِيس [pl. of نَاقُوس, answering to the Christians the purpose of church-bells,] are made of the wood of this tree: whence the saying, هُوَ مِنْ أَهْلِ الدُّرْبَةِ بِمُعَالَجَةِ الدُّلْبَةِ [*He is of the people who are accustomed to ply the wood of the plane-tree*], meaning he is a Christian. (A.) ═ الدُّلْبُ [or, as in a copy of the T, accord. to the TT, الدَّلْبُ,] *A certain race of the blacks,* (T, Ḳ,) *of Es-Sind:* [said to be] formed by transposition from الدَّيْبَل. (T.)

دُلْبَةٌ n. un. of دُلْبٌ [q. v.]. (Ṣ, M, Ḳ.) ═ And *Blackness,* (IAạr, T, Ḳ,) *like* نُغْسَة [q. v.]. (TA.)

دَالِبٌ *A coal that will not become extinguished.* (Ḳ.)

دُولَابٌ, (Ṣ,) or دَوْلَابٌ, (A, Mgh,) or each of these, (M, Mṣb, Ḳ,) of which the latter is the more chaste, (Mṣb,) an arabicized word, (Ṣ, M, A, Mṣb, Ḳ,) from the Persian [دُول آب dól-áb]; (Ṣ, M, Mṣb;) but some say it is Arabic; (Mṣb;) [*A kind of water-wheel;*] *a machine that is turned by a horse or the like;* (Mgh, Mṣb;) *a thing formed like the* نَاعُورَة, *with which water is drawn,* (M, A, Ḳ,) *for irrigating land* [&c.]: (A:) or, more correctly, the *same as the* ناعورة; *vulgarly called* سَاقِيَة: (TA:) [it mainly consists of a vertical wheel, which raises the water in earthern pots, these being attached to cords, and forming a continuous series; a second vertical wheel, fixed to the same axis as the former, with cogs; and a large, horizontal, cogged wheel, which, being turned by a pair of bulls or cows or by a single beast, puts and keeps in motion the two other wheels and the pots:] pl. دَوَالِيبُ; (Ṣ, M, A;) for which دَوَالِى occurs in poetry: (M:) [or rather this (occurring at the end of a verse, and with the article ال,) is pl. of دَالِيَةٌ.] — It has also other meanings, not mentioned in the Ḳ. (TA.) [Nor are they mentioned in the TA. Among other meanings used in the present day, are the following. — *A machine:* particularly *any machine with a rotatory motion.* — *A cupboard.* — And *A machination; an artifice; a trick;* or *a fraud.*]

أَرْضٌ مَدْلَبَةٌ *A land containing,* (Ṣ,) or *abounding with,* (Ḳ,) *the kind of trees called* دُلْب. (Ṣ, Ḳ.)

دلج

1. دَلَجَ, (Ṣ, L, Ḳ,) aor. ـُ (Ṣ, L) and ـِ, (L,) inf. n. دُلُوجٌ, *He transferred the bucket from the mouth of the well to the watering-trough, to empty it therein:* (Ṣ, Ḳ:) or *he took the bucket, when it came forth, and went with it whithersoever he pleased.* (TA.) One says also, هُوَ يَدْلُجُ بِالدَّلْوِ and يَدْجُلُ بِهَا: the latter verb being formed by transposition. (Fr, TA in art. دجل.) — And *He transferred the milk, when the camels had been milked, to the* [*large bowls called*] جِفَان. (Ḳ.) — [See a remark of IF at the end of art. دلك.]

4. ادلج, (inf. n. إِدْلَاجٌ, Mṣb, TA,) *He journeyed from the beginning of the night:* and ▼ ادَّلَجَ *he journeyed from the latter part of the night:* (Th, Ṣ, Ḳ:) or the former signifies *he journeyed all the night:* and ▼ the latter, *he journeyed in the latter part of the night:* (A, Mṣb, TA:) or the former, *he journeyed in the night, at any hour from the beginning to the end thereof:* (Th, from Aboo-Suleymán El-Aạrábee:) or, accord. to El-Fárisee, ▼ both these verbs are syn., and each bears the first and second of the significations given above: IDrst contends against the assertions of those who make a difference between them, and affirms them to be syn., and to signify *he journeyed in the night, at any time, in the beginning or middle or end thereof:*

therefore, he says, their signification is restricted, in several examples, by the context; and hence, he adds, the appellation مُدْلِجٌ given to a hedge-hog: (TA:) [agreeably with this explanation,] 'Alee says,

* اِصْبِرْ عَلَى السَّيْرِ وَالإِدْلَاجِ فِى السَّحَرِ *

[*Endure thou with patience travelling, and journeying in the night, in the period a little before daybreak*]. (MF.) [See another ex. voce أَصْبَحَ.]

8: see 4, in three places.

دَلْجٌ: } see the next paragraph.
دَلَجٌ:
دَلْجَةٌ:

دُلْجَةٌ and ▼دَلْجَةٌ and ▼دَلَجٌ, (Ṣ, K,) all substs., (Ṣ,) *A journeying from the beginning of the night*: (Ṣ, Ḳ:) and the first and second *a journeying from the latter part of the night*: (Ṣ:) or thus the first: (A:) and the second, (ISd, A,) or the first and second, (TA,) *a journeying all the night*: (ISd, A, TA:) and the second, also, *a journeying a little before daybreak*: (ISd, TA:) or the first and second (TA) and third (IDrst, TA) *a journeying in the night*; and this seems to be the meaning intended in the trad., عَلَيْكُمْ بِالدُّلْجَةِ فَإِنَّ الأَرْضَ تُطْوَى بِاللَّيْلِ [*Keep ye to journeying in the night, for the earth is to be traversed by night*]: (TA:) [and دَلِيجٌ occurs in the L in the sense of دُلْجَةٌ &c.:] the pl. of the first is دُلَجٌ. (Ḥam p. 521.) One says also, الدُّلْجَةَ قَبْلَ البُلْجَةِ [Keep to *the journeying in the night*, &c., *before the breaking of the dawn*]. (A.) [See another ex. voce بُلْجَةٌ.] — Also, the same three words, and ▼دَلْجٌ and ▼دَلَجَةٌ, *An hour, or a time, or a short portion,* (سَاعَةٌ,) *of the latter part of the night*: (ISd, TA:) or دَلَجٌ signifies the *whole of the night, from the beginning to the end.* (Th, from Aboo-Suleymán El-Aarábee.)

دَلَجَةٌ: } see the next preceding paragraph.
دَلِيجٌ:

دَالِجٌ *One who takes the bucket and goes with it from the mouth of the well to the watering-trough, to empty it therein.* (Ṣ, Ḳ.) — And *One who transfers the milk, when the camels have been milked, to the* [*large bowls called*] جِفَان. (Ḳ.)

دَوْلَجٌ (Ṣ, Ḳ) and ▼مَدْلَجَةٌ (Ḳ) A wild animal's, (Ṣ, Ḳ,) or gazelle's, (TA,) *covert*, or *hiding-place, among trees*: (Ṣ, Ḳ, TA:) the former word like تَوْلَجٌ: (Ṣ:) the د in دولج is held by Sb to be a substitute for ت, and the ت is a substitute for و. (TA.) — Also, the former, *A hole*, or *den*, of a wild animal; or *a subterranean excavation* or *habitation*; syn. سَرَبٌ. (Ṣ, Ḳ.) — And *A closet; a small chamber within a large chamber.* (TA.)

مَدْلَجٌ and ▼مَدْلَجَةٌ The *space between the well and the watering-trough.* (Ṣ, A, Ḳ.)

مُدْلِجٌ (Ḳ) and أَبُو المُدْلِجِ (A, Ḳ) *The hedge-hog*; syn. القُنْفُذُ: (A, Ḳ:) so called because he goes about all the night: (TA:) or not because he does so in the first part of the night, or in the middle, or in the latter part, or during the whole of it; but because he appears at night at any time when he wants herbage or water &c. (IDrst, TA.)

مَدْلَجَةٌ: see مَدْلَجٌ: — and see also دَوْلَجٌ.

مِدْلَجَةٌ *A large milking-vessel in which milk is transferred* [*to the* جِفَان, or *large bowls*: see 1]. (Ḳ.)

سَحَابَةٌ مِدْلَاجٌ [*A cloud that comes in the latter part of the night*]. (A voce بَكُورٌ, q. v.)

دلس

1. دَلَسَ, inf. n. دَلْسٌ: see the next paragraph, in three places.

2. دلّس, (M, A, Mṣb,) inf. n. تَدْلِيسٌ, (Ṣ, M, Mgh, Mṣb, Ḳ,) *He concealed*, or *hid*, a thing; *he did not make it known*; as also ▼تدلّس. (TA.) — *He concealed a fault*, or *defect, in an article of merchandize, from the purchaser*, (Ṣ, Mgh, Mṣb, Ḳ,) in selling; (Ṣ, Mṣb;) as also ▼دَلَسَ, aor. ـِ, inf. n. دَلْسٌ; but the former is the more common: (Mṣb:) and *he did not show a fault*, or *defect*; without restriction to a case of selling. (TA.) You say, دَلَّسَ عَلَى الرَّجُلِ فِى البَيْعِ, (M, A,) and دَلَّسَ لَهُ فِى البَيْعِ, (A,) *He concealed, disguised*, or *cloaked, from the man the fault*, or *defect, of the thing sold*; (A;) *he did not show the fault*, or *defect, to the man in selling.* (M.) And دلّس فِى البَيْعِ وَغَيْرِهِ *He did not show his fault*, or *defect, in selling, and in other cases.* (M.) And دلّس عَلَيْهِ *He concealed, disguised*, or *cloaked, from him his fault*, or *defect.* (A.) And Az heard an Arab of the desert say, لَيْسَ فِى الأَمْرِ وَلْسٌ وَلَا ▼دَلْسٌ *There is not in the affair treachery nor deceit*: (Mṣb:) or مَا لِى فِيهِ وَلْسٌ وَلَا ▼دَلْسٌ *I have not, with respect to it, treachery nor deceit*; (Ḳ,* TA;) referring to a thing, or an affair, in which he was accused, or suspected, of evil. (L, TA.) [In the CḲ, instead of دَلْسٌ, we find دَلَسٌ.] — Hence تَدْلِيسٌ in the ascription of a tradition to its relater or relaters; which is, ‡ One's *relating a tradition as from the earliest sheykh when perhaps he has not seen him, but only heard it from one inferior to him, or from one who had heard it from him, and the like*; (Ḳ;) or *when he has seen him, but has heard what he ascribes to him from another, inferior to him*; (Az, TA;) which has been done by several persons in whom confidence is placed: (Ḳ:) or one's *not mentioning, in his tradition, him from whom he heard it, but mentioning the highest authority, inducing the opinion that he had heard it from him.* (A.)

3. دالس, (M,) inf. n. مُدَالَسَةٌ (Ṣ, M) and دِلَاسٌ, (M,) *He endeavoured to deceive, beguile*, or *circumvent*; or *acted deceitfully with another.* (Ṣ, M.) You say, فُلَانٌ لَا يُدَالِسُكَ *Such a one will not endeavour to deceive thee, or act deceitfully with thee, and conceal from thee the thing, as though he came to thee in the dark.* (Ṣ.) [See دَلَسٌ.] And فُلَانٌ لَا يُدَالِسُ وَلَا يُوَالِسُ *Such a one will not endeavour to deceive, beguile*, or *circumvent*; or *will not act deceitfully with another; nor will he act perfidiously*: (M, L:) or *will not act wrongfully, nor treacherously*, (Ḳ, TA,) *nor practise artifice* or *fraud.* (TA.)

5: see 2, first signification: — and see also 7, in two places.

7. اندلس *It* (a thing) *was*, or *became, concealed*, or *hidden*; as also ▼تدلّس: (TA:) and ▼the latter, *he* (a man, TḲ) *concealed*, or *hid, himself*; (TḲ;) syn. تكتّم. (Ḳ.)

دَلَسٌ *The dark*; or *darkness*; (Ṣ, M, A, Ḳ;) as also ▼دُلْسَةٌ: (A, Mṣb, Ḳ:) and the *confusedness of the darkness*, or *of the beginning of night*; expl. by اِخْتِلَاطُ الظَّلَامِ. (A, Ḳ.) You say, أَتَانَا دَلَسَ الظَّلَامِ *He came to us in the confusedness of the darkness*, or *of the beginning of night.* (TA.) And خَرَجَ فِى ٱلدَّلَسِ وَٱلْغَلَسِ [*He went forth in the confusedness of the darkness*, or *of the beginning of night, and in the darkness of the last part of the night*]. (A, TA.)

دُلْسَةٌ: see دَلَسٌ. — Hence, *Deceit, guile*, or *circumvention.* (IF, Mṣb.)

دلص

1. دَلَصَ, aor. ـُ, (TḲ,) inf. n. دَلِيصٌ, (M, Ḳ, TḲ,) *It* (a thing, TḲ) *shone*, or *glistened.* (M, Ḳ, TḲ.) — دَلَصَتِ الدِّرْعُ, (Ṣ, Ḳ, TA,) with fet-ḥ, (Ṣ,) or دَلُصَت, (so in a copy of the M,) aor. ـُ, (Ṣ,) inf. n. دَلَاصَةٌ, (Ṣ, M, Ḳ,) with which دَلَصٌ is syn., (TA,) [the former a reg. inf. n. of دَلُصَت, and the latter of دَلَصَت, which is the form given in the TḲ, and is perhaps a dial. var.,] *The coat of mail was*, or *became, soft*, (Ṣ, M, Ḳ,) *and smooth*, (M, Ḳ,) *and shining*, or *glistening.* (Ṣ, M, Ḳ.) — دَلَصَتِ النَّابُ, aor. ـُ, *The aged she-camel lost her teeth* (Ḳ, TA) *by reason of extreme age*; (TA;) as also دَرَصَت and دَلَقَت. (TA.)

2. دلّص, (Ṣ, M, A,) inf. n. تَدْلِيصٌ, (Ṣ, Ḳ,) *He made* a thing *to shine*, or *glisten*: (M:) *he*, or *it, made soft*; (so in some copies of the Ḳ, and so accord. to the TA;) for التَّلْبِيسُ in [some of] the copies of the Ḳ is a mistake for التَّلْيِينُ: (TA:) *he made* a coat of mail *soft, and shining*, or *glistening*: (Ṣ:) *it* (a torrent) *made* stone, or rock, *smooth*: (Ṣ,* M, A, Ḳ:*) and *he gilded* a thing, *so that it shone*, or *glistened.* (A, TA.*) [Hence,] دلّصت جَبِينَهَا *She* (a woman) *plucked out the hair upon the sides of her forehead* [*and so rendered it smooth* or *glistening*]. (M, TA.) [See also Q. Q. 1.] — *Coivit circa vulvam*; membro in vulvam non immisso: (A:) vel *extra vulvam*: (Ḳ:) the action which it denotes is termed تَزْلِيقٌ as well as تَدْلِيصٌ. (A.)

7. اندلص *It fell*, or *dropped*: (Ṣ, Ḳ:) or *went*

forth quickly; as also انملص: (Lth:) or *went forth, and fell,* or *dropped:* (M:) or *went forth quickly,* or *slipped out by reason of its smoothness,* (انملص,) *and fell,* or *dropped:* (A:) مِنْ يَدِى [*from my hand*]; (Ṣ, A, Ḳ;) or مِنَ الشَّىْءِ (Lth) or عَنِ الشىء [*from the thing*]: (M:) IF says that the د is app. a substitute for م. (TA.)

Q. Q. 1. دَلْمَصَ مَتَاعَهُ, and دَمْلَصَهُ, *He adorned,* or *decorated, and made to shine,* or *glisten, his household-goods,* or *utensils and furniture.* (M.) [But some hold the م to be a radical letter. See also 2, above.]

Q. Q. 2. تَدَلْمَصَ *It* (the head) *became bald in the fore part.* (Ḳ. in art. دلمص.)

دَلَصٌ : see دِلَاصٌ, in three places.

دِلَاصٌ *Shining,* or *glistening;* as also ▼ دَلِيصٌ, (A,) and ▼ دُلَامِصٌ, (Ṣ and M in this art., and Ḳ in art. دلمص,) with an augmentative م, (Ṣ,) of the measure فُعَامِلٌ accord. to Sb, but فُعَالِلٌ accord. to others, (M,) [see an ex. in a verse cited voce خَمِيصَةٌ,] and ▼ دُلَمِصٌ, (Ṣ, M, Ḳ,) which is a contraction of that next preceding, (Ṣ, M,) and in like manner ▼ دُمَالِصٌ, and ▼ دُمَلِصٌ, (Ṣ in this art., and Ḳ in art. دملص,) which last two are formed by transposition from the two next preceding: (TA in art. دملص:) or, as also ▼ دَلِيصٌ (Ṣ, M, Ḳ, TA) and ▼ دَلَصٌ and ▼ دَلَّاصٌ, (M, TA,) *shining,* or *glistening, and smooth;* (M;) or *soft, and shining,* or *glistening,* (Ṣ, Ḳ, TA,) *and smooth.* (TA.) You say, دِرْعٌ دِلَاصٌ (Ṣ, M, A, Ḳ) and ▼ دُلَامِصٌ (A) *A coat of mail smooth,* (M, A, Ḳ,) *soft,* (Ṣ, M, A, Ḳ,) *and shining,* or *glistening:* (Ṣ, M, A:) pl. دِلَاصٌ, (Ṣ, M, A, Ḳ,) like the sing., (Ṣ,) and دُلُصٌ. (Lth, M, A.) And ▼ ذَهَبٌ دُلَامِصٌ *Glittering gold.* (Ḳ.) And ▼ اِمْرَأَةٌ دُلَمِصَةٌ *A shining,* or *glistening woman.* (TA.) And ▼ رَأْسٌ دُلَمِصٌ *A head bald in the fore part.* (Ḳ.) And ▼ دَلَصٌ, (El-Moheeṭ, and so in some copies of the Ḳ,) or ▼ دَلِيصٌ, (as in other copies of the Ḳ,) and ▼ أَدْلَصُ, applied to a man, signify *i. q.* أَزْلَقُ; (Ḳ;) i. e., *Hairless and glistening in body:* (TḲ:) fem. of the last, دَلْصَآءُ. (Ḳ.) ▼ دَلَّاصٌ, also, applied to a man, signifies *Very smooth:* (TA:) and applied to a she-camel, and to land (أَرْضٌ), *smooth:* (Ḳ:) but it is not applied to a he-camel. (Ibn-'Abbád.) And ▼ دَلَصٌ and دَلَصَةٌ, applied to land, signify *Even,* or *level:* pl. دِلَاصٌ. (Ḳ.)

دَلِيصٌ : see دِلَاصٌ, in three places. — Also The *water,* or *lustre,* (مَآء,) *of gold:* (Ḳ:) or, as some say, *glistening,* or *glittering, gold.* (TA.)

دَلَّاصٌ : see دِلَاصٌ, in two places.

دَلُوصٌ *That wabbles,* or *moves to and fro;* (Ṣ;) or *moves about;* (Ḳ;) as, for instance, a sinew does when chewed by an old woman. (Ṣ.)

دُلَمِصٌ :
دُلَامِصٌ :
دُمَلِصٌ :
دُمَالِصٌ :
see دِلَاصٌ, in several places.

أَدْلَصُ ; fem. دَلْصَآءُ : see دِلَاصٌ, near the end of the paragraph. — Applied to an ass, *To which new hair has grown;* as also ▼ أُدْلُصِىٌّ. (Ibn-'Abbád, Ḳ.) — And the fem., applied to an aged she-camel, *Whose teeth have fallen out* (Ḳ, TA) *by reason of extreme age;* (TA;) as also دَرْصَآءُ and دَلْقَآءُ. (TA.)

أُدْلُصِىٌّ : see the next preceding paragraph.

صَخْرَةٌ مُدَلَّصَةٌ *A rock made smooth* (A, TA) by torrents. (A.)

دلع

1. دَلَعَ لِسَانَهُ, (Lth, Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. دَلْعٌ, (Lth, Ḳ,*) *He* (a man, Ṣ, [and a dog,] and a tired wolf, TA) *lolled, lolled out, put forth,* or *protruded, his tongue;* (Lth, Ṣ, Ḳ;) as also ▼ ادلعهُ; (Lth, IAar, Ṣ, Ḳ;) but the latter is of rare occurrence, though chaste. (Lth.) ═ And دَلَعَ لِسَانُهُ, (Lth, Ṣ, Ḳ,) the verb being intrans. as well as trans., (Ṣ,) aor. ـَ and ـُ, (Ḳ,) inf. n. دُلُوعٌ, (Lth, Ḳ,) like as رَجَعَ has رُجُوعٌ for its inf. n. when intrans., but رَجْعٌ when trans., (Lth,) *His tongue lolled,* or *protruded;* (Lth, Ṣ, Ḳ;) as also ▼ اندلع; (Ṣ, Ḳ;) and ▼ اِدَّلَعَ, [originally اِدْتَلَعَ,] of the measure اِفْتَعَلَ: (Ibn-'Abbád, Ḳ:) [said of a man,] *his tongue protruded from the mouth, and hung down upon the hair between the lower lip and the chin, like the tongue of the dog;* (TA;) and [in like manner,] ▼ اندلع, *it protruded and hung down,* by reason of much grief, or distress of mind, affecting the breath, or respiration, or by reason of thirst, *like that of the dog.* (TA.)

4: see 1.

7: see 1, in two places. — [Hence,] اندلع بَطْنُهُ † *His belly became prominent,* or *protuberant:* (Ṣ:) or *became large and flabby:* (Ḳ:) said of a man: (Ṣ:) or, accord. to Naṣeer, as related by Aboo-Turáb, the verb has the latter signification said of the belly of a woman; as also اندلق. (TA.) — And اندلع السَّيْفُ مِنْ غِمْدِهِ ‡ *The sword became drawn,* or *it slipped out, from its scabbard;* (Ḳ, TA;) as also اندلق. (TA.)

8. اِدَّلَعَ : see 1.

أَحْمَقُ دَالِغٌ *Stupid in the utmost degree;* (El-Hujeymee, Ḳ;) *who ceases not to loll out his tongue.* (El-Hujeymee, TA.) — أَمْرٌ دَالِعٌ † *An affair in the way to the attainment of which there is nothing intervening as an obstacle;* expl. by لَيْسَ دُونَهُ شَىْءٌ. (Ḳ.)

فَرَسٌ أَدْلَعُ *A horse that lolls out his tongue in running.* (Ibn-'Abbád.)

مُدْلَعٌ [pass. part. n. of 4]. It is said in a trad., يُبْعَثُ شَاهِدُ الزُّورِ يَوْمَ القِيَامَةِ مُدْلَعًا لِسَانُهُ فِى النَّارِ [*The false witness will be raised to life on the day of resurrection with his tongue lolled out in the fire*]. (TA.)

دلف

1. دَلَفَ, (T, Ṣ, M, Ḳ,) aor. ـِ, (T, M, Ḳ,) inf. n. دَلْفٌ (T, Ṣ, M, Ḳ) and دَلِيفٌ (T, M, Ḳ) and دَلَفٌ (Ḳ) and دَلَفَانٌ (M, Ḳ) and دُلُوفٌ, (M, TA,) *He walked,* or *went, gently,* or *leisurely:* (Ṣ, M:) said of an old man, (Aṣ, T, Ṣ, Ḳ,) *he walked,* or *went,* (Aṣ, T, Ṣ, M, Ḳ,) *with short steps,* (Ṣ, M,) or *in the manner of him who is shackled,* (Ḳ,) as some say, (M,) *at a rate above that which is termed* دَبِيبٌ, (Aṣ, T, M, Ḳ,) *like as does the army,* or *body of troops, to the* [other] *army,* or *body of troops.* (Aṣ, T.) You say, دَلَفَتِ الكَتِيبَةُ إِلَى الكَتِيبَةِ فِى الحَرْبِ (T, Ṣ,* M, Ḳ*) meaning *The army,* or *body of troops, went gently,* or *leisurely, to the* [other] *army,* or *body of troops, in war:* (M:) or *advanced,* or *went forward;* syn. تَقَدَّمَتْ: (Ṣ, Ḳ:) [for] دَلْفٌ (T, M) accord. to A'Obeyd, or دَلَفٌ accord. to AA, (T,) signifies the act of *advancing,* or *going forward;* syn. تَقَدُّمٌ: (T, M:) and one says دَلَفْنَاهُمْ, (Ṣ, Ḳ,) or دَلَفْنَا لَهُمْ, (M, and so in one place in the TA,) meaning [as is implied in the Ṣ and Ḳ] *we advanced to them;* syn. تَقَدَّمْنَا: (M:) and دَلَفَ إِلَيْهِ *he drew near to him,* or *it.* (TA.) دَلَفْتُ also signifies مَشَيْتُ [i. e. *I walked;* or *went on foot,* whether quickly or slowly]: (Ḥam p. 678:) and [in like manner,] ▼ تدلف إِلَيْهِ signifies مَشَى [*he walked, &c., to him,* or *it*]: (O, TA:) or this latter signifies تَمَشَّى [said in the TA, in art. مشى, to be syn. with مَشَى; but it rather signifies *he walked with slow steps to him,* or *it*]; *and approached,* or *drew near:* (Ṣ, Ḳ:) but A'Obeyd says that تَزَلَّفَ is more common. (M.) — Hence, the saying of a poet,

* دَلَفْتُ إِلَى صَمِيمِكَ بِالقَوَافِى *

meaning † *I have wounded thy heart with rhymes.* (Ḥam ubi suprà.) — [The verb seems to bear two contr. significations; for it is said that] دَلَفَ لِٱلْتِزَامِى means *He hastened to take me by the hand and embrace me.* (Ḥar p. 368.) — دَلَفَ بِحِمْلِهِ, aor. ـِ, inf. n. دَلِيفٌ, *He* (one carrying a thing) *was heavily burdened,* or *overburdened, by his load* [*so that he went slowly*]. (M.) — You say of a she-camel, تَدْلِفُ بِحِمْلِهَا, meaning *She rises* [app. *with difficulty* (see دَالِفٌ)] *with her load.* (T,* Ibn-'Abbád, Ḳ.) — And دَلَفَ المَالُ, aor. ـِ, inf. n. دَلِيفٌ, *The camels,* or *cattle, clave to the ground by reason of emaciation.* (M, TA.)

4. ادلفهُ *It* (old age) *made him to walk,* or *go, gently,* or *leisurely; with short steps;* [or *in the manner of him who is shackled;* (see 1;)] *at a rate above that which is termed* دَبِيبٌ. (IAar, M.) ═ ادلف لَهُ القَوْلَ *i. q.* أَضْخَمَ لَهُ, (Ibn-'Abbád, Ḳ,*) *He spoke to him in a rough, harsh, coarse, rude, uncivil,* or *ungentle, manner.* (TḲ.)

5: see 1.

7. اندلف عَلَىَّ i. q. اِنْصَبَّ [app. as meaning *It poured out, or forth, upon me*]. (Ibn-'Abbád, Ḳ.)

دلف *Courageous; brave; strong-hearted.* (AA, T, Ḳ.)

دُلُفٌ A she-camel (Ibn-'Abbád, Ḳ) *that rises* [*app. with difficulty* (see دَالِفٌ)] *with her load.* (T, Ibn-'Abbád, Ḳ.) — It is also a pl. of دَالِفٌ: (Ḳ:) and of دَلُوفٌ. (TA.)

دُلْفِينٌ [The *dolphin;*] *a certain fish,* (T,) or *beast,* (Ṣ, Ḳ, [app. thus termed because it is a mammal,]) *of the sea,* (T, Ṣ, Ḳ,) *that saves him who is drowning;* (Ṣ, Ḳ;) *also called* دُخَسٌ; *and abounding in the Sea of Dimyáṭ* [or *Damietta*]. (TA.) — الدُّلْفِينُ † [*The constellation Delphinus;*] *one of the northern constellations, which comprises ten stars, and follows* النَّسْرُ الطَّائِرُ [*α and β and γ of Aquila*]: *the bright star on its tail is called* ذَنَبُ الدُّلْفِينِ. (Ḳzw.)

دَلُوفٌ ‡ A *fat* camel, *that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled, by reason of his fatness:* pl. دُلُفٌ, with two ḍammehs. (TA.) — And ‡ A palm-tree (نَخْلَةٌ) *having much fruit.* (TA.) — Also † A *swift* eagle: (IAạr, M, Ḳ:) pl. دُلْفٌ [perhaps a contraction of دُلُفٌ, an analogous form of pl.]. (Ḳ.) [Thus it bears two contr. significations]

دَالِفٌ An old man *that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled:* (TA:) *walking with a heavy load, with short steps;* (Ṣ, Ḳ;) like دَالِحٌ: (Ṣ:) pl. دُلَّفٌ (Ṣ, Ḳ) and دُلُفٌ (Ḳ) and دُلَّافٌ: (TA:) and دَوَالِفُ [as pl. of دَالِفَةٌ] is applied to old women. (TA.) — † *Old, and rendered lowly, humble,* or *submissive, by age.* (M.) — ‡ An arrow *that hits a thing in the way to the butt, or object of aim, and then glances off from the place thereof.* (Ṣ, Ḳ, TA.)

مُتَدَلِّفٌ: see what follows.

مُنْدَلِفٌ and ▼ مُتَدَلِّفٌ A lion *walking at his ease,* (Ḳ, TA,) *without haste, and with short steps, because of his presumptuousness, and lack of fear.* (TA.)

دلق

1. دَلَقَ as an intrans. verb: see 7, in three places. — دَلَقَهُ, (Ṣ, Ḳ,) aor. ـُ, (TA,) inf. n. دَلْقٌ, (Ṣ,) *He made it* (a sword) *to slip forth* from its scabbard: (Ṣ:) or *he drew it forth,* or *made it to come forth;* namely, a sword, from its scabbard: (Ḳ:) and [in like manner] ▼ ادلقهُ *he drew it forth,* or *made it to come forth;* (Ḳ;) namely, a sword, &c.; (TA;) as also ▼ استدلقهُ (Ḳ) and استدلقهُ. (TA.) Hence, in a trad. of 'Alee, جِئْتُ وَقَدْ أَدْلَقَنِى ▼ المَطَرُ *I came, the rain having drawn me forth,* or *having made me to come forth.* (TA.) And المَطَرُ يَسْتَدْلِقُ ▼ الحَشَرَاتِ *The rain draws forth the reptiles, or small creeping things, or makes them to come forth,* from their holes; as also يستدلقها. (TA.) — You say also, جَآءَ وَقَدْ دَلَقَ لِجَامَهُ, [as to the letter and the meaning like جَآءَ وَقَدْ لَفَظَ لِجَامَهُ,] i. e. † *He came harassed,* or *distressed, by thirst and fatigue.* (TA.) — And دَلَقُوا عَلَيْهِمُ الغَارَةَ *They scattered,* or *poured forth, upon them the horsemen making a sudden attack and engaging in conflict,* or *the horsemen urging their horses.* (TA.) — And دَلَقَ بَابَهُ, inf. n. as above, *He opened his door vehemently.* (TA.) = دَلَقَتِ النَّابُ *The aged she-camel lost her teeth by reason of extreme age;* like دَلَصَت. (TA in art. دلص.)

4: see 1, in two places.

5: see the next paragraph.

7. اندلق *It* (a sword) *came forth* (Ṣ, Mṣb, Ḳ) from its scabbard (Mṣb) *without being drawn:* (Ṣ, Mṣb, Ḳ:) or *became loose, and so came forth, and came forth quickly:* (TA:) and in like manner, *its scabbard became slit,* (Ṣ,) or *it slit its scabbard,* (Ḳ,) *so that it came forth from it:* (Ṣ, Ḳ:) or *it fell* from its scabbard, *and came forth, without being drawn;* (Ḥar p. 386;) and so ▼ دَلَقَ, inf. n. دُلُوقٌ (TA, and Ḥar ubi suprà) and دَلْقٌ: (TA:) which also signifies *it* (a thing) *came forth,* or *issued, from its place of egress quickly:* (TA:) and [in like manner] the former verb signifies *it* (a thing) *came forth,* or *issued, from its place:* (A 'Obeyd, Ḳ:) *it* (anything) *came forth,* or *issued,* or *fell out.* (Ṣ.) You say, طَعَنَهُ فَانْدَلَقَتْ أَقْتَابُ بَطْنِه *He pierced him, and the intestines of his belly came forth.* (Ṣ.) And اندلقت الخَيْلُ (Ṣ, TA) *The horses,* or *horsemen, came forth,* or *issued, and hastened:* (TA:) and ▼ دَلَقَت الخَيْلُ *The horses,* or *horsemen, came forth,* or *issued, consecutively,* or *uninterruptedly.* (TA.) — *It* (a torrent) *came suddenly,* or *unawares,* عَلَى قَوْمٍ *upon a people,* or *party:* (Ṣ:) or *rushed,* or *became impelled,* or *poured forth as though impelled,* (Ḳ, TA,) عَلَيْهِمْ *upon them;* (TA;) as also ▼ تدلّق: (Ḳ:) or *came,* or *advanced:* (Mṣb:) and [in like manner] ▼ دَلَقَ عَلَيْهِمْ. (JK.) — *He preceded:* (Ṣ:) or *went before and away.* (TA.) You say, اِنْدَلَقَ مِنْ بَيْنِ أَصْحَابِه *He went before and away from among his companions.* (TA.) — *It was,* or *became, flabby and prominent;* said of a belly; (TA in the present art.;) or, accord. to Naṣeer, said of the belly of a woman, like اندلع, meaning *it became large and flabby.* (TA in art. دلع.) — *It* (a door) *shut again* (اِنْصَفَقَ) *when opened; would not remain open.* (TA.)

10: see 1, in two places.

دَلَقٌ, a Persian word (Ṣ, Mṣb) arabicized, (Ṣ, Mṣb, Ḳ,) originally دَلَهْ; (Mṣb, Ḳ;) [*A species of weasel;* accord. to some, app., the *common weasel;*] *a certain small beast* (دُوَيْبَّةٌ, Ṣ, Mṣb, Ḳ) *like the* سَمُّور [or *sable*], (Ḳ,) or *like the cat, having a long back,* [*of the coat*] *of which are made fur garments:* some say that it is the [*animal called*] اِبْنُ مِقْرَضٍ [q. v.; and this is agreeable with the description of Ḳzw, who says that it is "*a certain wild animal, an enemy to pigeons, likened to the cat, which, when it enters a pigeon-house, leaves not in it anything, and abundant in Egypt;*" a description altogether applicable to the *common weasel,* now generally called اِبْنُ عِرْسٍ]: some say that *it resembles the* نِمْس [or *ichneumon*]: some, that it is the *Greek ichneumon* (نِمْس رُومِىّ): (Mṣb in the present art.:) accord. to IF, the [*common*] نِمْس. (Mṣb in art. نمس.) — [Also, from the same Persian original, in post-classical times, but variously pronounced by moderns, دَلَق and ▼ دِلْق and دَلْق and (now generally by the vulgar) دِلْق; the third being perhaps a contraction of the first, like as شَعْر is of شَعَر, or, as also the fourth, of the second, like as كَتْف and كِتْف are contractions of كَتِف; *A certain kind of garment;* first probably applied to *one made of the fur of the animal so called:* then applied to *a kind of garment formerly worn by the ḳáḍees and other 'ulamà and the khaṭeebs of mosques,* (see De Sacy's Chrest. Ar., 2nd ed., vol. ii. pp. 267—269,) *and by other persons of religious orders:* and lastly, to *a kind of patched garment worn by many devotees, reputed saints, and darweeshes; also called* مُرَقَّعَة (q. v.) *and* خِرْقَة. It occurs in a piece of post-classical poetry, quoted in p. 45 of the Arabic text of the vol. of the Chrest. above referred to, necessarily with the ل quiescent; probably by poetic license, or in conformity with the common vulgar pronunciation.]

دِلْق: see دَلُوق: = and see also دَلَق.

دِلْقَآء: see دَلُوق, in four places.

دِلْقِمٌ: see what next follows, in three places.

دَلُوقٌ A sword *that comes forth easily from its scabbard;* as also ▼ دَالِقٌ (Ṣ, Ḳ) and ▼ دِلْقٌ (IDrd, Ḳ) and ▼ دِلْقَآء: (Ḳ:) [which last is strange, and requires consideration; being fem., whereas سَيْف (a sword) is masc.:] all, applied to a sword, signify *that comes forth from its scabbard without being drawn;* and that which does so is the best of swords. (TA.) [For the pl., see what follows.] — غَارَةٌ دَلُوقٌ (Ṣ, Ḳ) and دُلُقٌ, (TA,) and خَيْلٌ دُلُقٌ and ▼ مُنْدَلِقَةٌ, (Ṣ,) [*Horsemen making a sudden attack and engaging in conflict,* or *horsemen urging their horses,* and simply *horsemen, or horses,*] *rushing vehemently:* (Ṣ, Ḳ, TA:) دُلُقٌ is pl. of دَلُوقٌ and of ▼ دَالِقٌ having the same signification. (TA.) = Also, and ▼ دِلْقَآء and ▼ دِلْقِمٌ, with an augmentative م, (Ṣ, Ḳ,) like as one says دَرْدَآء and دِرْدِمٌ, and دِقْعَآء and دِقْعِمٌ, (Ṣ,) and ▼ دِلْقِمٌ, (TA,) A she-camel *having her teeth broken by old age* (Ṣ, Ḳ) *so that she spirts out water* [*after drinking*]. (Ṣ, TA.) A poet, cited by Yaạḳoob, says,

* شَارِفٌ دِلْقَآءُ ▼ لَا سِنَّ لَهَا *
* تَحْمِلُ الأَعْبَآءَ مِنْ عَهْدِ إِرَمْ *

[*Old and decrepit, having her teeth broken by old age so that water falls from her mouth when she drinks, having no tooth* left, *carrying burdens from the time of Irem,* i. e. Aram the son of Shem the son of Noah]: and ▼ شَارِفٌ دِلْقَآءُ occurs in a

trad. as meaning *having the teeth broken so that water falls from her mouth when she drinks*: (TA:) [but] AZ says that one applies to the she-camel, after what is termed بُزُول, the epithet شَارِف; then, عَوْزَم; then, لِطْلِط; then, جَحْمَرِش; then, جَعْمَاء; and then, ▼ دِلْقِم, when *having her teeth* (أَضْرَاس) *fallen out by reason of extreme old age*. (Ṣ, TA.) [See also art. دلقم.]

دَالِق: see دَلُوق, in two places. — Also *Preceding; going before*. (TA.)

دَلُوق: see خَيْلٌ مُنْدَلِقَة.

دلقم

دِلْقِم A she-camel (Ṣ, Ḳ, &c.) *whose teeth are consumed by old age*; (Ṣ;) *aged, and having broken teeth*; (Ḳ;) *having her teeth broken by old age*, (Ṣ and Ḳ in art. دلق,) *so that she spirts out water* [*after drinking*]; (Ṣ in that art.;) like دَلُوق and دِلْقَاة: (Ṣ and Ḳ in that art.:) and also written دِلْقَم: (TA in that art.:) or *whose teeth are broken, and whose saliva flows*: (Aṣ, TA in the present art.:) or *having her teeth* (أَضْرَاس) *fallen out by reason of extreme old age*: (Ṣ in art. دلق:) and by some applied to the male: the م, accord. to J and some others of the learned, is augmentative: or it may be from الدَّقْم, which means "the breaking of the teeth;" and the ل may be augmentative. (TA.) [See also دَلُوق.] — Also † *An old woman*. (M, Ḳ.)

دلك

1. دَلَكَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, inf. n. دَلْك, (Ṣ, Mṣb,) *He rubbed it*, or *rubbed it and pressed it*, (M, Mṣb, Ḳ,) with his hand: (Ṣ, M, Mṣb, Ḳ:) [or *he did so well*: or *he pressed it*, or *squeezed it, and rubbed it*: for] دَلْك signifies the act of *rubbing*, or *rubbing and pressing, well*: (KL:) or the act of *pressing*, or *squeezing, and rubbing*: (Ḥam p. 798:) [and in like manner, ▼ دلّكه, inf. n. تَدْلِيك, signifies in the present day *he rubbed it*, or *rubbed it and pressed it*; and particularly, a person's body and limbs, in the bath: its proper meaning, however, is, *he rubbed it*, or *rubbed it and pressed it, much* or *well*: Golius explains it as signifying *he rubbed it much* or *well* on the authority of the KL; but it is not in my copy of that work.] You say, دَلَكَ الثَّوْبَ *He rubbed*, or *rubbed and pressed, the garment*, or *piece of cloth*, to wash it. (TA.) And دَلَكْتُ السُّنْبُلَ حَتَّى ٱنْفَرَكَ قِشْرُهُ عَنْ حَبِّهِ [*I rubbed the ears of corn until their husks rubbed off from their grain*]; (TA;) and ▼ ادَّلَكَهُ [signifies the same]. (Ḳ in art. رهو, &c.) And دَلَكَ عَيْنَيْهِ [*He rubbed his eyes*]; i. e., a man looking at the setting sun. (Z, TA.) And دَلَكَتِ المَرْأَةُ العَجِينَ [*The woman kneaded the dough*]. (TA.) And دَلَكْتُ النَّعْلَ بِالأَرْضِ *I wiped the sandal with* [meaning *upon*] *the ground*. (Mṣb.) — [Hence,] دَلَكَهُ الدَّهْرُ ‡ *Time*, or *fortune, disciplined him well, tried*, or *proved, him, rendered him expert*, or *experienced*, or *firm* or *sound in judgment, and taught him*. (Ḳ,* TA.) And دَلَكَتْهُ الأَسْفَارُ ‡ *Journeyings inured him to them*; namely, a camel. (TA.) And دُلِكَ بِالأَسْفَارِ, said of a camel, (A, O, L, Ḳ,) ‡ *He was inured by journeyings, and habituated thereto*: (A, L:) or *he was fatigued*, or *jaded, by journeyings*; like [دُكَّ and] كُدَّ. (O, TA.) — [Hence also,] دُلِكَتِ الأَرْضُ † [*The produce*, or *herbage, of*] *the land was eaten*, or *consumed*. (IAạr, TA.) — See also 3. — دَلَكَتِ الشَّمْسُ, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) aor. ـُ, (Mṣb,) inf. n. دُلُوك, (Ṣ, Mgh, &c.,) ‡ *The sun set*; (Ṣ, Mgh, Mṣb, Ḳ, &c.;) accord. to Z, because he who looks at it rubs (يَدْلُكُ) his eyes, so that it is as though it were the rubber; (TA;) and in like manner, النُّجُومُ *the stars*: (Mṣb:) or *became yellow*, (Ḳ, TA,) *and inclined to setting*: (TA:) or *declined* (Ḳ,* TA) *so that the beholder almost required, when looking at it, to contract the rays from his eyes with the palm of his hand*: (TA:) or *declined after mid-day*: (Ibn-'Omar, TA:) or it signifies (or signifies also, Mṣb) *the sun declined from the meridian*, or *midheaven*, (I'Ab, Fr, Zj, Az, Ṣ,* Mgh,* Mṣb, Ḳ, &c.,) *at noon*; (I'Ab, Fr, Zj, Az;) and in like manner, النُّجُومُ *the stars*. (Mṣb.) Az says that, in his opinion, the words of the Ḳur [xvii. 80] أَقِمِ ٱلصَّلَاةَ لِدُلُوكِ ٱلشَّمْسِ (TA) mean *Perform thou prayer from the declining of the sun at noon*: so that the command expressed by these words with what follows them includes the five prayers: (Mgh,* TA:) for by the دلوك are included the first prayer [of noon] and that of the عَصْر; and by the غَسَق of night, the two prayers [of sunset and nightfall] of which each is called عِشَآء; and by the قُرْآن of the فَجْر, the prayer of daybreak: if you make the دلوك to be the *setting*, the command is restricted to three prayers: in the language of the Arabs, دُلُوك is said to be syn. with زَوَال; and therefore the sun is said to be دَالِكَة when it is declining at noon and when it is setting. (TA.) [Respecting the phrase دَلَكَتْ بَرَاحِ or بِرَاحِ, accord. to different readings, occurring at the end of a verse, see بَرَاحِ, and see also رَاحَة in art. روح.] It is said in [one of the works entitled] the "Nawádir el-Aạráb," that دَلَكَتِ الشَّمْسُ signifies *The sun became high*; like دَمَكَتْ and عَلَتْ and ٱعْتَلَتْ. (TA.)

2: see 1, first sentence. — Accord. to AA, دَلَّكَهَا, inf. n. تَدْلِيك, signifies غَذَّاهَا [*He fed, nourished*, or *reared, her* (if relating to a woman or female), or *them* (if relating to irrational creatures)]. (TA.)

3. دالكهُ, (Ṣ, Ḳ,) inf. n. مُدَالَكَة, (TA,) *He delayed*, or *deferred, with him*, or *put him off*, (namely, his creditor, Ṣ, TA,) *promising him payment time after time*; (Ṣ, Ḳ, TA;) as also دَاعَكَهُ. (TA.) El-Ḥasan (El-Baṣree, TA) was asked, أَيُدَالِكُ الرَّجُلُ ٱمْرَأَتَهُ [*May the man delay*, or *defer, with his wife?*], meaning, in the matter of the dowry; and he answered, "Yes, if he be in a state of bankruptcy," or "poor." (A'Obeyd, Ṣ, TA.) And you say likewise, دَلَكَ ▼ الرَّجُلَ حَقَّهُ *He deferred*, or *put off, by repeated promises, giving the man his right*, or *due*. (TA.) — The inf. n. also signifies The *vying in patience*: or, as some say, the *importuning, pressing hard*, or *urging, in demanding the giving*, or *payment, of a due* or *debt*. (TA.)

5. تدلّك *He rubbed*, or *rubbed and pressed, his body in washing himself*: (Ṣ:) or *he rubbed*, or *rubbed and pressed, himself well* in the hot bath. (MA.) And تدلّك بِهِ *He rubbed himself over* (تَخَلَّقَ) *with it*; i. e., with دَلُوك [q. v.]. (Ḳ, TA.)

8: see 1, third sentence.

دَلْك The *time of the setting of the sun*: or *of its declining from the meridian*: one says, أَتَيْتُكَ عِنْدَ الدَّلْكِ, meaning *I came to thee in the evening*, or *afternoon*. (TA.) — Also *A looseness*, or *laxness, in the knees* of a camel. (Ṣgh, Ḳ.)

دُلَكَة *A certain little beast* or *animal* or *creeping thing* or *an insect* (دُوَيْبَّة): (Ḳ:) mentioned by IDrd: but he says "I am not certain of it." (TA.)

دَلُوك *A thing with which one rubs himself over*, (Ḳ, TA,) *in washing himself*; (TA;) meaning *perfume*, or *some other thing*, (Ṣ, TA,) *of what are termed* غَسُولَات, *such as* [*meal of*] *lentils, and kali*, or *potash*, (TA,) *with which one is rubbed*. (Ṣ, TA.*) Also applied to [The *depilatory called*] نُورَة [q. v.]; because the body is rubbed with it in the hot bath. (A, TA.) And The *foot-stone* [or *foot-rasp*] *that is used for rubbing in the hot bath*. (MA.)

دَلِيك *Dust which the wind carries away* [as though it were rubbed from the ground]. (Ṣ, Ḳ.) — *A certain food, prepared of butter and dates*, [app. *kneaded*, or *mashed, together*,] (Ṣ, Ḳ,) *like* ثَرِيد [q. v.]: I think [says J] that it is what is called in Persian چنگال خشت [or چنگال خشت ?]: (Ṣ, TA:) accord. to Z, تَمْرٌ دَلِيكٌ signifies مَرِيس [i. e. *dates macerated, and mashed with the hand*, or *moistened, and rubbed and pressed with the fingers till soft, in water* or *in milk*]. (TA.) [See also دَلِيكَة.] — ‡ A man (Ḳ, TA) *rendered firm*, or *sound, in judgment, by experience*; (TA;) one *who has exercised himself diligently in the management of affairs*, (Ḳ, TA,) *and known them*: (TA:) pl. دُلُك, (Ḳ,) which is explained by IAạr as signifying *intelligent* men. (TA.) — *A certain plant*: (Ḳ:) n. un. with ة. (TA.) — And The [*hip*, or] *fruit of the* [*wild*] *red rose, that comes after it*, [i. e. *after the flower*,] (Ḳ, TA,) *becoming red, like wheat, and ripening*, (TA,) *and becoming sweet, like the fresh ripe date*; *called in Syria* صَوْمُ الدِّيكِ: (Ḳ, TA:) n. un. with ة: (TA:) or [the *fruit of*] *the mountain-rose* (الوَرْدُ الجَبَلِىّ) [a name now given to the *wild rose*, or *sweet brier*], *like wheat* (بُرّ [in the CḲ بُسْر]) *in size and redness, and like the fresh ripe date in sweetness*: *in El-Yemen it is sent from one to another as a present*: (Ḳ, TA:) Az says, so I have heard from an Arab of the desert, of the people of El-Yemen; and it grows with us [app. meaning in El-'Irák] so as to form thickets. (TA.)

دُلَاكَةٌ *What is drawn from the udder before the first* فِيقَة [*or milk that collects in the udder between two milkings*], (K,) *and before the second* فيقة *collects.* (TA.)

دَلِيكَةٌ *i. q.* حَيْسٌ [which is generally described as *Dates mixed with clarified butter and the preparation of dried curd called* أَقِط, *kneaded,* or *rubbed and pressed with the hand until they mingle together, whereupon their stones come forth*]. (A, TA.) [See also دَلِيك.]

دَلَّاكٌ *One who rubs,* or *rubs and presses, the body in the hot bath.* (TA.)

دُؤْلُوكٌ *A case,* or *an affair, of great magnitude,* or *gravity,* or *moment:* pl. دَآلِيكُ. (Ibn-'Abbád, K.) You say, تَرَكْتُهُمْ فِى دُؤْلُوكٍ [*I left them in,* or *engaged in, a case,* or *an affair, of great magnitude,* &c.]. (TA.) ═ See also what next follows.

الدَّوَالِيكُ *The act of urging,* or *pressing forward, and striving,* (تَحَفُّزٌ,) *in gait,* or *pace,* (Ibn-'Abbád, K,) *and parting the legs widely* (تَحَيُّكٌ) [*therein*]; (Ibn-'Abbád, TA;) as also ↓ الدَّآلِيكُ. (Ibn-'Abbád, K.) A poet uses the phrase يَمْشِى الدَّوَالِيكَ [*Walking,* or *going, with urging,* &c.]. (TA.) [See also دَوَالَيْكَ, in art. دول.]

مُدْلَكٌ [so in the TA, but probably it should be مِدْلَكٌ, agreeably with analogy,] *Much given to delaying,* or *deferring, with a creditor,* or *putting him off, in the matter of a debt, by promising payment time after time.* (Fr, TA.)

مَدْلُوكٌ [*Rubbed,* or *rubbed and pressed,* with the hand: &c.: see its verb, 1: — and] *polished.* (TA.) — [Hence,] applied to a horse, *i. q.* مَدْكُوكٌ; (K, TA;) i. e. ‡ *Having no prominence of his* حَجَبَة: (TA:) or so مَدْلُوكُ الحَجَبَةِ: (S:) and [so] مَدْلُوكُ الحَرْقَفَةِ. (TA.) — Applied to a camel, it means دُلِكَ بِالأَسْفَارِ, (K,) i. e. ‡ *Inured by journeyings, and habituated thereto:* (A, L:) or *fatigued,* or *jaded, by journeyings:* (O, TA:) or *having a looseness,* or *laxness, in his knees.* (Sgh, K.) — أَرْضٌ مَدْلُوكَةٌ † *Land* [*of which the produce,* or *herbage, is*] *eaten,* or *consumed.* (IAar, TA.)

مُدَالِكٌ Any one *who delays, defers,* or *puts off, by repeated promises.* (TA.) — One *who does not hold himself above a low,* or *an ignoble, action.* (Fr, TA.)

IF says, in the "Makáyees," [but the remark does not universally hold good,] that every word commencing with د and ل denotes motion, coming and going, and removal from place to place. (TA.)

دلم

1. دَلِمَ, (M, K,) aor. ـَ, (K,) inf. n. دَلَمٌ, (M,) *He,* or *it, was,* or *became, intensely black, and smooth;* (M, K;) said of a man and a lion (M, TA) and an ass (TA) and a mountain and a rock; (M, TA;) as also ↓ ادلامّ: (K:) or the latter, inf. n. اِدْلِيمَامٌ, *he,* or *it, was,* or *became, black;* said of a man and an ass [&c.]. (S. [Golius erroneously assigns this signification to ادلم, as on the authority of the S.]) And ↓ اِدْلَامَّ اللَّيْلُ [so in the TA and in my MS. copy of the K, but in the CK ↓ اِدْلامَ,] *i. q.* اِدْلَهَمَّ [i. e. *The night was,* or *became, black;* or *intensely dark*]; (K;) the ء being a substitute for ه. (TA.) ═ دَلِمَتْ شِفَاهُهُ, inf. n. دَلَمٌ, *His lips were,* or *became, flaccid and pendulous.* (K,* TA. [Golius assigns this signification also to ↓ ادلم, but without indicating any authority.]) [See also دَلَمٌ below.]

9: see 1. [Also mistaken by Golius for ادلامّ.]

11: see 1, in two places.

Q. Q. 4. اِدْلَامَّ: see 1.

دَلَمٌ *A certain thing resembling the serpent, found in El-Hijáz:* (K:) or *resembling what is termed the* طُبُّوع; *not a serpent:* (TA:) or it signifies, (TA,) or thus ↓ دُلَمٌ, (so in the T accord. to the TT,) the *young one of a serpent:* and the pl. is أَدْلَامٌ. (T, TA.) Hence the prov., هُوَ أَشَدُّ مِنَ الدَّلَمِ [*He is more distressing than the* دلم]: (K:) and one says also, هُوَ أَشَدُّ مِنَ الدَّلَمِ فِى الشَّفَةِ, meaning [*He is more distressing*] *than flaccidity and pendulousness in the lip.* (This, as well as the former saying, being mentioned in the TA, as from the K.)

دُلَمٌ The *elephant;* (K;) because of his blackness. (TA.) — See also دَلَمٌ.

دُلْمَةٌ *Intense blackness, with smoothness;* like غُبْشَةٌ; in the colours of beasts or horses and the like [&c.: see 1]. (TA in art. غبش.)

دَلَامٌ *Blackness.* (Seer, M, K.) — And the same, (K,) or ↓ دُلَامٌ, (M, accord. to the TT, in two places,) *Black:* (M, K:) mentioned by Sb. (M.) [See also أَدْلَمُ.]

دُلَامٌ: see what next precedes.

دَيْلَمٌ The *blacks,* or *negroes.* (T, TA. [But الدَّيْلَمُ is more commonly known as the name of a certain people to be mentioned in what follows.]) — The *Abyssinian,* i. e. *black, ant:* (M:) or, as some say, (M,) *a place where ants and ticks collect, at the places where the camels stand when they come to drink at the watering-troughs, and where they lie down at the watering-places:* (S, M, K:) [or] *ants* [themselves]; (T, TA;) and *ticks;* both said by Z to be so called because they are enemies to the camels [from a signification of the same word to be mentioned below]: (TA:) or *numerous ants.* (Har p. 586.) — † *An army;* likened to ants in respect of its numerousness: (TA:) or *a numerous army.* (T.) — † *An assembly,* or *assemblage,* (S, M, K,) or *a numerous assembly* or *assemblage,* (TA,) of men, (S, TA,) and of things of any kind. (M, TA.) — *Camels* [collectively]. (TA.) — † *Enemies:* (ISk, T, S, M, K:) and *an enemy:* pl. دَيَالِمَةٌ: so called because the people named الدَّيْلَمُ are notorious for evil and enmity: (Z, TA:) because the دَيْلَم are enemies to the Arabs: (M:) they are *a certain people,* (T, S, M, K,) *well known;* (M, K;) [*inhabitants of a mountainous tract, a part of the ancient Media, on the south of the Caspian Sea;*] *called by Kr the* تُرْك [or *Turks*]; (M;) but accord. to the opinion commonly held by the genealogists, (TA,) *they are said to be of the descendants of Dabbeh Ibn-Udd, whom some of the kings of the 'Ajam* [or *Persians*] *placed in those mountains* [*which their posterity inhabit*], *and who there multiplied:* (T, TA:) or الدَّيْلَمُ *is a surname of the Benoo-Dabbeh,* (S,* K,) because of their blackness, (K,) or because they, or the generality of them, are دُلْم [pl. of أَدْلَم]. (S.) — [Hence, perhaps,] دَيْلَمٌ also signifies † *A calamity,* or *misfortune.* (S, K.) ═ Also The *male of the* دُرَّاج [i. e. *attagen, francolin, heath-cock,* or *rail*]. (Ktr, Kr, S, M, K.) — And *A species of* [*the bird called*] *the* قَطَا: or the *male thereof* [like دَيْلَم]. (K.) ═ Also The *tree called* سَلَام, (T, K,) *which grows in the mountains.* (T.)

أَدْلَمُ, applied to a man (S, M, K) and an ass (S) and a lion (M, K) and a horse (TA) and a mountain (M, K) and a rock, (M,) *Black:* (S: [see also دَلَامٌ:]) or *intensely black, and smooth:* (M, K:) or, as some say, (so in the M, but accord. to the K "and,") *i. q.* آدَمُ [q. v.]: (M, K:) or, applied to a man, *tall and black;* and in like manner applied to a mountain, but as meaning, *with smoothness, and not intensely black, in its rock:* or, accord. to IAar, *i. q.* أَدْغَمُ [q. v.]: (T:) pl. دُلْمٌ, (S, TA,) which is also applied to mules as meaning *black.* (TA.) — Also *A black serpent.* (T.) — And *i. q.* أَرَنْدَجٌ [*Black leather,* or *a black skin* or *hide*]. (Sh, T, K.) So, accord. to Sh, in the saying of 'Antarah,

* وَلَقَدْ هَمَمْتُ بِغَارَةٍ فِى لَيْلَةٍ *

* سَوْدَآءَ حَالِكَةٍ كَلَوْنِ الأَدْلَمِ *

[*And verily I purposed a hostile incursion in a night intensely black, like the colour of black leather*]. (T.) — [Hence,] by way of comparison, one says لَيْلٌ أَدْلَمُ [meaning † *Black,* or *intensely dark, night*]. (TA.) — الدَّلْمَآءُ [fem. of الأَدْلَمُ] † *The thirtieth night* (K, TA) *of the* [*lunar*] *month:* because of its blackness. (TA.)

دلمص

دَلْمَصٌ: and تَدَلْمَصَ: and دُلَمِصٌ, and دُلَامِصٌ: see art. دلص.

دله

1. دَلِهَ, aor. ـَ, (TK,) inf. n. دَلَهٌ (JK, K, TK) and دُلُوهٌ, (K, TK,) *He* (a man, TK) *became bereft of his heart,* or *mind,* or *reason,* in consequence of anxiety and the like; (JK, K,* TK;) *as when a man's mind is confounded,* or *perplexed, so that he cannot see his right course,* (يدله, [app. for ↓ يُدَلَّهُ,]) in consequence of excessive love of a woman, or from some other cause; (TA;) or *like as is the woman for her child* ↓ كَمَا تُدَلَّهُ (المَرْأَةُ عَلَى وَلَدِهَا) *when she has lost it:* (JK:) and ↓ دُلِّهَ, also, (JK,) inf. n. تَدْلِيهٌ; (JK, S;) and

▼ تدلّه; (K;) signify *he became bereft of his heart*, or *mind*, or *reason*, (JK, Ṣ,* K,) in consequence of anxiety, (JK,) or love, or desire, (Ṣ,) or excessive love of a woman: (K:) [or] دَلِهَ, aor. ـَ, (Ṣ, K,) inf. n. دَلَهٌ; (TA;) and ▼ تدلّه; (TA;) *he became confounded*, or *perplexed, and unable to see his right course*, (Ṣ, K, TA,) in consequence of love, (Ṣ,) or excessive love of a woman, and anxiety: (TA:) or the former of these two verbs signifies *he became insane*, or *bereft of reason*, in consequence of excessive love of a woman, or from grief: (K:) and ▼ دُلِّهَ, *he* (a man) *was caused to become confounded*, or *perplexed, and unable to see his right course*. (TA.) — دَلَهَ, aor. ـُ, (M, K,) inf. n. دُلُوهٌ, (M, TA,) or دَلَهٌ, (TK,) *He became free from care*, or *thought*; or *became diverted* [عَنْ شَيْءٍ *from a thing*] *so as to be free from care* [respecting it]. (M, K.) And دَلَهَتْ عَنْ إِلْفِهَا, and عَنْ وَلَدِهَا, (so in three copies of the Ṣ,) or دَلِهَتْ, (thus in one of my copies of the Ṣ,) aor. ـُ, inf. n. دُلُوهٌ, *She* (a camel) *scarcely ever*, or *never, yearned towards her mate*, or *fellow*, and *her young one*. (AZ, Ṣ.)

2. دلّهه, inf. n. تَدْلِيهٌ, (Ṣ, K,) said of love, (Ṣ,) or of excessive love of a woman, (K,) and of anxiety, (TA,) *It bereft him of his heart*, or *mind*, or *reason*: (K:) or *caused him to become confounded*, or *perplexed, and unable to see his right course*. (Ṣ, TA.) See also 1, in four places.

5: see 1, in two places.

ذَهَبَ دَمُهُ دَلْهًا *His blood went for nothing*; as *a thing of no account, unretaliated, and uncompensated by a mulct*. (Ṣ, K.)

دَلُوهٌ A she-camel *that scarcely ever*, or *never, yearns towards her mate*, or *fellow*, or *her young one*: so says AZ in the "Book of Camels." (Ṣ.)

دَالِهٌ and دَالِهَةٌ, (K,) each applied to a man, (TA,) [but the latter is of a form denoting intensiveness of signification,] *Weak-minded*. (K.)

مُدَلَّهٌ *Bereft of his heart*, or *mind*, or *reason*, in consequence of anxiety [&c.]: (JK:) or *heedless in heart, bereft of reason*, in consequence of excessive love of a woman, and the like: or one *who will not keep*, or *retain, in his mind*, or *memory*, (لَا يَحْفَظُ,) *what he does* or *what is done to him*: (K:) and one *going to and fro in confusion*, or *perplexity, not knowing his right course*. (TA.)

دلهم

Q. 4. ادْلَهَمَّ *It* (the night) *was*, or *became, black*; (TA;) or *intensely dark*: (Mgh:) and ادْلَامَّ signifies the same; (K and TA in art. دلم;) the ء being a substitute for ه. (TA in that art.) And *It* (darkness) *was*, or *became, dense*, or *thick*. (K.) See the next paragraph. — Also *He* (a man) *was*, or *became, aged*; and so ادْلَهَنَّ. (K in art. دلهن.)

دَلْهَمٌ *Dark*. (K.) You say لَيْلٌ دَلْهَمٌ *Dark night*: (TA:) and ▼ لَيْلَةٌ مُدْلَهِمَّةٌ *A dark night*. (Ṣ, TA.) — And *Deprived of his reason by love*: (K:) a signification which shows the م to be augmentative; for it is from الدَّلَهُ: or, accord. to IKṭṭ and others, the ل in ▼ ادلهمّ is augmentative; for, they say, it is from الدُّهْمَةُ: either opinion is allowable. (TA.) — Also The *wolf*. (K.) — And The *male of* [*the bird called*] *the* قَطَا [like دَيْلَمٌ]. (K.)

دِلْهَامٌ A man who is *penetrating, sharp, vigorous, and effective*. (K.) — And *A lion*. (K.)

مُدْلَهِمٌّ *Densely black*. (TA.) And أَسْوَدُ مُدْلَهِمٌّ *Intensely black*. (Lh, K.) See also دَلْهَمٌ. — فَلَاةٌ مُدْلَهِمَّةٌ [*A desert*, or *waterless desert*,] *in which are no signs of the way*. (TA.)

دلو

1. دَلَا الدَّلْوَ, (Mgh, K, [in the CK, دَلَاهَا is erroneously put for دَلَاهَا,]) [and دَلَا بِالدَّلْوِ,] first pers. دَلَوْتُ الدَّلْوَ, (T, Ṣ, Mṣb,) and دَلَوْتُ بِالدَّلْوِ, (Mṣb,) aor., first pers., أَدْلُو, inf. n. دَلْوٌ; (T;) and ▼ ادلى الدَّلْوَ; (Mgh; [the only authority that I find for the latter verb in the sense here explained;]) *He pulled the* دَلْو [or *bucket*] *up*, or *out*, (T, Ṣ, Mgh, Mṣb,) from the well, (T, Mgh,) *full*: (T, Mgh:) or *he pulled the* دلو *to make it come forth*. (K.) Hence, i. e. from ادلى الدلو as explained above, the saying, in a trad., if it be correct, وَرَدُوا مَآءً فَسَأَلُوا أَهْلَهُ أَنْ يُدْلُوهُمْ ▼ عَنِ المَآءِ [*They came to water, and they asked its owners to draw for them from the water*]; for يَدْلُوا لَهُمْ or يَدْلُوا دِلَاءَهُمْ. (Mgh.) And أَدْلُو حَاجَتِى, from دَلَوْتُ الدَّلْوَ explained above, means † *I seek*, or *demand, the accomplishment of my want*: (Ḥam p. 500:) or دَلَا حَاجَتَهُ means † *He sought*, or *demanded, the object of his want*. (TA.) And دَلَوْتُ بِفُلَانٍ إِلَيْكَ, (Ṣ, TA,) inf. n. as above, (TA,) ‡ *I begged*, or *beg, such a one to make intercession for me to thee*. (Ṣ, TA.) — [Hence also,] دَلَا † *He drove*, or *urged on*: (IAạr, T:) or *did so gently*; for دَلْوٌ [the inf. n.] means the *driving*, or *urging on, gently*. (M.) You say, دَلَوْتُ النَّاقَةَ, (Ṣ, K,) aor. أَدْلُو, (TA,) inf. n. دَلْوٌ, (Ṣ, TA,) ‡ *I made the she-camel to go gently*, or *leisurely*. (Ṣ, K, TA.) — And دَلَوْتُهُ and ▼ دَاوَيْتُهُ ‡ *I was gentle with him*; namely, a man; (Ṣ, K, TA;) *treated him with gentleness* or *blandishment, soothed him, coaxed him*, or *wheedled him*; (Ṣ, TA; and K in art. دلى [in which, as is said in the TK, دَاوَيْتُهُ, is erroneously put, in some copies, for دَارَيْتُهُ];) *endeavoured to conciliate him*. (TA.) — See also 4, in three places.

2. تَدْلِيَةٌ [inf. n. of دلّى] signifies The *lowering a thing*; like ▼ إِدْلَآءٌ [inf. n. of 4]. (Bḍ in vii. 21.) You say, دلّى الشَّىْءَ فِى مَهْوَاةٍ *He let down the thing, made it to hang down*, or *let it fall, into a pit* or *the like*. (T,* M, TA.) And دَلَّاهُ مِنْ سَطْحٍ بِحَبْلٍ *He let him*, or *it, down from a house-top by means of a rope*. (Mgh.) And دلّى رِجْلَيْهِ مِنَ السَّرِيرِ [*He hung down his legs from the couch*]; and ▼ ادلى occurs in the same sense. (Mgh.) It is said in a trad., دُلِّىَ عَلَىَّ جِرَابٌ مِنْ شَحْمٍ مِنْ بَعْضِ حُصُونِ خَيْبَرَ, meaning [*A bag*, or *provision-bag, of fat*] *was let down*, or *let fall, upon me* [*from one of the forts of Kheyber*]. (Mgh.) See also 4. — And دلّى الشَّىْءَ *He made*, or *brought*, or *drew, the thing near* to another thing (مِنْ غَيْرِهِ); like ▼ إِدْلَآءُ الدَّلْوِ. (Ḥar p. 173.) — دَلَّاهُ بِغُرُورٍ † *He caused him to fall into that which he desired* [*to bring about*] *by exposing him to perdition*, or *destruction*, or *loss, without his knowledge*; from ▼ إِدْلَآءُ الدَّلْوِ. (Ṣ.) [In the Kur vii. 21,] فَدَلَّاهُمَا بِغُرُورٍ means † *And he caused them to fall* (فدلّاهما) into disobedience *by deceiving*, or *beguiling*, them: so says Aboo-Is-ḥák [Zj]: or † *he excited their cupidity* [*with deceit*, or *guile*]; originating from the case of a thirsty man's being let down (يُدَلَّى) into a well in order that he may satisfy his thirst from its water, and his not finding water in it, so that he is let down into it with deceit, or guile: or it means *he emboldened them* to eat of the tree *with deceit*, or *guile*; originally دَلَّلَهُمَا. (T.)

3. دَاوَيْتُهُ: see 1.

4. أَدْلَيْتُ, [in the CK, erroneously, دَلَيْتُ,] and ▼ دَلَوْتُ; (K;) or أَدْلَيْتُ الدَّلْوَ, (T, Ṣ, M, Mgh, Mṣb, K,) inf. n. إِدْلَآءٌ; (T, Mṣb;) and ▼ دَلَوْتُ الدَّلْوَ, [and app. بِالدَّلْوِ,] aor. أَدْلُو, [inf. n. دَلْوٌ;] (T,* Mṣb;) *I let down the* دلو [or *bucket*] (T, Ṣ, M, Mgh, Mṣb, K) *into the well*, (T, Ṣ, Mgh, K,) *to fill it*, (T,) or *to draw water with it*. (M, Mṣb.) أَدْلِ دَلْوَكَ فِى الدِّلَآءِ [*Let down thy bucket with the other buckets*] is a prov. used in urging [a person] to strive, or labour, for gain; (TA;) originating from a company's assembling at a well, and letting down their buckets in order that every one of them may take his share of the water, or what is easily procurable by him thereof: meaning, use means to acquire, like as do others. (Ḥar p. 167.) See also 2, in four places. — Hence, (Mgh,) ادلى بِحُجَّتِهِ ‡ *He adduced his plea*, or *the like*, (T, Ṣ, M, Mgh, K,) *correctly*, or *validly*; (T;) or *he defended himself by adducing it* or *urging it*: (Ṣ:) or *he established his plea*, or *the like, and so obtained his claim* or *demand* or *suit*. (Mṣb.) And in like manner you say, ادلى بِحَقِّهِ ‡ [*He urged*, or *established, his right* or *due*]. (TA.) — And ادلى بِمَالِهِ ‡ *He gave*, (دَفَعَ, M, K, TA,) or *presented*, or *offered*, (رَفَعَ, Ṣ, TA,) *his property*, (Ṣ, M, K, TA,) إِلَيْهِ [*to him*], (M,) or الى الحَاكِمِ [*to the judge*]. (Ṣ.) Hence, in the Kur [ii. 184], وَتُدْلُوا بِهَا إِلَى الحُكَّامِ, (Ṣ, K,) i. e. ‡ *And* [do not] *give it*, or *offer it, as a bribe to the judges*: (Ṣ,* TA:) or *and* do not *endeavour to conciliate with it the judges* in order that they may cut off for you what is the right of others: (T:) or *and* do not *throw it to the judges to be decided by them*, (Mgh, Bḍ, Jel,) or *as a bribe*. (Jel.) And in a letter of 'Omar, فَافْهَمْ إِذَا أُدْلِىَ إِلَيْكَ *And understand thou*

when an application is made to thee by litigants for the decision of a cause. (Mgh.) — And ادلى برحمه ‡ *He sought to bring himself near, to approach,* or *to gain access,* [إِلَى غَيْرِهِ *to another,*] *by means of his relationship:* (Ṣ, Ḳ, TA:) and *he pleaded,* or *made intercession, thereby.* (TA.) وَقَدْ دَلَوْنَا ↓ بِهِ إِلَيْكَ, in a prayer for rain, of 'Omar, referring to El-'Abbás, i. e., accord. to the "Ghareebeyn," † *And we have sought to approach,* or *to gain access, to Thee by him,* app. means that they sought to obtain the mercy and aid of God [by means of his intercession], like as one seeks to get at, or obtain, the water by means of the دلو [or bucket]. (M.) One says also, أَدْلَى إِلَى المَيِّتِ بِالبُنُوَّةِ وَنَحْوِهَا, meaning † *He was united to the dead by sonship, and the like;* from إِدْلَآءُ الدَّلْوِ. (Mṣb.) And فُلَانٌ يُدْلِى إِلَى المَيِّتِ بِذَكَرٍ † *Such a one is united with the dead by a male.* (Mgh.) — ادلى فيه means ‡ *He said of him what was evil,* or *foul.* (M, Ḳ.) — And ادلى said of a horse &c., *He put forth his yard, for the purpose of staling* or *covering;* (M, Ḳ;) as also ↓ دلّى said of an ass, as is also the former verb. (M.) — See also 1, first and second sentences.

5. تدلّى *It was let down* or *lowered; it hung down,* or *dangled; it was let down;* (T,* M, Mgh;) into, and over, a pit or the like; (M;) *it hung* (Ḳ) from (مِنْ) a tree; (Ṣ, Ḳ;) *it hung down as a fruit* [from a tree]. (Bḍ in liii. 8.) [Hence,] تدلّى عَلَيْنَا مِنْ أَرْضِ كَذَا [*He,* or *it, came down,* or *descended, upon us from such a land*]. (TA.) And تدلّى بالشَّرِّ *He descended* upon one *with evil,* or *mischief.* (TA.) — Also *He drew near,* or *approached:* (Ḳ in art. دلى:) or *he drew near,* or *approached,* [*from above,* or] *after being high.* (IAạr, T.) Accord. to Fr, ثُمَّ دَنَا فَتَدَلَّى [in the Ḳur liii. 8] means ثُمَّ تَدَلَّى فَدَنَا, (T,) i. e. *Then he* (Gabriel) *hung down* from the highest region of the sky, *and so drew near* to the Apostle: showing that he took him up without becoming separated from his place: or the meaning of the phrase, as it stands, is, *then he drew near* to the Prophet, *and he clung* to him: (Bḍ:) but accord. to Zj, it means *then he drew near, and drew nearer;* and is like the phrase دَنَا فُلَانٌ مِنِّى وَقَرُبَ. (T. [See also another explanation in what follows.]) — And *He was,* or *became, lowly, humble,* or *submissive;* or *he lowered, humbled,* or *abased, himself.* (IAạr, T; and Ḳ in art. دلى.) — In the saying of a poet,

* كَأَنَّ رَاكِبَهَا غُصْنٌ بِمَرْوَحَةٍ *

* إِذَا تَدَلَّتْ بِهِ أَوْ شَارِبٌ ثَمِلُ *

تدلّت may be quasi-pass. of دَلَا, inf. n. دَلْو, signifying "he drove, or urged on, gently:" or it may be for تَدَلَّلَتْ: [so that the meaning may be, *As though her rider were a branch of a tree in a place over which the wind was blowing, when she became urged on gently with him, or an intoxicated drinker:* or, *when she emboldened herself with him,* &c.:] (M:) [for] تَدَلَّى is also *syn. with* تَدَلَّلَ: (Ṣ, Ḳ:) and [J says that] this is its meaning in the saying in the Ḳur [otherwise explained above] ثُمَّ دَنَا فَتَدَلَّى: being like يَتَمَطَّى in the Ḳur [lxxv. 33], i. e. يَتَمَطَّطُ. (Ṣ.)

12. اِدْلَوْلَى, of the measure اِفْعَوْعَلَ, *He hastened, made haste, sped,* or *went quickly;* (Ṣ;) [like اذلولى.]

دَلًا: see what next follows.

دَلْوٌ [*A bucket,* generally *of leather;*] *a certain thing with which one draws water;* (Ṣ, TA;) *a vessel with which one draws water from a well;* (KL;) *well known;* (T, Ḳ;) in Pers. دول [i. e. دُول, pronounced "dól"]: (MA:) masc. and fem.; (M;) sometimes masc.; (Ḳ;) mostly fem., (M, Mṣb,) and thus accord. to the more approved usage: (M:) pl. (of pauc., T, Ṣ, Mṣb) أَدْلٍ, (T, Ṣ, M, Mṣb, Ḳ,) of the measure أَفْعُلٌ, [originally أَدْلُوٌ,] (Ṣ,) and (of mult., T,* Ṣ, Mṣb) دِلَآءٌ (T, Ṣ, M, Mṣb, Ḳ) and دُلِىٌّ, (Ṣ, M, Mṣb, Ḳ,) which is of the measure فُعُولٌ (Ṣ, Mṣb) originally, (Mṣb,) and دِلِىٌّ (T, M, Ḳ, omitted in the CḲ) and دُلِيَّةٌ, omitted here by the author of the Ḳ but mentioned by him in art. نحو, (TA,) and ↓ دَلًا; (Ḳ; [there said to be like عَلًى; but correctly دَلًا;]) or دَلًا is syn. with دِلَآءٌ, and its sing. [or n. un.] is ↓ دَلَاةٌ; (Ṣ, M;) like as that of قَلًا is قَلَاةٌ; (M;) [for] دَلَاةٌ is *syn. with* دَلْوٌ: (T:) or دَلَاةٌ signifies, (Ḳ,) or signifies also, (M,) *a small* دَلْو. (M, Ḳ. [But in the M, in one place, it seems to be stated that, accord. to some, دَلَاةٌ and دَلًا signify the same, in a pl. sense: for, after the pls. of دَلْوٌ, it is added, وَهِىَ الدَّلَاةُ وَالدَّلَا. I think, however, that he who first said this meant thereby that الدَّلَاةُ and الدَّلَا signify, respectively, the same as الدَّلْوُ and الدِّلَآءُ &c.]) [Hence the saying, أَتْبِعِ الدَّلْوَ رِشَآءَهَا: see 4 in art. تبع.] As masc., it has for its dim. ↓ دُلَىٌّ: as fem., ↓ دُلَيَّةٌ. (Mṣb.) See also دَالِيَةٌ. — And hence, (M,) الدَّلْوُ ‡ [*The sign of Aquarius;*] *one of the signs of the Zodiac.* (Ṣ, M, Ḳ.) — And † *The hopper of a mill.* (Golius on the authority of Meyd.) — And † *A certain mark made with a hot iron upon camels;* (Ṣ, Ḳ;) app. in the form of a دلو [properly so called]. (TA.) — And † *Calamity, misfortune,* or *mischief.* (Ṣ, Ḳ.) So in the saying, جَآءَ فُلَانٌ بِالدَّلْوِ † [*Such a one brought calamity,* &c.]. (Ṣ.)

دَلَاةٌ: see the next preceding paragraph. — [Hence,] † *A share,* or *portion:* so in the saying of a rájiz,

* آلَيْتُ لَا أُعْطِى غُلَامًا أَبَدَا *

* دَلَاتَهُ إِنِّى أُحِبُّ الأَسْوَدَا *

meaning [*I have sworn,* or, emphatically, *I swear, I will not give a boy, ever,*] *his share,* or *portion,* of love, or affection: [*verily I love El-Aswad:*] El-Aswad was the name of his son. (Ṣ, TA.)

دُلَىٌّ : } see دَلْو, of which they are dims.
دُلَيَّةٌ : }

دَالٍ *Pulling up,* or *out,* a دلو [or bucket] from a well: (T:) and occurring in poetry in the sense of مُدْلٍ [meaning *letting down* a دلو into a well]: (Ṣ:) pl. دُلَاةٌ. (TA.)

دَالِيَةٌ *A* [*water-wheel,* or *machine for irrigating land, such as is called*] مَنْجَنُون, (Ṣ, M, Ḳ,) *that is turned by an ox or a cow:* (Ṣ:) and [*such as is called*] *a* نَاعُورَة: (Ḳ:) or the ناعورة is turned by water: (Ṣ:) and *a thing made of palm-leaves* (M, Ḳ) *and pieces of wood, with which water is drawn* [*for irrigating land*] *by means of ropes,* or *cords,* (M,) [app. *held and drawn at one end by a man, and at the other end*] *tied to a tall palm-trunk:* (M, Ḳ:) it is *a bucket* (دَلْو), and *the like, with pieces of wood made in the form of a cross,* [i. e. *with two pieces of wood placed across and so tied together,*] *the two arms of which are bound to the top* [or *rim*] *of the bucket; then one end of a rope is tied to it, and the other end to a palm-trunk standing at the head of the well; and one irrigates* [*land*] *with it* [app. *by drawing and swinging it up by means of another, or of the same, rope*]: the word is of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ [because it is pulled up]: the pl. is دَوَالٍ: El-Fárábee deviates from others, by explaining it as meaning *a* مَنْجَنُون; and J follows him: (Mṣb:) [a similar apparatus for irrigating land is used in the northern parts of Egypt, called قَطْوَة and ↓ دَلْو: it consists of *a bowl-shaped bucket, with four cords attached to its rim: two men, each holding two of the cords, throw up the water by means of it into a trough or trench:* accord. to Mṭr,] the دَالِيَة is *a tall palm-trunk set in the manner of the machine with which rice is beaten* [*to remove the husks*], *having at its head a large bowl, with which water is drawn* [*for irrigating land*]. (Mgh.) — Also *Land that is irrigated by means of the* دَلْو [or *bucket*] or *the* [*machine called*] مَنْجَنُون [mentioned above]. (M, Ḳ.) — And the pl., دَوَالٍ, *Unripe dates hung, and eaten when they become ripe.* (T, Ḳ.) *Hung fruit.* (Bḍ in liii. 8. [But perhaps الثمر is there a mistranscription for التَّمْر.]) — Also (i. e. the pl.) *Black grapes, but not intensely black,* (AḤn, M, Ḳ,) *the bunches of which are the largest of all bunches, appearing like goats hung* [*upon the vines*]: *the berries thereof are coarse, breaking in the mouth, and round; and are dried.* (AḤn, M.) [See also دَوَالِى, in art. دول.] — [The sing. also signifies *A grape-vine* itself: and *a shoot* of a grape-vine: pl. as above.]

دلى

1. دَلِىَ, (IAạr, T, Ḳ,) aor. َ, inf. n. دَلًا, (TḲ,) *He was,* or *became, confounded,* or *perplexed, and unable to see his right course.* (IAạr, T, Ḳ.)

3 and 5, mentioned in this art. in the Ḳ: see art. دلو.

دم

1. دَمَّ, (Ṣ, M, Mṣb, Ḳ, &c.,) aor. ُ, (Ṣ, M, Mṣb,) inf. n. دَمٌّ, (T, M, Mṣb,) *He smeared,* or

did over, (Ṣ, M, Mṣb, Ḳ,) a thing, (Ṣ, M, Ḳ,*) or the face, (Mṣb,) *with any kind of dye* [or *the like*]: (Ṣ, Mṣb:) and a house, or chamber, *with* [*plaster of*] *gypsum*, (T, M, Ḳ,) or *with mud* or *clay*, (T,) and *with* [*a wash of*] *quick lime*: (TA:) and a ship *with tar*: (M, Ḳ:) and an eye, externally, (Lth, T, Ḳ,) or a pained eye, externally, (M,) *with a* دِمَام, (Lth, T, M, Ḳ,) i. e. any *medicinal liniment*, (Lth, T,) *such as aloes, and saffron*; (TA;) as also ▼ دمّم: (Kr, M, Ḳ:) [or this latter, probably, has an intensive signification: see also R. Q. 1:] and دَمَّتْ, aor. and inf. n. as above, said of a woman, *she smeared* the parts around her eye *with aloes* or *saffron*: (M:) or دَمَّتِ العَيْنَ *she applied a collyrium to the eye*; or *smeared it with a* دِمَام. (Mṣb.) You say also, دَمَّ القِدْرَ, aor. and inf. n. as above, *He smeared*, or *did over, the* [stone] *cooking-pot with blood* or *spleen*, [or *with liver*, (see دَمِيم,)] *after repairing it*: (Lḥ, M:) and دُمَّتْ *it* (the [stone] cooking-pot) *was smeared*, or *done over, with blood* or *spleen* [or *liver*], *after it had been repaired*: (T:) or *was plastered with mud* or *clay*, and *with gypsum*. (TA.) And دَمَّ الصَّدْعَ, aor. and inf. n. as above, *He smeared over the crack* with blood and burnt hair mixed together; as also ▼ دَمَّمَهُ. (M.) — [Hence,] دُمَّ بِالشَّحْمِ, said of a camel &c., † *He was*, or *became, loaded* [or *overspread*] *with fat*; syn. أُوقِرَ or أُوقِرَ. (So accord. to different copies of the Ṣ.) And دُمَّ [alone], inf. n. as above, ‡ *He* (a camel) *had much fat and flesh, so that one could not feel in him the prominence of a bone*. (T, TA.) And دُمَّ وَجْهُهُ حُسْنًا † *His face was* [*flushed*,] *as though it were overspread, with beauty*. (M.) — [Hence also,] بِمَ دَمَّتْ عَيْنَاهَا, [so I find it written, but I think it should be دُمَّتْ,] meaning ‡ *What did she bring forth?* or *what has she brought forth? a male or a female?* and دمت فُلَانَةُ بِغُلَامٍ [the verb (here written without any vowel-sign) being app. دُمَّتْ, meaning دُمَّتْ عَيْنَاهَا, because offspring, and especially boys, are among the things by which the eye is said to be refreshed, as it is by the application of a دِمَام,] ‡ *Such a woman brought forth a boy*. (TA.) — دَمَّ الأَرْضَ, (M, Ḳ,) aor. and inf. n. as above, (M,) *He made the earth*, or *ground, even*, (M, Ḳ,) as is done after turning it over for sowing. (M.) And دَمَّ جُحْرَهُ, said of the Jerboa, (T, Ṣ, M, Ḳ,) aor. and inf. n. as above, (T,) *It stopped up the mouth of its hole with its* نَبِيثَة [or *earth which it had extracted*]: (T:) or *it filled up its hole with earth*: (Ṣ:) or *it covered over its hole and made it even*. (M, Ḳ.) And دَمَّ الكَمْأَةَ *He made the earth*, or *dust, even over the truffles*. (Ḳ.) And دَمَمْتُ عَلَى الشَّىْءِ *I covered over the thing*; (T, TA;) as also دَمَمْتُ الشَّىْءَ: (Ḥam p. 461: [see also R. Q. 1:]) and in like manner, دَمَمْتُ عَلَيْهِ القَبْرَ [*I covered up the grave over him*]: and ▼ دَمْدَمْتُ عَلَى الشَّىْءِ *I buried the thing, making the ground even over it*. (T, TA.*) — دَمَّ رَأْسَهُ, (Ḳ,) or دَمَّهُ, (T, M,) aor. and inf. n. as above, (M,) † *He broke his head*: (M, Ḳ:) or *he struck*, or *beat, and broke, his head*: (T:) or it signifies, accord. to Lḥ, (M,) or signifies also, (Ḳ,) *he struck*, or *beat, his head*, (M, Ḳ,) *whether he broke it or not*. (M.) And دَمَّ ظَهْرَهُ, aor. and inf. n. as above, ‡ *He struck*, or *beat, his back* with a brick, (M, TA,) and with a staff or stick, or with a stone: a tropical meaning, as is said in the A. (TA.) — دَمَّهُمْ, (Lḥ, T, M, Ḳ,) aor. as above, (Lḥ, T, M,) and so the inf. n., (M,) † *He crushed them* (طَحَنَهُمْ), *and destroyed them*; (Lḥ, T, M, Ḳ;) as also ▼ دَمْدَمَهُمْ, and ▼ دَمْدَمَ عَلَيْهِمْ: (M, Ḳ:) or this last (دمدم عليهم) signifies *He* (God) *destroyed them*: and ▼ دَمْدَمْتُ الشَّىْءَ, *I made the thing to cleave to the ground, and scattered it*, or *broke it, destroying it*. (Ṣ.) ▼ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ, (M, TA,) in the Ḳur [xci. 14], (TA,) means *And their Lord crushed them* (طَحَنَهُمْ), *and destroyed them*: (M, TA:) or *made punishment to fall, or come, upon them in common*, or *universally*; expl. by أَطْبَقَ عَلَيْهِمُ العَذَابَ: (Zj, T, Bḍ, Jel, TA:) or *made the earth to quake with them*: (Fr, T, TA:) or *was angry with them*: (IAmb, T:) or *spoke to them in anger*: (TA:) for [the inf. n.] دَمْدَمَةٌ signifies *the being angry*: (M, Ḳ:) and the *speaking so as to disquiet*, or *agitate, a man*: (T, TA:) and دَمْدَمَ عَلَيْهِ *he spoke to him in anger*. (M, Ḳ.) You say also, دَمَّ فُلَانًا, meaning *He* (a man, IAạr, T) *punished such a one fully*, or *completely*; (IAạr, T, Ḳ;) as also ▼ دَمْدَمَهُ: (TA:) [or perhaps دَمْدَمَ عَلَيْهِ; for Az says, in another place, at the close of this art.,] IAạr says that دَمْدَمَ signifies *he punished fully*, or *completely*; or *inflicted a full*, or *complete, punishment*. (T.) — دَمَّ الحِجْرَ, (Ḳ,) aor. and inf. n. as above, (TA,) said of a stallion horse, *He leaped the mare*. (Ḳ.) — دَمَّ, (M, Ḳ,) aor. and inf. n. as above, (M,) also signifies *He hastened*; syn. أَسْرَعَ [app. in a trans. sense; for otherwise, accord. to rule, the aor. should be يَدِمُّ, with kesr]. (M, Ḳ, TA. In the CḲ, [erroneously,] أَصْرَعَ.) = دَمَّ; (T, Mṣb;) sec. pers. دَمَمْتَ, (Ṣ, M, Mṣb, Ḳ,) aor. ـَ (Ks, Lḥ, T, Ṣ, M, Mṣb, Ḳ) and ـِ; (Ṣ, M, Ḳ;) and دَمِمْتَ, (M, Mṣb, Ḳ,) aor. ـَ; (AZ, T, Mṣb;) and دَمُمْتَ, (T, M, Mṣb, Ḳ,) aor. ـُ; (T, Mṣb;) inf. n. (of the last, TA, or of all, M) دَمَامَةٌ; (Ṣ, M, Ḳ;) the last of these verbs mentioned by IḲṭṭ on the authority of Kh; (TA;) and [said to be] the only instance of its kind, among reduplicative verbs, (T, Mṣb, TA,) except لَبُبْتَ and شَرُرْتَ (Mṣb, TA) and فَكُكْتَ, mentioned in the Ḳ, and عَزُزَتِ الشَّاةُ, mentioned by IKh; (TA;) *He* (a man, T, Ṣ, Mṣb) *was*, or *became, such as is termed* دَمِيم [q. v.]: (Ks, Lḥ, T, Ṣ, Mṣb:) or *he did evil*; syn. أَسَآءَ. (M, Ḳ. [See also 4.])

2: see 1, in two places.

4. ادمّ *He did what was bad, evil, abominable*, or *foul*; syn. أَقْبَحَ (Lth, T, Ḳ) and أَسَآءَ: (Lth, T: [see also 1, last sentence: in the Ḳ, also, and in the M, the sec. pers., أَدْمَمْتَ, is explained as meaning أَقْبَحْتَ الفِعْلَ, which is a pleonasm for أَقْبَحْتَ:]) or *he had a child*, or *offspring, borne to him such as is termed* دَمِيم (Ḳ, TA) or قَبِيح دَمِيم (so in the CḲ) *in make*. (TA.)

R. Q. 1. دَمْدَمَ, [inf. n. دَمْدَمَةٌ,] *He smeared*, or *did over*, a thing *much*, or *exceedingly*, or *with energy*: and *he so covered over* a thing. (Ḥam p. 461. [But the context there indicates that the verb in these two senses should be correctly written دمّم.]) — See also 1, near the middle of the paragraph, and in five places after that.

دَمٌّ: see دِمَامٌ: — and دَامَّآءُ. = Also a dial. var. of دَمٌ [i. e. *Blood*: see art. دمو or دمى]: (Ḳ:) but ignored by Ks. (T, TA.)

دُمٌّ: see دَمِيمٌ.

دُمَّةٌ: see دَامَّآءُ. = Also *A way, course, mode*, or *manner, of acting* or *conduct* or *the like*. (Ṣ, Ḳ.) — And *A certain game*. (Ṣ, Ḳ.)

دِمَّةٌ The *lodging-place*, or *nightly lodging-place*, (مَرْبِض,) [for which Golius appears to have read مريض,] of sheep or goats; (M, Ḳ, TA;) as though [originating] from its being befouled with urine and dung: occurring in a trad., in which it is said that there is no harm in praying in a دِمَّة of sheep or goats: (M, TA:) but some read, in this instance, دِمْنَة: and some say that دِمَّة is originally دِمْنَة. (TA.) — *A piece of* بَعْر [i. e. *camels', sheep's, goats'*, or *similar, dung*]: (Ṣ, Ḳ: [in the CḲ, البَقَرَةُ is erroneously put for البَعْرَةُ:]) so called because of its despicableness. (TA.) — *A louse*; (Mṣb, Ḳ;) or *a small louse*: (M, TA:) or (so in the M, but in the Mṣb and Ḳ "and") *an ant*; (M, Ḳ;) because of its smallness; (TA;) or *a small ant*. (Mṣb.) — And hence, app., (M, TA,) † *A short and contemptible* man. (M, Ḳ. [See also دَمِيم.]) — And *A cat*. (Ḳ.)

دُمُمٌ *Blood*, or *biestings, with which the crevices of stone cooking-pots are stopped up* (تُسَدُّ: in the TT and CḲ, تَشُدُّ). (IAạr, M, Ḳ, TA.)

دُمَمَةٌ: } see دَامَّآءُ.
دُمَمَآءُ: }

دِمَامٌ (T, Ṣ, M, Mṣb, Ḳ) and ▼ دَمٌّ (M, Ḳ) *A thing* (Ṣ, M, Mṣb, Ḳ) *of any kind* (Ṣ, TA) *with which one smears*, or *does over*, (Ṣ, M, Mṣb, Ḳ,) *the face* [*&c.*]: (Mṣb:) said by some to be the *red pigment with which women redden their faces*: (Mṣb:) and particularly, [i. e. both these words,] (Ḳ,) or the former, (Ṣ,) *a medicinal liniment with which one smears the forehead of a child* (Ṣ, Ḳ) *and the exterior of his eyes*: (Ṣ:) or the former word, *a medicament with which the forehead of a child is smeared, called* حُضَض or حُضُض: and as some say, [the *pigment called*] نُؤُور: (TA:) and *a collyrium*, or *liniment, that is applied to the eye*: (Mṣb:) or *any medicament with which the exterior of the eye is smeared*; (Lth, T;) *such as aloes, and saffron*: (TA:) and *i. q.* نُؤُور, which is applied to the gums. (T.) بُصِرَتْ بِدِمَامٍ, said of the feathers of an arrow, means

They were stuck fast with glue: (M, TA:) or *they were besmeared with blood.* (Ṣ in art. بصر.) — Also, [i. e. both words,] (Ḳ,) or the former word, (T,) † *Clouds in which is no water;* (Ḳ, TA;) as being likened to the liniment so called. (TA.)

دَمِيمٌ, applied to a قِدْر [or cooking-pot], (Ṣ, M, Ḳ,) or a بُرْمَة [meaning one of stone, (see دمم,)] (T,) *Smeared, or done over, with spleen* (T, Ṣ, M, Ḳ) or *liver* (M, Ḳ) or *blood* [or *biestings*], (T, M, Ḳ,) *after being repaired;* (T, Ḳ;) as also دَمِيمَةٌ (T, Lḥ, M, Ḳ) and ↓ مَدْمُومَةٌ: (T, Ṣ:) and ↓ دُمٌّ, with ḍamm, [app. pl. of دَمِيمٌ,] signifies cooking-pots (قُدُور) [*so*] *smeared.* (IAạr, TA.) ══ Also, (Ṣ, M, Ḳ,) applied to a man, (M, Mṣb,) *Foul,* or *ugly;* syn. قَبِيحٌ: (Ṣ, M:) or *contemptible:* (M, Ḳ:) or *foul,* or *ugly,* (قَبِيح,) *in aspect, and small in body:* (Mṣb:) *not pleasing to the eyes:* (TA in art. بشع:) دَمِيمٌ relates to the stature; and ذَمِيمٌ, to the dispositions: (IAạr, T:) app. from دَمَّةٌ signifying "a louse" and "a small ant:" (Mṣb:) [see also دَمَّةٌ:] fem. with ة: pl. دِمَامٌ and دَمَائِمُ; the former masc. (M, Mṣb, Ḳ) and fem., (M, Ḳ,) and the latter fem. (M, Mṣb, Ḳ.)

دُمًّا [or دُمَّى], and دُمَّاءُ, or دَمَّآءُ: see دَامَّاءُ.

دَمَّامٌ *One who repairs cooking-pots by cementing them.* (Golius from Meyd. See 1.)

دَامَّاءُ and ↓ دُمَمَةٌ and ↓ دُمَّةٌ (T, Ṣ, Ḳ) The *hole that is stopped up by the jerboa with the earth that it has extracted;* (T, TA;*) and so ↓ دُمًّا [more properly written دُمَّى], or ↓ دُمَّاءُ, each with ḍamm, (TA,) or ↓ دَمَّآءُ: (T, accord. to the TT:) or *one of the holes of the jerboa;* (Ṣ, Ḳ;) like رَاهِطَاءُ [q. v.]: (Ṣ:) [and so, app., ↓ دُمٌّ, accord. to the KL; there explained as signifying سوراخ موش دشتى:] and also, (Ḳ,) or the first and second, (M,) the *earth which the jerboa collects and extracts from its hole, and with which it stops up the entrance thereof;* (M, Ḳ;) or the *earth with which it stops up one of its holes:* (M:) and ↓ دُمَمَآءُ also signifies the دَامَّاءُ *of the jerboa:* (IAạr, Ḳ:) the pl. (of دَامَّاءُ, Ṣ) is دَوَامُّ. (Ṣ, Ḳ.)

دَيْمُومٌ and دَيْمُومَةٌ *A wide* [*desert such as is termed*] فَلَاة; (M, Ḳ, TA;) *in which journeying continues long* (يَدُومُ) [for it is regarded by some as derived from دَامَ, of which دَيْمُومَةٌ is also an inf. n.,]) *by reason of its far-extending:* (TA:) or *a* [*desert such as is termed*] مَفَازَة *in which is no water:* (Ṣ:) or *a level tract of land in which are no signs of the way, nor any road, nor water, nor any one to cheer by his presence:* pl. دَيَامِيمُ: which is explained as signifying *smooth deserts of which the extremities are far apart:* and أَرْضٌ دَيْمُومَةٌ signifies *a land that is disapproved, disliked,* or *abominable.* (T in art. دوم, and TA.)

مِدَمَّةٌ *A wooden implement with teeth, with which the earth, or ground, is made even,* (M, Ḳ,) *after it has been turned over for sowing.* (M.)

بِئْرٌ مَدْمُومَةٌ (Ṣ, Ḳ*) [*A well*] *cased with stones or burnt bricks;* syn. مَطْوِيَّةٌ. (Ṣ, Ḳ.)

مَدْمُومٌ [*Smeared,* or *done over, with any kind of dye &c.:* fem. with ة]: see دَمِيمٌ. — [Hence,] *Red.* (Ṣ.) — And † *Fat in the utmost degree;* (M, Ḳ;) *full of fat;* (Ṣ, M, Ḳ;) as though smeared therewith: (M:) applied to a camel &c.; (Ṣ;) or to a human being, and an ass, and a bull, and a sheep or goat, and any beast. (TA.) [Accord. to the KL, it signifies also *Heavily laden:* but the right explanation is probably *laden with fat:* see دُمَّ بِالشَّحْمِ, in the first paragraph of this art.]

دمث

1. دَمِثَ, (Ṣ, M, A, &c.,) aor. ـَ, (Ṣ, A, Mṣb, Ḳ,) inf. n. دَمَثٌ, (Ṣ, M, Mgh, Mṣb,) sometimes contracted into دَمْثٌ, (Mṣb,) *It* (a place, A, Mgh, Mṣb, Ḳ, or other thing, A, Ḳ) *was,* or *became, soft and even:* (M, A, Mgh, Mṣb, Ḳ:) or *it* (a place) *was,* or *became, soft and sandy.* (Ṣ.) — And دمث, (Mṣb,) [i. e. دَمُثَ, or دَمِثَ as above,] inf. n. دَمَاثَةٌ (Ṣ, M, A, Mgh, Mṣb, Ḳ) and دُمُوثَةٌ (M, TA) and دَمَثٌ, (A,) or دَمْثٌ, (Mgh,) ‡ *He* (a man) *was,* or *became, easy in nature,* or *disposition.* (Ṣ, M, A, Mgh, Mṣb, Ḳ.)

2. دَمَّثَهُ, (T, M, A, Mṣb,) inf. n. تَدْمِيثٌ, (Ṣ, Ḳ,) *He made it even,* (T, A,) or *soft,* (Ṣ, Ḳ,) or *soft and even;* (Mṣb;) namely, a place, (T, A, Mṣb,) or a bed, or place on which to lie: (Ṣ:) and (A) *he macerated it,* namely, a thing, *and mashed it,* (M, A,) with his hand, (A,) *in order that it might become soft.* (M, A.) [Hence,]

* دَمِّثْ لِجَنْبِكَ قَبْلَ اللَّيْلِ مُضْطَجَعَا *

(T,) or قَبْلَ النَّوْمِ, (A,) [lit. *Make soft and even for thy side a bed, or place on which to lie, before night,* or *before sleeping;*] a prov., meaning ‡ *prepare for an event before its happening.* (T,* A.) [Hence also,] مَنْ كَذَبَ عَلَىَّ فَإِنَّمَا يُدَمِّثُ مَجْلِسَهُ مِنَ النَّارِ, i. e. [*Whoso lieth against me, verily*] *he will make even,* meaning *will prepare, his sitting-place in the fire* [*of Hell*]; a saying of Mohammad. (Mgh.) — [And hence,] دَمَّثَ الحَدِيثَ, (T, A,) inf. n. as above, (Ḳ,) ‡ *He mentioned* (T, A, Ḳ) *the beginning of* (T, A) *the tradition,* or *story.* (T, A, Ḳ.) You say, دَمِّثْ لِى ذٰلِكَ الحَدِيثَ حَتَّى أَطْعَنَ فِى خَوْضِهِ ‡ *Mention thou to me the beginning of that tradition, or story, in order that I may know the manner thereof* (T, A) *and how I should enter upon it* [*so that I may push on in it*]. (A.)

4. مَا كَانَ أَدْمَثَ فُلَانًا وَأَلْيَنَهُ ‡ *How easy in nature, or disposition, was such a one!* [*and how gentle was he!*]. (Ṣ, TA.)

دَمْثٌ: see دَمِثٌ, in two places.

دَمَثٌ: see the next paragraph, in three places.

دَمِثٌ *Even,* or *soft;* applied to a valley, and to anything: (T:) or a place *soft and even;* (Mgh, TA;) as also ↓ دَمِيثٌ, (A,) and ↓ دَمْثٌ, or ↓ دَمَثٌ; the last also explained as a subst., meaning *an even,* or *a soft, tract of land;* app. an inf. n. used as a subst.: (Mgh:) or دَمِثٌ [in one copy of the Ṣ erroneously written دَمَثٌ, and in another دَمْثٌ,] signifies a *soft and sandy* place; and its pl. is دِمَاثٌ: (Ṣ:) or a place *soft to the tread;* as also ↓ دَمَثٌ: and so this last applied to a tract of sand (رَمْلَة); as though it were an inf. n. used as an اسم [here meaning an epithet; wherefore it is used alike as masc. and fem. and sing. and dual and pl.]: and [for this reason] ↓ دَمَثٌ signifies also *plain,* or *soft, tracts of land;* pl. [of pauc.] أَدْمَاثٌ and [of mult.] دِمَاثٌ: (M:) or دِمَاثٌ has this last meaning; and its sing. is ↓ دَمِثَةٌ [with ة added to transfer the word from the category of epithets to that of substantives]; and دماث consist of sands and of what are not sands: دَمَائِثُ likewise is applied to *what is* [or *are*] *even and soft;* and its sing. is ↓ دَمِثَةٌ [like as خَرِبَةٌ is sing. of خَرَائِبُ]: (T: [but for دَمِثَةٌ, in this last instance, I find ↓ دَمِيثَةٌ: if this be right, the pl. is agreeable with analogy; but if دَمِثَةٌ be the sing., the pl. is anomalous:]) and دَمِثٌ is applied to sand, as meaning *not cohering.* (TA.) It is said in a trad., مَالَ إِلَى دَمِثٍ فَبَالَ فِيهِ, (Mgh,) or ↓ دَمْثٍ, (A, Mgh,) accord. to different readings, i. e. [*He turned to*] *a soft and even place* [*and made water upon it*]. (Mgh.) And you say, ↓ نَزَلْنَا بِأَرْضٍ مَيْثَاءَ دَمْثَاءَ [*We alighted,* or *alighted and abode, in a tract of land even,* or *soft,* or *soft and even*]. (A.) — Hence, (T,) ‡ A man *easy in nature,* or *disposition,* (T, M, TA,) *and generous;* (T;) as also ↓ دَمِيثٌ: (TA:) and in the same sense ↓ دَمِيثَةٌ is applied to a woman; (T;) or دَمِثَةٌ; (TA;) she being likened to land so termed, because such is the best, or most productive, of land. (T, TA.) And دَمِثُ الأَخْلَاقِ ‡ A man *easy in natural dispositions.* (A.)

دَمِثَةٌ, as a subst.: see دَمِثٌ, (of which, also, it is the fem.,) in two places.

أَرْضٌ دَمْثَآءُ: see دَمِثٌ.

دَمِيثٌ: see دَمِثٌ, in two places.

دَمِيثَةٌ, as a subst., and as fem. of دَمِيثٌ: see دَمِثٌ, in two places.

أُدْمُوثٌ The *place of the* مَلَّة [or *hot ashes*] (Ṣ, L, Ḳ) *when bread has been baked there.* (Ṣ, L.)

دمج

1. دَمَجَ, [aor., accord. to a rule of the Ḳ, ـُ,] inf. n. دُمُوجٌ; (Ṣ, A, Ḳ;) and ↓ اندمج (Ṣ, A, Mṣb, Ḳ) and ↓ ادّمج, as also إِدْرَمَّجَ; (Ṣ, Ḳ;) *It* (a thing,

Ṣ, A) *entered, and became firm,* فِى شَىْءٍ *in a thing:* (Ṣ, Ḳ:) or *it became firm and consolidated:* (A:) or *it entered, and became concealed,* in a thing: (A'Obeyd, Ṣ, Mṣb:) and the first and second, *he* (a wild animal) *entered* into his covert among trees: (A, TA:) and in like manner, the first, a man into his house or tent; as also ▾ دمّج. (L.) — [Hence,] دَمَجَ بَعْضُهُ فِى بَعْضٍ ‡ [*It became intricate*]; said of darkness. (A, TA.) — And دَمَجَ أَمْرُهُمْ ‡ *Their affair,* or *case, was,* or *became, right, just,* or *sound, and consistent.* (A, TA.) — And دَمَجَتِ الأَرْنَبُ, (M, Ḳ,) aor. ـُ, inf. n. as above, (TA,) *The hare went quickly, with short steps:* (M, Ḳ:*) and in like manner دَمَجَ is said of a camel. (M.) = See also 4.

2: see 1.

3. دامجهُ, (A, L,) inf. n. دِمَاجٌ, (L,) ‡ *He agreed with him,* [and *he aided him,* (see 6,)] عَلَيْهِ [*against him,* or *respecting it,* or *to do it*]. (L, A.) — And † [*He soothed, coaxed, wheedled,* or *cajoled, him, as though concealing enmity:* for its inf. n.] مُدَامَجَةٌ is like مُدَاجَاةٌ. (Ṣ.)

4. ادمج *He wrapped* a thing *in a garment,* or *piece of cloth.* (Ṣ, Ḳ. [Said in the TA to be tropical: but for this there is no reason that I can see.]) — *He rolled up tightly* a طُومَار [or scroll]; syn. شَدَّ إِدْرَاجَهُ. (A, TA.) — *He twisted:* or *he twisted well* a rope: or *he twisted* it *firmly, making it slender.* (TA.) And ادمجت, said of a female comber and dresser of hair, (A, L,) *She rolled,* or *made round,* (أَدْرَجَتْ,) *and made smooth,* the locks of a woman's hair: (A:) or *she plaited* such locks; as also ▾ دَمَّجَتْ, inf. n. تَدْمِيجٌ. (L.) — † *He,* or *it, made* a horse *lean, lank,* or *light of flesh,* or *slender,* or *lank in the belly.* (TA.) إِدْمَاجٌ [as inf. n. of أُدْمِجَ, not of أَدْمَجَ,] signifies † The *being slender in the waist,* or *middle.* (KL.) [See also 7.] — ادمج كَلَامَهُ ‡ *He disposed his words in a closely-connected order:* (A:) or *he made his speech vague.* (Mṣb.)

5. تدمّج فِى ثِيَابِهِ ‡ *He wrapped himself in his clothes,* in consequence of his feeling the cold. (A.)

6. تدامجوا ‡ *They agreed together:* (A:) [*they conspired together:*] *they leagued together,* (A,) *and aided one another.* (Ṣ, A, Ḳ.*) You say, تدامجوا عَلَيْهِ ‡ *They aided one another,* (Ṣ,) or *leagued together, and aided one another,* (A, TA,) *against him.* (Ṣ, A, TA.)

7. اندمج: see 1. — Also, said of a horse, ‡ *He was,* or *became, lean, lank,* or *light of flesh,* or *slender,* or *lank in the belly.* (A, TA.)

8. ادّمج: see 1.

دَمْجٌ *A plaited,* or *braided, lock of hair.* (L, Ḳ.*)

دِمْجٌ *A* [*friend,* or *companion, such as is termed*] خِدْنٌ; and *an equal.* (Ḳ.)

صُلْحٌ دُمَاجٌ (Ṣ, A, Ḳ) and ▾ دِمَاجٌ (A, Ḳ) ‡ *A peace,* or *reconciliation, that is secret,* or *concealed:* (Ḳ, TA:) or *as though secret,* or *concealed;* from مُدَامَجَةٌ [inf. n. of 3]: (Ṣ:) or *firmly established:* (A, Ḳ:) or *complete, and firmly established:* (Az, Ṣ:) or *that is not made with any malicious intention.* (AA.) And أَمْرٌ دُمَاجٌ † *A right,* or *just, affair* or *case.* (TA.) The saying of a poet, cited by IAạr,

* يُحَاوِلْنَ صَرْمًا أَوْ دُمَاجًا عَلَى الخَنَى *

[which may app. be correctly rendered *Do they* (referring to women) *seek to affect a severing of the tie of union, or a confirming thereof notwithstanding the calamities of fortune?*] is explained as meaning, they make a show of union outwardly sound but inwardly unsound; from أَدْمَجَ الحَبْلَ signifying "he twisted firmly the rope." (TA.)

دِمَاجٌ: see the next preceding paragraph.

دُمُوجٌ inf. n. of 1. (Ṣ, A, Ḳ.) — Also *Smoothness;* or the *being smooth:* in this sense extr., inasmuch as it [is an inf. n. that] has no unaugmented triliteral-radical verb belonging to it. (L.)

دَمَّجٌ: see مُدْمَجٌ.

لَيْلٌ دَامِجٌ ‡ *Dark night:* (Ṣ, Ḳ,* TA:) or *night of intricate darkness.* (A.)

مُدْمَجٌ, applied to a man, † *Well knit together,* like a rope firmly twisted; as also ▾ مُنْدَمِجٌ: and in like manner, مُدْمَجَاتُ الخَلْقِ, applied to women, † *of a frame well knit together;* and so ▾ دُمَّجٌ, of which ISd found no singular. (L.) And accord. to Lth, ▾ مُدَمَّجٌ, applied to the back, and to a limb, or member, means † [*Well compacted,* or *rounded, and smooth;*] *as though made round and smooth* (أُدْرِجَتْ وَمُلِّسَتْ) as when the female comber and dresser of hair plaits the locks of a woman's hair: (TA:) [or this may be a mistranscription for مُدْمَجٌ; for it is said that] مُدْمَجٌ signifies *round and smooth;* syn. مُدَمْلَجٌ; (Ḳ;) or مُدْرَجٌ مَعَ مَلَاسَتِهِ: (Ṣ:) and, applied to a back, *made smooth.* (L.) — Also † *An arrow that is used in the game called* المَيْسِر. (Ṣ, Ḳ.) El-Ḥárith Ibn-Ḥillizeh says,

* أَلْفَيْتَنَا لِلضَّيْفِ خَيْرَ عِمَارَةٍ *
* إِلَّا يَكُنْ لَبَنٌ فَعَطْفُ المُدْمَجِ *

[*Thou hast found us to be, for the guest, the best tribe: if there is not any milk, then is the shuffling of the gaming arrow*]: meaning, if there is not any milk, we shuffle the gaming arrow for [the purpose of deciding who shall supply] the camel to be slaughtered, and we slaughter it for the guest. (Ṣ.)

مُدَمَّجٌ: see the next preceding paragraph.

مِدْمَاجَةٌ *A turban;* syn. عِمَامَةٌ; (AHeyth, Ḳ;) a rare instance of the addition of ة to the measure مِفْعَال: or it seems to be an epithet applied to a turban, meaning *firmly wound.* (AHeyth.)

مُنْدَمِجٌ: see مُدْمَجٌ. — Also *Round,* or *rounded;* as an epithet applied to a نَصْل [i. e. the head of an arrow or of a spear &c.] (Ṣ.)

دمر

1. دَمَرَ, aor. ـُ, (T, M, A, Mṣb, &c.,) inf. n. دَمَارٌ (T, M, MF, TA) and دَمَارَةٌ (MF, TA) and دُمُورٌ, (MF,) or دَمَارٌ is a simple subst., (Mṣb,) and دُمُورٌ is an inf. n. of دَمَّرَ in a trans. sense, (TA,) *It* (a people, T, M, A, or a thing, Mṣb) *perished:* (T, M, A, Mṣb, TA:) or *perished utterly.* (TA.) = See also 2. = دَمَرَ عَلَيْهِمْ, (Ṣ,* M, A, Ḳ,) aor. ـُ, (Ṣ, M,) inf. n. دُمُورٌ (Ṣ, M, A, Ḳ) and دَمْرٌ, (M,) *He intruded upon them; went,* or *came, in to them without permission:* (Ṣ,* M, A, Ḳ:*) or *intruded upon them in an evil manner.* (Ḳ.) It is said in a trad., مَنْ سَبَقَ طَرْفُهُ ٱسْتِئْذَانَهُ فَقَدْ دَمَرَ *He whose look precedes his asking permission* [does that which is as bad as the act of him who] *enters without permission.* (Ṣ,* TA.) And it is said, إِذَا دَخَلْتَ الدُّورَ إِيَّاكَ وَالدُّمُورَ *When thou enterest houses,* [meaning, desirest to enter them,] *beware of entering without permission.* (A.)

2. دمّرهُ, (Ṣ, Mṣb,) and دمّرهم, (T, M, A,) and دمّر عَلَيْهِ, (T, Ṣ, Mgh, Mṣb,) and عَلَيْهِم, (M, A,) inf. n. تَدْمِيرٌ; (T, Ṣ, M, Ḳ;) and ▾ دَمَرَهُمْ, (M, TA,) inf. n. دُمُورٌ, (Ḳ, TA,) and, accord. to the Ḳ, دَمَارٌ [which is omitted in the CḲ] and دَمَارَةٌ, but this is wrong, (MF, TA,) for the second and third of these three inf. ns., (TA,) or all of them, (MF,) are of دَمَرَ in the intrans. sense explained above; (MF, TA;) *He* (God, M, TA) *destroyed,* (Ṣ, M, Mgh, Mṣb, Ḳ,*) or *destroyed utterly,* (A, TA,) *him,* or *it,* or *them.* (Ṣ, M, A, Mgh, Mṣb, TA.) And دمّر السَّيْلُ المَكَانَ *The torrent destroyed the place.* (TA from a trad.) = دمّر, (TḲ,) inf. n. as above, (Ṣ, Ḳ,) *He* (a sportsman) *fumigated his* قُتْرَة [or *lurking-place*] *with fur,* or *soft hair,* [*of camels,*] *in order that the wild animals might not perceive his smell.* (Ṣ, Ḳ.) [See also the act. part. n., below.]

3. دامر اللَّيْلَ ‡ *He passed the night sleepless:* (A:) or *he endured,* or *braved, the difficulty,* or *trouble, of the night, and passed it sleepless.* (Ḳ.)

دَمِرٌ: see دَامِرٌ, in two places.

دَمْرَآءُ A ewe, or she-goat, *having little milk.* (Ḳ.) — And One *short in make.* (TA.) = Applied to a woman, and to others, [i. e. applied also to a company of people, جَمَاعَةٌ, (TḲ,)] *Wont to intrude upon others; to go,* or *come, in to them without permission.* (Ḳ,* TA.)

دَمَارٌ, (Ṣ, A, Mṣb,) a simple subst., (Mṣb,) and ▾ دَمَارَةٌ (MF, TA) and ▾ دُمُورٌ, (MF, [but see 1,]) *Perdition:* (Ṣ, A, Mṣb, &c.:) or *utter perdition.* (TA.) You say, حَلَّ بِهِمُ الدَّمَارُ *Perdition* [or

utter perdition] *befell them.* (A.) And مَا رَأَيْتَ مِنْ خَسَارَتِهِ وَدَمَارَتِهِ ♦ وَدَبَارَتِهِ [*What sawest thou of his error and his perdition and his state of destruction?*]. (T.)

دُمُورٌ : see the next preceding paragraph.

دَمَارَةٌ : see دَمَارٌ, in two places.

دُمَارِىٌّ : see تَدْمُرِىٌّ.

دَامِرٌ A man *in a state of perdition, in whom is no good.* (M.) And رَجُلٌ خَاسِرٌ دَامِرٌ (Yaḳoob, T, M, A) and ♦ خَسِرٌ دَمِرٌ (Lḥ, T, M) [*A man erring and perishing*]: Lḥ says that ♦ دَمِرٌ in the latter phrase is an imitative sequent to خَسِرٌ : but [ISd says,] I think that خَسِرٌ is a verbal epithet, and دَمِرٌ a possessive epithet. (M.) [See also art. خسر.]

دَامِرِىٌّ : see تَدْمُرِىٌّ.

دَيْمَرِىٌّ *A sharp and pertinacious* man. (Ḳ.) [And so ذَيْمُرِىٌّ, q. v.]

تَدْمُرِىٌّ, applied to a man, *Ignoble,* or *mean.* (M.) — يَرْبُوعٌ تَدْمُرِىٌّ (T, Ṣ, M) and تُدْمُرِىٌّ and ♦ دُمَارِىٌّ (M) *A jerboa that is small and short:* (Ṣ:) or *of vile make,* (T, M,) *with broken nails,* (M,) *and tough flesh:* (T, TA:) or the *kind called the* مَاعِز *of jerboas,* (T, M,) *short and small, without nails to its legs, and not quickly overtaken:* it is *smaller than the* شُفَارِىّ : (M:) this latter is the ضَأْن thereof, and is characterized by its having a nail in the middle of its leg, in the place of the spur of the cock. (T.) — Hence, (TA,) أُذُنٌ تَدْمُرِيَّةٌ † *A small ear.* (Ḳ.) = *Any one:* so in the saying, مَا فِى الدَّارِ تَدْمُرِىٌّ (Fr, T, Ḳ*) and تُدْمُرِىٌّ (Ḳ) and ♦ دَامِرِىٌّ (A, TA) [*There is not in the house any one*]; like تَأْمُرِىٌّ &c. (TA.) One says also of a beautiful woman, مَا رَأَيْتُ تَدْمُرِيًّا أَحْسَنَ مِنْهَا, (Ḳ, TA,) i. e. [*I have not seen*] *any one* [*more beautiful than she*]. (TA.) = تَدْمُرِيَّةٌ an appellation of Certain dogs, *not such as are called* سَلُوقِيَّة *nor such as are called* كُرْدِيَّة. (M.)

مُدَمِّرٌ A sportsman *who fumigates his* قُتْرَة [or *lurking-place*] *with fur,* or *soft hair,* (M, A,) *of camels,* (M,) *in order that the wild animals may not perceive his smell.* (M, A.) — And hence, or because he rushes upon the game unperceived, and [as it were] without permission, ‡ A *skilful,* or *skilled,* sportsman. (A.)

دمع

دَمَعَتِ العَيْنُ, aor. دَ, (Ṣ, Mṣb, Ḳ,) inf. n. دَمْعٌ (Ṣ, Mṣb) and دَمَعَانٌ and دُمُوعٌ; (TA;) and دَمِعَت, (AO, Ṣ, Mṣb, Ḳ,) aor. دَ, (Mṣb, Ḳ,) inf. n. دَمَعٌ; (AO, Ṣ, Mṣb, TA; [in one copy of the Ṣ, دَمْعٌ, which is a mistake;]) or only دَمَعَت, with fet-ḥ to the م; (AZ, Ks;) *The eye shed tears.* (Ṣ, Mṣb, Ḳ.) — دَمَعَ الجُرْحُ ‡ *The wound flowed* [*with blood*]. (TA.) And دَمَعَتِ الشَّجَّةُ † *The wound on the head flowed with blood; its blood ran.* (Mṣb.) — دَمَعَتِ الجَفْنَةُ ‡ *The bowl flowed* [or *overflowed*] *with its grease,* or *gravy.* (TA.) And دَمْعٌ also signifies † The *flowing* from the strainer of the dyer. (TA.) — Aboo-'Adnán says, I asked El-'Okeylee respecting this verse:

* وَالشَّمْسُ تَدْمَعُ عَيْنَاهَا وَمَنْخِرُهَا *
* وَهُنَّ يَخْرُجْنَ مِنْ بِيدٍ إِلَى بِيدِ *

[app. meaning † *And the sun was shedding its fierce rays and its gossamer when they were going forth from deserts to deserts*]: and he said, I think [that the poet means] it was the ظَهِيرَة [or midday of summer when the heat was vehement], when what is called مُخَاطُ الشَّمْسِ [and لُعَابُ الشَّمْسِ, which latter is here the more appropriate term,] was flowing [in the air]: and El-Ghanawee says, when the beasts thirst, their eyes shed tears, and their nostrils flow. (TA.) = See also 4.

2. تَدْمِيعٌ *Vehement flowing of tears from the eye.* (KL.)

4. ادمعهُ, (IAar,) inf. n. إِدْمَاعٌ, (Ḳ,) ‡*He filled it,* [app. *so as to make it overflow,*] (IAar, Ḳ,) namely a bowl, (IAar,) or a vessel; (Ḳ;) as also ♦ دَمَعَهُ [if this be not a mistranscription for the former]. (TA.)

5. تدمّع [*He shed tears;* or *wept*]. (Occurring in a version of the Gospel of St. John, xi. 35: but perhaps post-classical.)

10. هُوَ يَسْتَدْمِعُ [app. *He draws forth tears*]. (TA.)

دَمْعٌ *Tears;* the *water,* or *fluid, of the eye;* (Ṣ, Mṣb, Ḳ;) *whether from grief or joy:* (Ḳ:) originally an inf. n.: (Mṣb:) [but having a pl., both of mult. and of pauc.: for] the pl. [of mult.] is دُمُوعٌ (Ḳ) and [of pauc.] أَدْمُعٌ : (TA:) and ♦ دَمْعَةٌ [is the n. un., signifying] *a single drop thereof;* [i. e. *a tear:*] (Ṣ, Ḳ:) if from joy, it is cool; or if from grief, hot. (TA.) — دَمْعُ دَاوُودَ [*David's tears;*] *a certain well known medicine:* (Ṣgh, Ḳ:) [perhaps *the fruits of a species of coix,* namely *coix lachryma, now called* دَمْعُ أَيُّوبَ, or *Job's tears, which are hard and stony, and are said to be strengthening and diuretic.*] — بَكَتِ السَّمَآءُ وَدَمْعُ السَّحَابِ سَالَ ‡ [*The sky wept, and the tears of the clouds flowed*]. (TA.) — شَرِبَ ♦ دَمْعَةَ الكَرْمِ ‡ [*He drank the tear of the vine*]; i. e., *wine.* (A, TA.) — دُمُوعُ الجَفْنَةِ ‡ [*The tears,* meaning] *the grease,* or *gravy, of the bowl.* (TA.)

[دَمِعٌ masc. of] دَمِعَةٌ A woman *quick to shed tears:* (Ṣ, Ḳ:) or *quick to weep, abounding with tears;* (L;) as also ♦ دَمِيعٌ, without ة; (Lḥ, L;) of which latter, which is applied also to a man, the pl. is دُمَعَآءُ, applied to men, and دَمْعَى, applied to men and to women, and دَمَائِعُ, applied to women. (L.) [See also دَمُوعٌ.]

دُمْعٌ *A mark made with a hot iron in the part where the tears run,* (El-Aḥmar, Ṣ, Ḳ, TA,) *of a camel;* (El-Aḥmar;) said by Aboo-'Alee, in the "Tedhkireh," to be *a small line.* (TA.)

دَمْعَةٌ : see دَمْعٌ, in two places.

قَدَحٌ دَمْعَانُ ‡ *A bowl that is full so as to overflow* (L, Ḳ,* TA) *from its sides.* (L, TA.)

دُمَاعٌ *Water of the eye arising from disease or old age;* not tears: (Ṣ:) or, as some say, the *traces of tears upon the face:* thus in the handwriting of Aboo-Zekereeyà, in the margin of a copy of the Ṣ. (TA.) — دُمَاعُ الكَرْمِ, (Ṣ, A,) or ♦ الدُّمَّاعُ, like رُمَّانٌ, (Ḳ,) and thus written by Ṣgh, with teshdeed, (TA,) ‡ *What flows from the grape-vine in the days of the* [*season called*] رَبِيع. (Ṣ, A, Ḳ,* TA.)

دِمَاعٌ *A mark made with a hot iron upon the* مَنَاظِر [app. a mistake for فِى النَّاظِرِ, فِى المَنَاظِرِ, meaning *upon* the place of *the vein at the edge of the nose, commencing from the inner angle of the eye,*]) *running down to the nostril,* (Ḳ, TA;) so says ISh, (TA,) or *to the nostrils:* (CḲ:) sometimes there are two such marks. (TA.)

عَيْنٌ دَمُوعٌ *An eye that sheds many tears:* or *quick to shed tears:* and ♦ عَيْنٌ دَمَّاعَةٌ [has the former signification]. (TA.) [See also دَمِعٌ.] — ثَرًى دَمُوعٌ ‡ *Earth,* or *soil, from which water exudes:* (TA:) and ♦ ثَرًى دَمَّاعٌ, and ♦ دَامِعٌ, ‡ *earth,* or *soil, that exudes moisture;* (Ḳ;) or *that seems as though it exuded moisture,* or *almost did so.* (TA.)

دَمِيعٌ : see دَمِعٌ.

دَمَّاعٌ; and its fem., with ة : see دَمُوعٌ, in two places. — يَوْمٌ دَمَّاعٌ ‡ *A day in which is* [*fine rain such as is called*] رَذَاذ. (Ḳ, TA.)

دُمَّاعٌ : see دُمَاعٌ.

دَامِعٌ [act. part. n. of دَمَعَ]. You say, عَيْنٌ دَامِعَةٌ *An eye shedding tears; an eye of which the tears are flowing:* (Mṣb:) pl. دَوَامِعُ. (TA.) — شَجَّةٌ دَامِعَةٌ ‡ *A wound on the head from which blood flows* (A, IAth, Mgh, TA) *in small quantity,* (A, TA,) or *in drops,* (IAth, TA,) *like tears;* (IAth, Mgh, TA;) *ranking after that termed* دَامِيَة : (Ṣ, Mgh, Ḳ:) A'Obeyd says, (Ṣ,) the دامية is that which bleeds without a flowing of blood from it; (Ṣ, Mgh;) and when the blood flows from it, it is termed دامعة, with the unpointed ع : (Ṣ:) yet the author of the Ḳ says, in art. دمغ, [as on the authority of A'Obeyd,] that the دامعة is *before the* دامية; and charges J with error in saying the contrary. (TA.) [See also شَجَّة.] — جَفْنَةٌ دَامِعَةٌ ‡ *A bowl flowing* [or *overflowing*] *with its grease,* or *gravy.* (TA.) — ثَرًى دَامِعٌ : see دَمُوعٌ.

مَدْمَعٌ The *channel of the tears;* or *part where*

the tears run: (TA:) or the *place where the tears collect in the sides of the eye*: pl. مَدَامِعُ, which comprises *the inner and the outer angles of the eyes*: (Az, TA:) or the pl. signifies the *inner angles*, (المَآقِى,) which are *the extremities of the eye* [or *eyes*]. (Ṣ.) — The pl. also signifies † *Waters which drop, or drip, from the side of a mountain.* (Aboo-'Adnán.) And it may also signify *Flowings of tears.* (Ḥam p. 551.)

مَدْمُوعٌ A camel *marked with the mark called* دَمْعٌ. (Ḳ.)

دمغ

1. دَمَغَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـَ (IDrd, Mṣb, Ḳ) and ـُ, (IDrd, Ḳ,) inf. n. دَمْغٌ, (Ṣ, Mṣb,) *He broke his head so that the wound reached the* دِمَاغ [or *brain*]: (Ṣ, Ḳ:) or *he broke the bone of his* دِمَاغ: (Mṣb:) or *he struck it*, namely, a person's head, *so that the stroke reached to the* دِمَاغ: (Mgh:) and *he struck his* دِمَاغ, (Ḳ, TA,) *and broke the interior of the skull, next the* دِمَاغ. (TA.) And دَمَغَتْهُ الشَّمْسُ *The sun pained his* دِمَاغ. (IDrd, Ḳ.) — Also, inf. n. as above, ‡ *He overcame, or subdued, and abased, him, or it*: like as the truth does falsehood: and hence فَيَدْمَغُهُ in the Ḳur [xxi. 18], meaning ‡ *so that it may overcome it*, or *prevail over it, and abolish it*: or, accord. to Az, *so that it may do away with it, in such a manner as to render it despicable*, or *ignominious*. (TA.) And ▼ دمّغه signifies ‡ *He overcame him*, or *prevailed over him, much, so as to subdue him, or abase him.* (TA.) — [Hence, app.,] دُمِغَتِ الأَرْضُ † [*The produce of*] *the land was eaten.* (IAạr, TA.) — And دَمَغَهُمْ بِمُطْفِئَةِ الرَّضْفِ ‡ *He slaughtered for them a lean sheep* or *goat*: (Ḳ:) so says Lḥ, except that he does not explain the verb, which is thus explained by Ibn-'Abbád and Z: (TA:) or, as some say, *a fat sheep or goat.* (Ḳ.) ═ دمغت حَوِيَّتَهَا, [the verb written in the L and TA without teshdeed, so that it is app. دَمَغَتْ, but it may be ▼ دَمَّغَتْ,] *She* (a woman) *made*, or *put, a* دَامِغَة [q. v.] *to her* حوية [or *stuffed thing whereon she rode upon her camel*]. (ISh, L, TA.)

2. دمّغ, inf. n. تَدْمِيغٌ, ‡ *He made a* ثَرِيدَة [or mess of crumbled, or broken, bread,] *soft* with grease, or gravy. (Ibn-'Abbád, A, Ḳ.) — See also 1, in two places.

الدِّمَاغُ a word of which the signification is well known; (Ṣ, Mṣb;) [*The brain*;] *the marrow of the head*; (Ḳ;) or *the stuffing of the head*: (TA:) or [app. a mistake for "and" (what is termed)] أُمُّ الرَّأْسِ or أُمُّ الهَامِ or [in one copy of the Ḳ "and"] أُمُّ الدِّمَاغِ is *a thin skin, like a pouch, in which it is contained*: (Ḳ:) [these three terms, امّ الهام and امّ الرأس and امّ الدماغ, appear all to signify *the meninx*; (see أُمٌّ;) but the first and second of them seem to have been mistaken by the author or transcribers of the Ḳ for different explanations of الدِّمَاغُ:] the pl. [of pauc.] is أَدْمِغَةٌ (Ṣ, Mṣb, Ḳ) and [of mult.] دُمُغٌ. (TA.)

دَمِيغٌ and ▼ مَدْمُوغٌ *Having his head broken so that the wound reaches the* دِمَاغ [or *brain*]: (IDrd, Ḳ:) the former is likewise applied to a woman: and the pl., applied to men and to women, is دَمْغَى. (IDrd, TA.) — Also, both words, † *Stupid*; *foolish*; or *unsound*, or *dull*, or *deficient, in intellect*: ▼ مُدَمَّغٌ is incorrectly used by the vulgar in this sense; (Ḳ, TA;) as though meaning *overcome, so as to be subdued*, or *abased, by the devil*: it is said in the "Námoos" that this last word may be correct as having an intensive signification; but it may admit of such a signification, and yet may be incorrect, not heard from persons of chaste speech. (TA.)

دَامِغَةٌ *A wound in the head, reaching the* دِمَاغ [or *brain*]; (Ṣ, Mgh, Mṣb, Ḳ;) *with which there is no living*: (Mṣb:) it is the *last* [*in degree*] *of* [*the wounds termed*] شِجَاج [pl. of شَجَّة]; these being ten, as follows: [1] قَاشِرَة, also called حَارِصَة (Ṣ, Ḳ, TA) and حَرِصَة, or, as some think, the حرصة or حارصة is different from the قاشرة: (TA:) [2] بَاضِعَة: [3] دَامِيَة: [4] مُتَلَاحِمَة: [5] سِمْحَاق: [6] مُوضِحَة: [7] هَاشِمَة: [8] مُنَقِّلَة: [9] آمَّة, (Ṣ, Ḳ, TA,) also termed مَأْمُومَة: (TA:) [10] دَامِغَة: (Ṣ, Ḳ, TA:) and A'Obeyd adds دَامِعَة, with the unpointed ع, after دَامِيَة; (Ṣ;) or, accord. to F, who pronounces J to have erred in saying thus, before دامية: but J is right in this case. (TA.) [See شَجَّةٌ دَامِعَةٌ, voce دَامِعٌ. Several other terms are mentioned in the TA; but these, which will be found in their proper arts., appear to be all syn. with some that are mentioned above. See also شَجَّةٌ.] — Also *A spadix* (طَلْعَةٌ) *that comes forth from amid the broken portions of the* قَلْب [or *heart of the palm-tree*], *long and hard, and, if left, mars the palm-tree*; (Ṣ, Ḳ,* TA;) *wherefore, when its existence is known, it is detached.* (TA.) — And *An iron above the* مُؤَخَّرَة [or *hinder part*] *of the* [*camel's saddle called*] رَحْل; (Aṣ, Ḳ;) also called غَاشِيَة: (TA:) or *an iron with which the back of the* رَحْل *is fastened*: (JK:) the pl. is دَوَامِغُ: ISh says that the دوامغ are *above the middle of the heads*, or *upper extremities, of the* [*curved pieces of wood called*] أَحْنَآء [pl. of حِنْوٌ]; *and sometimes they are of wood, firmly bound*; and i. q. خَذَارِيف, pl. of خُذْرُوف [q. v.]: [but] Az says that *when the* دامغة *is of iron, it is placed across*, or *athwart, above the two extremities of the* حِنْوَان, *and nailed with two nails, the* خذاريف *being fastened upon the heads of the cross-pieces, in order that it, or they, may not become disconnected.* (TA.) [What it is, I am unable further to explain. It is perhaps thus called because so placed that a person is liable to have his head wounded by it.] — And *A piece of wood placed across between two poles, upon which is hung the skin for water or milk.* (JK, Ibn-'Abbád, Ḳ.)

دَامُوغٌ *One that wounds so as to reach the* دِمَاغ [or *brain*]; and *that breaks the head or the like.* (Ibn-'Abbád, Ḳ.) And حَجَرٌ دَامُوغَةٌ *A stone that does so much*, or *vehemently*: the ة denoting intensiveness of signification. (Ibn-'Abbád, Ḳ.)

مُدَمَّغٌ: } see دَمِيغٌ.
مَدْمُوغٌ: }

دمل

1. دَمَلَ الأَرْضَ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) aor. ـُ, (T, M, Mṣb,) inf. n. دَمْلٌ and دَمَلَانٌ, (M, Ḳ,) *He put the land into a right*, or *proper, state*: (M, Ḳ:) or *he did so with* دَمَال, (Ṣ, M, Mgh, Mṣb,* Ḳ,*) i. e., [*he manured it with*] سِرْجِين (Ṣ) or سِرْقِين, (M, Mṣb, Ḳ,) or سَمَاد; (Mgh;) or ▼ أَدْمَلَهَا has this latter signification; (M;) and so دَبَلَهَا. (T in art. دبل.) — And [hence,] دَمَلَ الشَّىْءَ, (Ṣ in art. دبل, and Mṣb,) aor. ـُ, inf. n. دَمْلٌ, (Mṣb,) † *He put the thing into a right*, or *proper, state*; *prepared it*, or *improved it*; (Ṣ in art. دبل, and Mṣb;) as also دَبَلَهُ. (Ṣ in that art.) And دَمَلَ بَيْنَ القَوْمِ, (Ṣ, M, Ḳ,*) aor. ـُ, (M,) inf. n. دَمْلٌ, (TA,) ‡ *He made peace, effected a reconciliation*, or *adjusted a difference, between the people*; (Ṣ, M, Ḳ, TA;) as also ▼ دَوْمَلَ. (Ibn-'Abbád, Ḳ.) — دَمَلَ الجُرْحَ, (T, M, Ḳ,*) aor. ـُ, (M,) † *It* (a remedy) *healed the wound*: (T,* M, Ḳ:*) [and ▼ ادمله has a similar meaning; for] إِدْمَالٌ signifies the *healing* a wound; and *causing it to skin over.* (KL.) ═ دَمِلَ: see 7.

3. داملهُ, (T, M, Ḳ,) inf. n. مُدَامَلَةٌ, (Ṣ,) ‡ *He treated him with gentleness*, or *blandishment*; *soothed, coaxed, wheedled*, or *cajoled, him*; (T, M, Ḳ;) *in order to effect a reconciliation between himself and him*: (T, M,* TA:) مُدَامَلَةٌ is similar to مُدَاجَاةٌ. (Ṣ.) Abu-l-Ḥasan says,

* شَنِئْتُ مِنَ الإِخْوَانِ مَنْ لَسْتُ زَائِلًا *
* أُدَامِلُهُ دَمْلَ ▼ السِّقَآءِ المُخَرَّقِ *

[† *I hated, of the brethren, him whom I was not ceasing to treat gently, with the gentle treatment of the water-skin, or milk-skin, having in it many holes, or rents*]: (T, M:) thus using an inf. n. with a verb to which it does not properly belong. (M.) And one says, دَامِلِ القَوْمَ, (so in a copy of the Ṣ,) or ▼ أَدْمِلِ القَوْمَ, (so in two other copies of the Ṣ, [but only the former agrees with the context,]) meaning اِطْوِهِمْ عَلَى مَا فِيهِمْ [i. e. † *Treat thou the people with gentleness, notwithstanding what* fault, or the like, *there may be in them*: see a phrase similar to this explanation voce بَلَلٌ]. (Ṣ, TA.)

4: see 1, in two places: — and see also 3.

5. تدمّلت الأَرْضُ *The land was, or became, put into a right, or proper, state, with* دَمَال, i. e. سِرْقِين. (M, Ḳ.)

6. تداملوا ‡ *They made peace*, or *became reconciled, one with another.* (M, Ḳ, TA.)

7. اندمل † *It* (a wound, T, Ṣ, M, Mgh,* Mṣb)

healed; or *became in a healing state*; (M, Ḳ;) as also ▼ دَمِلَ, (M, Ḳ,) aor. ـَ: (Ḳ:) or *became healed*, (Mgh,) or *nearly healed*, (T, Ṣ, Mgh,) as also ▼ اِدَّمَلَ, originally اِدْتَمَلَ, (AA, TA,) *and in a healthy state*: (T, Mgh:) from دَمَلَ الأَرْضَ: (Mgh:) or *gradually recovered*. (Mṣb.) And † *He became nearly recovered* from (مِنْ) his disease, (T, M,*) and from a wound, (T,) and from his pain. (M.)

8. اِدَّمَلَ: see 7.

Q. Q. 1. دَوْمَلَ بَيْنَ القَوْمِ: see 1.

دَمْلٌ *Gentle treatment*. (M, Ḳ.) See also 3.

دَمَلٌ: see دُمَّلٌ.

دَمَالٌ [*Dung, such as is called*] سِرْجِين (Ṣ) or سِرْقِين, (T, M, Ḳ,) and *the like*; (T;) [*used for manuring land*;] as also دَبَالٌ: (M in art. دبل:) or *compost of dung and ashes*, or *of dust*, or *earth, and dung*: (Mgh:) and *camels' or similar dung, and dust*, or *earth, trodden by the beasts*. (M, Ḳ.) — [Hence,] † *A means* [*of kindling*] of war; like as دمال [signifying dung] is a means of kindling of fire. (Ṣ, TA.) — *Rotten dates*: (Aṣ, T, Ṣ:) or *rotten, black, old dates*: (M, Ḳ: [in the CḲ, الثَّمْرُ is erroneously put for التَّمْرُ:]) [and] such are called تَمْرٌ دَمَالٌ. (M.) — *Refuse that the sea rejects*, (Lth, T, M,* Ḳ,) *consisting of dead creatures therein*, (Lth, T,) *and the like*, ('Eyn, TT,) *such as* [*the shells*, or *shell-fish, called*] أَصْدَاف *and* مَنَاقِيف, (Lth, T, TA,) or صَدَف and مَنَاقِف, (M,) and نَبَّاح. (Lth, T, M, TA. [The last word is erroneously written in one place, in the TT, نَبَّاج; and in another place, in the same, سُبَّاح.]) — *An unsoundness*, or *infection, in the spadix of the palm-tree*, (M, Mgh, Ḳ,) *so that it becomes black*, (M, Ḳ,) *before it attains to maturity*, (M, Mgh, Ḳ,) or *before it is fecundated*: (IDrd:) also termed دَمَانٌ, [q. v.,] (Mgh, TA,) from دِمْنٌ meaning سِرْقِين. (Mgh.)

دُمَّلٌ (T, Ṣ, M, Mṣb, Ḳ) and ▼ دُمَلٌ (Ṣ, M, Ḳ) *A kind of purulent pustule*, or *imposthume*; (T, Ṣ;) *i. q.* خُرَاجٌ; (M, Ḳ;) *well known*: (Mṣb:) [said to be] an appellation applied as ominating good, (M, O,) like مَفَازَةٌ applied to a place of destruction; (O;) or because it tends to healing: (T:) said by IF to be Arabic: (Mṣb:) by Aṣ said to be used in Arabic: (T:) [app. of Pers. origin:] in Pers. دُنْبَلْ, and بَنَاوَر: (MA:) [now vulgarly pronounced دَمَّل and دِمِّل: and applied to *any pimple* or *pustule*, and to *a boil*: see حِبْنٌ:] the pl. (of دُمَّلٌ, T, Ṣ) is دَمَامِيلُ, (T, Ṣ, M, Ḳ,) which is anomalous, (M,) or دَمَامِلُ [agreeably with analogy]. (Mṣb.)

دَمَّالٌ *One who manures land with* [دَمَال, i. e.] سِرْقِين. (M.)

دُمَّيْلَى The دَامَّاء [q. v.] of the jerboa. (Ibn-'Abbád, TA.) [See also دُمَّيْنَى.]

دملج

Q. 1. دَمْلَجَ, (JM, TA,) inf. n. دَمْلَجَةٌ and دِمْلَاجٌ, (Ḳ, TA,) *He made*, or *wrought*, a thing, (Ḳ, JM, TA,) as, for instance, a bracelet, (TA,) *evenly* or *equably*, or *justly* or *properly*, (Ḳ, JM, TA,) *and well*. (JM, TA.) — [And *He made a* thing *round and smooth*; like دَمْلَقَهُ: see the pass. part. n., below.] It is said in a trad., دَمْلَجَ ٱللّٰهُ لُؤْلُؤَهُ [*God has made his pearls round and smooth*]. (TA.) Accord. to Lḥ, دُمْلِجَ جِسْمُهُ signifies *His body was*, or *became, rounded*, or *compacted*, (طُوِىَ,) *so that his*, or *its, flesh was firm*, or *hard*. (TA.)

دُمْلَجٌ and دُمْلُجٌ: see the next paragraph, in three places.

دُمْلُوجٌ (Ṣ, Mgh, Ḳ) and ▼ دُمْلُجٌ (Ṣ, Ḳ) and ▼ دُمْلَجٌ (Ḳ) *An armlet*; *a bracelet for the arm*; syn. مِعْضَدٌ; (Ṣ, Mgh, Ḳ;) i. e. the *ornament thus called*: (Mgh, TA:) pl. of the first دَمَالِيجُ; (Ṣ;) [and of the second and third دَمَالِجُ.] You say, أَلْقَى عَلَيَّ دَمَالِيجَهُ [*He put* (lit. *cast*) *upon me his armlets*]. (Ṣ.) — Also the first and ▼ second *A smooth stone*. (TA.) — And [the pl.] دَمَالِيجُ *Hard lands*: (Ḳ:) so in the L and the Tekmileh. (TA.)

مُدَمْلَجٌ *i. q.* مُدْرَجٌ أَمْلَسُ [*Round, as though rolled like a scroll, and smooth*]: (Ṣ, Ḳ:) and a stone, and a solid hoof, *smooth and round*; as also مُدَمْلَقٌ and مُدَمْلَكٌ. (Ṣ in art. دملق.) A rájiz says, (Ṣ, TA,) namely, El-'Ajjáj, (so in a copy of the Ṣ,)

* كَأَنَّ مِنْهَا القَصَبَ المُدَمْلَجَا *
* سُوقٌ مِنَ البَرْدِيِّ مَا تَعَوَّجَا *

[app. describing a certain animal, or animals, and meaning *As though her*, or *their, round and smooth leg-bones were stalks of the papyrus, not crooked*]. (Ṣ, TA.)

دملص

دَمْلَصٌ: and دُمَلِصٌ: and دُمَالِصٌ: see art. دلص.

دملق

Q. 1. دَمْلَقَهُ *He made it smooth and even*: [or *smooth and round*:] like [دَمْلَجَهُ and] دَمْلَكَهُ. (TA) And دُمْلِقَ *It was made smooth and round*: or *smooth like the hand*, and, accord. to some, *hard*. (TA.)

دَمْلَقٌ and دُمَلِقٌ: see مُدَمْلَقٌ.

دُمْلُوقٌ: see مُدَمْلَقٌ, in two places. — Also *A sort of truffle*, (AḤn, TA,) *smaller than the* عُرْجُون, (JK, AḤn, Ḳ, TA,) *the shortest thereof* (AḤn, TA) *found in sands and meadows*; (JK, AḤn, Ḳ, TA;) *it is good*, (AḤn, TA,) *and seldom becomes black* (JK, AḤn, TA) *while fresh*; (JK;) *and it is the sort of which the head is like a* مِظَلَّة [q. v.]: (AḤn, TA:) pl. دَمَالِيقُ. (JK.)

دُمَالِقٌ: see مُدَمْلَقٌ. — Also An old man *bald in the fore part of his head*. (TA.) And دُمَالِقُ الرَّأْسِ *Having the head shaven*. (En-Naḍr, Ḳ.) — Also, applied to a woman's vulva, *Wide*, (Ibn-'Abbád, Ḳ,) *and*, some add, *large*. (TA.)

مُدَمْلَقٌ, applied to a stone, (JK, Ṣ, Ḳ,) and to a solid hoof, like مُدَمْلَكٌ and مُدَمْلَجٌ, (Ṣ,) and ▼ دَمْلَقٌ (JK, Ḳ) and ▼ دُمَلِقٌ (Ḳ) and ▼ دُمَالِقٌ (JK, TA) and ▼ دُمْلُوقٌ, (JK, Ḳ,) *Smooth and round*: (Ṣ, Ḳ:) or *very round*: (JK:) or, accord. to Aboo-Kheyreh, ▼ دُمْلُوقٌ signifies a stone *smooth like the hand*, and, some add, *hard*: the pl. [of دُمَالِقٌ and دُمَلِقٌ and دَمْلَقٌ] is دَمَالِقُ and [that of دُمْلُوقٌ is] دَمَالِيقُ. (TA.)

دملك

Q. 1. دَمْلَكَهُ *He made it smooth and round*: (Ṣ:) or *smooth and even*: like دَمْلَقَهُ. (TA in art. دملق.)

Q. 2. تَدَمْلَكَ *It was*, or *became, smooth and round*: (Ṣ, TA:) [or *smooth and even*: see above.] Said of a girl's breast, *It became round and prominent*: (Lth, Ḳ:) one should not say تَدَمْلَقَ. (Lth, TA.)

دُمْلُوكٌ: see what follows.

مُدَمْلَكٌ *Smooth and round*; applied to a solid hoof; like مُدَمْلَقٌ and مُدَمْلَجٌ; and as applied to an iron head of an arrow or of a spear &c.: (Ṣ:) and so ▼ دُمْلُوكٌ applied to a stone: (M, Ḳ:) or the latter, thus applied, signifies [simply] *round*: (Ṣ:) and the former, *smooth and even*; or *made smooth and even*; syn. مُخَلَّقٌ [in the CḲ مُحَلَّقٌ]; applied to a stone, and to an arrow: (M, Ḳ:) and *i. q.* مَفْتُولٌ مَعْصُوبٌ [app. as meaning *compact*, or *firm, in make*; *as though twisted*]. (Ḳ.)

دمن

1. دَمَنَ الأَرْضَ, (Ṣ, Ḳ,) aor. ـُ, (TḲ,) inf. n. دَمْنٌ, (TA,) *i. q.* دَمَلَهَا; (Ṣ, Ḳ;) i. e. *He put the land into a right or proper state, prepared it*, or *improved it*, [or *manured it*,] *with* [دَمَان, i. e. *dung such as is termed*] سِرْقِين. (TA.) = دَمِنَ, (Ṣ, M, Ḳ,) aor. ـَ, (Ḳ,) inf. n. دَمَنٌ, (KL,) ‡ *He bore rancour, malevolence, malice*, or *spite*, (Ṣ, M, Ḳ, TA,) *of long continuance*, (M, Ḳ, TA,) *against him*: (Ṣ, M, TA:) and دَمِنَتْ قُلُوبُهُمْ عَلَيْهِ ‡ *Their hearts bore rancour, malevolence, malice*, or *spite*, (Ṣ, TA,) *of long continuance*. (TA.) [Perhaps from دَمِنَتِ النَّخْلَةُ said in the TḲ to signify *The palm-tree became rotten and black*: see دَمَانٌ, below.] — The inf. n. دَمَنٌ also signifies The *being lasting, continual*, or *permanent*. (KL.) [And ▼ اندمن app. signifies *It was*, or *became, of long continuance*: see a usage of its part. n. مُنْدَمِنٌ voce دِمْنَةٌ.]

2. دَمَّنَتِ المَاشِيَةُ المَكَانَ, (M, Ḳ,) inf. n. تَدْمِينٌ, (Ḳ,) *The cattle dunged* (M, Ḳ*) *and staled* (M) *in*, or *upon, the place*. (M, Ḳ.) And دَمَّنَ الشَّآءُ المَآءَ *The sheep*, or *goats, dunged in the water*.

(Ṣ, TA.) — دَمَّنَ القَوْمُ الدَّارَ, (Ṣ,) or المَوْضِعَ, (M,) *The people, or party, blackened* [*by the dung of their cattle, or by their cooking,*] (Ṣ, M,) *the house, or abode,* (Ṣ,) or *the place.* (M.) — دَمَّنَ فُلَانٌ فِنَآءَ فُلَانٍ, (T,) or بَابَهُ, (Ḳ,) ‡ *Such a one came, and kept,* or *clave, to the court,* or *yard, of such a one,* (T, TA,*) or [simply] *kept,* or *clave, to his door.* (Ḳ. [Freytag assigns this signification (which he renders "*semper stetit ad alicujus portam*") to أَدْمَنَ followed by an accus. case, as on the authority of the Ḳ.]) = And دَمَّنَهُ, (Kr, M, Ḳ,) inf. n. as above, (Ḳ,) *He granted him,* or *conceded to him, indulgence,* or *facilitation.* (Kr, M, Ḳ.)

4. ادمنه, (T, Ṣ, M, Mṣb, Ḳ,) inf. n. إِدْمَانٌ, (Mṣb,) *He did it continually,* or *perpetually:* (Ṣ, Ḳ:) *he kept,* or *clave, to it* (T, M, Mṣb, TA) *without desisting from it,* or *without quitting it,* (M,) *constantly, perseveringly,* or *assiduously,* (Mṣb,) or *inseparably;* (TA;) namely, drinking, (T,) and wine, (T, M,) &c. (M.)

[5. تدمّن app. signifies *It* (water, or a place,) *had dung of sheep or goats,* or *of camels, fallen into it,* or *upon it:* see its part. n. مُتَدَمِّنٌ, below.]

[7: see 1, last sentence.]

دَمْنٌ: see دَمَانٌ.

دِمْنٌ [*Dung, such as is called*] سِرْقِين, (T, M, Ḳ,) or سِرْجِين, (Mṣb,) *that has become compacted,* (T, M, Mṣb, Ḳ,) *and formed a cake upon the ground:* (T:) and *camels', sheep's, goats',* or *similar, dung;* syn. بَعْر: (Ṣ, M, Ḳ:) also, (T,) or ↓ دِمْنَةٌ, of which the former word is the pl. [or rather coll. gen. n.], (TA,) [*dung of the kind called*] بَعْر, *and mud,* or *clay, that have become mixed together, at a watering-trough* or *tank,* (T, TA,) *and compacted,* or *caked:* (T:) *and remains of water in a watering-trough* or *tank.* (TA.) See also دِمْنَةٌ, in three places. — فُلَانٌ دِمْنُ مَالٍ is a phrase like إِزَآءُ مَالٍ, (Ṣ, TA,) and means † *Such a one is a manager,* or *tender, of cattle,* or *camels &c.,* (Ḳ, TA,) *who keeps to them inseparably.* (TA.)

دِمْنَةٌ: see the next preceding paragraph. Also *A trace,* (M,) or *traces,* (Ḳ,) of a house or an abode: (M, Ḳ:*) and the *traces of men* [*in a place where they have sojourned*]; and *a place which they have blackened;* (Ṣ, M, Mṣb, Ḳ, TA;) *where they have left marks of the dung of cattle; a patch of ground which the people who have occupied it have blackened, and where their cattle have staled and dunged:* (TA:) [*a black,* or *dark, patch of compacted dung and urine of cattle:*] *a place near to a house* or *an abode:* (M, Ḳ:) *a place in which* [*dung such as is called*] سِرْقِين *has become compacted,* or *caked:* (M, TA:) and *a piece of* زِبْل [i. e. سرقين]: (TA:) pl. دِمَنٌ (Ṣ, M, Ḳ) and ↓ دِمْنٌ, (M, Mṣb, Ḳ,) or [rather] the latter is a [coll.] gen. n.: (M:) [accord. to Az,] ↓ دِمْنٌ signifies *what men have blackened* [*where they have sojourned, consisting*] *of the traces of* بَعْر *&c.;* and is a gen. n., and also pl. of دِمْنَةٌ. (T.) It is said in a trad., إِيَّاكُمْ وَخَضْرَآءَ الدِّمَنِ, meaning † *Avoid ye the beautiful woman that is of bad origin:* she is thus likened to the herbage that grows in the دِمَن; that appears to be in a flourishing condition, but is unwholesome as food, and of stinking origin. (M. [See also أَخْضَرُ: and see عُشْبَةُ الدَّارِ, in art. عشب.]) — Also ‡ *Rancour, malevolence, malice,* or *spite,* (T, Ṣ, M, Mṣb, Ḳ, TA,) *of long continuance* (↓ مُنْدَمِنٌ M, or قَدِيمٌ Ḳ, and ثَابِتٌ TA) *in the bosom:* it is said that it is not thus termed unless of long continuance: (M, TA:) pl. دِمَنٌ (T, Ḳ) and [coll. gen. n.] ↓ دِمْنٌ. (Mṣb, Ḳ.)

دَمَانٌ [*Dung such as is called*] سِرْجِين (M) or سِرْقِين (Ḳ, TA) *with which land is manured;* (TA;) [as also دَمَالٌ and دَبَالٌ.] — And *Ashes.* (M, Ḳ.) = Also, (Aṣ, Sh, T, Ṣ, M, IAth, Ḳ,) or ↓ دُمَانٌ, with ḍamm, like other words significant of diseases and the like, as in the "Ghareeb" of El-Khaṭṭábee, or, accord. to the "Towsheeh," both of these, and ↓ دِمَانٌ, (TA,) and ↓ دَمْنٌ, (M, Ḳ,) and ↓ أَدْمَانٌ, (Ibn-Abi-z-Zinád, T, IḲṭṭ, Ḳ,) *Rottenness and blackness of a palm-tree:* (M, Ḳ:) or the *state of a palm-tree* إِذَا أَنْسَغَتْ, as Aṣ says, (T, Ṣ, [and the like is said in the M, إِذَا أَنْ تَنْسَغَ النَّخْلَةُ,]) but Sh says, correctly, إِذَا ٱنْشَقَّتْ [*when it splits*], (T,) *in consequence of rottenness and blackness:* (T, Ṣ, M:) or, accord. to IAth, *corruptness and rottenness of fruits* (الثمر [perhaps a mistranscription for التَّمْر i. e. *dates*]) *before their coming to maturity;* as also دَمَالٌ: (TA:) or دَمَانٌ and دَمَالٌ both signify *an unsoundness,* or *infection, in the spadix of the palm-tree,* (Mgh and TA in art. دمل,) *so that it becomes black,* (TA ib.,) *before it attains to maturity,* (Mgh and TA ib.,) or *before it is fecundated.* (TA ib.) = Also دَمَانٌ, (M, Ḳ,) or in this sense it is correctly ↓ دَمَّانٌ, (TA,) *One who manures land with* [*the dung called*] سِرْقِين. (M, Ḳ,* TA.) = [Golius adds the signification of "Tormentum, supplicium," as from the KL, in my copy of which the only explanation given is عفونتى كه بدرخت خرما رسد "a rottenness that infects a palm-tree:" he seems to have found in his copy of that work عقوبتى, either alone, or followed by some words imperfectly written.]

دُمَانٌ and دِمَانٌ: see the next preceding paragraph.

دَمَّانٌ: see دَمَانٌ.

دُمُونٌ *Bad, foul,* or *unseemly.* (Ḳ.)

دُمَّيْنَى The [*hole called*] دَامَّآء *of a jerboa:* (Ḳ:) because of its continuance therein. (TA.)

أَدْمَانٌ *A certain tree of the* [*kind called*] جَنْبَة. (Ḳ. [Golius read مِنَ الجَنَّةِ i. e. "of Paradise," for من الجَنْبَة.]) = Also, accord. to the Ḳ, *A certain canker, disease,* or *bane, of palm-trees:* but this is ↓ أُدْمَانٌ. (TA.)

أُدْمَانٌ: see what next precedes, and دَمَانٌ.

هذا مدمنهم [thus in the TA: app. either مَدْمَنُهُمْ, and if so meaning *This is their place of continuance,* or مُدَمَّنُهُمْ, meaning *the place where their cattle dung and stale*].

مُدْمِنُ الخَمْرِ, (T,) رَجُلٌ مُدْمِنُ خَمْرٍ, (Ṣ,) or *A man who is a continual drinker of wine;* (Ṣ;) *an incessant drinker of wine:* (T, TA:) likened in a trad. to an idolater. (TA.)

مُتَدَمِّنٌ A place *in which,* or *upon which, cattle have dunged and staled.* (Ḳ,* TA.) And water *into which the dung of sheep or goats,* or *of camels, has fallen.* (Ṣ.)

مُنْدَمِنٌ: see دِمْنَةٌ, last sentence.

(دمى or دمو)

1. دَمِىَ, (T, Ṣ, M, MA, Mṣb, Ḳ,) [held by some to be originally دَمِوَ,] like رَضِىَ, (Ṣ, Ḳ,) which is from الرِّضْوَانُ, being thus [with ى] because of the kesreh, (Ṣ,) [but most hold the last radical to be ى,] and دَمَى, (TA as from the Mṣb, [but not in my copy of the latter work,]) aor. يَدْمَى, inf. n. دَمًا or دَمًى (T, Ṣ, M, MA, Mṣb, Ḳ) and دُمِىٌّ, (Ṣ, MA, [but in the Mṣb it seems to be indicated that it is دُمِىٌّ,]) said of a thing, (Ṣ,) or of a wound, (Mṣb,) and دَمِيَتْ said of the arm or hand, (T,) *It bled; blood issued from it:* (Mṣb:) [and] *it was,* or *became, bloody;* i. e., *smeared,* or *defiled, with blood.* (MA.)

2. دَمَّيْتُهُ, (Ṣ, M, Ḳ,) inf. n. تَدْمِيَةٌ, (Ṣ,) i. q. ↓ أَدْمَيْتُهُ, (Ṣ, M, Ḳ,) i. e. [*I made him to bleed;*] *I struck him,* or *smote him, so that blood issued from him:* (Ṣ:) [and *I made him bloody;* for] دَمَّاهُ signifies [also] *he smeared him,* or *defiled him,* or *made him to be smeared* or *defiled, with blood.* (MA.) Hence the prov., وَلَدُكَ مَنْ دَمَّى عَقِبَيْكَ, (M, TA,) *Thy son is he who made thy two heels to be smeared with blood;* (TA in art. ولد;) i. e., whom thou thyself broughtest forth; (Ḳ and TA in that art.;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA in that art.) — دَمَّى المَاشِيَةَ † *It* (pasture, or herbage,) *fattened the cattle so as to make them like what are termed* دُمًى [pl. of دُمْيَةٌ]. (M.) — دَمَّيْتُ لَهُ, inf. n. as above, ‡ *I made a way easy to him.* (Ḳ, TA.) — † *I made,* or *brought,* [a thing] *near to him.* (Ḳ.) You say, دَمَّى لَهُ فِى كَذَا وَكَذَا † *He made,* or *brought, near to him* [some object of desire *in such and such cases*]. (Th, M.) — † *I appeared to him.* (Ḳ.) One says, خُذْ مَا دَمَّى لَكَ † *Take thou what has appeared to thee.* (Th, M.)

4: see 2.

10. استدمى *He* (a man) *stooped his head, blood dropping from it;* (M;) as also اِسْتَدَامَ, formed by transposition from استدمى. (Kr, TA in art. دوم.) = استدمى غَرِيمَهُ † *He acted gently with his debtor;* as also اِسْتَدَامَهُ: (Fr, M and Ḳ in art. دوم:) judged [by ISd] to be formed by transposition from the latter. (M in that art.) —

استدمى مَوَدَّتَهُ *He looked,* or *watched,* or *waited, for his love,* or *affection:* [formed by transposition] from اِسْتَدَامَ. (M in art. دوم.)

دَمٌ [*Blood;*] *one of the* [*four*] أَخْلَاط [or *humours*], (M,) well known: (T, M, Ḳ:) accord. to some, (Mṣb,) it is originally دَمْوٌ: (Ṣ, Mṣb:) or it is originally دَمْىٌ; (Zj, Mbr, Ṣ, M, Mṣb, Ḳ;) thus in the correct copies of the Ḳ; (TA; [in some copies دَمْىٌ, and in the CḲ دَمَىٌ;]) though deviating from other words of the same form in respect of its pl. [which see below]; (Mbr, Ṣ;) as is shown by its dual, (Zj, M,) which is دَمَيَانِ, (T, Ṣ, M, Mṣb, Ḳ,) whereby [also] the letter gone from it is shown to be ى; (Mbr, Ṣ;) but it has also for its dual دَمَانِ; (T, M, Mṣb, Ḳ;) and some of the Arabs say دَمَوَانِ; (Ṣ, M;) in which last, however, [accord. to ISd,] the و is substituted for ى, though generally و is changed into ى: (M:) and this original form is used by a poet, [namely, Ḥoseyn Ibn-El-Ḥomám, accord. to one of my copies of the Ṣ,] in his saying,

* فَلَسْنَا عَلَى الأَعْقَابِ تَدْمَى كُلُومُنَا *
* وَلٰكِنْ عَلَى أَقْدَامِنَا يَقْطُرُ الدَّمَى ▼ *

[*And we have not our wounds bleeding upon the heels; but upon our feet the blood drops*]: (Ṣ:) or it is originally دَمَىٌ; (Sb, T, Ṣ, M, Mṣb;) as is shown by its pls., (Sb, Ṣ,) which are دِمَآءٌ (Sb, T, Ṣ, M, Ḳ) and دُمِىٌّ, (Sb, Ṣ, M, Ḳ,) also pronounced دِمِىٌّ; (TA;) like as ظَبْىٌ and دَلْوٌ have for their pls. ظِبَآءٌ and ظُبِىٌّ and دِلَآءٌ and دُلِىٌّ; for if it were like قَفًا and عَصًا, it would not have such pls. (Sb, Ṣ.) دَمٌّ is ignored by Ks; but is used by poetic license; (M;) or it is a dial. var. of دَمٌ. (Ḳ in art. دم.) ▼ دَمَةٌ has a more special signification than دَمٌ, the two words being like بَيَاضَةٌ and بَيَاضٌ; (Ṣ;) [i. e.] it signifies *A portion of blood:* (T, M, Ḳ:) or it is a dial. var. of دَمٌ, (M, Ḳ,) accord. to IJ. (M.) The dim. of دَمٌ is ▼ دُمَىٌّ. (Ṣ.) [Hence,] رَجُلٌ ذُو دَمٍ *A man seeking to obtain,* or *prosecuting for,* [*the revenge of*] *blood.* (TA.) دَمُ فُلَانٍ فِى ثَوْبِ فُلَانٍ is a saying of the Arabs, meaning † *Such a one is the slayer of such a one.* (Ḥam p. 632.) الدَّمُ الدَّمُ وَالهَدَمُ الهَدَمُ, or وَالهَدْمُ الهَدْمُ, is a saying of the Arabs, meaning *If thy blood be sought, my blood shall be sought; and if thy blood go for nought, my blood shall go for nought:* or, accord. to the latter reading, as is said in the Nh, *and where thou shalt be buried, I will be buried:* or *thine abode shall be mine abode.* (JM in art. هدم, q. v.) See also an ex. voce دُمْيَةٌ. — دَمُ الأَخَوَيْنِ [*The red, resinous, inspissated juice called dragon's blood;*] *what is called* العَنْدَمُ; (Ṣ;) *i. q.* القَاطِرُ المَكِّىُّ (Ḳ voce مَظٌّ;) *now called* دَمُ الغَزَالِ, or *a species thereof;* (TA;) [vulgarly قَطْرُ مَكَّة; and also called دَمُ الثُّعْبَانِ;] *what is called in Pers.* خُونِ سِيَاوُشَان. (Ḳ.) — دَمُ الغِزْلَانِ *A certain herb,* or *leguminous plant, having a beautiful blossom:* (M, Ḳ:) accord. to Lth, ▼ دُمْيَةُ الغِزْلَانِ, is the name of *a certain herb,* or *leguminous plant, having a blossom.* (T.) — بَنَاتُ دَمٍ *A certain plant,* (M, Ḳ,) *well known;* (Ḳ;) *a certain red plant.* (T in art. بنى.) = الدَّمُ *The cat:* (M, Ḳ:) mentioned by En-Naḍr in "The Book of Wild Animals." (M.)

دَمَةٌ: see the next preceding paragraph.

الدَّمَى, said to be the original form of الدَّمُ: see دَمٌ.

دَمٍ *Bleeding; having blood issuing from it:* (Ṣ,* Mṣb:) [and] *bloody;* i. e. *smeared,* or *defiled, with blood:* and ▼ دَامٍ signifies the same [in both senses]. (MA.)

دُمْيَةٌ *An image,* or *effigy,* (Ṣ, M, Mgh, Ḳ,) *of ivory and the like,* (Ṣ,) or *of marble,* (M, Ḳ,) *variegated, decorated, embellished,* or *coloured,* (M, Mgh, Ḳ,) *in which is redness like blood:* (Mgh:) or *an image,* or *effigy, in a general sense:* (Kr, M, Ḳ:) accord. to Abu-l-'Alà, because originally painted with red, as though from الدَّمُ: and any beautiful female is likened thereto, because adorned: (TA:) metonymically applied to ‡ *a woman:* (IAạr, T:) or *anything that is deemed beautiful in respect of whiteness:* (TA:) and *an idol:* (Lth, Ṣ, Ḳ:) said in the R to be so called because of the shedding of blood at the place thereof for the purpose of propitiation; but MF says that this derivation requires consideration: more probably because it is decorated: (TA:) pl. دُمًى. (Ṣ, Mgh, Ḳ.) Accord. to MF, it is also pronounced ▼ دِمْيَةٌ. (TA.) One says, أَحْسَنُ مِنَ الدُّمْيَةِ, meaning *More beautiful than the image of ivory.* (Ḥar p. 611.) And لَا وَالدُّمَى is an oath of the Pagan Arabs, meaning *No, by the idols:* or, as some relate, it is ▼ لَا وَالدِّمَآءِ, meaning *No, by the blood* of what is sacrificed upon the stones set up to be worshipped: so in the Nh. (TA.) — The pl., دُمًى, also signifies *Garments upon which are pictures* or *effigies.* (Ṣ.) — See also دَمٌ, last sentence but two.

دِمْيَةٌ: see the next preceding paragraph.

دَمْيَآءُ, as in the Tekmileh; in the Ḳ, erroneously, ▼ دَامِيَآءُ, (TA,) *Good,* or *good fortune,* and *prosperity.* (Ḳ,* TA.)

دَمِىٌّ [*Of,* or *relating to, blood;*] rel. n. from دَمٌ; as also ▼ دَمَوِىٌّ. (Ṣ.) — [In the phrase خذ ما دمىّ لك, in Freytag's Lex., دمىّ is a mistake for دَمَّى: see 2, last sentence.]

دُمَىٌّ dim. of دَمٌ, q. v. (Ṣ.)

دَمَوِىٌّ: see دَمِىٌّ.

الدَّمَوِيَّةُ, meaning *Hectic fever* (حُمَّى الدِّقِّ) is a vulgar word of the dial. of Egypt. (TA.)

دَامٍ: see دَمٍ. [And see the next paragraph.] — دَامِى الشَّفَةِ, (M, Ḳ,) applied to a man, (M,) [lit. *Having a bleeding lip,*] means ‡ *poor.* (M, Ḳ, TA.) — شَجَرَةٌ دَامِيَةٌ † *A beautiful tree.* (TA.)

دَامِيَةٌ, (Ṣ, Ḳ,) or شَجَّةٌ دَامِيَةٌ, (T,* M,* Mṣb,) *A wound in the head that bleeds but does not flow with blood* (T, Ṣ, M, Mṣb, Ḳ) *as yet:* (M:) such as flows with blood is termed دَامِعَةٌ. (T, Mṣb.) [See شَجَّةٌ.]

دَامِيَآءُ: see دَمْيَآءُ.

مُدَمًّى *Red;* applied to a garment, or piece of cloth: (M:) or anything *in the colour of which is blackness and redness:* (T:) [*of a dark red colour, like blood:*] or anything *intensely red:* (Ṣ:) applied in this last sense [particularly] to a horse &c.: (Ṣ, Ḳ:) or, applied to a horse, *of a sorrel colour* (أَشْقَر) *intensely red, like the colour of blood:* (T:) or, so applied, *of an intense sorrel colour:* (M:) and كُمَيْتٌ مُدَمًّى *of an intensely red bay colour:* (Ṣ, TA:) or *of an intense red colour like that of blood:* (TA:) or *intensely red in the back* [and] *as far as the thin and soft parts of the belly:* and أَشْقَرُ مُدَمًّى *of which the sorrel colour is overspread, in its upper portion, with a yellowness like the colour of the yellow* [or *gilded*] *bay:* (A'Obeyd, T:) and لَوْنٌ مُدَمًّى *a colour in which is blackness.* (M.) سَهْمٌ مُدَمًّى *An arrow upon which is the redness of blood* (Ṣ, Ḳ) *that has adhered to it so that it inclines to blackness:* a man, when he shot at the enemy with an arrow, and hit, and the enemy then shot it at him with blood upon it, used to put it in his quiver, auguring good from it: or, as some say, it means *an arrow which the archers shoot by turns, one at another;* an explanation reducible to that before mentioned: (Ṣ:) or *an arrow which one shoots at his enemy and the latter then shoots at the former:* (M:) or *an arrow shot once.* (T.)

مُسْتَدْمٍ *Having blood dropping from the nose, while stooping the head.* (Aṣ, Ṣ, Ḳ.) — † *One who draws forth his debt from his debtor with gentleness.* (Aṣ, Ṣ, Ḳ.)

دن

1. دَنَّ: see R. Q. 1, in four places. = [دَنِنَ is mentioned by Golius and Freytag (by the former as from the Ṣ) as though it were the verb of which دَنَنٌ (q. v.) is the inf. n.; but I find no authority for it: and if دَنَنٌ have a verb, it should, accord. to rule, be دَنَّ, aor. يَدَنُّ.]

2: see R. Q. 1.

4. ادنّ, (T, Ḳ,) inf. n. إِدْنَانٌ, (T, TA,) *He* (a man, T, TA) *remained, stayed, abode,* or *dwelt,* (T, Ḳ, TA,) [as though set in the ground like a دَنّ,] *in the place;* like أَبَنَّ بِالمَكَانِ: (T, TA:) on the authority of Aboo-Turáb, (T,) or Ibn-El-Faraj. (TA.)

R. Q. 1. دَنْدَنَ *It buzzed,* or *made a buzzing sound;* syn. صَوَّتَ, and طَنَّ, (Ḳ,) and طَنْطَنَ; (Sh, T, TA;) as also ▼ دَنَّ, and ▼ دَنِنَ: said of the fly, (Ḳ,) [and of the bee, and of the hornet, and the like; for] دَنْدَنَةٌ [inf. n. of دَنْدَنَ] (Lth, T, M, Ḳ) and دَنِينٌ [inf. n. of ▼ دَنَّ] (Lth, T, M) and ▼ دِنْدِنٌ [a simple subst.] (M) signify

the *buzzing* (صَوْت, Lth, T, M, Ḳ) of the fly, (M, Ḳ,) or the bee, (Lth, T,) and the hornet, (Lth, T, M, Ḳ,) and the like. (M.) — And [hence,] *He* (a man) *spoke in a low, gentle,* or *soft, tone, so that his speech was not understood;* (A 'Obeyd, Ḳ, TA;) [as also ▼ دَنَّ; for] دَنْدَنَةٌ [inf. n. of the former] (A 'Obeyd, T, Ṣ, M, Ḳ) and دَنِينٌ [inf. n. of ▼ دَنَّ] and ▼ دِنْدِنٌ (M, Ḳ) signify the *speaking in a low, gentle,* or *soft, tone,* (A 'Obeyd, T, Ṣ,) or *in the manner termed* هَيْنَمَة, (M, Ḳ,) *so that the speech is not understood:* (A 'Obeyd, T, Ṣ, M:) or دَنْدَنَة signifies [merely] the *speaking in a low,* or *faint, tone:* (M:) accord. to IAth, it is *a little above what is termed* هَيْنَمَة. (TA.) A poet says,

* نُدَنْدِنُ مِثْلَ دَنْدَنَةِ الذُّبَابِ *

[*We buzz in our speech like the buzzing of the fly*]. (Sh, T.) And it is said in a trad., حَوْلَهَا نُدَنْدِنُ, (Ṣ,) or حَوْلَهُمَا, (M, JM, TA,) which is thus explained: the Prophet asked an Arab of the desert, "What dost thou say in the تَشَهُّد?" [see this word, which means the repetition of a form of words at the close of the ordinary prayers:] and he answered, "I ask of God Paradise, and seek protection of Him from the fire [of Hell]: but as to thy دَنْدَنَة and the دَنْدَنَة of Mo'ádh, I do not approve it:" and the Prophet said, حَوْلَهُمَا نُدَنْدِنُ; (M, JM;*) i. e. [*We speak with a low,* or *faint, voice*] *about those two things,* namely, the seeking Paradise and the praying for protection from the fire [of Hell]; and *on account of them:* (JM:) accord. to some, it is from دَنْدَنَ حَوْلَ المَآءِ *He went round about the water:* [hence it may mean *we utter our prayer respecting them with a low,* or *faint, sound, as though we were buzzing round about them like flies;* seeking to enter the one, and to keep outside the other:] Aṣ says that it may be from the signification of the sound [of buzzing], or from that of going round about: (TA:) or, accord. to one relation, the Prophet said, عَنْهُمَا نُدَنْدِنُ [*From a consideration of them we utter our prayer with a low,* or *faint, voice;*] i. e. our دَنْدَنَة arises from them; and is because of them: and hence, (JM,) دَنْدَنَ means also *He* (a man, JM) *went to and fro in one place.* (JM, TA.)

دَنٌّ *A wine-jar:* (MA:) *a* [*jar of the kind called*] حُبّ: (Ṣ:) or [*a jar*] *in form like a* حُبّ: (Mṣb:) or *a large* رَاقُود [*or earthen jar, smeared inside with pitch, long in the lower part*], (M, Ḳ,) *in form like the* حُبّ, (M,) *but taller;* (M; in the Ḳ, or *taller than the* حُبّ;) *uniform in make,* [*tapering to the bottom,*] *having at the lower end what resembles the* قَوْنَس [*or tapering top*] *of a helmet:* (M:) or *smaller than the* حُبّ, *having a pointed lower extremity,* [so I render عُسْعُس, (agreeably with the TḲ,) regarding it as a dial. var., or perhaps a mistranscription, of عُصْعُص, which properly signifies the "os coccygis,"] (M, Ḳ,) *so that* (M) *it will not sit* [*upright*] *without one's digging a hole for it:* (M, Ḳ:) IDrd says that it is a genuine Arabic word: (M:) pl. [of mult.] دِنَانٌ (T, Ṣ, M, Mṣb) [and دِنَنَة and (of pauc.) أَدْنُنٌ and أَدُنٌّ, as appears from the following saying of IAạr, quoted by Az:] one says دَنٌّ and أَدْنُنٌ and أَدُنٌّ and دِنَانٌ and دِنَنَة. (T.) [See an ex. in a verse of El-Aạshà cited voce اِرْتَسَمَ.]

دَنَنٌ *A bending,* or *curving, in the back* [*so that it resembles a* دَنّ: see أَدَنُّ]: (M, Ḳ:) and *a nearness* [*to the ground*] *in the neck and breast,* (M, Ḳ,) *and a stooping,* (M,) *and lowness, therein,* (M, Ḳ,) *by original natural constitution:* it is in a man, (M,) and in a horse or the like, and any quadruped: (M, Ḳ:) or *shortness, and lowness,* or *depression, of the neck:* (R, TA:) or, in a horse, *shortness of the fore legs:* or, accord. to Aṣ, in any quadruped, *nearness of the breast to the ground;* which is one of the worst of faults: (Ṣ:) or, accord. to AZ, in a camel, *a leaning forward, with shortness of the fore legs:* and, accord. to AHeyth, in a horse or similar beast, *shortness of the fore legs, and a consequent nearness of the neck to the ground.* (T.)

دَنَّة *A certain insect resembling an ant:* (Ḳ:) so called because of its shortness. (TA.)

دَنِّيَّة The [*kind of cap called*] قَلَنْسُوَة, of a Ḳádee; likened to a دَنّ; (Ḳ;) *a* قلنسوة *worn by Ḳádees,* as though so called in relation to the دَنّ, because *high and round:* (Ḥar p. 109:) accord. to Esh-Shereeshee, originally دَنِيَّة; *a* قلنسوة *pointed at the extremity,* [in my original الاطراف is erroneously put for الطَّرَف,] *worn by Ḳádees and great men:* not a genuine Arabic word, but of the dial. of El-'Irák. (TA.)

دِنْدِنٌ syn. with دَنْدَنَة: see R. Q. 1, in two places. = Also *Herbage* (Ṣ, M, Ḳ) and *trees,* (M, Ḳ,) or *dry herbage,* (Aṣ, T,) *become black,* (Aṣ, T, Ṣ, Ḳ,) or *wasted and black,* (M,) *by reason of oldness:* (Aṣ, T, Ṣ:) or *what is broken in pieces of* [*the species of barley-grass called*] بُهْمَى, *when it has become black and old:* or the *stems* (أُصُول) *of old and wasted trees:* (M:) accord. to Lth, the *stems* (اصول) *of trees:* but the right explanation is that given above on the authority of Aṣ. (T.)

دَنَادِنُ The ذَلَاذِل [or *lower parts, that are next the ground,*] of garments. (Ḳ.)

أَدَنُّ One *whose back resembles the* دَنّ; (IAạr, T;) [i. e.] *having a bending,* or *curving, in the back;* (Ṣ, M, Ḳ:) applied to a man; (Ṣ;) *hump-backed:* (Fr, TA in art. عجر:) and *having the neck and breast near* [*to the ground*], (M, Ḳ,) *and stooping,* (M,) *and low,* (M, Ḳ,) *by original natural constitution:* applied to a man, (M,) and to a horse or the like, and any quadruped: (M, Ḳ:) or, applied to a horse, *short in the fore legs:* (Ṣ:) or, applied to a camel, *leaning forward, with shortness of the fore legs:* (AZ, T:) or, applied to a horse or the like, *short in the fore legs, and consequently having his neck near to the ground:* (AHeyth, T:) Aṣ said that no أَدَنّ ever outstripped except that of the Benoo-Yarbooạ: (M:) fem. دَنَّآءُ. (M, Ḳ.) [See also دَنَنٌ.] — Also, applied to a house, or chamber, or tent, (بَيْت, [for which Golius appears to have read نَبْت,]) *Low,* or *depressed,* [app. *in its roof.*] (Ṣ, Ḳ.)

دنأ

1. دَنَأَ, aor. ـَ; and دَنُؤَ, aor. ـُ; inf. n. دَنَآءَةٌ, (AZ, Lḥ, T, Ṣ, M, Mṣb, Ḳ,) of the former verb, and of the latter also, (AZ, Lḥ, T, M,) and دُنُوْءٌ, of the former, (Fr, T,) or of the latter, (AZ, T,) and [of the latter] دُنُوْءَة; (Ṣ, Ḳ;) *He* (a man) *was,* or *became, low, ignoble,* or *mean, in his actions;* and *cared not for what he did, nor for what was said to him:* (ISk and T in explanation of the former verb, and Ṣ in explanation of both verbs:) or the former verb, (AZ, T,) or each, (Lḥ, T, M, Ḳ,) *he was,* or *became, bad, corrupt,* or *foul, in respect of the belly and the genital member* [i. e. *in respect of appetite for food and for sexual enjoyment*]; *not caring for what he did, nor for what was said to him:* (AZ, Lḥ, T, M, Ḳ:) and the former verb, (Ṣ,) or each, (M, Ḳ,) [accord. to some,] *he was,* or *became, such as is termed* دَنِىْء, i. e. خَسِيس [app. as meaning *contemptible*]; (Ṣ, M, Ḳ;) like دَنَا, aor. يَدْنُو, inf. n. دَنَاوَة; (Mṣb;) *and destitute of good:* (Ṣ:) but some make a distinction between the verbs with ء and the verb without ء; saying that the meaning "he was, or became, خسيس" is that of دنا, without ء; (T, Mṣb;) and the truth is, that the verbs with ء have the meanings assigned to them by AZ and Lḥ; (T;) or signify *he was,* or *became, low, ignoble,* or *mean:* (Mṣb:) or these two verbs also signify, (Ḳ,) or signify as some say, (M,) *he was one in whom was little or no good; contemned* or *contemptible, mean, paltry,* or *of no weight* or *worth.* (M, Ḳ.) = دَنِئَ, (M, Ḳ,) aor. ـَ, (Ḳ,) inf. n. دَنَأٌ, (Ṣ, M,) *He was,* or *became, hump-backed.* (Ṣ, M, Ḳ.*)

4. ادنأ *He committed an action such as is termed* دَنِىْء. (M, Ḳ.*)

5. تدنّاه *He,* or *it, incited him to* دَنَآءَة [i. e. *low, ignoble,* or *mean, conduct;* &c.: see دَنَأَ and دَنُؤَ, of which دَنَآءَة is an inf. n.]. (Ḳ.)

دَنِىْءٌ (AZ, Lḥ, T, Ṣ, M, Mṣb, Ḳ) and ▼ دَانِئٌ, (Lḥ, T, Ṣ,* M, Ḳ,) applied to a man, *Low, ignoble,* or *mean, in his actions; not caring for what he does, nor for what is said to him:* (Ṣ:) or *bad, corrupt,* or *foul, in respect of the belly and the genital member* [i. e. *in respect of appetite for food and for sexual enjoyment*]; *not caring for what he does, nor for what is said to him:* (AZ, Lḥ, T, M, Ḳ:) and [accord. to some,] i. q. خَسِيس [app. as meaning *contemptible*]; (Ṣ, M, Ḳ;) like دَنِىّ, without ء; (Mṣb;) *and destitute of good:* (Ṣ:) but some make a distinction between دَنِىْء and دَنِىّ; saying that the latter means خسيس; (T, Mṣb;) and the former, as explained by AZ and Lḥ; and this is the truth; (T;) or that دَنِىْء means لَئِيم [i. e. *low, ignoble,* or *mean,* as contr. of كَرِيم]: (Mṣb:) دَنِىْء is also applied to an action: (M, Ḳ:* [see 4:]) and signifies likewise, (Ḳ,) or as some say, and so ▼ دَانِئٌ, (M,) one *in whom is little or no good;*

contemned or *contemptible, mean, paltry,* or *of no weight* or *worth:* (M, Ḳ:) the pl. of دَنِىٌّ is أَدْنِيَآءُ, (AZ, T, M,) or أَدْنِئَآءُ, (Lḥ, T, TA,) or أَدْنَآءُ, (Ḳ, TA,) like أَشْرَافٌ pl. of شَرِيفٌ, (TA,) and دُنَآءٌ, (Ḳ,) which is anomalous, (TA,) or دُنَآءُ. (M.)

دَنِيْئَةٌ *A low,* or *base, quality, property, natural disposition, habit, practice,* or *action;* syn. نَقِيصَةٌ; (Ṣ, Ḳ;) or *such as is blamed;* also pronounced دَنِيَّةٌ. (TA in art. دنو, q. v.)

دَانِئٌ: see دَنِىٌّ, in two places.

أَدْنَأُ [*More,* and *most, low, ignoble,* or *mean, in his actions;* &c.]. You say, هُوَ أَدْنَأُ مِنْهُ [*He is more low,* &c., *than he*]. (Zj, T.) Fr says that أَدْنَى in the Ḳur ii. 58 is [for أَدْنَأُ,] derived from دَنَآءَةٌ: accord. to one reading, it is أَدْنَأُ. (TA.) — Applied to a man, (M,) *Hump-backed:* (Ṣ, M, Ḳ:*) fem. دَنْآءُ. (Ḳ,* TA.)

دنر

2. دَنَّرَ, (T, M, Ḳ,) inf. n. تَدْنِيرٌ; (Ḳ;) and ▼تدنّر; (A;) ‡ *It* (a man's face) *glistened* (T, M, A, Ḳ) like a دِينَار. (TA.) — دُنِّرَ *He* (a man, TA) *had many* دَنَانِير [pl. of دِينَار]. (Ḳ.) — See also the pass. part. n., below.

5: see 2.

دُنَيْنِيرٌ: see the next paragraph.

دِينَارٌ, an arabicized word, (M, Ḳ,) from the Persian [دِينَارْ], (M,) or from دِينْ آرْ, meaning "the law brought it" [into being or circulation]: (Er-Rághib:) some say, (TA,) its original is دِنَّارٌ; one of its ن s being changed into ى, (Ṣ, Mṣb, Ḳ,) to render it more easy to be pronounced, (Mṣb,) or that it may not be confounded with inf. ns., such as كِذَّابٌ; (Ṣ, Ḳ;) and hence its pl. is دَنَانِيرُ, (M, Mṣb,) and its dim. ▼دُنَيْنِيرٌ: (M:) this is the opinion generally obtaining: others say that it is of the measure فِيعَالٌ; but this opinion is contradicted by the absence of the ى in [the second syllable of] the pl.; for were it so, its pl. would be like دَيَامِيسُ, pl. of دِيمَاسٌ: (Mṣb:) [it is the name of *A certain gold coin;*] *its weight is seventy-one barley-corns and a half, nearly, reckoning the* دَانِق *as eight grains of wheat and two fifths; but if it be said that the* دانق *is eight grains of wheat, then the* دينار *is sixty-eight grains of wheat and four sevenths: it is the same as the* مِثْقَال. (Mṣb.)

شَرَابٌ دِينَارِىٌّ *A kind of wine* or *beverage,* so called in relation to Ibn-Deenár el-Ḥakeem, or because like the دينار in its redness. (TA.)

مُدَنَّرٌ, applied to a دِينَار, (M, Ḳ,) and to gold, (TA,) *Coined.* (M, Ḳ, TA.) — Also A man *having many* دَنَانِير [pl. of دِينَار]. (M, Ḳ.) — Also ‡ A horse *having specks,* or *small spots, exceeding what are termed* بَرَش: (AO, T, Ṣ, M, Ḳ:) or *having black and white spots like* دَنَانِير: (Mgh:) or *having a spotting* (▼تَدْنِير) *of black intermixed with whiteness predominating over blackness:* (TA:) and *of a white colour predominating over blackness, with a round blackness intermixed with the former colour upon his back and rump:* (M:) or *of a white hue intermixed with red,* (أَصْهَب,) *marked with round black spots.* (A.) — Also ‡ A garment, or piece of cloth, *with marks,* or *figures, like* دَنَانِير. (A.)

دنس

1. دَنِسَ, aor. ـَ, inf. n. دَنَسٌ (Ṣ, A, Ḳ) and دَنَاسَةٌ, (Ḳ,) *It* (a garment, Ṣ, A, Ḳ) *was,* or *became, dirty, filthy, foul, sullied, defiled,* or *polluted;* (Ṣ, M, A, Ḳ;) as also ▼تدنّس: (Ṣ, M, A:) and in like manner ‡ said of a man's honour, (Ḳ, TA,) and ‡ of his disposition. (TA.)

2. دنّسهُ, (Ṣ, M, A, Ḳ,) inf. n. تَدْنِيسٌ, (Ṣ, Ḳ,) *He,* or *it, made it* (namely a garment, Ṣ, A, Ḳ) *dirty, filthy,* or *foul; sullied, defiled,* or *polluted, it.* (Ṣ, M, A, Ḳ.) And in like manner, دنّس عِرْضَهُ ‡ [*He sullied his honour;*] *he did to him that which disgraced him.* (A, Ḳ.) And دنّسهُ سُوْءُ خُلُقِهِ ‡ [*The evilness of his disposition sullied his honour*]. (A, TA.)

5: see 1.

دَنَسٌ *Dirt; filth; soil,* or *pollution:* (Ṣ, M, A, Ḳ:) pl. أَدْنَاسٌ. (M.) [Hence,] هُوَ يَتَصَوَّنُ مِنَ الأَدْنَاسِ ‡ [*He preserves his honour from pollutions*], and ▼مِنَ المَدَانِسِ ‡ [*from causes of pollution,* مَدَانِس being pl. of ▼مَدْنَسَةٌ, a noun of the same kind as مَبْخَلَةٌ and مَجْبَنَةٌ]. (A, TA.)

دَنِسٌ *Dirty, filthy, foul, sullied, defiled,* or *polluted:* (M, Ḳ:) [pl. أَدْنَاسٌ, agreeably with analogy, and دُنَسَآءُ, contr. to analogy; but the latter is perhaps post-classical.] You say, قَوْمٌ أَدْنَاسٌ and ▼مَدَانِيسُ [*A people dirty, filthy,* &c.; both in a proper and in a tropical sense]. (Ḳ.) And هُوَ دَنِسُ المُرُوْءَةِ and الثِّيَابِ and الجَيْبِ and الأَرْدَانِ ‡ [*He is foul in character, conduct,* or *the like*]. (A.)

مَدْنَسَةٌ; and its pl. مَدَانِسُ: see دَنَسٌ.

مَدَانِيسُ: see دَنِسٌ.

دنف

1. دَنِفَ, (Ṣ, M, Mgh, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. دَنَفٌ; (M, Mṣb;) and ▼ادنف; (Ṣ, M, Mgh, Mṣb, Ḳ;) or, accord. to Sb, one does not say دَنِفَ, though they sometimes said دَنِفَ, for he regarded this as a possessive epithet; (M;) said of a sick man, (Ṣ, Mgh, Ḳ,) *He had a constant,* or *chronic, disease:* (Mṣb: [see دَنَفٌ, below:]) or *he was,* or *became, heavy,* (Ṣ, Mgh, Ḳ, TA,) *by reason of disease,* (Mgh, TA,) *and near to death,* (Mgh,) or *at the point of death:* (TA:) or *he became emaciated by disease so as to be at the point of death.* (M.) — And [hence,] دَنِفَتِ الشَّمْسُ, and ▼ادنفت, ‡ *The sun was near to setting, and became yellow.* (Ṣ, Ḳ, TA.) — And دَنِفَ الأَمْرُ ‡ *The thing,* or *event, was,* or *became, near* (Ḳ, TA) *to passing.* (TA.)

4. ادنف: see 1, in two places. — ادنفهُ, said of a disease, (Ṣ, Mgh, Mṣb, Ḳ,) *It rendered him constantly,* or *chronically, ill;* or *clave to him constantly:* (Mṣb:) or *it rendered him heavy* [*so that he was near to death,* or *at the point of death:* see 1]: (Ṣ, Mgh, Ḳ:) or, said of God, *He caused him to become emaciated by disease so as to be at the point of death.* (M.) Thus the verb is trans. as well as intrans. (Ṣ, Mṣb.) — And أَدْنَفْتُ الأَمْرَ ‡ *I caused the thing,* or *event, to be near,* or *brought it near,* (Ḳ, TA,) *to passing.* (TA.)

دَنَفٌ *A constant,* or *chronic, disease;* (Ṣ, M, Ḳ;) *such as infects,* or *pervades, the person* or *the inside:* or, as some say, *any disease, whatever it be.* (M.) — Also, (Ṣ, M, Ḳ,) and ▼دَنِفٌ, (Ṣ, M, Mṣb, Ḳ,) the latter held by Sb to be a possessive epithet, as he disallowed the verb دَنِفَ, (M,) A man *having a constant,* or *chronic, disease;* (Ṣ, M, Mṣb, Ḳ;) *such as infects,* or *pervades, his person* or *his inside:* or, accord. to some, *having any disease:* or *emaciated by disease so as to be at the point of death:* and ▼مُدْنَفٌ and ▼مُدْنِفٌ signify the same: (M:) or these two signify *rendered heavy by disease* [*so as to be near to death,* or *at the point of death:* see 1]: (Ṣ, Mgh, Ḳ:) [and Freytag adds ▼دَانِفٌ, explained as meaning "interitui obnoxius," as from the Ḥam; in which I only find (p. 624) authority for دَنِفٌ, signifying *being at the point of death* or *destruction:*] دَنَفٌ is used alike as masc. (Fr, T, Ṣ, M, Ḳ) and fem. (Ṣ, M, Ḳ) and sing. (Fr, T, Ṣ, M, Ḳ) and dual (Ṣ, M) and pl., (Fr, T, Ṣ, M, Ḳ,) as though it were an inf. n. used as an epithet: (M:) but if you say ▼دَنِفٌ, you vary it for the fem. and dual and pl., (T,* Ṣ, M, Ḳ,) saying اِمْرَأَةٌ دَنِفَةٌ, (Ṣ, M,) &c., (Ṣ,) i. e., saying also رَجُلَانِ دَنِفَانِ, (TA,) and قَوْمٌ أَدْنَافٌ, (M,) or رِجَالٌ أَدْنَافٌ: (TA:) and sometimes دَنَفٌ has a dual form and a pl.; (Ḳ;) [i. e.] one may say إِخْوَتُكَ أَدْنَافٌ and أَخَوَاكَ دَنَفَانِ. (Fr, T.) — Applied to the sun, it means ‡ *Near to setting,* (M, TA,) *and* (TA) *becoming yellow.* (T, TA.) So in the saying (of El-'Ajjáj, T, TA),

* وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنَفَا *

‡ [*And the sun had almost become near to setting, and to turning yellow*]. (T, M, TA.) [See Q. 2 in art. زحلف.]

دَنِفٌ: see دَنَفٌ, in two places.

دَانِفٌ:
مُدْنَفٌ: } see دَنَفٌ.
مُدْنِفٌ:

دنق

1. دَنَقَ, aor. ـُ and ـِ, inf. n. دُنُوقٌ, *He pursued small, little,* or *minute, things.* (JK, Ibn-'Abbád,

Z, Ḳ. [See also 2.]) [Two other significations assigned to دَنَقَ in the CḲ and in the Lexicons of Golius and Freytag belong to دَنَّقَ.]

2. دنّق, (Ṣ, Mgh, TA,) inf. n. تَدْنِيقٌ, (Mgh, Ḳ,) *He went to the utmost point* [*in his dealings* &c.]: (Ṣ, Ḳ, TA:) *he was minute, observant of small things, nice,* or *scrupulous:* (Mgh:) *he examined minutely into his dealings and expenses.* (So accord. to an explanation of the act. part. n. in the TA.) Hence the saying, لَا تُدَنِّقُوا فَيُدَنَّقَ عَلَيْكُمْ [*Go not ye to the utmost point* against others, *for in that case the utmost point may be gone to against you*]. (Ṣ, TA.) And the saying of El-Ḥasan, (Mgh, TA,) لَعَنَ ٱللّٰهُ الدَّانِقَ وَمَنْ دَنَّقَ, (TA,) or وَمَنْ دَنَّقَ بِهِ, (Mgh,) [*May God curse the* دانق *and him who has been minute,* &c., *in his dealings,* or *and him who has been minute,* &c., *therewith;*] as though he meant to forbid the considering and examining a paltry or contemptible thing: (TA:) or, as some relate it, وَأَوَّلُ مَنْ أَحْدَثَ الدَّانِقَ [*and the first who innovated the* دانق], meaning El-Ḥajjáj. (Mgh.) — [Hence,] تَدْنِيقٌ, metonymically, signifies ‡ The *being niggardly, stingy,* or *avaricious.* (Az, TA.) — Also The *continuing to look at a thing;* (Ṣ, Ḳ;) as also تَرْنِيقٌ: [or rather each has this signification elliptically; for] you say, دنّق إِلَيْهِ النَّظَرَ and رنّق [meaning *He continued looking at it*]. (Ṣ.) [See رَنَّقَ.] And in like manner, The *looking weakly.* (Ṣ, TA.) And دنّق بَصَرَهُ *He looked hard,* and *sharply,* or *intently.* (JK.) — Also ‡ The *approaching* of the sun *to setting.* (Ṣ, Ḳ, TA.) You say, دنّقت الشَّمْسُ ‡ *The sun became near to setting.* (JK, TA. [See also رنّقت.]) — And دنّق ‡ *He* (a man) *died:* (JK, TA:) or ‡ *he was near to dying;* inf. n. as above. (TA.) — And دنّقت عَيْنُهُ, (JK, Ḳ, TA, [accord. to the CḲ دَنَقَتْ, which is wrong,]) inf. n. تَدْنِيقٌ, (Ṣ, TA,) ‡ *His eye sank,* or *became depressed, in his head:* (JK, Ṣ, Ḳ, TA:) or, accord. to Az, the more correct explanation is, *the ball,* or *globe, of his eye became prominent, and apparent.* (TA.) — And دنّق وَجْهُهُ, (Lth, Ḳ, TA, [in the CḲ, erroneously, دَنَقَ,]) inf. n. تَدْنِيقٌ, (Lth, TA,) *His face exhibited emaciation, arising from fatigue* or *disease.* (Lth, Ḳ, TA.)

دُنُوقٌ [a pl. of which the sing. is not mentioned] Persons *niggardly,* or *parsimonious, in expenditure, towards their households* (IAạr, Ḳ, TA) *and themselves.* (IAạr, TA.)

دَنِيقٌ One *who alights by himself,* (TA,) *and eats by himself in the daytime, and in the moonlight by night, lest the guest should see him:* (Ḳ, TA:) mentioned by IAạr, on the authority of Abul-Mekárim: and so كِيصٌ and صُوصٌ. (TA.)

دَانَقٌ: see the next paragraph.

دَانِقٌ *Foolish; stupid; having little,* or *no, intellect,* or *understanding:* (Ḳ:) and so دَانَقٌ. (TA.) — ‡ *A thief.* (JK, Ibn-'Abbád, Ḳ, TA.) — *Emaciated and falling down,* or *emaciated and tottering;* expl. by مَهْزُولٌ سَاقِطٌ: (AA, Ṣ, Ḳ:) or *falling down,* or *tottering,* (سَاقِط,) *by reason of emaciation:* (JK:) applied to a man (AA, Ḳ) and to a she-camel. (Ḳ.) — *Having a constant,* or *chronic, disease, and oppressed thereby so as to be at the point of death.* (AA, TA.) = Also, and ▼ دَانَقٌ, (JK, Ṣ, Mgh, Mṣb, Ḳ,) the former, accord. to some, the more chaste, arabicized [from the Pers. دَانْك or دَانَكْ], (Mṣb,) and ▼ دَانَاقٌ, (JK, Ṣ, Ḳ,) like as they said دِرْهَمٌ and دِرْهَامٌ, (Ṣ,) [but دَانَاقٌ seems to have been disallowed by Sb, either as unused or as post-classical,] The *sixth part of a dirhem* (or *drachm*); (Ṣ, Mṣb, Ḳ;) [i. e.] *two carats;* (Mgh;) [i. e.] *two grains of the* خُرْنُوب [or *carob*], *with the ancient Greeks,* for the dirhem with them was twelve grains of the خرنوب; but the دانق of the Muslims is *two grains of the* خرنوب *and two thirds of a grain of the* خرنوب, for the dirhem of the Muslims is sixteen grains of the خرنوب: (Mṣb:) and the *sixth part of the deenár:* (TA: [but this I find nowhere else: see دِينَارٌ: and see also رِطْلٌ:]) the pl. of دانق is دَوَانِقُ and دَوَانِيقُ; (Mgh, TA;) the former is said by Az to be pl. of دَانَقٌ; and the latter, of دَانِقٌ; and it is said that every pl. of the measure فَوَاعِلُ or مَفَاعِلُ may be lengthened with ى, so that one may say فَوَاعِيلُ and مَفَاعِيلُ: (Mṣb:) or, accord. to Sb, دَوَانِيقُ is pl. of ▼ دَانَاقٌ, though this be not in their speech. (TA.) [Also *A small silver coin, the sixth part of the coin called* دِرْهَم.] The dim. is ▼ دُوَيْنِيقٌ. (TA.)

دَانَاقٌ: see the next preceding paragraph, in two places.

دَوَانِقِيٌّ [rel. n. from دَوَانِقُ pl. of دَانِقٌ], (El-Mekeen, "Hist. Sarac." p. 104,) or دَوَانِيقِيٌّ [rel. n. from دَوَانِيقُ pl. of دَانَاقٌ], (TA,) [*Of,* or *belonging* or *relating to, dániks:* and hence,] a surname of the 'Abbásee Khaleefeh Aboo-Jaafar El-Manṣoor; (El-Mekeen, TA;) because of his extreme niggardliness. (El-Mekeen.)

دُوَيْنِيقٌ: see دَانِقٌ, last sentence.

مُدَنِّقٌ One *who examines minutely into his dealings and expenses:* used in this sense by the people of El-'Irák. (TA.) — عَيْنٌ مُدَنِّقَةٌ *An eye of which the ball,* or *globe, is prominent, and apparent:* so accord. to AZ; and Az holds this to be the correct explanation, rather than *an eye sunk,* or *depressed, in the head.* (TA.)

دنو

1. دَنَا, (T, M, Mgh, Mṣb, Ḳ, &c.,) first pers. دَنَوْتُ, (T, Ṣ,) aor. يَدْنُو, (T, Mṣb,) inf. n. دُنُوٌّ (T, Ṣ, M, Mṣb, Ḳ) and دَنَاوَةٌ, (M, Ḳ,) *He,* or *it, was,* or *became, near; drew near,* or *approached;* (T, M, Mgh, Mṣb, Ḳ;) as also ▼ ادنى; (IAạr, T, Ḳ;) and ▼ دنّى, inf. n. تَدْنِيَةٌ; (IAạr, T;) and ▼ دانى, inf. n. مُدَانَاةٌ; (KL, but only the inf. n. is there mentioned;) and ▼ ادّنى, inf. n. ادِّنَآءٌ: (TA:) it is either *in person,* or *substance,* or *in respect of predicament,* and *in place,* and *in time:* (El-Ḥarállee, TA:) you say, دَنَا مِنْهُ, (M, Mgh, Mṣb,) and دَنَوْتُ مِنْهُ, (T, Ṣ,) and إِلَيْهِ, (M, Mṣb,) and لَهُ, (TA,) and عَلَيْهِ occurs in a verse of Sá'ideh as meaning مِنْهُ, (M,) *He,* or *it,* and *I, was,* or *became, near,* &c., *to him,* or *it:* (T, M, Mgh, Mṣb:) [and in like manner you use the other verbs mentioned above, except ▼ دانى, which is immediately trans.: or دَنَا مِنْهُ with دَنَاوَةٌ for its inf. n. means, or means also, *He was near to him in respect of kindred; was related to him:* for] دَنَاوَةٌ is *syn. with* قَرَابَةٌ (Ṣ, M, Ḳ) and قُرْبَى: (M, Ḳ:) you say, بَيْنَهُمَا دَنَاوَةٌ meaning قَرَابَةٌ [i. e. *Between them two is relationship*]; (Ṣ;) and مَا تَزْدَادُ مِنَّا إِلَّا قُرْبًا وَدَنَاوَةً [*Thou increasest not save in nearness and relationship to us*]. (ISk, T, Ṣ.) A rájiz says,

* مَا لِى أَرَاهُ دَالِفًا قَدْ دُنِىَ لَهْ *

meaning دُنِىَ لَهُ [i. e. *What hath happened to me* that *I see him walking gently* or *with short steps,* or *rendered lowly by age, having been approached* by death?]: it is from دَنَوْتُ, but the و is changed into ى because of the kesreh before it, and then the ن is made quiescent: and there are similar instances of contraction of verbs: but [ISd says,] I know not دُنِىَ except in this instance; and Aṣ used to say of the poem in which this occurs, This rejez is not ancient: it is app. of Khalaf El-Aḥmar or some other of the Muwelleds. (M.) One says also, دَنَتِ الشَّمْسُ لِلْغُرُوبِ and ▼ أَدْنَتْ [*The sun was,* or *became, near to setting*]. (M.) = دَنِىَ, (T, M, Ḳ, TA, [in the CḲ, ماكَانَ دَنْيًا ولقد دَنَا is erroneously put for مَاكَانَ دَنِيًّا وَلَقَدْ دَنِىَ,]) like رَضِىَ, (TA,) aor. يَدْنَى, (T,) inf. n. دَنًا (T, M, Ḳ) and دَنَايَةٌ, (T, Ḳ, TA,) or دِنَايَةٌ; (M, accord. to the TT; and so in the CḲ; [app. a mistranscription occasioned by a misunderstanding of what here follows;]) the ى [in دَنِىَ] being substituted for و because of the nearness of the kesreh; all on the authority of Lḥ; (M;) and دَنُوَ, aor. يَدْنُو, without ء, inf. n. دَنَآءَةٌ, with ء, (ISk, T,) and دَنُؤَ; (T;) or دَنَا, aor. يَدْنُو, inf. n. دَنَاوَةٌ; *i. q.* دَنَأَ and دَنُؤَ; (Mṣb;) [i. e.] *He* (a man, T, M) *was,* or *became, such as is termed* ▼ دَنِىٌّ; (T, M, Mṣb, Ḳ;) and دَنِىْءٌ; (Mṣb;) meaning *weak; contemptible* (خَسِيس); *not profitable to any one; who falls short in everything upon which he enters:* (T: [like مُدَنِّقٌ:]) or *low, ignoble,* or *mean;* (سَاقِط;) *weak;* (M, Ḳ;) *such as, when night affords him covert, will not quit his place, by reason of weakness:* (M:) or *low, ignoble,* or *mean,* (لَئِيم,) *in his actions,* or *conduct; bad, evil,* or *foul;* accord. to the explanation of دَنَا by Es-Sarakusṭee: but some distinguish between دَنِىْءٌ and دَنِىٌّ; making the former to signify "low, ignoble, or mean;" (لَئِيم;) and the latter, خَسِيس [app. as meaning *contemptible*]. (Mṣb, and so the latter is explained in the Mgh.)

2: see 1: ═ and 4. — It is said in a trad., سَمُّوا وَسَمِّتُوا وَدَنُّوا, i. e. [*Pronounce ye the name of God,* (i. e. *say, In the name of God,*) *and invoke a blessing* upon him at whose abode or table ye eat, (see art. سمت,) *and*] *make your words to be near together* in praising God. (M.) And in another trad., إِذَا أَكَلْتُمْ فَسَمُّوا ٱللّٰهَ وَدَنُّوا, i. e. [*When ye eat, pronounce the name of God, and*] *eat of that which is near you:* (M:) or إِذَا أَكَلْتُمْ فَدَنُّوا, i. e. [*When ye eat,*] *eat of that which is next you.* (Ṣ.) — دَنَّى, (T, M,) inf. n. تَدْنِيَةٌ, (T,) also signifies *He* (a man) *sought after mean, paltry,* or *contemptible, things.* (Lḥ, T, M.) And دَنَّى فِى الأُمُورِ, (inf. n. as above, Ṣ, Ḳ,) *He pursued small matters,* and *mean, paltry,* or *contemptible:* (T, Ṣ, TA:) in the Ḳ, erroneously, and *great.* (TA.) — Also *He was,* or *became, weak;* syn. ضَعُفَ. (Ṣ and TA in art. دون.)

3. دانى, inf. n. مُدَانَاةٌ: see 1, in two places. You say also, دَانَيْتُ الأَمْرَ *I was,* or *became, near to* [*doing,* or *experiencing,*] *the affair,* or *event.* (M.) — دَانَيْتُ القَيْدَ لِلْبَعِيرِ *I made the shackles,* or *hobbles, strait,* or *contracted, to the camel.* (M, Ḳ.) And دَانَى القَيْدُ قَيْنَيِ البَعِيرِ (M, TA) *The shackles,* or *hobbles, straitened,* or *contracted,* [*the two parts of the camel that were the places thereof.*] (TA.) Dhu-r-Rummeh says,

* دَانَى لَهُ القَيْدُ فِى دَيْمُومَةٍ قَذَفٍ *
* قَيْنَيْهِ وَٱنْحَسَرَتْ عَنْهُ الأَنَاعِيمُ *

[*The shackles,* or *hobbles, straitened to him, in a far-extending, wide desert, the two parts of him that were the places thereof, and enjoyments became removed from him*]. (M.) And you say also, دَانَيْتُ بَيْنَ الأَمْرَيْنِ *I made the two affairs,* or *events, to be nearly uninterrupted;* syn. قَارَبْتُ: (T, Ṣ, Mṣb:) or *I made the two affairs,* or *events, to be connected;* syn. جَمَعْتُ. (M.)

4. ادناه *He made him,* or *it, to be,* or *become, near; to draw near,* or *to approach; he drew near,* or *brought near, him,* or *it;* (Ṣ, M, Mgh, Ḳ;) as also ↓ دنّاه, (M, Ḳ,) inf. n. تَدْنِيَةٌ. (Ḳ.) — [Hence,] أَدْنَتْ ثَوْبَهَا عَلَيْهَا *She* (a woman) *let down her garment upon her, and covered,* or *veiled, herself with it.* (Mgh.) And أَدْنَيْتُ السِّتْرَ *I let down the veil,* or *curtain,* [*for the purpose of concealment.*] (Mṣb.) It is said in the Ḳur [xxxiii. 59], يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ [*They shall let down upon them* a portion *of their outer wrapping-garments*]; (Mgh;) meaning *they shall let down a portion of their outer wrapping-garments over their faces,* when they go forth for their needful purposes, except one eye. (Jel.) ═ ادنى is also intrans.: see 1, in two places. — [Hence,] أَدْنَتْ, said of a she-camel, (Ṣ, TA,) and of a woman, (TA,) *She was,* or *became, near to bringing forth.* (Ṣ, TA.) And أَدْنَتْ عَلَى رَأْسِ الوَلَدِ [a phrase similar to أَضْرَعَتْ عَلَى رَأْسِ الوَلَدِ q. v.]. (Occurring in a verse cited in the TA in art. فكه.) — And ادنى *He lived a strait life,* (IAạr, T, Ḳ,) *after easiness and plenty.* (IAạr, T.)

5. تدنّى *He* (a man, Ṣ) *drew near,* or *approached, by little and little.* (Ṣ, Ḳ.)

6. تَدَانَوْا *They drew near,* or *approached, one to another.* (Ṣ, Ḳ.) — [Hence,] تدانى *It* (a thing) *drew together,* or *contracted;* or *became drawn together* or *contracted.* (M* and L in art. قلص.) — And تَدَانَتْ إِبِلُ الرَّجُلِ *The camels of the man became few and weak.* (M.)

8. ادّنى, inf. n. اِدِّنَآءٌ: see 1.

10. استدناه *He sought, desired,* or *demanded, of him, nearness,* or *approach;* (M, Ḳ, TA;) *he sought,* or *desired, to make him draw near,* or *approach:* and *he drew him near,* or *caused him to approach.* (MA. [See also 4.])

دَنًا inf. n. of دَنِىَ, q. v. (T, M, Ḳ.) ═ أَدْنَى دَنًا: see ادنى.

دُنْيًا ↓ and دِنْيًا and دِنْيًا and هُوَ ٱبْنُ عَمٍّ دِنْيٍ mean [*He is a son of a paternal uncle*] *closely related;* syn. لَحًّا [q. v.]: when you pronounce the د with ḍamm, you do not make the word perfectly decl.: when you pronounce it with kesr, you make it either perfectly or imperfectly decl.: but when you prefix عَمّ to a determinate noun, دِنْي may not be in the gen. case: for instance, you say, هُوَ ٱبْنُ عَمِّهِ دِنْيًا, i. e. [*He is the son of his paternal uncle*] *closely related;* as also دِنْيَةً ↓; because دِنْي, being indeterminate, cannot be an epithet applied to that which is determinate: (Ṣ:) and [in like manner] you say, هُوَ ٱبْنُ عَمِّى, or ابن عَمَّتِى, or ابن خَالَتِى, or ابن خَالِى, or ابن أُخْتِى, or ابن أَخِى, (M, Ḳ,) all mentioned by Lḥ, the last two as on the authority of Aboo-Ṣafwán, but all except the first and second as unknown to Ks and to Aṣ, (M,) followed by دِنْيَةً ↓ and دِنْيًا and دِنْيَا and دُنْيَا ↓, (M, Ḳ, TA,) the last two without tenween, (TA; [and so written in the M; but in the CḲ and my MS. copy of the Ḳ, in the place of these two is put دُنْيًا, which is disallowed by J;]) meaning [*He is the son of my paternal uncle,* and *the son of my maternal uncle,* &c.,] *closely related:* (M, Ḳ:) and ↓ دُنْيَا and هُوَ عَمُّهُ دُنْيَا ↓ and دِنْيَةً ↓ and دِنْيًا and دِنْيَا [*He is his paternal uncle closely related*]: (Ks, T:) Lḥ says that the و is changed into ى in دِنْيًا and دِنْيَةً ↓ because of the nearness of the kesreh and the weakness of the intervening letter, as is the case in فِتْيَةٌ and عِلْيَةٌ: but it seems that these words are originally دُنْيَا ↓, i. e., *by a relationship,* or *uterine relationship, nearer to me than others;* and that the change of the letter is made only to show that the ى is that of the fem. of أَدْنَى. (M.) You say also, هُمْ رَهْطُهُ دِنْيَةً ↓ *They are his people,* and *his tribe, closely related.* (Ṣ and TA in art. رهط.)

دِنْيَةٌ: see the next preceding paragraph, in five places.

دُنْيَا fem. of أَدْنَى [q. v.].

دُنْيِىٌّ: }
دُنْيَوِىٌّ: } see what next follows.

دُنْيَاوِىٌّ [*Of,* or *relating to, the present world,* or *state of existence; worldly:*] a rel. n. from الدُّنْيَا; (T, Ṣ;) as also دُنْيَوِىٌّ ↓ and دُنْيِىٌّ ↓. (Ṣ.)

دَنِىٌّ *i. q.* قَرِيبٌ [as meaning *Near, in person,* or *substance,* or *in respect of predicament,* and *in place,* and *in time:* (see 1, first sentence: and see also دَانٍ:) and *a relation*]: (T, Ṣ:) and *a friend;* or *a sincere,* or *secret,* or *particular, friend;* syn. خُلْصَانٌ. (T.) It has these significations (of قريب and خلصان) in the prov. كُلُّ دَنِىٍّ دُونَهُ دَنِىٌّ [app. meaning *There is a relation,* or *a friend, nearer than every* other *relation,* or *friend;* like another prov., namely, دُونَ كُلِّ قُرَيْبَى قُرْبَى, for the meaning and application of which see art. قرب: Freytag renders it, "Quod attinet ad quemlibet propinquum (amicum), præter eum est propinquus:" (Arab. Prov. ii. 357:) and he adds, "Proverbii sensus esse videtur: Quilibet propinquus seu amicus unicus non est; sed præter eum est alius"]: (T, Meyd:) so says AZ. (Meyd.) — See also أَدْنَى. ═ As an epithet applied to a man, signifying *Weak; contemptible;* &c.: see 1, near the end of the paragraph: [but J says that] as meaning دُونٌ, it is [دَنِىْءٌ,] with ء: (Ṣ:) the pl. is أَدْنِيَآءُ. (T, M.) [In the CḲ, by a mistranscription mentioned above (voce دَنِىَ), دَنِىٌّ is made to signify the same.]

دَنِيَّةٌ *A low,* or *base, quality, property, natural disposition, habit, practice,* or *action;* syn. نَقِيصَةٌ; (Mgh;) or *such as is blamed;* originally دَنِيْئَةٌ: (TA:) pl. دَنَايَا. (Ḥar p. 327.) Hence the saying of Ibn-Ḥáritheh, المَنِيَّةُ لَا الدَّنِيَّةُ, meaning I choose *death rather than,* or *not, disgrace.* (Ḥar ubi suprà.)

دَانٍ [*Being,* or *becoming, near; drawing near,* or *approaching:* and hence, *near;* like دَنِىٌّ:] act. part. n. of دَنَا مِنْهُ. (Mṣb.)

أَدْنَى *Nearer,* and *nearest;* opposed to أَقْصَى: (TA:) fem. دُنْيَا; (M, TA;) in which the [radical] و is changed into ى, as in عُلْيَا and قُصْيَا: (ISd, TA voce بُقْوَى:) [the pl. of the masc. is أَدَانٍ and أَدْنَوْنَ; the latter in the accus. and gen. أَدْنَيْنَ: and] the pl. of the fem., دُنًى, (Ṣ, Ḳ, TA,) like كُبَرٌ pl. of كُبْرَى, and صُغَرٌ pl. of صُغْرَى; (Ṣ, TA;) said by some to be extr. and strange [in respect of usage]; and El-Mutanebbee has been blamed for using it; (MF, TA;) but in the case referred to he has used الدُّنَى for الدُّنْيَا, [not as a pl.,] suppressing the ى by poetic license. (TA.) [Hence,] غُلِبَتِ الرُّومُ فِى أَدْنَى الأَرْضِ, in the Ḳur xxx. 1 and 2, *The Greeks have been overcome in the nearer,* or *nearest, part of the land.* (Bḍ, Jel.) And الجَمْرَةُ الدُّنْيَا [*The nearest heap of pebbles;*] *the heap of pebbles nearest to Minè.* (TA. [See art. جمر.]) And

السَّمَآءُ الدُّنْيَا [*The nearest heaven; i. e. the lowest;*] *the heaven that is the nearest to us:* (T, TA:) also called سَمَآءُ الدُّنْيَا [which means *the heaven of the present world;* as will be seen from what follows]. (TA.) See also exs. of the fem. in the paragraph commencing with the words هُوَ ٱبْنُ عَمِّ دِنْيٍ, in four places. — Also *Former,* and *first;* and *fore,* and *foremost;* opposed to آخِرٌ. (TA.) [Hence,] لَقِيتُهُ أَدْنَى دَنِيٍّ ▼ (S, K, TA) and أَدْنَى دَنًا ▼, (K, TA, [in the CK, erroneously, ادنى دَنِيّ and ادنى دَنّى,]) i. e. *I met him the first thing.* (S, K.) [And أَدْنَى الفَمِ *The fore, or foremost, part of the mouth.*] And الدُّنْيَا [for الحَيَاةُ الدُّنْيَا and الدَّارُ الدُّنْيَا, *The former dwelling,* or *abode,* and *life;* i. e. *the present world,* and *life,* or *state of existence*]; *contr. of* الآخِرَةُ: (M, K:) [or] it is so called because of its nearness: (T, S:) [and may be rendered *the sublunary abode,* &c.: and *the inferior abode,* &c. It also signifies *The enjoyments, blessings,* or *good, of the present world,* or *life; worldly blessings* or *prosperity,* &c.] And sometimes it is with tenween, (K, TA,) when used indeterminately: (TA:) [thus,] IAar mentions the saying مَا لَهُ دُنْيًا وَلَا آخِرَةٌ [as meaning *He has none of the enjoyments,* or *blessings, of the present world, nor* in prospect *any enjoyments,* or *blessings, of the world to come*]; with tenween. (M, TA.) And you say, بَاعَ دُنْيَاهُ بِآخِرَتِهِ [*He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come*]. (Z, TA in art. بيع.) And ٱبْنُ الدُّنْيَا means *The rich man.* (Msb in art. بنى.) — Also *More,* and *most, apt, fit,* or *proper:* thus in the Kur [xxxiii. 59], in the phrase ذٰلِكَ أَدْنَى أَنْ يُعْرَفْنَ [*That will be more,* or *most, apt, fit,* or *proper, that they may be known*]; (Ksh, Mgh;) i. e., that they may be known to be free women, as distinguished from female slaves, who did not cover their faces. (Jel.) — Also *Less* [*in number* or *quantity* &c.], and *least* [*therein*]; opposed to أَكْثَرُ. (TA.) وَلَا أَدْنَى مِنْ ذٰلِكَ وَلَا أَكْثَرَ, in the Kur [lviii. 8], means *Nor less in number than that, nor more in number.* (Bd.) And وَلَنُذِيقَنَّهُمْ مِنَ ٱلْعَذَابِ ٱلْأَدْنَى دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ in the Kur [xxxii. 21, lit. *And we will assuredly make them to taste of the smaller punishment besides the greater punishment*], means, accord. to Zj, whatever punishment is inflicted in the present world and the punishment of the world to come. (M.) — Also *Worse,* [or *inferior* in quality,] and *worst;* or *more,* and *most, low, ignoble, base, vile, mean,* or *weak;* opposed to خَيْرٌ. (TA.) It is said in the Kur [ii. 58], أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَى بِٱلَّذِى هُوَ خَيْرٌ [*Will ye take in exchange that which is worse,* or *inferior, for that which is better?* or], accord. to Zj, meaning *that which is less in value* [*for that which is better*]? ادنى being thus, without ء: Fr says that it is here from الدَّنَآءَةُ: and Zuheyr El-Kurkubee [or (accord. to some) El-Furkubee] read أَدْنَأُ. (T.)

مُدْنٍ and مُدْنِيَةٌ, applied to a she-camel, (M, K,) and to a woman, (M,) *Near to bringing forth.* (M, K.)

مُدَنٍّ, applied to a man, *Weak;* (S, TA;) *contemptible* (خَسِيس); *not profitable to any one; who falls short in everything upon which he enters;* [like دَنِىٌّ;] (TA;) or *falling short of accomplishing that which it behooves him to do:* (AHeyth, T:) also, for the sake of rhyme, [by poetic license,] written مُدَنْ. (T.)

ده

R. Q. 1. دَهْدَهَ, (JK, S, K,) inf. n. دَهْدَهَةٌ, (JK,) *He rolled* a stone *down;* (S,* K,* TA;) as also دَهْدَى, (S, K,) inf. n. دَهْدَاةٌ and دِهْدَآءٌ: (S:) or *he cast* stones, or a thing, *from a higher to a lower place.* (JK.) — And *He turned over* a thing, *one part upon another;* (K;) as also دَهْدَى. (TA.) — And *He collected together* camels to drive them. (JK.)

R. Q. 2. تَدَهْدَهَ, said of a stone, (S, K,) &c., (S,) *It rolled down;* (S,* K,* TA;) as also تَدَهْدَى. (S, K.) — And hence, *He,* or *it, was quick.* (Har p. 108.)

إِلَّا دَهْ فَلَا دَهْ, (JK, and so in some copies of the K,) or إِلَّا دَهٍ فَلَا دَهٍ, (As, IAar, S, TA, and so in copies of the K,) a saying of the Arabs, meaning *If this thing be not now, it will not be after the present time:* (As, S, K:) As says, I know not its origin, but I think it to be Pers., and to mean, *if thou strike not him,* or *it, now, thou wilt not strike him,* or *it, ever:* (S:) accord. to IAar, it is said to a man when he is at the point of accomplishing his want in respect of a creditor of his, or in respect of his blood-revenge, or in respect of paying honour to a friend of his; (TA;) and means *if thou seize not the opportunity now, thou wilt never meet with it:* (K, TA:) accord. to Lth, (TA,) it means, *if thou avenge not his blood,* or *if thou slay him not in blood-revenge, now, thou wilt never do so.* (JK, TA.) Accord. to As, one says also, لَا دَهٍ فَلَا دَهٍ, meaning *I will not accept either of the two actions proposed.* (TA.) Az says that this saying shows ده to be Pers., and to mean The act of *striking:* you say to a man, دَهْ ▼, meaning *Strike thou:* and he says, I have seen it written with kesr in the book of AZ. (TA.) دِهْ ▼ in Pers. means *Give thou:* and metonymically, the act of *striking.* (TA.)

دَهْ دَهْ *A cry by which camels are chidden;* (IAar, TA;) *a cry by which camels are called to their young ones.* (K in art. دوه.) — دَهْ دُرَّيْنِ, or دَهْ دُرَّيْنْ: see art. دهدر.

دَهْ: see دَهْ, last two sentences.

دَهْدَهَةٌ *A hundred camels,* and *more;* (JK, K;) as also دَهْدَهَانٌ ▼ and دُهَيْدِهَانٌ ▼: (K:) or ▼ the second of these three words signifies *many camels.* (JK, S.)

دَهْدَهَانٌ: see what next precedes, in two places: and what next follows.

دَهْدَاهٌ *Small,* or *young, camels:* (JK, S, K:) pl. دَهَادِهُ. (S,* K.) A rájiz says,

* قَدْ رَوِيَتْ إِلَّا دُهَيْدِهِينَا ▼ * قُلَيِّصَاتٍ وَأُبَيْكِرِينَا *

[*They had satisfied their thirst, except some small,* or *young, camels; little young she-camels and little young he-camels*]: as though he formed from دَهْدَاهٌ the pl. دَهَادِهُ; and from this, the dim. دُهَيْدِهُ; and from this, the pl. دُهَيْدِهِينَ [in the nom. case دُهَيْدِهُونَ]: (S, TA:*) and in like manner, أُبَيْكِرِينَ as pl. of أُبَيْكِرُ, dim. of أَبْكُرٌ, pl. of بَكْرٌ. (S.) [Accord. to a passage imperfectly written in the TA, it seems to signify also *Many small,* or *young, camels;* and so, as there written, دهدان, app. for دَهْدَهَانٌ ▼.] — One says also, مَا أَدْرِى أَىُّ الدَّهْدَاهِ هُوَ, (TA,) or الدَّهْدَإِ and الدَّهْدَآءِ, the last on the authority of Ks, meaning *I know not what one of men he is.* (S, TA.)

دُهْدُوهٌ, (K, [accord. to the TA دُهْدُوَّهٌ, but this is a mistake,]) or دُهْدُوهَةٌ, (IB,) *The thing which the* جُعَل [or *species of black beetle called cantharus*] *rolls,* (IB, K, TA,) *consisting of dung which it collects,* (IB, TA,) *in a round form:* (TA;) and so دُهْدُوَّةٌ and دُهْدِيَّةٌ, [the last of these, for alleviation of the utterance,] also without teshdeed. (IAar, K.)

دُهَيْدِهَانٌ: see دَهْدَهَةٌ.

دُهَيْدِهِينَ: see دَهْدَاهٌ.

دهدر

دُهْدُرٌ a noun signifying *What is false,* or *vain; a lie;* syn. بَاطِلٌ and كَذِبٌ: as also دُهْدُرَّيْنِ, (K,) its dual, (TA,) or دَهْ دُرَّيْنِ, or دَهْ دُرَّيْنْ: (as in different copies of the S:) whence دُهْدُرَّيْنِ and دُهْدُرِيَّةٌ ▼ are epithets applied to *a liar;* or *a great* or *habitual liar:* and accord. to AZ, the Arabs used to say, دُهْدُرَّانِ لَا يُغْنِيَانِ عَنْكَ شَيْئًا [*Lies will not avail thee aught*]: and دُهْدُنٌّ signifies the same as دُهْدُرٌ. (TA.) — دُهْدُرَّيْنِ is also a noun, (K,) i. e. a verbal noun, (TA,) signifying *He was,* or *has become, unoccupied,* or *without work;* syn. بَطَلَ; (K;) like سَرْعَانَ for سَرُعَ, and هَيْهَاتَ for بَعُدَ. (TA.) Hence the prov., (TA,) دُهْدُرَّيْنِ سَعْدُ القَيْنِ, (As, K,) without the conjunction وَ [after the first word], and دهدرّين being written as one word, (TA,) meaning *Saad the blacksmith became,* or *has become, unoccupied,* or *without work;* not being employed because of the people's being diverted from other things by drought (As, K) and distress. (TA.) Some say سَاعِدُ القَيْنِ: and Aboo-'Obeydeh Maamar Ibn-El-Muthennà relates it thus: دهدرّين سَعْدَ القَيْنِ, with سعد in the accus. case, and says that دهدرّين is governed in the accus. case by a verb understood; apparently meaning that it is a noun signifying البَاطِلَ, dual of دُهْدُرٌ, not a verbal noun, as though the prov. meant *Cast ye away what is false,* or *vain, and Saad the blacksmith:* but what he says is not correct. (TA.) Or a certain blacksmith asserted his name to be Saad

for some time, and then his lying became manifest; so this was said to him; meaning, *Thou hast added falsehood to falsehood, O Saad the blacksmith.* (Ḳ.) It is also related separately; (Ḳ;) and so J and others relate it; saying دَهْ دُرَّيْنِ: (TA:) [in one copy of the Ṣ, I find it written دَهْ دُرَّيْنْ: in another, دَهْ دُرَّيْنِ:] دَهْ being an imperative from الدَّهَاءُ; its final radical letter being transposed to the place of the medial, so that it becomes دُوهْ, and the و being then rejected because of the two quiescent letters, (Ḳ,) so that it becomes دُهْ, like as is done in the case of قُلْ: (TA:) and دُرَّيْنِ being from دَرَّ, "it was consecutive;" (Ḳ;) by the dual form being meant repetition, as in the case of لَبَّيْكَ &c.: (TA:) so that the meaning is *Be thou very lying* (Ḳ) *and cunning,* (TA,) *O Saad* (Ḳ) *the blacksmith:* (TA:) and this explanation, says IB, is good, except inasmuch as that the د in دُرَّيْن thus derived should be with fet-ḥ; or, he adds, it may be with ḍamm to assimilate it to the د in دُهْ [like as الْقَيْنِ is terminated with kesr to assimilate it to دُرَّيْنِ]. (TA.) Or the origin of the saying was this: Saad the blacksmith was a Persian, who went about the districts of El-Yemen, working for the people; and when he became without work in a district, he used to say, in Persian, دِهْ بِدْرُودْ: [so in a copy of the Ṣ; and this, or دِهْ بَدْرُودْ, is the correct reading: in another copy of the Ṣ, دَهْ بَدُورُدْ: and in the copies of the Ḳ, دِهْ بَدْرُودْ:] (Ṣ, Ḳ:*) meaning, [*O town, or village,*] *farewell:* to acquaint them that he was going forth on the morrow: (Ḳ:) or meaning I am going forth to-morrow: (Ṣ:) in order that he might be employed: and they arabicized the expression, and made him the subject of a prov. with respect to lying; and said, When ye hear of the blacksmith's departure at night, he is assuredly coming in the morning. (Ṣ, Ḳ.) Some say that the prov. is elliptical, for بَطَلَ قَوْلُ سَعْدٍ الخ [*False is the saying of Saad* &c.]. (TA.) [This is mentioned in the Ṣ in art. در.]

دُهْدُرِّيَّةٌ: see above, first sentence.

دهدى

Q. 1. دَهْدَى, inf. n. دَهْدَاةٌ: see R. Q. 1 in art. ده.

Q. 2. تَدَهْدَى: see R. Q. 2 in art. ده.

دُهْدَاءٌ: see دَهْدَاهٌ, in art. ده.

دُهْدُوَّةٌ [app. originally دُهْدُوْيَةٌ, like as قُوَّةٌ is held by some to be originally قُوْيَةٌ,] and دُهْدِيَّةٌ [likewise originally دُهْدُوْيَةٌ], and the latter also without teshdeed [for alleviation of the utterance]: see دُهْدُوهٌ, in art. ده.

دهر

1. دَهَرَهُمْ أَمْرٌ, (JK, A, Ḳ,) and دَهَرَ بِهِمْ أَمْرٌ, (Ṣ, TA,) aor. ـَ, (Ḳ,) *An event befell them* (Ṣ, A) *from fate,* or *fortune:* (A:) or *an evil event befell them.* (JK, Ḳ.) In a trad. respecting the death of Aboo-Tálib occur these words [as said by him]: لَوْ لَا أَنَّ قُرَيْشًا تَقُولُ دَهَرَهُ الجَزَعُ لَفَعَلْتُ [*Were it not that* the tribe of *Kureysh would say, Impatience hath befallen him,* (or, perhaps, *constrained him,* from دَهْرٌ signifying "fate," or *overcome him,* see what follows,) *I would do it*]. (TA.) — دَهَرَهُ, (Bḍ in xlv. 23,) inf. n. دَهْرٌ, (Ḳ,) *He overcame, conquered, subdued, overpowered,* or *mastered, him; gained the mastery, prevailed,* or *predominated, over him;* or *surpassed him.* (Bḍ ubi suprà, B,* Ḳ.)

3. عَامَلَهُ مُدَاهَرَةً and دِهَارًا is like مُشَاهَرَةً [i. e. it means *He made an engagement,* or *a contract,* or *bargain, with him to work,* or *the like, for a long period,* or *for a constancy;* like as مُشَاهَرَةً means "for a month"]. (Ḳ.) And in like manner one says, اِسْتَأْجَرَهُ مُدَاهَرَةً and دِهَارًا [*He hired him for a long period,* or *for a constancy*]. (Lḥ, TA.)

Q. Q. 1. دَهْوَرَهُ, (Ṣ, Ḳ,) inf. n. دَهْوَرَةٌ, (TA,) *He collected it together, and threw it into a deep place.* (Ṣ, Ḳ.) — *He pushed it,* namely, a wall, *so that it fell.* (Ḳ.) — دهور اللُّقَمَ *He made the mouthfuls large,* (Ṣ, A,) or *round,* (Az,) *and gulped them down.* (Az, A.)

Q. Q. 2. تَدَهْوَرَ *It* (sand) *poured down, and for the most part fell.* (Mṣb.) — And hence, *He,* or *it, fell down, from a higher to a lower place.* (Mṣb.) — And *It* (the night) *for the most part went:* (Mṣb:) or *departed,* or *retreated.* (Ḳ, TA.)

دَهْرٌ (T, Ṣ, M, Ḳ, &c.) and ↓ دَهَرٌ, (M, Ḳ,) the latter either a dial. var., agreeably with the opinion of the Basrees in cases of this kind, and therefore such cases are limited by the authority of hearsay, or it is so written and pronounced because of the guttural letter, and so is accordant to a universal rule, agreeably with the opinion of the Koofees, (ISd,) *Time, from the beginning of the world to its end;* (Esh-Sháfi'ee, Az, Mṣb, Er-Rághib;) as also حِينٌ: (Esh-Sháfi'ee, Az:) this is the primary signification: (Er-Rághib:) and *any long period of time;* (Z, Mgh, Ḳ, Er-Rághib;) thus differing from زَمَانٌ, which will be explained below: (Er-Rághib:) and *a portion of the longest period of time:* (Az:) or دَهْرٌ signifies, (Ṣ, A,) or signifies also, (Az, Mṣb,) *time;* or *a time;* or *a space,* or *period, of time;* syn. زَمَانٌ, (Sh, Az, Ṣ, A, Mgh, Mṣb,) *whether long or short:* (Mṣb:) or this is the proper signification of زَمَانٌ, but not of دَهْرٌ: (Er-Rághib:) and ‡ *a division of the year:* and ‡ *a less period:* (Az, Mṣb:) Az says, I have heard more than one of the Arabs say, أَقَمْنَا عَلَى مَآءِ كَذَا دَهْرًا [*We stayed at such a water a long time,* or *a time*]; and هٰذَا المَرْعَى يَكْفِينَا دَهْرًا [*This pasture-land will suffice us a long time,* or *a time*]; but one does not say that الدَّهْرُ is four times, or four seasons, because its application to ‡ *a short period of time* is tropical, and an extension of its proper signification: (Mṣb:) or it signifies *i. q.* أَبَدٌ [meaning *a long unlimited time;* or *an extended indivisible space of time;* or *duration without end; time without end*]; (Ṣ, Mṣb;) it *differs from* زَمَانٌ *in having no end:* (Khálid Ibn-Yezeed:) or *a prolonged,* or *lengthened, term;* syn. أَبَدٌ مَمْدُودٌ: (Ḳ, in some copies of which, in the place of ابد, we find أَمَد:) and ‡ *the period,* or *duration, of life; an age:* (Kull p. 183:) the *present state of existence:* (Mṣb:) and † *a thousand years:* (Ḳ:) pl. [of pauc.] أَدْهُرٌ (Ḳ) and [of mult.] دُهُورٌ: (Ṣ, A, Ḳ:) both said to be pls. of دَهْرٌ, and no other pls. are known as those of دَهَرٌ; the form أَدْهَارٌ not having been heard. (TA.) — You say مَضَى عَلَيْهِ دَهْرٌ and دُهُورٌ [*A long time* and *long times,* or *an age* and *ages,* &c., *passed over him,* or *it*]. (A.) — And كَانَ ذٰلِكَ دَهْرَ النَّجْمِ *That was in the time* of God's creation *of the stars;* meaning, *in the beginning of time; in ancient time.* (A.) — [And فِى أَوَّلِ الدَّهْرِ *In the beginning of time.* — And يَبْقَى الدَّهْرَ *It remains for ever.* — And لَا آتِيهِ الدَّهْرَ *I will not come to him, ever.* See also دَاهِرٌ.] — And صَامَ الدَّهْرَ [*He fasted ever,* or *always*]. (TA in art. اول, &c. [See a trad. cited voce آلَ, in that art.]) — [Hence, because, in one sense, time brings to pass events, good and evil,] الدَّهْرُ was applied by the Arabs to *Fortune;* or *fate:* and they used to blame and revile it: and as the doing so was virtually blaming and reviling God, since events are really brought to pass by Him, Moḥammad forbade their doing thus. (Az, Mgh, TA, &c.) It is said in a trad., لَا تَسُبُّوا الدَّهْرَ فَإِنَّ الدَّهْرَ هُوَ اللّٰهُ, (Ṣ, Mgh, TA, &c.,) or, accord. to one reading, فَإِنَّ اللّٰهَ هُوَ الدَّهْرُ, (Az, Mgh, TA, &c.,) in which some explain الدهر in the first proposition as having a different meaning from that which it has in the second, whereas others assign to it the same meaning in both cases: (TA:) the meaning of the trad. is, *Revile ye not* [*fortune,* or] *the Efficient of fortune; for the Efficient of fortune is God:* (Az, Ṣ, TA, &c.:) or, accord. to the second reading, *for God is the Efficient of fortune.* (TA.) Hence, (TA,) some reckon الدَّهْرُ as *one of the names of God:* (Ḳ, &c.:) but some disallow this: and some say that it is allowable if meant to signify, as rendered above, *the Efficient of fortune.* (TA, &c.) — زَوْجُ دَهْرٍ *A husband prepared for the accidents or calamities of fortune.* (Ṣ in art. بهر. [See بُهْرٌ.]) — دَهْرٌ also signifies *An evil event* or *accident; a misfortune; a calamity.* (Ḳ.) See also دَهَارِيرُ. [And see 1.] — Also *A purpose; an intention:* (Ṣ, Ḳ:) *a desire:* (TA:) the *scope,* or *end that one has in view.* (Ḳ, TA.) You say, مَا دَهْرِى بِكَذَا, (Ṣ, TA,) and مَا دَهْرِى كَذَا, (TA,) *My purpose,* or *intention,* (Ṣ, TA,) and *my desire,* and *my scope,* or *the end that I have in view,* (TA,) *is not such a thing.* (Ṣ, TA.) — Also ‡ *A custom,* or *habit,* (Ṣ, Ḳ,) *that is constant,* or *permanent,* (Kull p. 183,) or *that lasts throughout life.* (TA.) You say, مَا ذَاكَ بِدَهْرِى ‡ *That is not my custom,* or *habit,* (Ṣ,) *that lasts throughout my life:* (TA:) and مَا دَهْرِى بِكَذَا ‡ *My habit throughout life is not so.* (TA.)

دَهَرٌ: see دَهْرٌ.

دُهْرِىٌّ (Ṣ, A, Mṣb, Ḳ) and ▼ دُهْرِىٌّ (Ḳ) One *who deviates from the truth, and introduces into it that which does not belong to it*, syn. مُلْحِدٌ; (Ṣ, A;) *who asserts that the duration of the present world is from eternity*, (A, Mṣb,) or *that it is everlasting*, (Ḳ,) *and does not believe in the resurrection*, (Mṣb,) or *in the world to come*. (TA.) — And the latter, (Ṣ, A, Mṣb, Ḳ,) or the former, (IAmb,) An *old*, or *aged*, man. (IAmb, Ṣ, A, Mṣb, Ḳ.) Th says that both are rel. ns. from الدَّهْرُ, though the latter is contr. to rule, [as is also remarked in the Mṣb,] like سُهْلِىٌّ from الأَرْضُ السَّهْلَةُ. (Ṣ.) — Some say also that the latter signifies An *acute*, or *ingenious*, or *expert*, man. (TA.)

دُهْرِىٌّ: see the next preceding paragraph.

دِهْرَارٌ: / دُهْرُورٌ: / دِهْرِيرٌ: } see دَهَارِيرُ.

دَهِيرٌ: see دَاهِرٌ.

دَهَارِيرُ, a pl. without a sing.; (Ḳ, TA;) or its sing. is ▼ دُهْرٌ, like as the sing. of مَذَاكِيرُ is ذَكَرٌ, and that of مَشَابِهُ is شَبَهٌ; or its sing. is ▼ دُهْرُورٌ, or ▼ دِهْرَارٌ, [in the TA written by mistake دهرات,] or ▼ دِهْرِيرٌ; (TA;) *Misfortunes; calamities*: as in the phrase وَقَعَ فِى الدَّهَارِيرِ *He fell into misfortunes*, or *calamities*. (A, TA.) — Also *Severe*, or *calamitous*. (Ṣ.) It is said in a trad. of Saṭeeḥ,

* فَإِنَّ ذَا الدَّهْرَ أَطْوَارًا دَهَارِيرُ *

[*For verily this age is at times calamitous*]. (TA.) دَهْرٌ دَهَارِيرُ, *A severe*, or *calamitous, age*, is a phrase like نَهَارٌ أَنْهَرُ, and لَيْلَةٌ لَيْلَاءُ, &c.: (Ṣ:) [see also دَاهِرٌ:] and it also signifies *a time of two states, adverse and prosperous*: (TA:) and دُهُورٌ دَهَارِيرُ, *various*, or *varying, times*: (Ḳ:) or *long times*. (A.) [See دَاهِرٌ.] — Also دَهَارِيرُ [or rather, as IbrD says, دَهْرُ الدَّهَارِيرِ, for this has the signification immediately following,] *The beginning of time past*: and [absolutely] *preceding*, or *past, time*. (Ḳ, TA.) You say كَانَ ذٰلِكَ فِى دَهْرِ الدَّهَارِيرِ [*That was in the beginning of past time*: or *in the time of by-gone ages*]. (TA.)

دَهْرٌ دَاهِرٌ (Ṣ, Ḳ) and ▼ دَهْرٌ دَهِيرٌ (Ḳ) are phrases in which the epithet has an intensive effect, [meaning *A long*, or *an endless, period*, or *course, of time*,] (Ḳ,) like أَبَدٌ آبِدٌ (Ṣ, TA) and أَبَدٌ أَبِيدٌ: (TA:) or *a severe*, or *calamitous, age*. (TA.) [See also دَهَارِيرُ.] — لَا آتِيكَ دَهْرَ الدَّاهِرِينَ *I will not come to thee, ever*: (Ṣ, Ḳ:) similar to the phrase أَبَدَ الآبِدِينَ. (TA.)

هُمْ مَدْهُورُونَ, and مَدْهُورٌ بِهِمْ, *They are afflicted with an evil event*. (Ḳ.)

دهش

1. دَهِشَ, (Ṣ, A, Mṣb, Ḳ,) aor. دَهَشَ, (Ṣ, Mṣb, Ḳ,) inf. n. دَهَشٌ; (Ṣ, Mṣb;) and دُهِشَ, (Ṣ, A, Ḳ,) which is said to be formed by transposition from شُدِهَ, but Az denies this, and says that دُهِشَ is the superior form; (TA;) *He became confounded*, or *perplexed, and unable to see his right course*: (Ṣ, Ḳ:) or *he became bereft of his reason* or *intellect* (Mṣb, Ḳ) *in consequence of shame*, or *of fear*, (Mṣb,) or *of heedlessness*, or *diversion by some occupation*, or *of fear*, or *grief*, or *intense grief*, (Ḳ,) or *of fright*, and *the like*: (TA:) and ▼ دَهَّشَ, inf. n. تَدْهِيشٌ, signifies the same: (Ḳ, TA:) or this last is trans., like ادهش. (TḲ.) = دَهَشَهُ: see 4.

2: see 1: = and 4.

4. ادهشه *He*, (God, Ṣ, TA, or a man, Mṣb, Ḳ,) or *it*, (shame, A, TA, and an affair, TA,) *confounded*, or *perplexed, him, so that he was unable to see his right course*: (Ṣ, Ḳ:) or *bereft him of his reason* or *intellect*; (Mṣb, Ḳ;) as also ▼ دَهَشَهُ, aor. دَهَشَ, inf. n. دَهْشٌ; but some disallow this; (Mṣb;) and ▼ دَهَّشَهُ. (TK.)

دَهِشٌ (A, Ḳ) and ▼ مَدْهُوشٌ (Ṣ, A, Mṣb, Ḳ) and ▼ دَهْشَانُ [whether with or without tenween is not indicated] (TA) *Confounded*, or *perplexed, and unable to see his right course*: (Ṣ, Ḳ:) or *bereft of his reason* or *intellect* (Mṣb, Ḳ) *in consequence of shame*, or *of fear*, (Mṣb,) or *of heedlessness*, or *diversion by some occupation*, or *of fear*, or *grief*, or *intense grief*, (Ḳ,) or *of fright*, and *the like*. (TA.)

أَصَابَتْهُ دَهْشَةٌ [*A fit of confusion*, or *perplexity, so that he was unable to see his right course*, or *a fit of alienation of mind in consequence of shame* or *fear*, &c., *befell him*]. (A, TA.)

دَهْشَانُ: / مَدْهُوشٌ: } see دَهِشٌ.

دهقن

Q. 1. دَهْقَنَ: see the next paragraph. = دَهْقَنُوهُ, (inf. n. دَهْقَنَةٌ, TḲ,) *They made him a* دِهْقَان. (Ḳ.) El-'Ajjáj says,

* دُهْقِنَ بِالتَّاجِ وَبِالتَّسْوِيرِ *

[*He was made a* دهقان *by receiving the* تاج (meaning either *crown* or *turban*) *and by being decked with bracelets*]. (TA.) — دَهْقَنَ الطَّعَامَ, (A'Obeyd, TA,) inf. n. دَهْقَنَةٌ, with which دَهْمَقَةٌ is syn., (Aṣ, TA,) *He made the food soft*, or *delicate*: (Aṣ, A'Obeyd, TA:) because softness, or delicacy, of food is from الدَّهْقَنَةُ [as meaning التَّدَهْقُنُ]. (Aṣ, TA.)

Q. 2. تَدَهْقَنَ *He was*, or *became, a* دِهْقَان: (Ṣ, Ḳ, Mgh, TA:) or *he had*, or *possessed, much wealth*; as also ▼ دَهْقَنَ [app. in both of these senses]: (Mṣb:) derived from دِهْقَانٌ. (Mgh.) — Also *He affected*, or *feigned*, or *made a show of, sharpness* or *quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge*, or *intelligence*; syn. تَكَيَّسَ. (TA.)

دَهْقَنَةٌ [inf. n. of Q. 1: and signifying The *state*, or *condition, of a* دِهْقَان;] a subst. from دِهْقَانٌ; (JK, Ḳ;) derived from the latter word. (Mgh.) You say, لَهُ دَهْقَنَةٌ بِمَوْضِعِ كَذَا [*He has a state*, or *condition, which is that of a* دِهْقَان *in such a place*. (Ṣ.)

دِهْقَانٌ, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) also written دُهْقَانٌ, (JK, Mṣb, Ḳ,) in [some of] the copies of the Ṣ written [دِهْقَانٌ and دَهْقَانٌ,] with kesr and fet-ḥ, [thus written in one of my copies of the Ṣ,] and said by AO [as there cited] to be like قرطاس, which is written with each of the three vowels, (TA,) an arabicized word, (Ṣ, Mṣb, Ḳ,) from the Pers. [دِهْ "a town or village" and خَانْ "a prince or lord"]; (TA;) if derived from تَدَهْقَنَ, (Kh, Sb, Ṣ,) i. e. if the ن be regarded as radical, perfectly decl. [and written as above]; (Kh, Sb, Ṣ;) but if derived from الدَّهْقُ, imperfectly decl. [and written دِهْقَانُ &c.], because of the measure فَعلانُ; (Ṣ;) [but this statement relates especially to the measure فَعْلَان, with fet-ḥ to the ف; except in the case of a proper name; and an epithet of this measure, moreover, that forms its fem. by the addition of ة, as دهقان does, is perfectly decl.; and it should be observed also, that,] accord. to IJ, دهقان is of the measure فعلال, from تَدَهْقَنَ, and there is no instance, in the language, of the measure تَفْعْلَنَ; (Ḥar p. 102;) it signifies The *headman*, or *chief, of a village* or *town*: (Es-Sem'ánee, Mṣb, TA: [agreeably with the Pers. original:]) or the *proprietor thereof, in Khurásán and El-'Irák*: (Es-Sem'ánee, TA:) or, as used by the Arabs, *a great man of the unbelievers of the 'Ajam* [or *Persians*]: but they disdained this appellation: (Mgh:) Lth says that it is a nickname, or name of reproach: (TA:) it became predominantly applied to *such of them as was of the people of the districts of cultivated land and of villages or towns*: and then to *anyone possessing much land or other immoveable property*: (Mgh:) [it signifies generally *a dweller*, or *one having a fixed abode, in a district of cultivated land, or in a village or town of such a district; a rustic; a husbandman*:] or it signifies *a chief, headman*, or *person in authority, over the husbandmen*, or *peasants, of the 'Ajam* [or *Persians*]: and the *headman of a province*: (Ḳ:) and *a possessor of land or other immoveable property*: (Mṣb:) and *a merchant*: (Mṣb, Ḳ:) and *one who manages affairs firmly*, or *strongly, with sharpness*: (Ḳ:) the fem. is with ة: (JK, Mgh, Ḳ:) and the pl. is دَهَاقِينُ (Mṣb, Ḳ) and دَهَاقِنَةٌ. (Ḳ.) [See a verse cited voce جِذًا in art. جذو. The same verse, but with قُرَيَّتِى (my village or town) in the place of قَرْيَةٍ, is also cited in the TA in the present art.]

دهليز

دِهْلِيزٌ [*An entrance-passage* of a house; *an entrance-hall; a vestibule*;] *what is between the* [*outer*] *door or gate and the house*; (Ṣ, Ḳ;) the *place of entrance to a house*: (Mṣb:) a Persian word, (Ṣ, Mṣb,) originally داليج, and داليز, and دالان, and, as some say, دَلِيجْ, (Lth,) arabicized: (Lth, Ṣ, Mṣb:) [also, in modern Arabic, *an ante-*

chamber: and the *anterior apartment of a large tent* or *pavilion:* accord. to the MA, *a large tent:* accord. to some copies of the Ḳ, *i. q.* جَيْئَةٌ: accord. to some, خَنِيَّةٌ, which reading is preferred by the author of the TḲ, who explains دهليز, from the "Burhán," as meaning "absurd words:" accord. to some, حَنِيَّةٌ, which I think the right reading, meaning *a bowed,* or *curved, structure:* Golius seems to have found another reading in the Ḳ, namely, حَيَّةٌ:] pl. دَهَالِيزُ. (Ṣ, Mṣb, Ḳ.) —— [Hence,] أَبْنَآءُ الدَّهَالِيزِ † *Foundlings,* (Ḳ,* TA,) *whose fathers are unknown.* (TA.) [They are so called because they are generally abandoned at the entrances of mosques or private houses, whence they are usually taken by persons who adopt them.]

دهم

1. دَهِمَهُمْ, (Ṣ, Mṣb) and دَهَمَهُمْ, (Mṣb,) aor. ـَ, (Ṣ, Mṣb,) inf. n. دَهْمٌ, (TA,) *It* (an event, Ṣ, Mṣb) *came upon them,* or *happened to them, suddenly, unexpectedly, without their being aware of it,* or *without any previous cause; surprised them; took them by surprise,* or *unawares:* (Mṣb:) or دَهِمَكَ and دَهَمَكَ, aor. ـَ, *it* (anything) *came upon thee so as to overwhelm thee,* or *cover thee,* or *as a thing that overwhelmed thee,* or *covered thee.* (Th, Ḳ.) And دَهِمَتْهُمُ الخَيْلُ [*The horsemen came upon them suddenly,* &c.]: and AO says that دَهَمَتْهُم is a dial. var. thereof. (Ṣ.) See also دَهْمٌ, below.

2. دَهَّمَتِ النَّارُ القِدْرَ, inf. n. تَدْهِيمٌ, *The fire blackened the cooking-pot.* (ISh, Ḳ.)

4. ادهمهُ *It* (an action done to him, Th, TA) *displeased, grieved,* or *vexed, him,* (Th, Ḳ,) *and angered him.* (Th, TA.)

5. [تدهّم is said by Golius, as on the authority of the Ḳ, to be *syn. with* تدام (meaning تدأّم); but app. on no other ground than that of his finding it there said that المُتَدَهِّمُ is syn. with المُتَدَأَّمُ.]

9. ادهمّ, inf. n. اِدْهِمَامٌ, *He* (a horse) *became* أَدْهَمُ, (Ṣ, Ḳ,) i. e. *black.* (Ṣ,* Ḳ,* TA.) And ▼ادهامّ, inf. n. اِدْهِيمَامٌ, *It* (a thing) *was,* or *became, black.* (Ṣ, Ḳ.) [Hence,] ▼ادهامّ الزَّرْعُ *The seed-produce* [*became of a dark green colour,* or] *was overspread with blackness, by reason of abundance of moisture,* or *irrigation.* (JK, TA.) And in like manner, ادهمّت and ▼ادهامّت الرَّوْضَةُ [*The meadow became of a dark green colour,* &c.]. (JK.) And ▼ادهامّت الخُضْرَةُ *The greenness became intense* [*so as to appear blackish,* or *so as to appear black when viewed from a distance*]. (TA.)

11. ادهامّ: see the next preceding paragraph, in four places.

دَهْمٌ *A malicious,* or *mischievous,* or *grievous, act, by which one takes others unawares,* or *by surprise.* (TA from a trad.) ═ Also, (Ṣ, TA,) or ▼دُهْمٌ, (JK, and so in one place in the TA,) *A numerous company:* (Lth, JK, TA:) or *a multitude:* pl. دُهُومٌ. (Ṣ.) A rájiz says,

* جِئْنَا بِدَهْمٍ يَدْهَمُ ▼ الدُّهُومَا *
* مَجْرٍ كَأَنَّ فَوْقَهُ النُّجُومَا *

[*We came with a numerous company that would overwhelm the* other *numerous companies; a great army, as though the stars were above it*]. (Ṣ, TA.) [See also دَهْمَآءُ, voce أَدْهَمُ.] And one says, أَىُّ دَهْمٍ ▼ ٱللّٰهِ هُوَ, and مَا أَدْرِى أَىُّ الدَّهْمِ ▼ هُوَ, (JK, Ḳ, TA,) or اىّ دَهْمِ الله هو, and اىّ الدَّهْمِ هو, (so in the CḲ and in my MṢ. copy of the Ḳ,) i. e. *I know not what one of the creation,* or *of mankind, he is, and what one of the creatures of God he is.* (Ḳ,* TA.)

دُهْمٌ: see the next preceding paragraph, in three places. —— Also pl. of أَدْهَمُ [q. v.]. (TA.)

دُهْمَةٌ *Blackness:* (JK, Ṣ, Mṣb, Ḳ:) and *a deep ash-colour* [*without any tinge of white:* see أَدْهَمُ]. (ISd, TA.) ═ Also *A brown ewe* (نَعْجَةٌ حَمْرَآءُ): [see also دَهْمَآءُ, voce أَدْهَمُ:] and sing. of دُهَمٌ signifying *a certain sort* [or *breed*] *of sheep* or *goats.* (JK. [But I do not find either of these two significations in any other lexicon.])

الدُّهْمَانُ *The night:* opposed to الوَضَّاحُ meaning "the day." (L in art. وضح.) [Hence,] ثِنْىُ دُهْمَانَ *The prayer of nightfall:* opposed to بِكْرُ الوَضَّاحِ meaning "the prayer of morning." (L and Ḳ in that art.: but in the CḲ and in a MṢ. copy of the Ḳ, instead of دُهْمَانَ we find دَهْمَانَ.)

دُهَامٌ: see أَدْهَمُ: —— and see دُهَامِيَّةٌ.

الدُّهَيْمُ *Calamity,* or *misfortune;* (JK, Ṣ, Ḳ;) as also أُمُّ الدُّهَيْمِ; (Ṣ, Ḳ;) and ▼الدُّهَيْمَآءُ, (JK, Ṣ,) dim. of الدَّهْمَآءُ [fem. of الأَدْهَمُ], so called because of its darkness: (Ṣ, TA:) or الدُّهَيْمَآءُ signifies *black, dark, trial* or *conflict and faction* or *sedition* or *the like;* and the dim. form is used to denote enhancement: (Sh, TA:) and ▼الدَّهْمَآءُ signifies *black, dark, calamity* or *misfortune:* (TA:) calamity, or misfortune, is termed الدُّهَيْمُ because of its darkness: (TA:) or, originally, (Ṣ,) this was the name of the she-camel of 'Amr Ibn-Ez-Zebbán Edh-Dhuhlee, who was slain, with his brothers, and their heads were put upon her, (Ṣ, Ḳ, TA,) in sacks hung upon her neck, and she returned to Ez-Zebbán: (TA:) whence the saying, أَثْقَلُ مِنْ حِمْلِ الدُّهَيْمِ [*Heavier than the burden of Ed-Duheym*]: (Ṣ:) and أَشْأَمُ مِنَ الدُّهَيْمِ [*More unlucky than Ed-Duheym*]: (Ṣ, Ḳ, TA:) or, as some say, seven brothers were slain in a warring and plundering expedition, and were put upon Ed-Duheym; and hence the name became proverbial as applied to any calamity or misfortune. (TA.) ═ دُهَيْمٌ also signifies *Foolish,* or *stupid.* (Ḳ.)

إِبِلٌ دُهَامِيَّةٌ *Certain camels:* so called in relation to ▼الدُّهَامُ, the name of a certain stallion-camel. (TA.)

الدُّهَيْمَآءُ: see الدُّهَيْمُ.

أَدْهَمُ *Black;* (JK, Ṣ,* Mgh, Mṣb,* Ḳ;) as also ▼دُهَامٌ: (Ḳ:) the former is applied in this sense to a horse, (Ṣ,* Mgh, Mṣb,* TA,) and to a camel, &c.: (TA:) or, applied to a camel, *of a deep ash-colour without any tinge of white;* (Aṣ, Ṣ, Mṣb, Ḳ;) when of a deeper hue, so as to be very black, he is termed جَوْنٌ: (Ṣ:) or, as some say, applied to a camel, *like* أَصْفَرُ, [in this case meaning *black with some intermixture of yellow,*] *but less black:* (TA:) fem. دَهْمَآءُ; which, when applied to a sheep (Ṣ, M, Mṣb, Ḳ) or goat, (Ṣ, Mṣb,) means *of a pure* or *an unmixed brown colour* (خَالِصَةُ الحُمْرَةِ): (Ṣ, M, Mṣb, Ḳ:) pl. دُهْمٌ. (TA.) The Arabs say, مُلُوكُ الخَيْلِ دُهْمُهَا [*The kings of horses are the black thereof*]. (TA.) And فَرَسٌ أَدْهَمُ بَهِيمٌ *A black horse in which is no intermixture of colours.* (TA.) And لَا آتِيكَ مَا حَنَّتِ الدَّهْمَآءُ [*I will not come to thee as long as she* (among the camels) *that is of a deep ash-colour without any tinge of white reiterates her yearning cry after her young one;* meaning, *ever*]. (Lḥ, TA.) And رَمَادٌ أَدْهَمُ *Black ashes.* (TA.) —— حَدِيقَةٌ دَهْمَآءُ and ▼مُدْهَامَّةٌ ‡ [*A walled garden*] *green inclining to black.* (Ḳ.) Hence, (Ḳ,) ▼مُدْهَامَّتَانِ, (Ṣ, Ḳ,) in the Ḳur [lv. 64], (Ṣ, TA,) [*Two gardens* (جَنَّتَانِ)] *of which the greenness inclines to blackness;* for every green plant, when its abundance and its moisture, or irrigation, are complete, inclines to blackness: (Zj, TA:) or *black by reason of intense greenness arising from abundant moisture,* or *irrigation;* and everything that is green (أَخْضَر) the Arabs term أَسْوَدُ. (Ṣ, TA.) —— رَبْعٌ أَدْهَمُ [*A place of alighting* or *abode*] *recently occupied by the tribe;* [because blackened by their fires &c.:] pl. أَرْبُعٌ دُهْمٌ. (TA.) And أَثَرٌ أَدْهَمُ *A new,* or *recent, mark, trace,* or *vestige:* (Aṣ, Ḳ:) and أَغْبَرُ means one that is "old, becoming effaced:" (Aṣ, TA:) and the former means also *old, becoming effaced;* (Ḳ;) as some explain it; (TA;) thus having two contr. significations. (Ḳ.) And وَطْأَةٌ دَهْمَآءُ *A new,* or *recent, footstep,* or *footprint:* and غَبْرَآءُ means "becoming effaced:" or the former means one that is *becoming effaced,* because it has become obscure to him who seeks it; (JK;) or *an old footstep,* or *footprint:* and حَمْرَآءُ means one that is "new, or recent." (Ṣ.) [See also أَغْبَرُ.] —— الدَّهْمَآءُ also signifies ‡ *The cooking-pot:* (JK, Ṣ, A, Ḳ:) or *the black cooking-pot:* (ISh, TA:) and *the old cooking-pot.* (Ḳ. [But it is implied in the TA that this last meaning is a mistake, occasioned by an omission; and that, instead of القِدْرُ وَالقَدِيمَةُ, (in the CḲ القِدْرُ القَدِيمَةُ,) we should read, القِدْرُ وَالوَطْأَةُ الدَّهْمَآءُ القَدِيمَةُ, explained above. Accord. to Golius, on the authority of a gloss in the KL, أَبُو الأَدْهَمِ signifies *The great cooking-pot in which a whole sheep is cooked at once.*]) —— And *The twenty-ninth night of the* [*lunar*] *month:* (JK, Ḳ:) because of its blackness. (TA.) And

[the pl.] الدُّهْمُ *Three nights of the* [*lunar*] *month* [*during which is the change of the moon*]: (K:) because they are black. (TA.) — See also الدُّهْمُ. — [Used as a subst.,] أَدْهَمُ signifies also *A shackle* or *fetter*, or *a pair of shackles* or *fetters*; syn. قَيْدٌ: (Ṣ, Ḳ:) because of the blackness thereof: accord. to AA, *of wood*: (TA:) or *a heavy shackle* or *fetter* or *pair of shackles* or *fetters*: (JK:) pl. أَدَاهِمُ: (JK, Ṣ, Ḳ:) it has this form of pl., which is proper to substs., because the quality of a subst. is predominant in it. (TA.) — And [the fem.] دَهْمَآءُ signifies † *A multitude*, or *large number*: (Ḳ:) and † *a company* of men; (Ks, Ṣ, Ḳ;*) and *multitude* thereof: (Ks, TA:) or ‡ the *generality, the common mass*, or the *main part* [thereof]: (Z, TA:) or † the *commonalty*, or *common people*. (Mbr, Ḥar p. 671.) [See also دَهْمٌ.] = Also, دَهْمَآءُ, The *aspect, appearance, mien, guise*, or *garb, of a man*. (JK, Ṣ,* Ḳ.) = And الدَّهْمَآءُ *A certain herb*, or *tree, green, and broad in the leaves*; (JK;) or *a certain broad herb*, (Ḳ,) *having leaves and twigs, resembling the* قُرْنُوَة; (TA;) *with which one tans*. (JK, Ḳ.)

مُدْهَامَّةٌ: see the next preceding paragraph, in two places.

مُتَدَهْمِرٌ *A catamite*; *i. q.* مَأْبُونٌ and مُثْفِرٌ and مِثْفَارٌ (AA, TA in the present art. and in art. دثر,) and مُتَدَاْمِرٌ. (Ḳ, TA.)

دهن

1. دَهَنَهُ, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) aor. ـُ, (Ṣ, Mṣb,) inf. n. دَهْنٌ (MA, Mṣb, Ḳ, KL) and دِهَانَةٌ, (Ḳ,) *He anointed it* (MA, Mgh, Mṣb,* KL) *with* دُهْن, (Mgh, Mṣb,) i. e., (Mṣb,) *with oil* (MA, Mṣb, KL) *&c.*; (Mṣb;) [*oiled it*; or *greased it*;] namely, his head, (MA, Mgh,) or his mustache, (Mgh,) or his hair, &c.: (Mṣb:) or *he moistened* it; namely, his head, &c.: (Ḳ:) and ▾ دهّنه, inf. n. تَدْهِينٌ signifies the same [but app. in an intensive sense, or as applying to many objects]: (TA:) and إِدْهَانٌ [inf. n. of ▾ أَدْهَنَ] is like تَدْهِينٌ. (AHeyth, TA.) — [Hence,] دَهَنَ الأَرْضَ, said of rain, (Ṣ, Ḳ,) ‡ *It moistened the ground slightly*, or *a little*: (Ṣ, TA:) or *it moistened the surface of the ground*. (Ḳ.) — And [hence also,] دَهَنْتُهُ بِالعَصَا (Ṣ, Ḳ*) ‡ *I struck him* (Ṣ, Ḳ, TA) *gently* (TA) *with the staff*, or *stick*; (Ṣ, Ḳ, TA;) like as one says, مَسَحَهُ بِالعَصَا and بِالسَّيْفِ. (TA.) And دَهَنْتُهُ بِالعَصَا دَهَنَاتٍ ‡ *I struck him* [*gently*] *with the staff* or *stick* [*some gentle strokes*: دَهَنَات being pl. of ▾ دَهْنَةٌ, which is the inf. n. of un.]. (So in a copy of the Ṣ.) — [Hence, likewise,] دَهَنَ signifies also *He* (a man, TA) *played the hypocrite*. (Ḳ, TA.) And you say, دَهَنَ فُلَانًا, aor. ـُ, inf. n. دَهْنٌ, meaning *He acted with such a one hypocritically*. (TḲ. [See also 3.]) = دَهَنَتْ, (Ḳ, and so in more than three copies of the Ṣ,) and دَهُنَتْ, aor. ـُ; (Ḳ, and so in some copies of the Ṣ in lieu of دَهَنَتْ;) and دَهِنَتْ, aor. ـَ; (AZ, Ḳ;) inf. n. [of the first] دَهَانَةٌ (Ṣ, Ḳ) and [of the second or third or of both] دِهَانٌ; (Ḳ;) ‡ *She* (a camel) *had little milk*. (AZ, Ṣ, Ḳ, TA.) [See دَهِينٌ.] — And دَهَنَ, inf. n. دَهْنٌ, [or, as appears to be probable from what follows and from general analogy, دَهُنَ,] said of a man, † *He was*, or *became, weak*: and also, *foolish*, or *stupid*: and [app. *soft, flaccid*, or *flabby*; for] دَهْنٌ signifies the *being soft, flaccid*, or *flabby*; or *softness, flaccidity*, or *flabbiness*. (JK.) [See دَهِينٌ.]

2: see 1, first sentence.

3. مُدَاهَنَةٌ and ▾ إِدْهَانٌ signify the same; (Ṣ, Mṣb, Ḳ;) i. e. ‡ The *endeavouring to conciliate*; syn. مُصَانَعَةٌ: (Ṣ, TA:) or the *making peace* with another; or *becoming reconciled* with another: (Mṣb:) or the *pretending the contrary of*, or *what is different from, that which one conceals in his mind*: (Ḳ:) and the former signifies also the *acting with dishonesty*, or *dissimulation*: or ▾ the latter has this signification; and the former signifies the *striving to outwit, deceive, beguile*, or *circumvent*; syn. مُوَارَبَةٌ: (TA:) or دَاهَنْتُ signifies *I hid, concealed*, or *covered*; syn. وَارَيْتُ [accord. to four copies of the Ṣ; but probably this is a mistranscription for وَارَبْتُ, meaning *I strove to outwit, deceive, beguile*, or *circumvent*, as is indicated in the TA]; and ▾ أَدْهَنْتُ signifies *I acted with dishonesty*, or *dissimulation*: (Ṣ:) or ▾ إِدْهَانٌ is [originally] like تَدْهِينٌ [as has been stated above]: but is used as denoting the act of *treating with gentleness* or *blandishment, soothing, coaxing, wheedling, beguiling*, or *deluding*; and *abstaining from restraint* or *prohibition*: (AHeyth, TA:) or it originally signified the *anointing* such a thing as a hide *with some oil* or *the like*: and as such a thing is rendered soft to the sense [of feeling], it was used tropically, or metaphorically, to denote ideal softness, absolutely: hence, the *treating with gentleness* or *blandishment, soothing, coaxing, wheedling, beguiling*, or *deluding*, was termed مُدَاهَنَة: then this tropical signification became commonly known, and conventionally regarded as proper: and then the word [مداهنة or ▾ ادهان, or rather each of these words,] was tropically used as signifying the *holding* a thing *in light*, or *little*, or *mean, estimation*, or *in contempt*: so in the 'Ináyeh. (MF, TA.) It is said in the Ḳur [lxviii. 9], ▾ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ‡ *They wish that thou wouldst endeavour to conciliate* [them], *and in that case they will endeavour to conciliate* [thee]: (Ṣ, TA:*) or *that thou wouldst be soft, pliant*, or *gentle, in thy religion, and in that case they will be soft, pliant*, or *gentle*: (TA:) or *that thou wouldst be soft, pliant*, or *gentle*, to them, *and in that case they will be so* to thee: (Jel:) or, accord. to Fr, *that thou wouldst be an unbeliever, and they will be unbelievers*. (TA.)

4. ادهن, inf. n. إِدْهَانٌ: see 1, first sentence: and see 3, in six places. [See also its act. part. n., below.] — الإِدْهَانُ is also *syn. with* الإِبْقَآءُ, which, accord. to IAmb, is the primary signification: in the copies of the Ḳ erroneously written الإِنْقَآءُ. (TA.) One says, لَا تُدْهِنْ عَلَيْهِ, meaning لَا تُبْقِ عَلَيْهِ [*Show not thou mercy to him*; or *pity not him*; or *pardon not him*]. (IAmb, TA.) And مَا أَدْهَنْتَ إِلَّا عَلَى نَفْسِكَ, i. e. مَا أَبْقَيْتَ [*Thou didst not show*, or *hast not shown, mercy, save to thyself*]. (Lḥ, TA.) — One says also, أَدْهَنْتُ فِى أَمْرِهِ, meaning *I fell short in his affair*, or *case*. (JK.) = And أُدْهِنَ *He* (a camel) *was affected with the vertigo termed* دُهْن. (JK.)

5: see what next follows.

8. اِدَّهَنَ, of the measure اِفْتَعَلَ, *He anointed himself with* دُهْن, (Ṣ, Mgh, Mṣb, Ḳ,*) i. e. *oil*, *&c.*; (Mṣb;) [*oiled*, or *greased, himself*;] as also ▾ تدهّن. (Ṣ.)

Q. Q. 2. تَمَدْهَنَ *He* (a man) *took a* مُدْهُن [q. v.]. (Ṣ.)

دَهْنٌ: see دُهْنٌ. — عَيْشٌ دَهْنٌ *Bad and scanty* [*means of subsistence*]. (JK.)

دُهْنٌ *Oil*, (MA, Mṣb, KL,) *&c.*, (Mṣb,) [i. e. *grease of any kind*,] or دُهْن [i. e. *oil*] *of sesame &c.*, (Mgh,) *with which one anoints*, (Mgh, Mṣb,) [or *greases*,] or *moistens*, (Ḳ,) *the head* or *mustache*, (Mgh,) or *the hair &c.*, (Mṣb,) or *the head &c.*: (Ḳ:) it is well known: (Ṣ:) and ▾ دُهْنَةٌ signifies *a portion thereof*: (Ḳ:) [or this latter, being the n. un., signifies *a particular oil* or *kind of oil*; like as the former does when it is prefixed to another noun:] you say دُهْنُ البَانِ (Ṣ and Mgh and Mṣb in art. بون) and دُهْنَةُ بَانٍ (TA in the present art. from a poet) [both meaning *oil of ben*]: the pl. (of دُهْنٌ, Ṣ, Mṣb, and Bḍ in lv. 37) is دِهَانٌ (Ṣ, Mṣb, Ḳ, and Bḍ ubi suprà) and أَدْهَانٌ; (Ḳ;) [the latter a pl. of pauc.; both pls. signifying *kinds of oil &c.*;] or ▾ الدِّهَانُ signifies *that with which one anoints*; (Bḍ ubi suprà;) or it has this signification also: (TA:) you say, دَهَنْتُهُ بِالدِّهَانِ [meaning *I anointed him with oils* or *with ointment*]: (Ṣ, in which this is mentioned as an ex. of the pl. of دُهْنٌ:) and hence the prov. كَالدِّهَانِ عَلَى الوَبَرِ *Like* [*ointment* or] *that with which one anoints* [*upon fur*, or *soft hair*]. (TA.) [See also دِهَانٌ below.] — Also ‡ *Weak rain*: (AZ, Ṣ:) or *rain such as moistens the surface of the ground*; (JK, Ḳ;) and so ▾ دَهْنٌ: (Ḳ:) pl. دِهَانٌ. (AZ, Ṣ, Ḳ.) = And *A vertigo* (دُوَار) *that affects the camel*. (JK.)

دَهِنٌ *A kind of tree with which beasts of prey are killed*, (JK, Ḳ,) *and by means of which they are taken*: (JK:) *it is a noxious tree, like the* دِفْلَى [q. v.]: (TA:) n. un. with ة. (Ḳ.) — And *Such as is large, of trees*. (JK.)

دَهِنٌ *Oily*, or *greasy*. (KL.) You say also دَهِنُ الشَّعَرِ رَجُلٌ ▾ مُدْهَانٌ, meaning [*A man having oily*, or *greasy, hair*]. (TA.) [See also دَهِينٌ.]

دَهْنَةٌ; pl. دَهَنَاتٌ: see 1.

دُهْنَةٌ: see دُهْنٌ. — Also *Odour*: so in the saying هُوَ طَيِّبُ الدُّهْنَةِ [*He*, or *it, is sweet in respect of odour*]. (Ḳ. [Erroneously written and explained by Golius in his Lexicon.])

دَهْنَآءُ *A* [*desert such as is termed*] فَلَاةٌ: (Ḳ:)

or *a place of sands:* (JK:) or *a place all sand:* (TA:) [or *a desert of reddish sand.* Hence,] with the article ال, *A certain place* [or *desert tract*] *belonging to Temeem, in Nejd,* (Ṣ, Ḳ, TA,) *extending to the distance of three days' journey, in which is no water;* (TA;) as also الدَّهْنَى; (Ṣ, Ḳ;) this latter occurring in poetry. (TA.) [The same appellation is also applied to *The great desert of which the central part lies towards the S. E. of Nejd.*] ══ Also *A certain red herb,* (Ḳ,) *having broad leaves, used for tanning.* (TA.)

[دُهْنِيَّةٌ *An oily quality.*]

دِهَانٌ *A red hide.* (Ṣ, Ḳ. [See also دَهِينٌ.]) Hence, in the Ḳur [lv. 37], فَكَانَتْ وَرْدَةً كَالدِّهَانِ, i. e. *And shall become red,* (Ṣ,) or *of a rose-colour,* (Zj, L in art. ورد,) or *of a red colour inclining to yellow,* (L in that art.,) *like the red hide:* (Ṣ, Bḍ, Jel:) or *like the hide that is of a pure red colour:* (TA:) or *like that* [*oil*] *with which one anoints;* see دُهْنٌ: or it is pl. of دُهْنٌ: (Bḍ:) [thus] it means, accord. to Aboo-Is-ḥáḳ [Zj], *and shall become* [*red,* &c., and] of various colours, by reason of the very great terror, *like diverse oils:* or, accord. to Er-Rághib, *like the dregs of oil,* or *of olive-oil;* for this is another signification of الدهان. (TA.) — Also *A slippery place.* (JK, Ḳ.) And *A smooth road:* or *long and smooth.* (TA.)

دَهِينٌ [*Anointed with oil,* &c.; i. q. ▼ مَدْهُونٌ and مَدْهُونَةٌ]. You say لِحْيَةٌ دَهِينٌ (Ḳ) and دَهِينَةٌ (TA) and ▼ دَاهِنٌ, (Ḳ,) [the last, properly, a possessive epithet,] meaning مَدْهُونَةٌ [i. e. *A beard anointed with oil,* &c.]. (Ḳ, TA.) — And A hide *intensely red.* (JK. [See also دِهَانٌ.]) ══ Also, applied to a she-camel, (JK, Ṣ, Ḳ,) ‡ *Having little milk:* (Ṣ, Ḳ:) or *having very little milk;* (JK;) *not yielding a drop of milk* (JK, TA) *when her dug is squeezed:* (JK:) accord. to Er-Rághib, having the meaning of an act. part. n., i. e. *that yields as much as that with which one may anoint himself:* or, as some say, having the meaning of a pass. part. n., because she is anointed [or as though she were anointed] with the milk, by reason of its scantiness; and this is the more probable, because it has not the affix ة: pl. دُهُنٌ. (TA.) — And, applied to a stallion, † *That does not impregnate at all:* as though because of the paucity of his seminal fluid. (TA.) — And *Weak;* applied to a man, and to a thing: one says, أَتَيْتَ بِأَمْرٍ دَهِينٍ [*Thou didst,* or *saidst,* or *thou hast done,* or *said, a weak thing*]: and Ibn-Hiráweh says,

* لِيَنْتَزِعُوا تُرَاثَ بَنِى تَمِيمٍ *
* لَقَدْ ظَنُّوا بِنَا ظَنًّا دَهِينَا *

[*In order that they might wrest the inheritance of the sons of Temeem, verily they have opined of us a weak opining*]. (TA.)

دَهَّانٌ *A seller of oil:* (MA, TA:) and *a maker of oil.* (MA.) [In the present day, it is applied to *A painter of houses* &c.]

دَاهِنٌ: see دَهِينٌ.

مُدْهَنٌ A camel *affected with the vertigo termed* دُهْن. (JK.)

مُدْهُنٌ, with ḍamm, (Ṣ, Mṣb, Ḳ, &c.,) only, (Ṣ,) to the م and ه, (Mṣb, TA,) extr. [in form], (Fr, TA,) for by rule it should be مِدْهَنٌ, (Mṣb,) or it was مِدْهَنٌ originally, (Lth, TA,) The *utensil* (آلَة) *for* دُهْن [or *oil,* &c.]; (Ḳ, TA;) i. e. (TA) the *thing* [or *pot* or *vase*] *in which* دُهْن *is put;* (T, Mṣb, TA;) *a flask,* or *phial,* (قَارُورَة,) *for* دُهْن: (Ṣ, Ḳ:) [and ▼ مُدْهُنَةٌ, occurring in this art. and in art. وقب in the TA, signifies the same:] pl. مَدَاهِنُ. (Ṣ.) — And ‡ *A place,* (M, Ḳ, TA,) or *a small hollow* or *cavity, in a mountain,* (Ṣ, TA,) *in which water remains and collects,* or *collects and stagnates:* (Ṣ, M, Ḳ, TA:) or *any place excavated by a torrent:* (Ḳ:) or *water exuding in stone.* (TA.)

مُدْهِنٌ [act. part. n. of 4, q. v.]. — أَفَبِهٰذَا الحَدِيثِ أَنْتُمْ مُدْهِنُونَ, in the Ḳur [lvi. 80], means *Do ye then reject this announcement?* or *disbelieve* &c.? (TA:) or *hold in light,* or *little,* or *mean, estimation,* (Bḍ, Jel,) *and reject,* &c.? (Jel.)

مَدْهَنَةٌ *A place where oil is made; an oil-mill.* (MA.)

مُدْهُنَةٌ: see مُدْهُنٌ.

قَوْمٌ مُدَهَّنُونَ ‡ *A people,* or *company of men, upon whom are* [*visible*] *the traces of ease and plenty, welfare,* or *well-being.* (Ṣ, Ḳ, TA.)

مَدْهُونٌ: see دَهِينٌ. — [Hence,] أَرْضٌ مَدْهُونَةٌ ‡ *Land moistened slightly,* or *a little, by rain:* (Ṣ, TA:) or *having its surface moistened by rain.* (TA.)

مُدْهَانٌّ: see دَهِنٌ.

دهى and دهو

1. دَهِىَ, aor. يَدْهَى, (JK, Ḳ,) inf. n. دَهْىٌ and دَهَآءٌ and دَهَاءَةٌ; (Ḳ;) and دَهَى, aor. as above, inf. n. دَهْىٌ; (JK;) and دَهَا, (JK, TA,) aor. يَدْهُو, (JK,) or يَدْهَا [or يَدْهَى], (TA,) inf. n. دَهَآءٌ (JK, TA) and دَهَاءَةٌ; (JK;) and دَهُوَ, aor. يَدْهُو, (JK,) [inf. n. app. دَهَاءَةٌ;] *He possessed cunning;* i. e. *intelligence,* or *sagacity;* or *intelligence mixed with craft and forecast;* and *excellence of judgment;* (Ḳ, TA;) *he was,* or *became, such as is termed* دَاهٍ and دَهِىٌّ and دَهٍ. (JK.) [See دَهَآءٌ, below.] ══ دَهَوْتُهُ, (JK, TA,) inf. n. دَهْوٌ; (TA;) and دَهَيْتُهُ, (JK,) third pers. دَهَاهُ, inf. n. دَهْىٌ; (TA;) *I treated him with cunning,* &c. (JK,* and TA in explanation of the former.) [Both signify also *I outwitted, deceived, deluded, beguiled,* or *circumvented, him.*] And دُهِيتُ means *I was turned,* or *kept, from a thing,* or *an affair, by deceit,* or *guile.* (JK, TA.) — Also دَهَاهُ, inf. n. دَهْىٌ, *He attributed,* or *imputed, to him cunning,* &c.; expl. by نَسَبَهُ إِلَى الدَّهَآءِ [an inverted phrase]: or *he attributed,* or *imputed, to him a vice,* or *fault,* or *the like; blamed him, censured him, found fault with him,* or *detracted from his reputation:* or *he smote him with a* دَاهِيَة, i. e. *great, formidable, grievous,* or *distressing, thing* or *event* or *accident* or *action:* and ▼ دَهَّاهُ signifies the same: (Ḳ:) thus in the Ḳ, with teshdeed: but in the M and Tekmileh it is said that دَهَيْتُهُ and دَهَوْتُهُ signify *I attributed,* or *imputed, to him cunning* (الدَّهَآء); without mention of تَدْهِيَة [inf. n. of دَهَّى]. (TA.) — You say also دَهَاهُ الأَمْرُ, aor. يَدْهَى, *The thing,* or *event, befell him:* (Mṣb:) and دَهَتْهُ دَاهِيَةٌ [*a calamity befell him*]. (Ṣ.) And مَا دَهَاكَ *What befell,* or *hath befallen, thee?* (Ṣ.)

2: see above.

3. دَاهَاهُ, (inf. n. مُدَاهَاةٌ, M in art. ارب, and Ḳ in art. ورب, &c.,) *He strove,* or *endeavoured, to outwit, deceive, delude, beguile,* or *circumvent, him;* syn. آرَبَهُ, (Ṣ in art. ارب,) and وَارَبَهُ, (Ḳ in art. ورب,) and نَاكَرَهُ. (TA in art. نكر.) — And دَاهِى بِدَاهِيَةٍ, inf. n. as above, *He smote* people *with a calamity.* (TA.)

4. ادهاهُ *He found him to be such as is termed* دَاهٍ [i. e. *cunning,* &c.], (IDrd, TA,) or دَاهِيَة [which signifies the same in an intensive sense]. (JK.) — [ادهى preceded by مَا is also used as a verb of wonder.] A poet says,

* أَبَا خَالِدٍ مَا كَانَ أَدْهَى مُصِيبَةً *
* أَصَابَتْ مَعَدًّا يَوْمَ أَصْبَحْتَ ثَاوِيَا *

Aboo-Khálid, how great was the calamity that befell Ma'add on the day when thou diedst [or *wast slain*]! (Ḥam p. 440.)

5. تدهّى [*He acted cunningly;*] *he did as do the* دُهَاة [or *cunning,* &c., pl. of دَاهٍ]. (ISd, Ḳ.)

6. تداهى [*He affected,* or *pretended, to possess* دَهَآء; i. e., *to be cunning,* &c.]. (IAạr, Ḳ in art. خزر: see 1 and 2 in that art.)

دَهٍ: see دَاهٍ, in two places. ══ إِلَّا دَهٍ فَلَا دَهٍ: see art. ده.

دَهْوٌ: see دَهَآءٌ.

دَهْىٌ: see دَهَآءٌ. ══ Also *A large* [*bucket such as is called*] غَرْب. (AA, TA.)

دَهْوَآءُ: see the next paragraph.

دَهْيَآءُ: see دَاهِيَةٌ. — It is also used as a corroborative: (ISk, Ṣ:) you say دَاهِيَةٌ دَهْيَآءُ (ISk, JK, Ṣ, Mṣb) and ▼ دَهْوَآءُ (ISk, JK, Ṣ, Mṣb, Ḳ) and ▼ دُهْوِيَّةٌ, (JK, Ḳ,) meaning *A severe, grievous,* or *distressing, calamity* or *misfortune:* (JK:) or *a very severe* or *grievous* or *distressing* [*calamity*]. (Ḳ.)

دُهْوِيَّةٌ: see what next precedes.

دَهَآءٌ (in which the ء is converted from ى, not from و, Ṣ) and ▼ دَهْىٌ (JK, Ṣ, Ḳ) and ▼ دَهْوٌ (JK, TA) [are all inf. ns., and] are syn., (JK, Ṣ, Ḳ, TA,) signifying *Cunning;* i. e. *intelligence,* or *sagacity;* or *intelligence mixed with craft and forecast;* (TA in art. احد;) i. q. إِرْبٌ, (Ḳ,) and نُكْرٌ: (Ṣ, Ḳ:) and *excellence of judgment.* (Ṣ, Ḳ.)

[It is said in the Ṣ, app. with reference to دَهْيَآءُ, that the dual is دَهْيَاوَانِ: but this is the regular dual of دَهْيَآء; like حَمْرَاوَانِ, dual of حَمْرَآء.]

دَهِىٌّ : see what next follows, in three places.

دَاهٍ and ▼ دَهٍ (JK, Ḳ) and ▼ دَهِىٌّ, part. ns. of دَهَى and دَهِىَ and دَهُوَ [respectively]: (JK,) and ▼ دَاهِيَةٌ, applied to a man, *Cunning; i. e. possessing intelligence, or sagacity; or intelligence mixed with craft and forecast:* and *excellent in judgment:* (Ṣ, Ḳ:) i. q. مُنْكَرٌ [as syn. with نُكُرٌ]: (TA, and JK in explanation of دَاهِيَةٌ:) *knowing,* or *skilful, in affairs:* (TA:) or ▼ دَهِىٌّ signifies [simply] *intelligent:* (AA, Ḳ:) and ▼ دَاهِيَةٌ is [an intensive epithet, signifying *very cunning;* i. e. *possessing much intelligence,* &c.;] from دَهَآءٌ explained above: or [it means *one who is as though he were calamity,* or *misfortune, personified;*] from الدَّاهِيَةُ in the sense commonly known [which see below]: (TA in art. احد:) the pl. (of دَاهٍ, JK, TA) is دُهَاةٌ, and (of ▼ دَهٍ, JK, TA) دَهُونَ, (JK, Ḳ, TA,) and of ▼ دَهِىٌّ, أَدْهِيَآءُ (JK, M, TA) and دُهَوَآءُ, in the Ḳ, erroneously, أَدْهِيَةٌ and دُهَوَآءُ. (TA.) — [Hence,] الدَّاهِى *The lion.* (Ḳ.)

دَاهِيَةٌ *A calamity, a misfortune, an evil accident;* (JK, Mṣb;) *a great, formidable, grievous,* or *distressing, thing* or *event* or *accident* or *action;* (Ṣ, Ḳ;) and ▼ دَهْيَآءُ signifies the same: (JK, TA:*) [the dim. of the former, ▼ دُوَيْهِيَةٌ, generally means *a great calamity* &c.; being an instance of what is termed تَصْغِيرُ تَعْظِيمٍ:] the pl. of دَاهِيَةٌ is دَوَاهٍ: (Mṣb, TA:) and دَوَاهِى الدَّهْرِ means *the great, formidable, grievous,* or *distressing, events of fortune that befall men.* (Ṣ, TA.) ═ See also دَاهٍ, in two places.

دُوَيْهِيَةٌ : see the next preceding paragraph.

أَدْهَى [*More,* and *most, cunning,* &c. Hence,] أَدْهَى مِنْ قَيْسِ بْنِ زُهَيْرٍ [*More intelligent,* or *sagacious, than Keys the son of Zuheyr*]: a prov. (Meyd.)

مَدْهُوٌّ and مَدْهِىٌّ pass. part. ns.; (JK, TA;) *Treated with cunning,* &c. (TA in explanation of the former.)

دو

2. دَوَّى *He took his way in the* دَوّ [q. v.]. (M, Ḳ.) And دَوَّى فِى الأَرْضِ *He went away into the country,* or *in the land.* (T.) Ru-beh uses the phrase دَوَّى بِهَا as signifying *He passed by them;* meaning, by them, a male [wild] ass and his she-asses. (T.) And it is said of the دَوِّيَّة that it is thus called لِأَنَّهَا تُدَوِّى بِمَنْ صَارَ فِيهَا, i. e. *Because it makes away with those who are in it.* (T.) ═ See also art. دوى.

دَوٌّ and ▼ دَوِّيَّةٌ (T, Ṣ, M, Ḳ, the latter [erroneously] written in the CḲ دَوِيَّة) *A desert,* or *waterless desert;* syn. مَفَازَةٌ, (Ṣ, M,) or فَلَاةٌ; (Ḳ;) as also ▼ دَوِّىٌّ (Ṣ) and ▼ دَاوِيَّةٌ, (Ṣ, M, Ḳ,) in which the first و, which is quiescent, [in دَوِّيَّة, for دَوْوِيَّة,] is changed into ا because of the fet-ḥah before it, though this instance is not to be copied as a model, (Ṣ,) and ▼ دَاوِيَّةٌ: (M, Ḳ:) or دَوٌّ signifies *a wide* فَلَاة: (M:) or *a level land;* likened by Dhu-r-Rummeh to the hand of the purchaser, meaning when he strikes his hand upon that of another in token of the ratification of a bargain: and ▼ دَوِّيَّةٌ, *a land of which the extremities are far apart, level, and spacious;* said to be so called because of the sound termed دَوِىّ that is heard in it; [and if so, these two words (the latter of which is also mentioned in art. دوى) belong to one and the same art.;] or because it makes away with those who are in it; [see 2, above;] and ▼ دَاوِيَّةٌ and ▼ دَاوِيَةٌ signify the same: (T:) it is also said that دَوٌّ is [in origin] a Pers. word; as though he who traversed the دَوّ said to his companion دَوْ دَوْ, meaning "Hasten: Hasten:" (TA:) or, as some say, a certain region, four nights' journey in extent, like a shield, vacant, traversed by means of the stars, in which one feared losing his way, on the way from El-Baṣrah to Mekkeh, was named الدَّوّ for this reason, from the Persians' hastening one another while crossing it by saying دَوْ دَوْ. (T.) — [Hence,] بَنَاتُ الدَّوِّ † *The wild asses.* (T in art. بنى.)

دَوِّىٌّ [a rel. n. from دَوّ;] *One inhabiting a* دَوّ. (Ṣ.) [Hence the saying,] مَا بِهَا دَوِّىٌّ, (Ṣ, Ḳ, TA, [in the CḲ, erroneously, دَوِىٌّ,]) and ▼ دُوِّىٌّ, (Ṣgh, Ḳ, TA, [in the CḲ, erroneously, دُوِىٌّ,]) and ▼ دُووِىٌّ, as in the M, or ▼ دَووِىٌّ, as in the Ḳ, (TA,) i. e. [*There is not in it* (meaning بِالدَّارِ *in the house*)] *any one* (Ṣ, M, Ḳ) *of those who inhabit the* دَوّ: like as one says مَا بِهَا طُورِىٌّ, and دُورِىٌّ. (Ṣ.) — See دَوٌّ, with which it is also syn. (Ṣ.)

دُوِّىٌّ and دُووِىٌّ or دَووِىٌّ : see the next preceding paragraph.

دَوِّيَّةٌ : see دَوٌّ, in two places.

دَاوِيَّةٌ and دَاوِيَةٌ : see دَوٌّ, in four places.

دَوْدَاةٌ : see art. دود.

دوأ

1. دَآءَ, (AZ, T, Ṣ, M, Mṣb, Ḳ, [mentioned in the T in art. دوى,]) second pers. دِئْتَ, (Ṣ, Ḳ,) aor. يَدَآءُ, inf. n. دَآءٌ (Ṣ, M, Mṣb, Ḳ) and دَوْءٌ; (Lth, T, Ḳ;) and ▼ أَدَآءَ (AZ, T, Ṣ, M, Ḳ) and أَدْوَأَ, (M, Ḳ,) this last from IAar, (M,) or from AZ, (TA,) *He,* (a man, Ṣ, M, Mṣb, Ḳ,) and *it,* (a limb, or member, Mṣb,) *was,* or *became, diseased, disordered,* or *distempered; he was,* or *became, sick,* or *ill;* (AZ, T, Ṣ, M, Mṣb, Ḳ;) *he was,* or *became, attached by a disease,* or *disorder,* &c., *in his inside:* (T, TA:) and دَوِىَ, aor. يَدْوَى, inf. n. دَوًى, signifies the same: (Mṣb:) and أَدَآءَ ▼ جَوْفَهُ [*his belly,* or *chest, was,* or *became, diseased,* &c.]. (TA.)

4. أَدَآءَ and أَدْوَأَ: see above, in two places. — You say also to a man when you suspect him, أَدَأْتَ, inf. n. إِدَآءَةٌ; and أَدْوَأْتَ, inf. n. إِدْوَآءٌ; [i. e. † *Thou hast done a thing that has made thee an object of suspicion; or thou hast become an object of suspicion.*] (T,* Ṣ, M,* Ḳ.) ═ أَدَآءَهُ *He* [or *it*] *affected him with a disease,* or *disorder,* &c.; (Ṣ, Ḳ;) [or *caused him to be diseased,* &c.:] thus the verb is trans. as well as intrans. (Ṣ.) — And ادواه † *He suspected him; thought evil of him;* as also أَدْوَاهُ [without ء]. (AZ, TA in art. دوى.)

دَآءٌ *A disease, disorder, distemper, sickness, illness,* or *malady;* syn. مَرَضٌ, (Lth, T, Ṣ, M, Mṣb, Ḳ,) or عِلَّةٌ; (Mgh;) *external* or *internal:* (Lth, T:) [it is both *physical* and *moral:*] signifying also *a vice, defect, fault,* or *blemish; external* or *internal:* so that one says, دَآءُ الشُّحِّ أَشَدُّ الأَدْوَآءِ [*The vice of avarice is the most grievous of vices*]: (Lth, T, TA:) for the pl. is أَدْوَآءٌ, (Ṣ, M, Mṣb, Ḳ,) the only instance of a sing. memdood having a pl. memdood: (IKh, TA:) hence also, أَىُّ دَآءٍ ▼ أَدْوَأُ (Mgh,) or أَدْوَى, مِنَ البُخْلِ, but IAth says that the correct word is أَدْوَأُ, (TA,) i. e. [*What vice is*] *more grievous,* (Mgh,) or *worse,* (TA,) [*than niggardliness?*] occurring in a trad.: and the saying of a woman, كُلُّ دَآءٍ لَهُ دَآءٌ, meaning *Every vice* that is in men *is in him:* (Lth, T, TA:) and مَيِّتُ الدَّآءِ One *whose evilness is dead,* (Ḳ and TA in art. بله,) *so that he is not cognizant of it;* (TA in that art.;) said of a person when he does not bear malice towards him who does evil to him. (Lth, T, and TA in the present art.) دَآءُ الفِيلِ : see art. فيل. دَآءُ الثَّعْلَبِ : see art. ثعلب. دَآءُ الذِّئْبِ [*The disease of the wolf*] means † *hunger.* (Th, M, Ḳ. [See also art. ذأب.]) دَآءُ الأَسَدِ [*The disease of the lion*] means الحُمَّى [app. الحمى, i. e. † *fever*]. (AM, TA.) دَآءُ الظَّبْىِ, (Ṣ, TA,) or دَآءُ ظَبْىٍ, (M, TA,) [*The disease of the gazelle,* or *of a gazelle,*] accord. to AA, (M, TA,) means † *health,* or *soundness, and briskness,* or *sprightliness;* (TA;) or *no disease;* like as [it is said that] there is no disease in the gazelle: (Ṣ, M:) or, accord. to El-Umawee, بِنَا دَآءُ ظَبْىٍ means that when he desires to leap, he pauses a little and then leaps: but A'Obeyd prefers the former explanation. (M.) دَآءُ المُلُوكِ [*The disease of kings*] means † *the enjoyment of plenty and pleasure and softness* or *delicacy.* (TA.) دَآءُ الكِرَامِ [*The disease of the generous*], † *debt and poverty.* (TA.) دَآءُ الضَّرَائِرِ [*The disease of fellow-wives*], † *constant evil.* (TA.) دَآءُ البَطْنِ [*The disease of the belly*], † *trial,* or *dissension,* or *the like,* (الفِتْنَةُ,) *in which one cannot find the right way to act.* (TA.) ═ دَآءٌ as an epithet, (Lth, Sh, T, M, and so in some copies of the Ḳ,) or ▼ دَاءٍ, (Ṣ, and so in other copies of the Ḳ,) applied to a man, *Diseased,*

disordered, distempered, sick, or *ill;* or *having a disease, disorder,* &c.: (Lth, Sh, T, Ṣ, M, Ḳ:) the former is [originally an inf. n., and therefore is] also applied to a woman; (A, TA;) or it is [originally دَوِىٌ,] of the measure فَعِلٌ, and the fem. is دَاءَةٌ, (Lth, T, M, TA,) which is also mentioned in the A as applied to a woman, as well as دَآءٌ; (TA;) and the dual is دَاآنِ; and the pl. أَدْوَآءٌ: (Lth, Sb, Sh, T, TA:) and ▼ مُدِىٌ signifies the same; (Ṣ, Ḳ;) fem. with ة: and so ▼ دَيِّئٌ; [as though originally دَوِىٌ or دَيْوِىٌ, of the measure فَعِيلٌ or فَيْعِلٌ, like جَيِّدٌ and سَيِّدٌ;] fem. with ة: (Ḳ:) or, accord. to the O, دَوِىٌّ, of the measure فَعِيلٌ, applied to a man; and دَوِيَّةٌ, of the measure فَعِيلَةٌ, applied to a woman: or, accord. to the T, دَيْأَى, of the measure فَيْعَلٌ, applied to a man; and دَيْأَةٌ, of the measure فَيْعَلَةٌ, applied to a woman. (TA.) The saying, in a trad., وَإِلَّا فَيَمِينُهُ أَنَّهُ مَا بَاعَكَ دَآءً means [*And otherwise, his oath shall be, that he did not sell to thee*] *a girl having a disease,* or *vice,* or *the like:* and similar to this is the saying, رُدَّ الدَّآءُ بِدَائِهِ *That which had a vice,* or *the like, was returned because of the vice,* &c., *thereof.* (Mgh.)

دَآءٌ:
دَيِّئٌ:
أَدْوَآءٌ:
مُدِىٌ:
} see the next preceding paragraph.

دوج

1. دَاجَ, (IAạr, Ḳ,) aor. يَدُوجُ, (IAạr,) inf. n. دَوْجٌ, *He* (a man, IAạr) *served,* or *did service.* (IAạr, Ḳ.)

دَاجَةٌ [as pl. of دَائِجٌ, agreeably with analogy,] The *followers of an army.* (Ḳ.) ══ Also *A small want:* (Ḳ:) or *a want* [absolutely]; *i. q.* حَاجَةٌ, as some say: (TA:) or it is an imitative sequent to حَاجَةٌ. (Ḳ, and Ṣ in art. دج. [See دَاجٌ in that art.]) It is said in a trad., مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ [*I left not a want nor a small want:* or *a want of any kind:* or] this means *I left not any act of disobedience to which I was enticed.* (TA voce حَاجَةٌ.)

دوح

1. دَاحَتِ الشَّجَرَةُ, (Ḳ,) aor. تَدُوحُ; (TA;) and ▼ اداحت; (A, TA;) *The tree became great.* (A, Ḳ.) —— داح بَطْنُهُ, (Ḳ,) and ▼ انداح, (A, Ḳ,) and ▼ دوّح, (TA,) or ▼ تدوّح, (so in a copy of the A,) *His belly became swollen,* or *inflated,* (A,) or *big,* (Ḳ,) *and hung down,* (A, Ḳ,) *by reason of fatness or disease:* (A, TA:) and so دَحَا and اندحى. (TA.) And داحت سُرَرُهُمْ [*Their navels became swollen, and hung down*]. (TA.)

2. دوّح, inf. n. تَدْوِيحٌ, *He dispersed,* or *scattered* his property; (L, Ḳ;) as also ديّح. (L.) ══ See also 1.

4: and 5: and 7: see 1.

دَاحٌ *Variegated, decorated,* or *embellished, work,* [or *gewgaws,*] *which one waves about to children, and with which one sooths, pacifies,* or *quiets, them:* (Ṣ, Ḳ:) [a coll. gen. n.: n. un. with ة, meaning *a piece of such work,* or *a gewgaw:*] whence, (Ḳ,) one says, ▼ الدُّنْيَا دَاحَةٌ [*The world is a gewgaw,* or *gaudy toy*]. (Ṣ, Ḳ.) [And hence,] ▼ دَاحَةٌ [as a proper name] means † *The world,* or *present state of existence:* so said Aboo-Ḥamzeh the Ṣoofee, in explanation of the saying,

* لَوْلَا حُبَّتِى دَاحَهْ ▼ * لَكَانَ المَوْتُ لِى رَاحَهْ *

[*Were it not for my loving the world, death would be to me ease*]: and AA confirmed this. (T, TA.) —— And *A kind of variegated,* or *figured, cloth* or *garment.* (A, Ḳ.) [In this sense also it is a coll. gen. n.: n. un. with ة.] You say, فُلَانٌ يَلْبَسُ الدَّاحَ *Such a one wears variegated,* or *figured, garments.* (A, TA.) And جَآءَ وَعَلَيْهِ دَاحَةٌ ▼ [*He came having upon him a variegated,* or *figured, garment*]. (A, TA.) —— *A bracelet consisting of several distinct portions like the strands of a rope, twisted together.* (Ḳ.) —— *Lines,* or *streaks, upon a bull &c.* (Ḳ.) —— The *species of perfume called* خَلُوق. (Ḳ.)

دَوْحٌ: see دَوْحَةٌ. —— Also *A very large tent of* [*goats'*] *hair.* (IAạr, TA. [See also دَوْحَةٌ.])

دَاحَةٌ: see دَاحٌ, in four places.

دَوْحَةٌ *A great tree,* (Ṣ, A, Mṣb, Ḳ,) *with spreading branches,* (TA,) *of whatever kind it be:* (Ṣ, Mṣb:) pl. ▼ دَوْحٌ, (Ṣ, Mṣb, Ḳ,) [or rather this is the coll. gen. n. of the n. un. دَوْحَةٌ, like as تَمْرٌ is of تَمْرَةٌ;] (Mṣb;) and أَدْوَاحٌ is pl. of دَوْحٌ: (TA:) and ▼ شَجَرَةٌ دَائِحَةٌ signifies the same; (A,* Ḳ;) and the pl. is دَوَائِحُ; (A, Ḳ;) or دَوَائِحُ signifies *great trees,* one of which is called دَوْحَةٌ, and its sing., though it be not used, seems to be دَائِحَةٌ. (AḤn, TA.) One says, فُلَانٌ مِنْ دَوْحَةِ الكَرَمِ ‡ [*Such a one is of a great generous stock*]. (A, TA.) —— Also *A great* [*tent of the kind called*] مِظَلَّة. (TA. [See also دَوْحٌ.])

دَوَّاحٌ *Very tall:* so in a trad. in which it is said, كَمْ مِنْ عَذْقٍ دَوَّاحٍ فِى الجَنَّةِ [*How many a very tall palm-tree is there in Paradise!*]. (TA.)

شَجَرَةٌ دَائِحَةٌ: see دَوْحَةٌ.

بَطْنٌ مُنْدَاحٌ *A prominent, round belly:* or *a wide belly, low by reason of fatness.* (TA.)

دوخ

1. دَاخَ, (Ṣ, A, L, Ḳ,) aor. يَدُوخُ, (Ṣ,) inf. n. دَوْخٌ, (L,) *He* (a man, Ṣ, A) *was,* or *became, submissive,* or *abject,* (Ṣ, A, L, Ḳ,) *and lowly,* or *humble.* (A, L.) —— [Also † *It* (a man's head) *was,* or *became, giddy,* or *vertiginous:* used in this sense in the present day, and probably in ancient times: see 2.] ══ As a trans. verb: see 2.

2. دوّخ, (Ṣ, Ḳ,) inf. n. تَدْوِيخٌ, (TA,) *He subdued* a country, *and obtained dominion over its inhabitants;* as also ▼ داخ, (Ṣ, Ḳ,) aor. and inf. n. as above; (TA;) and ديّخ, (Ḳ,) inf. n. تَدْيِيخٌ: (TA:) and *he subdued,* or *subjugated,* a people. (L.) And, (Ṣ, A, Ḳ,) as also ديّخ, (Aṣ, Ṣ,) and ▼ اداخ, (L,) *He rendered* (a man, Ṣ, L, or people, A) *submissive,* or *abject,* (Ṣ, A, L, Ḳ,) *and lowly,* or *humble:* (A:) and in like manner a camel. (L.) —— ‡ *He trod* a land *much:* (A:) or *he traversed* a country *until he knew it and became acquainted with its roads.* (L.) —— ‡ *It* (heat) *weakened* a man. (A, TA.) —— † *It* (pain) *made* a man's head *giddy,* or *vertiginous.* (L.)

4: see 2.

لَيْلٌ دَائِخٌ *A dark night.* (Ḳ.)

دود

1. دَادَ, (Ṣ, M, Mṣb, Ḳ,) like خَافَ, (Mṣb,) [sec. pers. دِدْتَ,] aor. يَدَادُ; (Ṣ, M, Mṣb, Ḳ;) and دَادَ, like قَالَ, [sec. pers. دُدْتَ,] aor. يَدُودُ; (Mṣb;) inf. n. دَوْدٌ; (M, L, Ḳ; [in my copy of the Mṣb دَادٌ, which, I doubt not, is a mistranscription;]) and ▼ اداد, (T, Ṣ, M, A, Mṣb, Ḳ,) inf. n. إِدَادَةٌ; (Mṣb;) and ▼ دوّد, (T, Ṣ, M, A, Mṣb, Ḳ,) inf. n. تَدْوِيدٌ; (Mṣb;) and دِيدَ; (M, L, and so in some copies of the Ḳ; [see its part. n. مَدُودٌ, voce دَائِدٌ, below;] in other copies of the Ḳ دَيَّدَ [which is app. a mistranscription];) *It* (corn, or food, طَعَام,) *had in it* دُود (M, A, L, Mṣb, Ḳ) or سُوس (Ṣ, L) [i. e. *worms, grubs,* or *maggots*]; and *became eaten thereby.* (L.) أَعْزِمُ عَلَيْكَ أَيُّهَا الجُرْحُ أَنْ لَا تَزِيدَ وَلَا تُدِيدَ ▼ [*I conjure thee, O wound, that thou increase not nor breed worms,*] is a form of conjuration used by the Arabs. (A.)

2. دوّد: see above. ══ Also *He played with the* دَوْدَاة, i. e. أُرْجُوحَة [or *seesaw*]. (Ḳ.)

4. اداد: see 1, in two places.

دُودٌ a word of well-known signification, [*Worms, grubs, maggots,* and *the like;* including *molluscs;* as a coll. gen. n.: and, as a simple gen. n., the *worm, grub, maggot,* &c.:] pl. of دُودَةٌ [or rather, as already said, and as is implied in several of the lexicons, دُودٌ is a coll. gen. n.; therefore دُودَةٌ is the n. un. thereof]: and the pl. of دُودٌ is دِيدَانٌ. (T, Ṣ, L, Mṣb. [In the Ḳ, دِيدَانٌ is said to be pl. of دُودَةٌ: and in the L, as from the T, دُودَانٌ is said to be another pl. of دُودٌ: this, however, I regard as a mistake; for I do not find it in the T; but I there find added, after دِيدَانٌ, "and دُودَانٌ is a tribe of Benoo-Asad."]) J says that the dim. is ▼ دُوَيْدٌ, and that by rule it should be دُوَيْدَةٌ: but this is a mistake [unless it be meant that دُوَيْدَةٌ is the regular dim. of دُودَةٌ]: it is regularly دُوَيْدٌ, like as تُمَيْرٌ and قُمَيْحٌ are

regular dims. of تَمْرٌ and قَمْحٌ, which are pls. [or rather coll. gen. ns.] of تَمْرَةٌ and قَمْحَةٌ. (IB.)

دُودَةٌ [n. un. of دُودٌ, q. v. — Also] The *fœtus in the belly of a mare from the fortieth day, when its make becomes apparent, until the end of the third month.* (Kr, TA voce دُعْمُوصٌ, q. v.)

دَوْدَاةٌ *A seesaw;* syn. أُرْجُوحَةٌ: (Ḳ in this art., and T and Ṣ in art. دو:) and the *mark made by children upon the dust,* or *earth, like a path,* or *track, when they play* [*upon the seesaw*], *doing thus with their feet, moving forwards and backwards:* (Ṣ in art. دو:) or the *mark of the* ارجوحة: (M and Ḳ in that art.:) or the *sound of the* ارجوحة: (TA in the present art.:) and *cries, shouts, noises,* or *clamour;* or *a confusion,* or *mixture, of cries, shouts,* &c.: (Ḳ in this art.:) دَوْدَاةٌ is [said by ISd to belong to art. دو, and to be] originally دَوْدَوَةٌ: (M in art. دو:) the pl. is دَوَادٍ, (T and Ṣ* and M in that art.,) explained by Aṣ as signifying the *marks of the* أَرَاجِيح [or *seesaws*] *of children;* (TA in the present art.;) and دَوَادِى occurs in a verse, in the gen. case, (Ṣ and M in art. دو,) by poetic license. (M in that art.)

حَيَوَانٌ دُودِىٌّ [app. *A worm-like animal*]. (TA in art. ذرح.)

دُوَيْدٌ: see دُودٌ.

مَدُودٌ ▼ and مُدَوِّدٌ ▼ and مُدِيدٌ ▼ and مُدَوَّدٌ (Mṣb) and دَائِدٌ (L) [the last from دَيَدَ, confirming my opinion that دَيَّدَ in some copies of the Ḳ is a mistranscription,] Corn, or food, (طَعَامٌ,) *having in it* دُود [or *worms,* &c.]; (L, Mṣb;) and *becoming eaten thereby.* (L.)

مَدُودٌ:
مُدِيدٌ: } see what next precedes.
مُدَوِّدٌ:

دور

1. دَارَ, aor. يَدُورُ, inf. n. دَوْرٌ and دَوَرَانٌ (Ṣ, M, A, Mṣb, Ḳ) and دُؤُورٌ (M) and مَدَارٌ; (Lth, T;) and ▼ استدار; (M, A, Mṣb, Ḳ;) and ▼ ادار; (M;) *He,* or *it, went, moved,* or *turned, round; circled; revolved; returned to the place from which he,* or *it, began to move.* (TA.) — You say, دَارُوا حَوْلَهُ and ▼ استداروا *They went round it:* (A:) and دار حَوْلَ البَيْتِ and ▼ استدار *He went round the house* [or *Kaabeh*]. (Mṣb.) Z and others dislike the phrase دار بِالبَيْتِ, [which seems to have been used in the same sense as دار حَوْلَهُ,] preferring the phrase طَافَ بِالبَيْتِ, because of the phrase دار بِالدَّوَّارِ, signifying *He went round about in the circuit called* الدَّوَّار, *round the idol called by the same name.* (TA.) [▼ استدار بِهِ mostly signifies *It encircled,* or *surrounded,* or *encompassed, it.*] — [You say also, دار بَيْنَهُمْ *It* (a thing, as, for instance, a wine-cup) *went round,* or *circulated, among them.* And] دار الفَلَكُ فِى مَدَارِهِ [*The firmament,* or *celestial orb* or *sphere, revolved upon its axis*]: (A:) دَوَرَانُ الفَلَكِ signifies *the consecutive incessant motions of the several parts of the firmament.* (Mṣb.) — Hence the saying دَارَتِ المَسْأَلَةُ, [inf. n. دَوْرٌ,] *The question formed a circle; one of its propositions depending for proof upon another following it, and perhaps this upon another, and so on, and the latter or last depending upon the admission of the first.* (Mṣb.) [And in like manner, دار, inf. n. دَوْرٌ, signifies *He reasoned in a circle.*] — It is said in a trad., إِنَّ الزَّمَانَ قَدِ ٱسْتَدَارَ ▼ كَهَيْئَتِهِ يَوْمَ خَلَقَ ٱللّٰهُ السَّمٰوَاتِ وَالأَرْضَ [*Verily time hath come round to the like of the state in which it was on the day of God's creating the heavens and the earth:* this was said by Mohammad after he had forbidden the practice of intercalating a lunar month, by which the Arabs had long imperfectly adjusted their lunar year to the solar.] (TA.) And one says, دَارَتِ الأَيَّامُ [*The days came round in their turns*]. (Ṣ and Mṣb and Ḳ in art. دول.) And يَوْمٌ لَا يَدُورُ فِى شَهْرِهِ [*A day of the week that does not come round again in its month:* as the last Wednesday, &c.]. (Mujáhid, TA voce دُبَارٌ [q. v.].) [And دار is said of an event, as meaning *It came about.* See an ex. in a verse cited in art. اذ.] — دار بِهِ *It went round with him; as the ground and the sea do* [*apparently*] *with a person sick by reason of vertigo,* or *giddiness in the head.* (L in art. ميد. [See also 4.]) — One says also, ▼ استدار بِمَا فِى قَلْبِى ‡ *He comprehended* [as though he encircled] *what was in my heart.* (A.) — And فُلَانٌ يَدُورُ عَلَى أَرْبَعِ نِسْوَةٍ ‡ *Such a one has within the circuit of his rule and care four wives,* or *women.* (A.) And فُلَانٌ يَدُورُ حَوْلَ فُلَانَةَ وَيُجَمِّشُهَا ‡ [*Such a man has within his power and care such a female, and toys, dallies, wantons,* or *holds amorous converse, with her*]. (A and TA in art. حوض.) And أَنَا أَدُورُ حَوْلَ ذٰلِكَ الأَمْرِ ‡ [*I have within my compass,* or *power, and care, that thing* or *affair*]. (Ṣ and A in art. حوض.) — See also 4, in four places.

2. دوّره, (Ḳ,) inf. n. تَدْوِيرٌ, (Ṣ,) *He made it* مُدَوَّر [i. e. *round,* meaning both *circular* and *spherical*]; (Ṣ, Ḳ;) as also ▼ اداره. (TA.) — See also 4, in two places. — [One says also, دوّر الآرَآءَ فِى أَمْرٍ and ▼ ادارها † *He turned about,* or *revolved, thoughts,* or *ideas,* or *opinions, in his mind, respecting an affair:* like as one says, قَلَّبَ الفِكَرَ فِى أَمْرٍ.]

3. داوره, inf. n. مُدَاوَرَةٌ and دِوَارٌ, *He went round about with him;* syn. دَارَ مَعَهُ. (M, Ḳ.) — [And hence, † *He circumvented him.*] Aboo-Dhu-eyb says,

* حَتَّى أُتِيحَ لَهُ يَوْمًا بِمَرْقَبَةٍ *
* ذُو مِرَّةٍ بِدِوَارِ الصَّيْدِ وَجَّاسُ *

[*Until there was prepared for him, one day, in a watching-place, an intelligent person, acquainted with the circumvention of game*]: وجّاس is here made trans. by means of ب because it means the same as عَالِمٌ in the phrase عَالِمٌ بِهِ. (M.) [Or the meaning of the latter hemistich is, *a person possessing skill in circumventing game, attentive to their motions and sounds.*] — داوره also signifies † *He endeavoured to induce him to turn,* or *incline,* or *decline;* or *he endeavoured to turn him by deceit,* or *guile;* عَنِ الأَمْرِ *from the thing;* and عَلَيْهِ *to it;* syn. لَاوَصَهُ. (M, Ḳ.) It is said in the trad. respecting the night-journey [of Mohammad to Jerusalem, and his ascension thence into Heaven], that Moses said to Mohammad, لَقَدْ دَاوَرْتُ بَنِى إِسْرَائِيلَ عَلَى أَدْنَى مِنْ هٰذَا فَضَعُفُوا [† *Verily I endeavoured to induce the children of Israel to incline to less than this, and they were unable*]: or, accord. to one relation, he said رَاوَدْتُ. (TA.) See also 4. — دَاوَرَ الأُمُورَ ‡ *He sought to find the modes,* or *manners, of doing,* or *performing, affairs,* or *the affairs:* (A:) المُدَاوَرَةُ is like المُعَالَجَةُ [signifying *the labouring, taking pains, applying one's self vigorously, exerting one's self, striving,* or *struggling, to do, execute,* or *perform,* or *to effect,* or *accomplish,* or *to manage,* or *treat, a thing;* &c.]. (Ṣ, Ḳ.) Suheym Ibn-Wetheel says,

* أَخُو خَمْسِينَ مُجْتَمِعٌ أَشُدِّى *
* وَنَجَّذَنِى مُدَاوَرَةُ الشُّؤُونِ *

[*Fifty years of age, my manly vigour full, and vigorous application to the management of affairs has tried and strengthened me*]. (Ṣ.)

4. اداره, (Ṣ, M, A, Ḳ,) and ▼ دوّره, (M, A, Ḳ,) and ▼ دار بِهِ, (M, TA,) and دوّر بِهِ, (Ṣ, Ḳ,) and ادار بِهِ, and ▼ استدار بِهِ, (M, Ḳ,) *He,* or *it, made,* or *caused, him,* or *it, to go, move,* or *turn, round; to circle; to revolve; to return to the place from which he,* or *it, began to move.* (TA.) You say, أَدَارَ العِمَامَةَ عَلَى رَأْسِهِ [*He wound the turban round upon his head*]. (A.) And ادار الزَّعْفَرَانَ فِى المَآءِ [*He stirred round the saffron in the water,* in dissolving it]. (A and TA in art. دوم.) And

* دَارَتْ ▼ بِهِ دَوَائِرُ الزَّمَانِ *

[*The revolutions of fortune,* or *time, made him to turn round* from one state, or condition, to another]. (A.) And دِيرَ بِهِ ▼ and أُدِيرَ بِهِ, (Ṣ, A, Ḳ,) and دِيرَ ▼ عَلَيْهِ, (Ḳ,) [the first and second lit. signifying *He was made to turn round;* by which, as by the third also, is meant] *he became affected by a vertigo,* or *giddiness in the head.* (Ṣ,* A,* Ḳ. [See also 1.]) — اداره عَلَى الأَمْرِ *He endeavoured* [*to turn him to the thing,* i. e.] *to induce him to do the thing:* and اداره عَنْهُ *he endeavoured* [*to turn him from it,* i. e.] *to induce him to leave,* or *relinquish, it;* (T, A;) or *i. q.* لَاوَصَهُ; as also ▼ داوره, q. v. (M, Ḳ.) — إِدَارَةٌ [the inf. n.] also signifies The *giving and taking, from hand to hand, without delay:* and agreeably with this explanation is rendered the phrase in the Ḳur [ii. 282], تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ [*ready merchandise, which ye give and take among yourselves, from hand to hand, without delay;* i. e., not on credit]. (TA.) — See also 1: — and 2, in two places.

5. تديّر المَكَانَ *He took the place as a house, or an abode.* (A.) [The ى in this verb takes the place of و, as in دَيْرٌ and أَيْنَةٌ &c.]

10. استدار [*It had,* or *assumed, a round,* or *circular, form; it coiled itself,* or *became coiled; it wound,* or *wound round;*] *it was,* or *became, round.* (KL.) You say, استدار القَمَرُ [*The moon became round,* or *full*: see also the act. part. n., below]. (A.) And لَفَّتْ ثَوْبًا كَالْعِصَابَةِ عَلَى ٱسْتِدَارَةِ رَأْسِهَا [*She wound a piece of cloth like the fillet upon the round of her head,* leaving the crown uncovered]. (Mgh and L and Mṣb voce مِعْجَرٌ.) — See also 1, in six places. — And see 4.

دَارٌ, [originally دَوَرٌ, as will be seen below, *A house; a mansion;* and especially *a house of a large size, comprising a court;* or *a house comprising several sets of apartments and a court;* (see بَيْتٌ;)] *a place of abode which comprises a building,* or *buildings, and a court,* or *space in which is no building:* (T, M, Ḳ:) as also ▾ دَارَةٌ: (M, Ḳ:) or the latter is a more special term; (Ṣ;) meaning any *particular house;* the former being a generic term: (MF:) accord. to IJ, it is from دَارَ, aor. يَدُورُ; because of the many movements of the people in it: (M:) it is of the fem. gender: (Ṣ, Mṣb:) and sometimes masc.; (Ṣ, Ḳ;) as in the Ḳur xvi. 32, as meaning مَثْوًى, or مَوْضِع, (Ṣ,) or as being a gen. n.: (MF:) pl. (of pauc., Ṣ) أَدْوُرٌ and أَدْؤُرٌ (Ṣ, Mṣb, Ḳ) and آدُرٌ, (Abu-l-Ḥasan, AAF, Mṣb, Ḳ,) formed by transposition, (Mṣb,) [for أَوْدُرٌ,] and أَدْوَارٌ (T, Ḳ) and أَدْيَارٌ (T) and أَدْوِرَةٌ, (T, Ḳ,) and (of mult., Ṣ) دِيَارٌ, (Ṣ, Mṣb, Ḳ,) like as جِبَالٌ is pl. of جَبَلٌ, (Ṣ,) and دِيَارَةٌ (M, Ḳ) and دُورٌ, (T, Ṣ, M, Mṣb,) like as أُسْدٌ is pl. of أَسَدٌ, (Ṣ,) and دِيرَانٌ (T, M, Ḳ) and دُورَانٌ (T, Ḳ) and دِيَرٌ and دِيَرَةٌ, (T,) and [quasi-pl. n.] ▾ دَارَةٌ, and [pl. pl.] دِيَارَاتٌ [pl. of دِيَارٌ] and دُورَاتٌ [pl. of دُورٌ], (M, Ḳ,) and دَارَاتٌ [pl. of دَارَةٌ]. (T.) The dim. is ▾ دُوَيْرَةٌ. (Ḥar p. 161.) [Hence, دَارُ الضَّرْبِ *The mint:* &c.] — Also *Any place in which a people have alighted and taken up their abode; an abode; a dwelling.* (T, Mgh.) Hence the present world is called دَارُ الفَنَآءِ [*The abode of perishableness;* or *the perishable abode*]: and the world to come, دَارُ البَقَآءِ [*The abode of everlastingness;* or *the everlasting abode*]; and دَارُ القَرَارِ [*The abode of stability;* or *the stable abode*]; and دَارُ السَّلَامِ [*The abode of peace,* or *of freedom from evil*]. (T.) [And hence, دَارُ الحَرْبِ: see حَرْبٌ.] [Hence, also,] دَارٌ is applied to *A burial-ground.* (Nh from a trad.) — [And hence,] اِسْتَأْذِنْ عَلَى رَبِّى فِى دَارِهِ [*Ask thou permission* for me *to go in to my Lord*] *in his Paradise.* (TA from a trad. respecting intercession.) — And سَأُرِيكُمْ دَارَ الفَاسِقِينَ, in the Ḳur [vii. 142, *I will show you the abode of the transgressors*], meaning *Egypt:* or, accord. to Mujáhid, *the abode to which the transgressors shall go in the world to come.* (TA.) — [Hence, also,] دَارٌ signifies *i. q.* بَلَدٌ [*A country,* or *district:* or *a city, town,* or *village*]. (Mgh, Ḳ.) — And, with the art. ال, [*El-Medeeneh;*] *the City of the Prophet.* (Ḳ.) — And hence, (TA,) دَارٌ also signifies ‡ *A tribe;* syn. قَبِيلَةٌ: (A, Ḳ:) for أَهْلُ دَارٍ: (TA:) as also ▾ دَارَةٌ: (Ḳ:) pl. of the former, دُورٌ. (A, Mṣb.) You say, مَرَّتْ بِنَا دَارُ بَنِى فُلَانٍ ‡ *The tribe of the sons of such a one passed by us.* (A.) And in the same sense دار is used in a trad. in which it is said that there remained no دار among which (فيها) a mosque had not been built. (TA.) ═ Mtr states that it is said to signify also *A year;* syn. حَوْلٌ; and if this be correct, which he does not hold to be the case, it is from الدَّوَرَانُ, like as حَوْلٌ is from الحَوَلَانُ: or, as some say, *i. q.* دَهْرٌ [as meaning *a long time,* or *the like*]. (Ḥar p. 350.) ═ And الدَّارُ is the name of *A certain idol.* (Mṣb, Ḳ.) ═ [دار and دير explained by Freytag as meaning "Medulla liquida in ossibus" are mistakes for رَارٌ and رَيْرٌ.]

دَوْرٌ an inf. n. of دَارَ. (Ṣ, M, &c.) — [Hence, The *circumference* of a circle: see تَكْسِيرٌ.] — And *A turn,* or *twist,* of a turban, (T, A,) and of a rope, or any other thing: (T:) pl. أَدْوَارٌ. (A.)

دَيْرٌ, originally with و; (T, Ṣ;) or originally thus, with ى, (M, [and so accord. to the place in which it is mentioned in the A and Mṣb and Ḳ,]) as appears from the occurrence of the ى in its pl. and in the derivative دَيَّارٌ, for if the ى were in this case interchangeable with و it would occur in other derivatives; (M;) [or this is not a valid reason, for دَيَّارٌ is held by J to be originally دَيْوَارٌ, i.e. of the measure فَيْعَالٌ; and ISd himself seems in one place to express the same opinion; in like manner as دَيُّورٌ is held by the latter to be originally دَيْوُورٌ; and تَدَيَّرَ is evidently altered from تَدَوَّرَ;] *A convent,* or *monastery,* (خَانٌ,) *of Christians:* (M, Ḳ:) and also the صَوْمَعَة [i. e. *cloister,* or *cell,*] of a monk: (A:) the pl. is أَدْيَارٌ (Ṣ, M, Ḳ) and دُيُورَةٌ. (Mṣb.) — [Hence,] رَأْسُ الدَّيْرِ [lit. *The head of the convent* or *monastery*] is an appellation given to ‡ Any one who has become *the head,* or *chief, of his companions.* (IAạr, Ṣ, A, Ḳ.)

دَارَةٌ: see دَائِرَةٌ, in two places. [Hence,] دَارَةُ القَمَرِ *The halo* (هَالَة) *of the moon;* (Ṣ, A, Mṣb,* Ḳ;) as also ▾ دَوَّارَةٌ: (Ḳ* and TA in art. حلق:) pl. دَارَاتٌ. (Mṣb.) Dim. ▾ دُوَيْرَةٌ. (Ḥar p. 609.) One says, فُلَانٌ وَجْهُهُ مِثْلُ دَارَةِ القَمَرِ [*Such a one's face is like the halo of the moon*]. (TA.) And لَا تَخْرُجْ عَنْ دَائِرَةِ ▾ الإِسْلَامِ حَتَّى يَخْرُجَ القَمَرُ مِنْ دَارَتِهِ [*Go not thou forth from the circle of El-Islám until the moon go forth from its halo*]. (A.) — Also *A round space of sand;* (Ḳ;) as also ▾ دَيِّرَةٌ, incorrectly written in the Ḳ ▾ ديرة (TA) [and in some copies دَيْرَة]; and ▾ تَدْوِرَةٌ: pl. of the first دَارَاتٌ and دُورٌ: (Ḳ:) and pl. [or rather coll. gen. n.] of the second ▾ دَيِّرٌ: (TA:) or دَارَةٌ signifies, accord. to Aṣ, *a round tract of sand with a vacancy in the middle;* as also ▾ دُورَةٌ, or, as others say, ▾ دَوْرَةٌ, and ▾ دَوَّارَةٌ and ▾ دَيِّرَةٌ; *and sometimes people sit and drink there.* (T.) — And *Any wide space of land among mountains:* (Ḳ:) it is *reckoned among productive low lands:* (AḤn:) or *a plain,* or *soft, tract of land encompassed by mountains:* (A:) or *a wide and plain space of land so encompassed:* (Aṣ:) or *i. q.* بُهْرَةٌ, except that this is always plain, or soft, whereas a دارة may be *rugged* and *plain,* or *soft:* (Aboo-Faḳ'as, Kr:) or *any clear and open space among sands.* (TA.) — And *Any place that is surrounded and confined by a thing.* (T, A.) — See also دَارٌ, in three places. ═ دَارَةُ, determinate, (M, Ḳ,) and imperfectly decl., (M,) *Calamity,* or *misfortune.* (Kr, M, Ḳ.)

دَوْرَةٌ: see دَارَةٌ: ═ and see also دَائِرَةٌ.

دُورَةٌ: } see دَارَةٌ.
دَيِّرَةٌ: }

دَارِىٌّ A man (A) *who keeps to his house;* (M, Ḳ;) *who does not quit it,* (M, A,) *nor seek sustenance;* (M;) as also ▾ دَارِيَّةٌ. (Ḳ.) — And hence, (Ṣ,) † *A possessor of the blessings, comforts,* or *conveniences, of life:* (Ṣ, Ḳ:) pl. دَارِيُّونَ. (Ṣ.) — Also A camel, or sheep or goat, *that remains at the house, not going to pasture:* fem. with ة: (A:) or a camel *that remains behind in the place where the others lie down;* (M, Ḳ;) and so a sheep or goat. (M.) — See also دَيَّارٌ. ═ *A sailor that has the charge of the sail.* (M, K.) ═ *A seller of perfumes:* so called in relation to Dáreen, (Ṣ, A, Ḳ,) a port of El-Baḥreyn, in which was a market whereto musk used to be brought from India. (Ṣ, Ḳ.) It is said in a trad., مَثَلُ الجَلِيسِ الصَّالِحِ مَثَلُ الدَّارِىِّ إِنْ لَمْ يُحْذِكَ مِنْ عِطْرِهِ عَلِقَكَ مِنْ رِيحِهِ [*The similitude of the righteous companion who sits and converses with one is that of the seller of perfumes: if he give not to thee of his perfume, somewhat of his sweet odour clings to thee*]. (Ṣ.)

دُورِىٌّ: see دَيَّارٌ.

دَارِيَّةٌ: see دَارِىٌّ.

دَيْرَانِىٌّ (anomalous [as a rel. n. from دَيْرٌ], M) and ▾ دَيَّارٌ The *master,* (صَاحِب, Ṣ, M, Ḳ,) or *an inhabitant,* (T, A,) *of a* دَيْر [i. e. *convent,* or *monastery*]. (T, Ṣ, M, A, Ḳ.)

دَوَارٌ: see the next paragraph, in three places.

دُوَارٌ *A vertigo,* or *giddiness in the head;* (Ṣ,* A,* Ḳ;) as also ▾ دَوَارٌ. (M, Ḳ.) ═ Also, and ▾ دَوَارٌ, (Ṣ,) or ▾ الدُّوَارُ and ▾ الدَّوَارُ, (T, M, Ḳ,) and (but less commonly, TA) ▾ الدُّوَّارُ and ▾ الدَّوَّارُ, (M, Ḳ,) *A certain idol,* (T, Ṣ, M, Ḳ,) *which the Arabs set up, and around it they made a space,* (T,) *round which they turned,* or *circled:* (T, M:) and the same name they applied to *the space above mentioned:* (T, M:) *it is said that they thus compassed it certain weeks, like as people compass the Kaabeh:* (MF:) or *certain stones around which they circled, in imitation of people compassing the Kaabeh.* (IAmb.) Imra-el-Ḳeys says,

* عَذَارَى دُوَارٍ فِى مُلَآءٍ مُذَيَّلِ *

[*Virgins making the circuit of Duwár,* in

long-skirted garments of the kind called مُلَآء]: (Ṣ:) likening a herd of [wild] cows to damsels thus occupied and attired, alluding to the length of their tails. (TA.) الدَّوَّارُ ▼ and الدُّوَّارُ ▼ also signify *The Kaạbeh.* (Kr, M, Ḳ.) And دُوَّارٌ ▼ (Th, M, [not دَوَّارَةٌ, as is implied in the Ḳ,]) *A circling tract* (▼ مُسْتَدَارٌ) *of sand, around which go the wild animals:* (Th, M, Ḳ:) a poet says,

* بِدُوَّارِ نِهْيٍ ذِى عَرَارٍ وَحُلَّبِ *

[*In the sandy tract around a pool of water left by a torrent, containing plants of the kinds called 'arár and ḥullab*]. (Th, M.)

دُوَيْرَةٌ: see دَارٌ and دَارَةٌ, of each of which it is the dim.

دَيْرٌ: see دَارَةٌ.

دَيِّرَةٌ: see دَارَةٌ, in two places: = and see also دَائِرَةٌ.

دَوَّارٌ [*Turning round, circling,* or *revolving,*] applied to the firmament, or celestial orb. (A.) — Applied likewise to time, or fortune; (M, Ḳ;) as also ▼ دَوَّارِىٌّ, (Ṣ, M, A, Ḳ,) which is said to be a rel. n., but is not so accord. to AAF, though having the form thereof, like كُرْسِىٌّ, (M,) the ى being a corroborative: (Mṣb voce وَحْشِىٌّ:) thus in the saying,

* وَالدَّهْرُ بِالْإِنْسَانِ دَوَّارِىٌّ ▼ *

(Ṣ, M,* A,* Ḳ,*) occurring in a poem of El-'Ajjáj, (Ṣ,) and دَوَّارٌ, (M, Ḳ,) i. e. *And time,* or *fortune, turns man about from one state,* or *condition, to another:* (Ṣ, M,* A, Ḳ:*) or *turns him about much.* (Mṣb in art. وحش.) = See also دُوَّارٌ, in two places.

دُوَّارٌ: see دُوَّارٌ, in three places.

مَا بِالدَّارِ دَيَّارٌ, originally دَيْوَارٌ, (Ṣ, M, A, Ḳ,) of the measure فَيْعَالٌ, (Ṣ,) and ▼ دُورِىٌّ, (Ṣ, M, Ḳ,) and ▼ دَيُّورٌ, (M, Ḳ,) in which a و is changed into ى, (M,) [دَيُّورٌ being originally دَيْوُورٌ,] and ▼ دَارِىٌّ, *There is not in the house any one:* (Ṣ, M, Ḳ:) the broken pl. of دَيَّارٌ and دَيُّورٌ is دَوَاوِيرُ; the و being unchanged because of its distance from the end of the word. (M.) ISd says, in the عَوِيص, that Yaạkoob has erred in asserting دَيَّار to be used only in negative phrases; for Dhu-r-Rummeh uses it in an affirmative phrase. (MF.) — See also دَيْرَانِىٌّ.

دَيُّورٌ: see the next preceding paragraph.

دُوَّارَةٌ: see دَارَةٌ, in two places: — and see also دُوَّارَةٌ, in two places: — and دَائِرَةٌ. — Also [or perhaps ▼ دَوَّارَةٌ] The *pieces of wood which the water turns so as to make the mill turn with their turning.* (Mgh.) — And *A pair of compasses.* (T, Ḳ,* TA.)

دُوَّارَةٌ and ▼ دَوَّارَةٌ, of the head, *A round part* or *portion.* (M, Ḳ.) — And of the belly, *What winds,* or *what has,* or *assumes, a coiled,* or *circular, form,* (مَا تَحَوَّى, [so in the M and L, in the Ḳ ما يَحْوِى, which is evidently a mistake,]) *of the guts,* or *intestines, of a sheep* or *goat.* (M, L, Ḳ.*) — Accord. to IAạr, (T,) ▼ دَوَّارَةٌ and فَوَّارَةٌ are applied to *Anything* [*round*] *that does not move nor turn round:* and دُوَّارَةٌ and فُوَّارَةٌ to *a thing that moves and turns round.* (T, Ḳ, TA.) — See also دَوَّارَةٌ.

دَوَّارِىٌّ: see دَوَّارٌ, in two places.

دَائِرَةٌ, in which the ة is added for the purpose of transferring the word from the category of epithets to that of substs., and as a sign of the fem. gender, ('Ináyeh,) The *circuit, compass, ambit,* or *circumference,* of a thing; (T, Ḳ, TA;) as in the phrases دَائِرَةُ الحَافِرِ *the circuit of,* or *what surrounds, the solid hoof,* (TA,) or *the circuit of hair around the solid hoof,* (T,) and دَائِرَةُ الوَجْهِ *the circuit of the face,* or *the parts around the face;* (TA;) and ▼ دَارَةٌ signifies the same: (Ḳ:) pl. of the former دَوَائِرُ; and of the latter دَارَاتٌ. (TA.) [Hence one says, هٰذَا أَوْسَعُ دَائِرَةً مِنْ ذَاكَ, meaning † *This is wider in compass,* or *more comprehensive, than that.* See also 10, third sentence.] — *A ring:* (M, Ḳ:) or the *like thereof; a circle:* and *a round thing:* as also ▼ دَارَةٌ; pl. as above. (T.) See an ex. voce دَارَةٌ. — The *circular,* or *spiral, curl of hair upon the crown of a man's head:* (T, M, Ḳ:) or the *place of the* ذُؤَابَة. (IAạr, M, Ḳ.) Hence the prov., مَا اقْشَعَرَّتْ لَهُ دَائِرَتِى [*The circular,* or *spiral, curl of hair upon the crown of my head did not stand erect on account of him*]: said of him who threatens thee with a thing but does not harm thee. (M.) — [What is called, in a horse, *A feather;* or *portion of the hair naturally curled* or *frizzled, in a spiral manner* or *otherwise*]: pl. دَوَائِرُ. (T, Ṣ, Mṣb.) In a horse are eighteen دوائر, (AO, T, Ṣ,) which are distinguished by different names, as الهَقْعَةُ and اللَّطَاةُ and النَّاخِسُ and القَالِعُ [&c.]. (AO, T.) — The *round thing* [or *depression*] (T) *that is beneath the nose,* (T, Ḳ,) *which is likewise called* نُونَةٌ; (T;) as also ▼ دُوَّارَةٌ (T, Ḳ) and ▼ دَيِّرَةٌ. (T.) [But the دَائِرَة in the middle of the upper lip is The *small protuberance termed* حِثْرِمَةٌ, q. v.] = *A turn of fortune:* (AO:) and especially *an evil accident; a misfortune; a calamity;* (A,* TA;) as also ▼ دَوْرَةٌ: (TA:) *defeat; rout:* (Ṣ, Ḳ:) *slaughter: death:* (TA:) pl. as above. (A, Mṣb, &c.) You say, دَارَتْ عَلَيْهِمُ الدَّوَائِرُ *Calamities befell them.* (M.) And hence, دَائِرَةُ السَّوْءِ [and السُّوْءِ, in the Ḳur ix. 99 and xlviii. 6,] (Ṣ, Mṣb) *Calamity which befalls and destroys.* (Mṣb. [See also art. سوأ.]) = Also *A piece of wood which is stuck in the ground in the middle of a heap of wheat in the place where it is trodden, around which the bulls or cows turn.* (TA.)

تَدْوِرَةٌ: see دَارَةٌ. — Also i. q. مَجْلِسٌ [*A sitting-place,* &c.]. (Seer, M.)

مَدَارٌ an inf. n. of دَارَ. (Lth, T.) = And also, as a proper subst., (T,) The *axis* of the firmament, or celestial orb, [&c.] (T, A.) — [And hence, † The *point upon which a question,* or *the like, turns.* Pl. مَدَارَاتٌ.]

مُدَارٌ: see مُدَوَّرٌ: — and see what next follows.

هُوَ مُدَوَّرٌ بِهِ and ▼ مُدَارٌ بِهِ [*He is affected by a vertigo,* or *giddiness in the head:* see 4]. (A.)

مُدَارَةٌ *A skin made round, and sewed,* (Ṣ, Ḳ,) *in the form of a bucket,* (Ṣ,) *with which one draws water.* (Ṣ, Ḳ.) A rájiz says,

* لَا يَسْتَقِى فِى النَّزَحِ المَضْفُوفِ *
* إِلَّا مُدَارَاتُ الغُرُوبِ الجُوفِ *

[*Nothing will draw water in a well of which most of the water has been exhausted, to which many press to draw, except the kind of buckets made of a round piece of skin, of ample capacity*]: i. e. one cannot draw water from a small qaantity but with wide and shallow buckets: but some say that مدارات should be مداراة, from المُدَارَاةُ; holding it to be for بِمُدَارَاةِ الدِّلَآءِ فِى الأُمُورِ; and reading لَا يُسْتَقَى. (Ṣ, TA.) — Also *A garment of the kind called* إِزَار *figured* (Ḳ, TA) *with sundry circles:* pl. مُدَارَاتٌ. (TA.)

مَدْوُرَةٌ, thus preserving its original form, (Ḳ,) not having the و changed into ا, (TA,) [in the CḲ, erroneously, مُدَوَّرَة,] She-camels *which the pastor goes round about and milks.* (Ḳ.)

مُدَوَّرٌ and ▼ مُدَارٌ [*Made round,* meaning both *circular* and *spherical; rounded;* and simply *round:* the former word is the more common: of the latter, see an ex. in a verse cited voce يَلَبٌ: and see also مُسْتَدِيرٌ].

مُسْتَدَارٌ [a noun of place and of time from اِسْتَدَارَ, agreeably with a general rule]: see دُوَّارٌ.

مُسْتَدِيرٌ [*Having,* or *assuming, a round,* or *circular, form; round,* or *circular:* see also مُدَوَّرٌ]. You say قَمَرٌ مُسْتَدِيرٌ مُسْتَنِيرٌ [*A round,* or *full, shining moon*]. (A. [Accord. to the TA, the latter epithet is added as an explicative of the former; but this I think an evident mistake.])

دوس

1. دَاسَ, aor. يَدُوسُ, (Ṣ, M, Mṣb,) inf. n. دَوْسٌ (Ṣ, M, A, Mgh, Ḳ) and دِيَاسٌ (M, A, Ḳ) and دِيَاسَةٌ, (A, Ḳ,) *He trod, trod upon,* or *trampled upon,* (M, A, Mgh, Mṣb, Ḳ,) a thing, (Ṣ, M, Mgh,) or the ground, (Mṣb,) *vehemently,* (Mgh, Mṣb,) with the foot. (Ṣ, Mgh, Mṣb, Ḳ.) You say, دَاسُوهُ بِأَقْدَامِهِمْ [*They trod,* or *trampled, upon him,* or *it, with their feet*]. (A.) And الخَيْلُ تَدُوسُ القَتْلَى بِالحَوَافِرِ [*The horses trample upon the slain with the hoofs*]. (A.) — دَاسَ الطَّعَامَ, (Ṣ, A,) or الحِنْطَةَ, (Mṣb,) or الحَبَّ, (M,) aor. يَدُوسُ, (Ṣ, Mṣb,) inf. n. دِيَاسَةٌ, (Ṣ, A, Mgh,) or دَوْسٌ and دِيَاسٌ, but some say that دِيَاسٌ is not of the language of the Arabs, and some say that it is tropical, as though from دَاسَ in the

sense explained above, (Mṣb,) or the professors of practical religion use it in the place of دِيَاسَةٌ by a kind of license, relying upon the understanding of the hearer or reader, or do so erroneously, (Mgh,) *He trod*, or *thrashed*, (M, Mgh, Mṣb,) *the wheat*, (Mgh, Mṣb,) or *grain*, (M,) either *by the feet of beasts*, or *by repeatedly drawing over it the* مِدْوَس [q. v. infrà] *until it became* تِبْن [or *cut straw*]; (Mgh;) as also ▼ أَدَاسَهُ. (M.) You say, دَاسُوهُ دَوْسَ الحَصِيدِ [*They trod*, or *trampled, upon him*, or *it, with the treading of reaped corn*]. (A.) — دَاسَهُ, (IAạr, TA,) inf. n. دَوْسٌ, (IAạr, A, Ḳ,) *He abased him.* (IAạr, A, Ḳ.) — نَزَلَ العَدُوُّ بِبَنِى فُلَانٍ فَجَاسَهُمْ وَحَاسَهُمْ وَدَاسَهُمْ *The enemy* [*came upon and*] *slew the sons of such a one, and went through the midst of their dwellings, and made havoc among them.* (TA.) — دَاسَهَا, (A, TA,) inf. n. دَوْسٌ, (A, Ḳ,) ‡ *Inivit eam*; scil., feminam: (A:) *vehementer inivit eam*: (A, Ḳ: [in the former, this signification is given as proper, though that immediately preceding is said to be tropical: in the TA, the latter is said to be tropical:]) *conscendit et vehementer inivit eam.* (TA.) — دَاسَهُ, (Ṣ, M, A, Mṣb,) inf. n. دَوْسٌ, (Mṣb, Ḳ,) or دِيَاسٌ, (Aṣ, A, Mgh,) ‡ *He polished it*; namely, a sword, (Ṣ, M, A, Mgh, Mṣb, Ḳ,) and the like, (Ḳ,) or some other thing. (Mṣb.) — Hence, دَوْسٌ also signifies ‡ The *framing, and dressing up, of deceit, guile*, or *circumvention*: (Aṣ, A, TA:) [agreeably with which explanation the verb, دَاسَ, is probably used, though not mentioned in the A nor in the TA:] or simply, the act of *deceiving, beguiling, circumventing, and practising artifice.* (TA.) You say, أَخَذْنَا فِى الدَّوْسِ ‡ *We set about the framing, and dressing up, of deceit, guile*, or *circumvention*: (A:) or *we set about deceiving*, &c. (TA.)

4: see دَاسَ الطَّعَامَ, in the paragraph above.

7. انداس *It* (wheat [or grain]) *was*, or *became, trodden*, or *thrashed.* (Ṣ,* TA.) [See 1.]

دِيسٌ: see the next paragraph.

دَوَّاسٌ The *lion* (Ḳ, TA) *that tramples upon his prey.* (TA.) — *A courageous* man; (Ḳ;) and any one *that tramples upon his opponents*, or *adversaries*: (TA:) and [in like manner] ▼ دِيسٌ, originally دِوْسٌ, *a courageous and strong* man, *that tramples upon every one who alights with him to fight*: pl. of the latter, دِيَسَةٌ. (AZ, TA.) — ‡ Every one *skilful* (Ḳ, TA) *in his art*; because he abases (يَدُوسُ) every one who contends with him. (TA.)

دَائِسٌ [act. part. n. of دَاسَ; *Treading*, &c.]. — دَائِسَةٌ [the fem.] (A) and [its pl.] دَوَائِسُ (M, A, TA) The *bulls*, or *cows, that tread*, or *thrash, wheat*, or *grain.* (M, A, TA.) — أَتَتْهُمُ الخَيْلُ دَوَائِسَ *The horses*, or *horses with their riders, came to them following one another.* (Ṣ, Ḳ.) = Also *i. q.* أَنْدَرٌ [*A place in which wheat* or *grain is trodden out*; like مَدَاسَةٌ: or *reaped wheat collected together*; or *wheat collected together in the place where it is trodden out*]; (Ḳ;) so accord. to Hishám: or, as some say, *he that treads*, or *thrashes, wheat, and bruises it, in order that the grain may come forth from it.* (TA.) = دُوسٌ [pl. of دَائِسٌ, like as بُزْلٌ is pl. of بَازِلٌ,] ‡ *Polishers* of swords or the like; syn. صَقَلَةٌ. (IAạr, Ḳ, TA. [In the CḲ, and in a MS. copy of the Ḳ, صَقْلَة, which is evidently a mistake.])

مَدَاسٌ, (Ḳ,) but by rule it should be مِدَاسٌ, (Mṣb,) and so, accord. to En-Nawawee, it is also written, as though meaning "an instrument for treading," (MF,) originally مِدْوَسٌ, (TA in art. مدس,) *A certain thing that is worn on the foot* (Mṣb, Ḳ) *by a man*; (Mṣb;) [*a shoe*, or *sandal*, or *a pair of shoes* or *sandals, of any kind*; accord. to present usage: or, accord. to Golius, *a kind of high-heeled shoe* or *sandal, generally used by peasants, and fastened with thongs* or *with a button or the like*:] pl. أَمْدِسَةٌ [which is a pl. of pauc., and the only pl. mentioned]. (Mṣb.)

مِدْوَسٌ The *thing* [or *machine, a kind of drag*,] *with which wheat is thrashed*, (Ṣ, M, Mgh, L, Ḳ,) *by its being drawn over it* (Mgh, L) *repeatedly*; *called also* جَرْجَرٌ (Mgh) [*and* نَوْرَجٌ, q. v.]; and so ▼ مِدْوَاسٌ. (Ḳ.) — ‡ *A polishing-instrument*; (Ṣ, Ḳ;) *an instrument with which swords &c. are polished*; (Mṣb;) *a piece of wood upon which is a* مِسَنّ [or *polishing-stone*], *with which the sword is polished*: (M:) pl. مَدَاوِسُ. (Ṣ.)

طَرِيقٌ مَدُوسٌ [*A trodden road*: or] *a road much trodden*; (TA;) as also ▼ مُدَوَّسٌ. (A, TA.)

مُدَوَّسٌ: see what next precedes.

مَدَاسَةٌ *A place in which wheat* [or *grain*] *is trodden*, or *thrashed.* (Ṣ, Ḳ.) [See also دَائِسٌ.]

مِدْوَاسٌ: see مِدْوَسٌ.

دوف

1. دَافَهُ, (T, M, Mṣb,) first pers. دُفْتُهُ, (Ṣ, Ḳ,) aor. يَدُوفُهُ, (T, Mṣb,) inf. n. دَوْفٌ; (T, M, Mṣb, Ḳ;) and ▼ ادافه, (M, TA,) inf. n. إِدَافَةٌ; (TA;) *He mixed it*; (M, Ḳ;) generally meaning medicine, and perfume: (M:) and (Ḳ) *he moistened it*, (Ṣ, Mṣb, Ḳ,) namely, medicine, &c., (Ṣ,) *with water &c.*, (Ṣ, Mṣb,) or *with water and the like*: (Ḳ:) or دافه فِى المَآءِ [*he steeped it in water*], namely, perfume, &c.: (T:) and دَافَهُ, aor. يَدِيفُهُ, inf. n. دَيْفٌ, is a dial. var. thereof: (Mṣb:) and فَادَهُ, aor. يَفُودُهُ signifies the same. (Aṣ, TA.) [Also, app., *He bruised, brayed*, or *pounded, it*; or *powdered*, or *pulverized, it*; namely, musk: see مَدُوفٌ, below.]

4: see the preceding paragraph.

دُوفَانٌ *Incubus*, or *nightmare*; syn. كَابُوسٌ. (Ibn-'Abbád, Ḳ.)

دَائِفٌ act. part. n. of 1. (T, TA.) — And, applied to musk, *i. q.* مَدُوفٌ, q. v. (TA.)

مَدُوفٌ (T, Ṣ, M, Mṣb, Ḳ) and مَدْوُوفٌ, (Ṣ, M, Mṣb, Ḳ,) the latter of the dial. of Temeem, (M,) and [said to be] the only instance of the kind, (Ṣ, Mṣb, Ḳ,) i. e., of a pass. part. n. of a triliteral-radical verb with a medial و, (Ṣ, Mṣb,* TA,) except مَصْوُونٌ (Ṣ, Mṣb, Ḳ) as a variation of مَصُونٌ, (Ṣ, Mṣb,) though Mbr asserts it to be agreeable with a rule obtaining in all similar cases, which none [other] of the leading authorities allows, (Mṣb,) and مَدُوفٌ and مَصُونٌ are the usual forms, (Ṣ, TA,) *Mixed*: (M, Mṣb:) or *moistened*: or *bruised, brayed*, or *pounded*; or *powdered*, or *pulverized*: (Ṣ, Ḳ:) applied to perfume, (T,) or to musk: (Ṣ, M, Ḳ:) as also ▼ دَائِفٌ. (TA.)

دوك

1. دَاكَهُ, aor. يَدُوكُ, inf. n. دَوْكٌ and مَدَاكٌ, *He bruised, brayed*, or *pounded, it*; (Ṣ, Ḳ;) and *did so finely*, or *pulverized it*; (TA;) namely, perfume, (Ṣ, TA,) &c. (TA.) Also, inf. n. دَوْكٌ, *He bruised it, and ground it, like as does a camel a thing with his breast* [*when lying upon the ground*]. (Z, TA.) — And دَاكَهَا, (AA, Ḳ,) aor. يَدُوكُ, inf. n. دَوْكٌ; (AA,) *He compressed her*; namely, a woman; (AA, Ḳ;) and so بَاكَهَا. (AA.) And *He leaped her*; namely, a stallion, the mare: (TA:) and in like manner said of an ass. (IDrd, TA.) — And داكهُ, (IDrd, Ḳ,) aor. as above, inf. n. دَوْكٌ, (IDrd,) *He plunged him* (a man) *in water* or *dust.* (IDrd, Ḳ.) — And *i. q.* أَسَرَهُ [*He made him captive*; &c.]. (TA.) = داك القَوْمُ *The people*, or *party, fell into a state of confusion* (Ḳ, TA) *in respect of their case*, or *affair, and went round about* [*in perplexity*]. (TA.) بَاتَ القَوْمُ يَدُوكُونَ, (Ṣ,) or دَوْكُ النَّاسِ, occurring in a trad., (TA,) inf. n. دَوْكٌ, (Ṣ, TA,) means *The people passed the night in confusion, and in going round about* [*in perplexity*]: (Ṣ:) or *in a state of confusion, and commotion*, or *disturbance, and disagreement.* (TA.) — And *The people*, or *party, became diseased*, or *sick.* (Abu-r-Rabeeạ El-Bekráwee, Aboo-Turáb, Ḳ.)

6. تداوكوا *They straitened one another* (Ṣ, Ḳ) *in war*, or *battle*, (Ṣ,) or *in evil*, or *mischief*, (Ṣ, Ḳ,) and *in contention*, or *altercation.* (Ḳ.)

دَوْكٌ *A species of mother-of-pearl-shell*, or *oyster-shell.* (IDrd, TA.)

دُوكٌ: see مَدَاكٌ.

دَوْكَةٌ and ▼ دُوكَةٌ *Evil*, or *mischief*; and *contention*, or *altercation*; (Ṣ, Ḳ, TA;) and *a confused state of affairs*: pl. of the former دِوَكٌ and دِيَكٌ, and of the latter دُوَكٌ. (TA.) One says, وَقَعُوا فِى دَوْكَةٍ and ▼ دُوكَةٍ [*They fell into evil*, &c.]. (Ṣ, Ḳ.) And Ru-beh says,

* فَرُبَّمَا نَجَيْتُ مِنْ تِلْكَ الدُّوَكْ ▼ *

[*And seldom*, or *often, I escaped from those evils*, &c.] (TA.)

دُوكَةٌ ; and its pl. دُوَكٌ : see the next preceding paragraph, in three places. — Also *Disease*, or *sickness*. (Aboo-Turáb, TA.)

مَدَاكٌ *i. q.* صَلَايَةٌ, (Ḳ,) i. e., (TA,) *A stone upon which perfume is bruised, brayed*, or *pounded;* (Ṣ, TA;) as also ▾ دُوكٌ (TA) and ▾ مِدْوَكٌ : (Ḳ:) or this last signifies *a stone with which perfume is bruised, brayed*, or *pounded:* (Ṣ, TA:) F's making this word and the first to signify the same requires consideration. (TA.)

مِدْوَكٌ : see the next preceding paragraph.

دول

1. دَالَ *i. q.* دَارَ. (TA.) You say, دالت الأَيَّامُ, (Ṣ, Mṣb, Ḳ,) aor. تَدُولُ, (Mṣb,) inf. n. دَوْلٌ, (KL,) meaning دَارَتْ ; (Ṣ, Mṣb, Ḳ;) [i. e.] *The days came round* [*in their turns*]. (KL.) — دَوْلٌ also signifies The *changing of time*, or *fortune, from one state*, or *condition, to another;* (Ḳ;) and so دَوْلَةٌ. (TA.) [Hence,] one says, دالت لَهُ الدَّوْلَةُ [*The turn of fortune was*, or *became, in his favour;* or] *good fortune came to him:* and دالت عَلَيْهِ الدَّوْلَةُ [*The turn of fortune was*, or *became, against him;* or] *good fortune departed from him*. (MA.) — [Golius assigns to دال, with دَوْلَةٌ for its inf. n., as on the authority of the Ṣ and KL, two significations app. from two meanings of دَوْلَةٌ, one of which he seems to have misunderstood, and to neither of which do I find any corresponding verb: they are "Obivit alter alterum in bello:" and "superior evasit." There are many inf. ns. that have no corresponding verbs.] — دال, aor. يَدُولُ, (T, Ḳ,) inf. n. دَوْلٌ and دَالَةٌ, (Ḳ,) or دَوْلَةٌ, (T,) *He became notorious* [either *in a bad* or *in a good sense*]; expl. by صَارَ شُهْرَةً, (IAạr, T, Ḳ,) i. e. مَشْهُورًا. (TḲ.) — دال الثَّوْبُ, aor. يَدُولُ, *The garment*, or *piece of cloth, was*, or *became, old, and worn out*. (AZ, Ṣ.) [Hence,] جَعَلَ وُدُّهُ يَدُولُ ‡ *His love*, or *affection, was beginning to become*, or *at the point of becoming, worn out*. (AZ, Ṣ, TA.) — See also 7.

2. دَوَّلَ *He wrote a* د. (TA.)

3. داول, [inf. n. مُدَاوَلَةٌ,] *He made to come round* [*by turns*, or *to be by turns*]: hence the saying in the Ḳur [iii. 134], وَتِلْكَ الأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ *And those days, we make them to come round* [*by turns*] *to men:* (Ṣ,* Ḳ,* TA:) or this means, *we dispense them by turns to men;* (Bḍ, Jel;) to these one time, and to these another; (Bḍ;) or one day to one party, and one day to another. (Jel.) You say, دَاوَلْتُ الشَّىْءَ بَيْنَهُمْ ▾ فَتَدَاوَلُوهُ [*I dispensed the thing among them by turns, and they had*, or *received*, or *took, it by turns*]. (Bḍ on the passage of the Ḳur quoted above.) مُدَاوَلَةٌ also signifies The *giving a turn of fortune*, or *good fortune*. (KL. [See what next follows.])

4. اداله, (M, Ḳ,) inf. n. إِدَالَةٌ, (T, TA,) [signifying *He gave him a turn of good fortune*, or *a turn to prevail over another in war*, &c.,] is from الدَّوْلَةُ. (T, M, Ḳ, TA. [See what next precedes.]) Hence, [in the CḲ from الدولة,] the saying, أَدَالَنَا ٱللّٰهُ مِنْ عَدُوِّنَا [*God gave us*, or *may God give us, a turn to prevail over our enemy*]. (Ṣ, Ḳ.) And أَدَالَكَ ٱللّٰهُ مِنْ عَدُوِّكَ and عَلَى عَدُوِّكَ, i. e. جَعَلَ لَكَ عَلَيْهِ دَوْلَةً [*May God appoint thee*, or *give thee, a turn to prevail over thine enemy*]. (Ḥam p. 547.) And ادال ٱللّٰهُ زَيْدًا مِنْ عَمْرٍو [*God gave to Zeyd a turn to have the superiority over 'Amr;*] i. e. God took away the turn of good fortune, or the good fortune, (الدولة,) from 'Amr, and gave it to Zeyd. (Ḥar p. 118.) Hence, also, (TA,) El-Ḥajjáj said, إِنَّ الأَرْضَ سَتُدَالُ مِنَّا كَمَا أُدِلْنَا مِنْهَا [*Verily the earth will be given a turn to prevail over us, like as we have been given a turn to prevail over it*]; (Lth, T, TA;) meaning that it will consume us, like as we have consumed [of] it. (T, TA.) And [hence] إِدَالَةٌ signifies غَلَبَةٌ [or *Victory*]: (Ṣ, Ḳ:) or [rather], as some say, it signifies نُصْرَةٌ [i. e. *aid against an enemy*]: (Ḥar ubi suprà:) you say, اَللّٰهُمَّ أَدِلْنِى عَلَى فُلَانٍ *O God, aid me against such a one*. (Ṣ, and Ḥar ubi suprà. [In the former, وَٱنْصُرْنِى عَلَيْهِ, as an explicative adjunct: in the latter, اى نصّرنى عليه, for ٱنْصُرْنِى.])

6. تَدَاوَلُوهُ *They took it*, or *had it, by turns*. (Ṣ, Mṣb, Ḳ. See 3.) You say, تَدَاوَلْنَا الأَمْرَ *We took* [or *did*] *the affair by turns*. (M.) And تَدَاوَلْنَا العَمَلَ وَالأَمْرَ بَيْنَنَا *We did the work, and the thing*, or *affair, by turns, among us*. (T.) And تَدَاوَلُوا البَاطِلَ *They took it by turns to say*, or *to do, that which was false, wrong, vain, futile, or the like;* syn. تَبَطَّلُوا بَيْنَهُمْ. (Az and Ḳ in art. بطل.) And تَدَاوَلَتْهُ الأَيْدِى *The hands took it by turns*. (Ṣ.) And تَدَاوَلَتِ الرِّيَاحُ رَسْمَ الدَّارِ *The winds blew by turns upon*, or *over, the remains that marked the site of the house* [*so as to efface them*]; *one time from the south, and another time from the north, and another time from the east, and another time from the west*. (Az, TA in art. عور.) And, of a thing, you say, يُتَدَاوَلُ (T) or يُتَدَاوَلُ بِهِ (Ṣ) [meaning *It is taken*, or *done, by turns*]. And تُدُووِلَتِ الأَرْضُ بِالرَّعْىِ [*The land was pastured on by turns*]. (Ṣ and Ḳ in art. وظب.) [تَدَاوَلُوهُ also signifies *They made frequent use of it;* i. e., *used it time after time*, or *turn after turn;* namely, a word or phrase: but perhaps in this sense it is post-classical: see an ex. in De Sacy's "Chrest. Arabe," sec. ed., p. 141 of the Arabic text.] And تَدَاوَلَتِ الأَشْيَآءُ *The things alternated;* or *succeeded one another by turns, one taking the place of another:* (L in art. نسخ:) and [in like manner] الأَزْمِنَةُ [*the times*]. (Mṣb and Ḳ in that art.) [See also 6 in art. دفو.]

7. اندال القَوْمُ *The people*, or *party, removed*, or *shifted, from one place to another*. (Ṣ.) — اندال مَا فِى بَطْنِهِ *What was in his belly*, (M, Ḳ,) of intestines or peritonæum, (M,) *came forth*, (M, Ḳ,) in consequence of its being pierced. (M.) — And اندال *It* (the belly) *became wide, and near*, or *approaching, to the ground*. (M, Ḳ.) Also (Ḳ) *It* (the belly) *was*, or *became, flaccid, flabby*, or *pendulous;* (Ṣ, O, Ḳ;) and so ▾ دَالَ. (Ḳ.) — And *It* (a thing) *dangled*, or *moved to and fro;* and *hung*. (M, Ḳ.)

دَالٌ *One of the letters of the alphabet*, (د,) *the place of utterance of which is near to that of* ت : masc. and fem.; so that you say دَالٌ حَسَنٌ and حَسَنَةٌ [*a beautiful* د]: the pl. is أَدْوَالٌ if masc., and دَالَاتٌ [if fem.; the latter the more common]. (TA.) ═ Also *A fat woman*. (Kh, TA.) ═ See also دَالَةٌ.

دَوْلٌ an inf. n. of دَالَ in senses explained above. (Ḳ, KL.) ═ Also *i. q.* دَلْوٌ [*A bucket*]: (Ḳ:) [an arabicized word from the Pers. دُولْ : or] formed from دَلْوٌ by transposition. (TA.)

دَوَلٌ, as an epithet applied to نَبْلٌ [or arrows] *i. q.* ▾ مُتَدَاوَلٌ. (IAạr, M, Ḳ.*) So in the saying,

* يَلُوذُ بِالجُودِ مِنَ النَّبْلِ الدَّوَلْ *

[app. relating to a wild animal, and meaning *He seeks*, or *takes, refuge in the copious rain from the arrows received in turns* by one after another of the herd]. (IAạr, M.) ═ See also دَوْلَةٌ.

دَالَةٌ *i. q.* شُهْرَةٌ [*Notoriousness*, &c.]: pl. [or rather coll. gen. n.] ▾ دَالٌ. (IAạr, T, Ḳ.) — [Accord. to the Ḳ, it is also an inf. n.: see 1.]

دَوْلَةٌ *A turn, mutation, change*, or *vicissitude, of time*, or *fortune*, (Ḳ, TA,) *from an unfortunate and evil, to a good and happy, state* or *condition;* (TA;) [i. e.,] *relating to good;* as دَبْرَةٌ, on the contrary, relates to evil: (Aṣ, T and M in art. دبر:) [therefore meaning *a turn of good fortune; a favourable turn of fortune:* or] *good fortune* [absolutely]: (KL:) *a happy state* or *condition, that betides a man:* (MF:) [also] *a turn* which comes to one or which one takes [in an absolute sense]; syn. نَوْبَةٌ : (Ḳ in art. نوب :) and [particularly] (Ḳ) *a turn* (عُقْبَةٌ) [*to share*] in wealth, and [*to prevail*] in war; as also ▾ دُولَةٌ : ('Eesà Ibn-'Omar,* T,* Ṣ,* M, Ḳ:*) or each is a subst. [in an absolute sense, app. as meaning *a turn of taking*, or *having*, a thing,] from تَدَاوَلُوا الشَّىْءَ signifying "they took, or had, the thing by turns:" (Mṣb:) or ▾ دُولَةٌ is in wealth; and دَوْلَةٌ is in war; (Aboo-'Amr Ibn-El-'Alà, T, Ṣ, M, Mṣb, Ḳ;) this latter being when one of two armies defeats the other and then is defeated; (Fr, T;) or when one party is given a turn to prevail (تُدَالُ) over the other: one says, كَانَتْ لَنَا عَلَيْهِمُ الدَّوْلَةُ فِى الحَرْبِ [*The turn to prevail over them in war was ours*]: (Ṣ:) and قَدْ رَجَعَتِ الدَّوْلَةُ عَلَى هٰؤُلَآءِ [*The turn to prevail against these returned*]; as though meaning المَرَّةُ : so says Fr: but ▾ دُولَةٌ, he says, is in religions and institutions that are altered and changed with time: (T:) accord. to Zj, (T,) or A'Obeyd, (so in two copies of the Ṣ,) ▾ دُولَةٌ signifies *a thing that is taken by turns;* and دَوْلَةٌ, the *act* [*of taking by turns*]; (T, Ṣ;) and *a transition from one state*, or *condition, to another:* (T: [in this last sense, app. an inf. n.: see 1, third sentence:]) you say, صَارَ الفَىْءُ دُولَةً ▾ بَيْنَهُمْ, meaning [*The* فىء

(or *spoil*, &c.,) *became*] *a thing taken by turns among them*: (Ṣ:) and the saying, in the Ḳur [lix. 7], كَىْ لَا يَكُونَ دُولَةً ▾ بَيْنَ الْأَغْنِيَآءِ مِنْكُمْ means *That it may not be a thing taken by turns* [*among the rich of you*]: (T:) or دَوْلَةٌ relates to the present life or world; and ▾ دُولَةٌ, to that which is to come: (M, Ḳ:) and it is said that the former of these two words signifies *prevalence, predominance, mastery,* or *victory;* and ▾ the latter, the *transition of wealth, blessing,* or *good, from one people,* or *party, to another:* (TA:) the pl. (of دَوْلَةٌ, Ṣ, Mṣb) is دِوَلٌ, (Ṣ, M, Mṣb, Ḳ,) like as قِصَعٌ is pl. of قَصْعَةٌ, (Mṣb,) and (of ▾ دُولَةٌ, T, Ṣ, Mṣb), دُوَلٌ (T, Ṣ, M, Mṣb, Ḳ) and دُوَلَاتٌ, (Ṣ, TA,) and ▾ دَوْلٌ (M, Ḳ) is [a quasi-pl. n.] of both, because, as IJ says, دَوْلَةٌ is regarded as though it were originally دَوَلَةٌ. (M.) — [In post-classical works, it signifies also *A dynasty:* and *a state, an empire,* or *a monarchy.*] — Also The حَوْصَلَة [or *stomach* of a bird; its *triple stomach:* or only its *first stomach;* the *crop,* or *craw*]: because of its انْدِيَال [or flaccidity]. (Ibn-'Abbád, Ḳ.) And The قَانِصَة [which may here mean the same as the حوصلة, for this is one of the meanings assigned to it, and this explanation of دولة is not given by Ibn-'Abbád: or it may here mean the *intestines*, of a bird, *into which the food passes from the stomach:* or the *gizzard*]. (Ḳ.) — And The شِقْشِقَة [or *faucial bag* of the he-camel]. (Ibn-'Abbád, Ḳ.) — And *A thing like a* مَزَادَة [or *leathern water-bag*] *with a narrow mouth.* (Ibn-'Abbád, Ḳ.) — And The *side* of the belly. (Ḳ.) [But] accord. to Ibn-'Abbád, مَا أَعْظَمَ دَوْلَةَ بَطْنِهِ means *How large is his navel!* (TA.)

دَوْلَةٌ: see the next preceding paragraph, in nine places: — and see also what next follows, in two places.

دُوْلَةٌ (T, Ṣ, Ḳ) and ▾ دَوْلَةٌ (Ibn-'Abbád, TA) [and ▾ دُولَةٌ, as appears from what follows]; as also تُوَلَةٌ (T, Ṣ) [and تَوَلَةٌ and تُولَةٌ]; *A calamity,* or *misfortune:* (T, Ibn-'Abbád, Ṣ, Ḳ:) pl. دُوَلَاتٌ (Ṣ) and دِوَلَاتٌ and دُوَلَاتٌ. (Ibn-'Abbád, TA.) You say, جَآءَ بِدُوَلَاتِهِ (Ṣ) [and ▾ بِدَوَلَاتِهِ] and ▾ بِدُولَاتِهِ (Ibn-'Abbad, TA) and ▾ بِدُولَاهُ, as also بِتُولَاهُ, (Aboo-Málik, Ḳ,) *He,* or *it, came with,* or *brought,* or *brought to pass, his,* or *its, calamities,* or *misfortunes:* (Ibn-'Abbád, Ṣ, Ḳ.*)

دَوْلَةٌ: and جَآءَ بِدَوَلَاتِهِ: } see دُوْلَةٌ.
جَآءَ بِدُولَاهُ:

دَوِيلٌ A plant *that is a year old,* (Ṣ, M, Ḳ,) *and dry:* (M, Ḳ:) or *two years old,* (AZ, Ḳ,) *and worthless:* (AZ, TA:) or especially *what is dry* of the [plants called] نَصِىّ and سَبَط: (M, Ḳ,* TA:) or any plant *broken and black.* (TA.)

دَوَالِى *A sort of grapes of Eṭ-Ṭáïf,* (M, Ḳ,) *black inclining to redness.* (M.) [See also دَوَالٍ, in art. دلو.]

دَوَالَيْكَ *i. q.* مُدَاوَلَةً, [in the CḲ, erroneously, مُتَدَاوَلَةً,] used in an imperative sense [with its verb and the objective complement thereof understood before it, and thus meaning دَاوِلِ الفِعْلَ مُدَاوَلَةً *Make thou the action to come round,* or *to be, by turns*]: (M, Ḳ:) or it may be rendered as meaning that the thing happened in this manner [i. e. *the action being made to come round,* or *to be, by turns*]: (Sb, M:) or it means تَدَاوُلٌ بَعْدَ تَدَاوُلٍ [i. e. a taking, or doing, (a thing) by turn after (another's) doing so, and may be rendered virtually in the same manner as above, i. e. *let the action be done by turns:* or *the action being done by turns*]: (Ṣ, O, Ḳ: [in the PṢ, تَدَاوُلًا بَعْدَ تَدَاوُلٍ, which better explains the two manners in which it is said to be used:]) IAar says that it is an invariable expression, like هَذَاذَيْكَ and حَجَازَيْكَ; and is from the phrase تَدَاوَلُوا الْأَمْرَ بَيْنَهُمْ, said of persons when this takes a turn and this a turn. (T, TA.) 'Abd-Beni-l-Ḥas-ḥás says,

* إِذَا شُقَّ بُرْدٌ شُقَّ بِالبُرْدِ مِثْلُهُ *
* دَوَالَيْكَ حَتَّى لَيْسَ لِلْبُرْدِ لَابِسُ *

[*When a burd* (a kind of garment) *is rent, the like thereof is rent with the burd, the action being done by turns, so that there is no wearer of the burd;* it having been rent so as to fall off]: (Ṣ:) the poet is speaking of a man's rending the clothing of a woman to see her person, and her rending his also. (T, TA. [This verse is related with several variations: see another reading of it voce هَذَاذَيْكَ, in art. هذ; with another explanation of it.]) — Ibn-Buzurj says, (T,) sometimes the article ال is prefixed to it, so that one says الدَّوَالَيْكَ, (T,) meaning One's *walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side,* (T,) or one's *urging,* or *pressing forward, and striving,* (أَنْ يَتَحَفَّزَ, [in the CḲ, erroneously, ان يَتَحفَّر,]) *in his gait,* or *pace,* (Ḳ,) *when he moves about his shoulder-joints, and parts his legs widely, in walking.* (T, Ḳ,* TA. In the copies of the Ḳ, جال [or جاءك] is erroneously put for حَاكَ, the reading in the T, TA. [The author of the TḲ follows the reading جال; and has fallen into several other evident mistakes in explaining this expression; which is itself, in my opinion, when with the article ال, a mistake for الدَّوَالِيكَ, mentioned in art. دلك.]) A poet uses the phrase يَمْشِى الدَّوَالَيْكَ as meaning *Walking,* or *going, in the manner explained above:* (Ibn-Buzurj, T and TA in the present art.:) or يَمْشِى الدَّوَالِيكَ. (TA in art. دلك.)

مُنْدَالٌ as meaning *Dangling,* or *moving to and fro; and hanging;* is said by Seer to be of the measure مُنْفَعِلٌ from التَّدَلِّى, and formed by transposition; and if so, it has no inf. n.; for the word that is formed by transposition has no inf. n. (M. [But for this assertion I see no satisfactory reason.])

مُتَدَاوَلٌ: see دَوَلٌ. — الكَلَامُ المُتَدَاوَلُ signifies, in modern Arabic, *The language commonly used.*]

دولاب

دُولَابٌ, or دَوْلَابٌ: see art. دلب.

دوم

1. دَامَ, aor. يَدُومُ and يَدَامُ; (Ṣ, M, Mṣb, Ḳ;) the sec. pers. of the pret. when the aor. is يَدُومُ being دُمْتَ; and when the aor. is يَدَامُ, دِمْتَ; (M;) and accord. to Kr, (M,) you say also دِمْتَ, aor. تَدُومُ, which is extr., (M, Ḳ,) and not of valid authority, held by the lexicologists [in general] to be anomalous like مِتَّ having for its aor. تَمُوتُ, and فَضِلَ of which the aor. is يَفْضُلُ, and حَضِرَ of which the aor. is يَحْضُرُ, and said by Aboo-Bekr to be a compound of the pret. of which the aor. is تَدَامُ with the aor. of which the pret. is دُمْتَ; (M;) inf. n. دَوْمٌ and دَوَامٌ [which is the most common form] and دَيْمُومَةٌ [originally دَيْوُمُومَةٌ, like قَيْدُودَةٌ originally قَيْوُدُودَةٌ, &c.]; (Ṣ, M, Mṣb, Ḳ;) *i. q.* ثَبَتَ [as meaning *It* (a thing, Ṣ, M, Mṣb) *continued, lasted, endured,* or *remained*]: (Mṣb, TḲ:) and *it became extended,* or *prolonged;* syn. اِمْتَدَّ: (TḲ:) and [*it continued, lasted, endured,* or *remained, long;*] *its time was,* or *became, long:* (TA:) and *i. q.* بَقِىَ [as syn. with ثَبَتَ (explained above) and as meaning *it continued, lasted,* or *existed, incessantly, always, endlessly,* or *for ever; it was,* or *became, permanent, perpetual,* or *everlasting*]: (Mṣb in art. بقى:) and ▾ استدام signifies the same as دام [in all of these senses]: (TA:) [but Mṭr says,] استدام السَّفَرُ [*The journey continued,* or *continued long,*] is not of established authority. (Mgh.) [Hence, دَامَ مُلْكُهُ *May his dominion be of long continuance.*] And دام عَلَى الأَمْرِ; (MA;) and داوم ▾ عَلَيْهِ, [and ▾ داومه, as is shown by a usage of the act. part. n. in art. دمن in the Ṣ, &c.,] (Ṣ,* MA,) inf. n. مُدَاوَمَةٌ; (Ṣ;) *He kept continually,* or *constantly, to the thing,* or *affair.* (Ṣ, MA.) مَا دَامَ means *Continuance;* because ما is a conjunct noun to دام; and it is not used otherwise than adverbially, like as inf. ns. are used adverbially: you say, لَا أَجْلِسُ مَا دُمْتَ قَائِمًا, i. e., دَوَامَ قِيَامِكَ [*I will not sit during the continuance of thy standing*]; (Ṣ, TA;) [or *as long as thou standest;* or *while thou standest;* for] ما denotes *time;* and قُمْ مَا دَامَ زَيْدٌ قَائِمًا means مُدَّةَ قِيَامِ زَيْدٍ [i. e. *Stand thou during the period of Zeyd's standing*]. (Ibn-Keysán, TA.) [And عَلَى الدَّوَامِ means *Continually,* or *constantly;* like دَائِمًا.] — Said of rain, it means *It fell,* or *descended, consecutively, continuously,* or *constantly.* (Mṣb.) Some say, (M,) دَامَتِ السَّمَآءُ, aor. تَدِيمُ, inf. n. دَيْمٌ, (M, Ḳ,) which, if correct, should be included in art. ديم, (M,) meaning *The sky rained continually;* as also ▾ دَوَّمَت and دَيَّمَت, (M, Ḳ,) in which last the و is changed into ى as it is in دِيمَةٌ, (M,) and ▾ ادامت: (Ḳ:) or *rained such rain as is termed* دِيمَة; (M in art. ديم;) and so ▾ دَيَّمَت, inf. n. تَدْيِيمٌ; (Ṣ in art. ديم;) and ▾ ادامت (Z, TA.) [See also دَوَّمَ, below.] IAar cites the following verse, (M, TA,) by Jahm Ibn-Shibl, (TA in this art.,) or Ibn-Sebel, (TA in art. سبل, in which, also, the verse is cited,) in praise of a horse, as is said in "the Book of Plants" of Ed-Deenäwaree, and in

"the Book of Horses" of Ibn-El-Kelbee, not, as J asserts it to be, in praise of a munificent man, (TA,)

* هُوَ الجَوَادُ بْنُ الجَوَادِ بْنِ سَبَلْ *
* إِنْ دَيَّمُوا ▼ جَادَ وَإِنْ جَادُوا وَبَلْ *

[*He is the fleet, the son of the fleet, the son of Sebel* (a famous mare): *if they are unremitting in their running*, (the masc. pl. being here used, though relating to horses, in like manner as it is used in the Ḳur xli. 20,) *he is fleet; and if they are fleet, he is vehement in his running*]: or, as some relate it, إِنْ دَوَّمُوا. (M, TA. [It should be observed that the three verbs in this verse, and the word سبل, also relate to rain.]) — ‡ *It* (a thing, T) *was*, or *became, still*, or *motionless*; said of water (T, Ṣ,* Mṣb, Ḳ,* TA) left in a pool by a torrent, and of the boiling of a cooking-pot; (Mṣb;) and said, in this sense, of the sea: (M:) and *it stopped*, or *stood still*. (T, TA.) — † *He was*, or *became, tired*, or *fatigued*: (T, TA:) [app. because he who is so stops to rest.] — † *It* (a thing) *went round, revolved*, or *circled*: (T, TA:) [app. because that which does so keeps near to one place.] دَوَمَانٌ [an inf. n. of دَامَ, like as حَوَمَانٌ is of حَامَ,] signifies ‡ The *circling* of a bird (Ḳ, TA) *around water*. (TA. [But in my MS. copy of the Ḳ, and in the CḲ, in the place of الدَّوَمَانُ I find ▼ الدُّوَّمَآءُ. See also 2.]) [Hence,] دِيمَ بِهِ ‡ *He was taken*, or *affected, with a vertigo*, or *giddiness in the head*; as also ▼ أُدِيمَ بِهِ, (M, TA,) and ▼ اُسْتُدِيمَ [app., in like manner, followed by به]. (Z, TA.) — دَامَتِ الدَّلْوُ, (Ḳ,) inf. n. دَوْمٌ, (TA,) † *The bucket became full*: (Ḳ:) in this meaning, regard is had to the stagnant water [in the bucket]. (TA.)

2. دَوَّمَتِ السَّمَآءُ, دَيَّمَتِ, and دَيَّمُوا said of horses: see 1, in the latter half of the paragraph, in three places. — دوّمت الكِلَابُ *The dogs went far*: (Akh, IAạr, M, Ḳ:) or *continued their course*. (IAạr, M.) Dhu-r-Rummeh says, (describing a wild bull, T, TA,)

* حَتَّى إِذَا دَوَّمَتْ فِى الأَرْضِ رَاجَعَهُ *
* كِبْرٌ وَلَوْ شَآءَ نَجَّى نَفْسَهُ الهَرَبُ *

[*Until, when they went far in the land, pride returned to him: but, had he pleased, flight had saved his blood*: J, however, assigns to the verb in this instance another signification, as will be seen below]. (M, TA.) — دوّم said of a bird, (T, M, Ḳ,) inf. n. تَدْوِيمٌ, (T, Ṣ,) ‡ *It circled* (Lth, T, Ṣ, M, Ḳ, TA) *in the sky*, (Lth, T, M, Ḳ,) as also ▼ تداوم, (KL,) [or ▼ تَدَوَّمَ, (see مُتَدَوِّمَاتٌ,)] *to rise high towards the sky*; (Ṣ;) as also ▼ استدام: (M, Ḳ:) or *circled in the sky*, (M,) or *flew*, (T,* Ḳ,) *without moving its wings*; (T, M, Ḳ;) like the kite and the aquiline vulture: (T, TA:) or *put itself into a state of commotion in its flying*. (TA. [See also 1, near the end of the paragraph.]) Dhu-r-Rummeh makes التَّدْوِيم to be on the earth, or ground, in the verse cited above in this paragraph; [as though the meaning were, † *Until, when they went round* &c.;] Aṣ disallows this, and asserts that one says only دَوَّى فِى الأَرْضِ, and دَوَّمَ فِى السَّمَآءِ; but some affirm that التَّدْوِيمُ فِى الأَرْضِ is correct; and say that hence is derived ▼ الدُّوَّامَةُ, meaning "the round thing [or top] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string;" though others say that this is so called from the phrase دَوَّمْتُ القِدْرَ [explained below], because, by reason of the quickness of its revolving, or spinning, it seems as though it were at rest: and تَدْوَامٌ is like تَدْوِيمٌ: some, however, say that تَدْوِيمُ الكَلْبِ signifies *the dog's going far in flight*: (Ṣ:) AHeyth says that, accord. to Aṣ, التَّدْوِيمُ is only the act of a bird in the sky: (T, TA:) AAF says that, accord. to some, التَّدْوِيمُ is in the sky, and التَّدْوِيَةُ is on the earth, or ground; but accord. to others, the reverse is the case; and this, he says, is the truth in his opinion. (M, TA. [See also دَوَّى in art. دوى.]) — You say also, دَوَّمَتِ الشَّمْسُ, (M, Ḳ,) or دوّمت الشمس فِى السَّمَآءِ, (T,) or فِى كَبِدِ السَّمَآءِ, (Ṣ,) i. e. دَارَتْ فِى السَّمَآءِ [or دارت فى كبد السماء, lit. ‡ *The sun spun in the sky*, or *in the middle of the sky*; meaning, *was as though it were spinning*]; (T, M, Ḳ;) or *was as though it were motionless* [&c.]: (T, Ṣ:) and hence is [said to be] derived the word ▼ دُوَّامَة applied to the boy's revolving, or spinning, thing. (T.) Dhu-r-Rummeh says, (describing the [insect called] جُنْدَب, [generally said to be a species of locust,] TA in art. رمض,)

* مُعْرَوْرِيًا رَمَضَ الرَّضْرَاضِ يَرْكُضُهُ *
* وَالشَّمْسُ حَيْرَى لَهَا فِى الجَوِّ تَدْوِيمُ *

(T,* Ṣ, TA) i. e. *Venturing upon the* [*vehement*] *heat of the pebbles*, [meaning *the vehemently-hot pebbles*,] *striking them with its foot*, for so the جندب does, (TA,) † *when the sun is* [*apparently*] *stationary* in the summer midday, [as though perplexed in its course,] as though *having a spinning* [*in the region between heaven and earth*]: (T, TA:) or *as though it were motionless*. (Ṣ.) — And one says, دَوَّمَتْ عَيْنُهُ † [*His eye rolled*; i. e.] *the black of his eye revolved as though it were in the whirl of a spindle*. (IAạr, M, Ḳ.) = [دوّم is also trans.] You say, دوّم الدُّوَّامَةَ, (M, Ḳ,) inf. n. تَدْوِيمٌ, (TA,) † *He made the* دوّامة [or *top*] *to revolve*, or *spin* [so as to seem to be at rest, as has been shown above]: (M, Ḳ:) or *he played with the* دوّامة. (TA.) — And دوّمت الخَمْرُ شَارِبَهَا ‡ *The wine intoxicated its drinker so as to make him turn round about*. (Aṣ, Ṣ, TA.) — And دَوَّمُوا العَمَائِمَ † *They wound the turbans around their heads*. (TA.) — And دوّم المَرَقَةَ † *He put much grease into the broth so that it swam round upon it*. (M, Ḳ.) — التَّدْوِيمُ [or app. تَدْوِيمُ اللِّسَانِ] also signifies † *The mumbling the tongue, and rolling it about in the mouth, in order that the saliva may not dry up*: so says Fr. (Ṣ, TA.) — [Hence, app., as the context seems to indicate,] Dhu-r-Rummeh says, describing a camel braying in his شِقْشِقَة [or faucial bag],

* دَوَّمَ فِيهَا رِزَّهُ وَأَرْعَدَا *

[as though meaning † *He made his braying to roll*, or *rumble, in it, and threatened*]. (Fr, Ṣ, TA.) — And دوّم signifies ‡ *He moistened* a thing. (Ṣ, M, Ḳ.) Ibn-Aḥmar says,

* وَقَدْ يُدَوِّمُ رِيقَ الطَّامِعِ الأَمَلُ *

(Ṣ, M;) i. e. † [*And hope sometimes*, or *often*,] *moistens the saliva* [*of the eager*]: (Ṣ:) he is praising En-Noamán Ibn-Besheer, and means that his hope moistens his saliva in his mouth by making his eulogy to continue. (IB.) — ‡ *He mixed*, or *moistened*, or *steeped*, (دَافَ,) saffron, (Lth, T, Ṣ, M, Ḳ, TA,) *and stirred* it *round in doing so*: (Lth, T, TA:) *he dissolved* saffron *in water, and stirred* it *round therein*. (A, TA.) — دوّم القِدْرَ, and ▼ ادامها, (Ṣ, M, Ḳ,) *He stilled the boiling of the cooking-pot by means of some* [*cold*] *water*: (Ṣ:) or *he sprinkled cold water upon* [*the contents of*] *the cooking-pot to still its boiling*: (M, Ḳ:) or the former, (Ḳ,) or both, (M,) *he allayed the boiling of the cooking-pot by means of something*, (M, Ḳ,) *and stilled it*: (M:) and the latter signifies *he left the cooking-pot upon the* أَثَافِى [or *three stones that supported it*], *after it had been emptied*, (Lḥ, M, Ḳ,) *not putting it down nor kindling a fire beneath it*. (Lḥ, M.)

3. داوم الأَمْرَ, and داوم عَلَى الأَمْرِ: see 1. = See also 10.

4. ادامهُ, (inf. n. إِدَامَةٌ, TA,) trans. of دَامَ; (Ṣ, M,* Mṣb, Ḳ;*) [i. e.] *i. q.* جَعَلَهُ دَائِمًا [*He made it to continue, last, endure*, or *remain: to be extended*, or *prolonged: to continue, last, endure*, or *remain, long*: and *to continue, last*, or *exist, incessantly, always, endlessly*, or *for ever; to be permanent, perpetual*, or *everlasting*]: (TḲ:) *he did it continually*, or *perpetually*: (MA:) *he had it continually*, or *perpetually*. (MA, KL.) [Accord. to Golius, followed in this case by Freytag, ▼ تداوم signifies *Perennitate donavit*; a signification app. given by Golius as on the authority of the KL; but not in my copy of that work.] — ادام الدَّلْوَ † *He filled the bucket*. (Ḳ, TA.) — الإِدَامَةُ also signifies تَنْقِيرُ السَّهْمِ عَلَى الإِبْهَامِ [i. e. *The trying the sonorific quality of the arrow by turning it round upon the thumb*: or, as explained in this art. in the TḲ, *the making the arrow to produce a sharp sound upon the thumb*: or rather this or the former is the meaning of إِدَامَةُ السَّهْمِ; for, as is said in the TḲ, ادام السهم signifies نقره على الابهام (i. e. نَقَرَهُ)]. (T, Ḳ.) = ادامت السَّمَآءُ: see 1, in the latter half of the paragraph, in two places. — أُدِيمَ بِهِ: see 1, last sentence but one.

5: see 2: — and see also 10.

6: see 2: — and see also 4.

10. استدام: see 1. — And see also 2. — And اُسْتُدِيمَ: see 1, last sentence but one. = As a trans. v., (T,) *i. q.* اِنْتَظَرَ, (Sh, T, TA,) as also ▼ تدوّم, (Ḳ, [or this may perhaps be used only without an objective complement expressed,]) and رَقَبَ, (T,) or تَرَقَّبَ: (Sh, TA:) you say, اسْتَدِمْ كَذَا, meaning اِنْتَظِرْهُ and اُرْقُبْهُ † [*Look thou for, expect, await, wait for*, or *watch for, such a*

thing.] (T.) [When no objective complement is expressed, it seems to mean † *He paused, and acted with deliberation,* or *in a patient* or *leisurely manner,* or *he waited in expectation;* app. from the same verb as syn. with دَوَّمَ; and thus, like one who hovers about a thing: see حَوَّمَ; and see also اِنْتَظَرَ.] And استدامهُ ‡ *He acted with moderation, gently, deliberately,* or *leisurely, in it;* (Ṣ, M, Ḳ, TA;) namely, an affair, or a case: (Ṣ:) or *he sought, desired, asked,* or *demanded, its continuance,* or *long continuance,* or *endless continuance:* and so ↓ داومهُ (M, Ḳ, TA) in both of these senses: (Ḳ, TA:) or *he asked him to render a* thing *continual* &c.: (Mgh, Mṣb, TA:) and also † *he acted gently and deliberately in it;* namely, an affair, or a case: (Mṣb:) and † *he acted gently with him;* (Fr, T in art. ديم, M, Mṣb, Ḳ;) i. e., another person, (Mṣb,) or his creditor; as also اِسْتَدْمَاهُ, (Fr, T, M, Ḳ,) which we judge to be formed from the former by transposition, because we do not find it [in this sense] to have any inf. n. (M.) A poet says, (T, Ṣ, Mṣb,) namely, Ḳeys Ibn-Zuheyr, (Ṣ,)

* فَلَا تَعْجَلْ بِأَمْرِكَ وَٱسْتَدِمْهُ *
* فَمَا صَلَّى عَصَاكَ كَمُسْتَدِيمِ ↓ *

(T, Ṣ, Mṣb,) i. e. † [*Therefore haste not in thine affair, but act with moderation, gently, deliberately,* or *leisurely, therein*]; *for no one has straightened thy staff by turning it round over the fire,* (T,) meaning, no one has managed thine affair soundly, *like one who acts with moderation,* &c. (T, Mṣb.) And another says, (Ṣ,) namely, Mejnoon, (TA,)

* وَإِنِّى عَلَى لَيْلَى لَزَارٍ وَإِنَّنِى *
* عَلَى ذَاكَ فِيمَا بَيْنَنَا أَسْتَدِيمُهَا *

meaning † [*And verily I am blaming Leylà; and verily, notwithstanding that,*] *I look for her aiding me by good conduct* [*in the matter that is between us*]. (Ṣ.) You say also, أَسْتَدِيمُ ٱللّٰهَ نِعْمَتَكَ *I seek,* or *desire,* or *ask, of God the continuance,* or *long continuance,* or *endless continuance, of thy favour,* or *the like.* (Mgh, TA.*) And أَسْتَدِيمُ ٱللّٰهَ عِزَّكَ *I ask God to continue,* or *continue long,* &c., *thy might,* or *power,* &c. (Mṣb.) The phrase استدام لُبْسَ ٱلثَّوْبِ, meaning [*He continued long the wearing of the garment,* or] *he did not hasten to pull off the garment,* may be from the saying اِسْتَدَمْتُ عَاقِبَةَ الأَمْرِ, meaning *I looked,* or *watched,* or *waited, for the end,* or *issue,* or *result, of the affair,* or *case.* (Mṣb.) ═ Also *He* (a man) *stooped his head, blood dropping from it:* formed by transposition from اِسْتَدْمَى. (Kr, TA.)

دَامِ for دَائِمٌ: see the latter word.

دَوْمٌ an inf. n. of 1 [q. v.]. (Ṣ, M, Mṣb, Ḳ.) — [Hence,] مَا زَالَتِ ٱلسَّمَآءُ دَوْمًا دَوْمًا *The sky ceased not to rain* [*in the manner of the rain termed* دِيمَة]; and so ↓ دَيْمًا دَيْمًا; (M, Ḳ; [in the CḲ, erroneously, دِيمًا دِيمًا;]) in which the ى is interchangeable with the و; (M;) mentioned by AḤn, on the authority of Fr. (TA.) — See also دَائِمٌ, in two places. ═ Also [The *cucifera Thebaïca;* (Delile, "Floræ Ægypt. Illustr.," no. 941;) or *Theban Palm;* so called because abundant in the Thebaïs; *a species of fan-palm;* by some called the *gingerbread-tree,* because its fruit resembles gingerbread: accord. to Forskål, (under the heading of "Flora Arabiæ Felicis," in his "Flora Ægypt. Arab.," p. cxxvi.,) *Borassus flabelliformis;* a name applied (after him) by Sonnini to the Theban palm; but now generally used by botanists to designate another species of fan-palm:] the *tree of the* مُقْل; (Ṣ, M, Mṣb, Ḳ;) *a well-known kind of tree, of which the fruit is* [*called*] *the* مُقْل: (TA:) n. un. with ة: AḤn says that the دَوْمَة [*is a tree that*] *becomes thick and tall, and has* [*leaves of the kind termed*] خُوص, *like the* خوص *of the date-palm, and racemes like the racemes of a date-palm.* (M, TA.) Accord. to Aboo-Ziyád El-Aarábee, (AḤn, M,) The نَبِق [which properly signifies the *fruit of the* سِدْر, but here app. means, as it does in the present day, the *tree called* سِدْر, *a species of lote-tree,* called by Linn. *rhamnus spina Christi,* and by Forskal *rhamnus nabeca,*] is also thus called, (AḤn, M, Ḳ,) by some of the Arabs: accord. to 'Omárah, *great* [*trees of the kind termed*] سِدْر: (AḤn, M:) and, (M, Ḳ,) accord. to IAar, (M,) *big trees of any kind.* (M, Ḳ.) [See also دَوْمَةٌ, below.]

دَيْمٌ, whence the saying مَا زَالَتِ ٱلسَّمَآءُ دَيْمًا دَيْمًا: see دوم.

دِيَمٌ: see دِيمَةٌ.

دَوْمَةٌ n. un. of دَوْمٌ. (M, TA.) [Also, app., as in the present day, and as appears from what follows, *A single fruit of the tree called* دَوْم.] — And † *A testicle;* (Ḳ;) as being likened to the fruit of the دَوْم. (TA.) — [Golius also explains it, as on the authority of the Ḳ, as meaning "Ebriosa mulier;" and Freytag, as meaning "mulier vinum vendens:" both are wrong: it is mentioned in the Ḳ as the name of a woman who sold wine.]

دِيمَةٌ *A lasting,* or *continuous, and still rain:* (Aṣ, M, and TA voce ضَرْبٌ, q. v.:) or *rain in which is neither thunder nor lightning; the least of which is the third of a day or the third of a night; and the most thereof, of any period:* (AZ, Ṣ in art. ديم:) or *rain that continues some days:* (Mṣb:) or *rain that continues long and is still, without thunder and lightning:* (Ḳ,* TA:) or *rain that continues five days, or six,* (M, Ḳ,) or *seven,* (Ḳ,) or *a day and a night,* (T in art. ديم, M, Ḳ,) or *more;* (T, TA;) or *the least whereof is a third of a day or of a night; and the most thereof, of any period:* (Ḳ, TA:) pl. دِيَمٌ, (Ṣ, M, Ḳ,) the و being changed [into ى] in the pl. because it is changed in the sing., (M,) and دُيُومٌ, (Abu-l-'Omeythil, T, Ḳ,) and [coll. gen. n.] ↓ دِيمٌ. (Sh, T, TA.) [See also مُدَامٌ.] — Hence other things are thus termed by way of comparison. (Ṣ.) It is said in a trad. (Ṣ, M) of 'Áïsheh, (M,) كَانَ عَمَلُهُ دِيمَةً (Ṣ, M, Mṣb) † *His work was incessant* [*but moderate, or not excessive*]; (Mṣb;) referring to Moḥammad; (T, Ṣ, M, Mṣb;) on her being asked if he preferred some days to others: (T:) she likened it to the rain termed ديمة in respect of continuance and moderation. (T, M.) And it is related of Ḥudheyfeh that he said, mentioning فِتَن [i. e. trials, or probations, or conflicts and factions, &c.], إِنَّهَا لَآتِيَتُكُمْ دِيَمًا دِيَمًا, meaning † [*Verily they are coming to you*] *filling the earth,* or *land,* [*and*] *with continuance.* (T.)

دَامَآءُ (in the CḲ [erroneously] دَأْمآءُ) *The sea,* or *a great river;* syn. بَحْرٌ; (M, Ḳ;) because of the continuance of its water: (M:) originally دَوْمَآءُ, or دَوَمَآءُ: if the latter, the change of the و into ا is anomalous. (TA.)

الدَّوْمَآءُ: see 1, near the end of the paragraph.

دَيْمُومٌ and دَيْمُومَةٌ, held by Aboo-'Alee to be from الدَّوَامُ, and therefore to belong to the present art.: (TA:) see art. دم. ═ The latter is also an inf. n. of دَامَ [q. v.]. (Ṣ, M, Mṣb, Ḳ.)

دُوَامٌ ‡ *A vertigo,* or *giddiness in the head;* i.q. دُوَارٌ. (Ṣ,* M,* Ḳ, TA. [In the CḲ, دَوَاءٌ is erroneously put for دُوَار.]) You say, أَخَذَهُ دُوَامٌ ‡ [*A vertigo took him,* or *attacked him*]. (Ṣ.) And بِهِ دُوَامٌ ‡ [*He has a vertigo*]. (Aṣ, TA.)

دُوَّمٌ: see what next follows.

دُوَّامَةٌ † The فَلْكَة [or *round thing,* i. e. *top,*] *which the boy throws, and makes to revolve,* or *spin, upon the ground, by means of a string:* (Ṣ, M,* K:*) the derivation of the word has been explained above: see 2, in two places: (T, Ṣ:) pl. [or rather coll. gen. n.] ↓ دُوَّمٌ. (M, Ḳ.) — † دُوَّامَةُ البَحْرِ [*The whirlpool of the sea;* so in the present day;] *the middle of the sea, upon which the waves circle* (تدوم [i.e. تُدَوِّمُ]). (TA.)

دَائِمٌ [*Continuing, lasting, enduring,* or *remaining: being extended* or *prolonged:* (see 1, first sentence:)] *continuing, lasting, enduring,* or *remaining, long:* (TA:) [and *continuing, lasting,* or *existing, incessantly, always, endlessly,* or *for ever; permanent, perpetual,* or *everlasting:* (see, again, 1, first sentence:)] and ↓ دَوْمٌ signifies the same as دَائِمٌ, (Ṣ, M, Ḳ,) applied to shade; (Ṣ, M;) being an inf. n. used as an epithet: (M:) and ↓ دَيُّومٌ, also, (M, Ḳ,) [of the measure فَيْعُولٌ, originally دَيْوُومٌ,] like قَيُّومٌ, (M,) signifies the same as دَائِمٌ [app. in the last of the senses explained above; being of a form proper to intensive epithets]: (M, Ḳ:) Laḳeet Ibn-Zurárah says,

* شَتَّانَ هٰذَا وَٱلعِنَاقُ وَٱلنَّوْمْ *
* وَٱلْمَشْرَبُ ٱلبَارِدُ وَٱلظِّلُّ ٱلدَّوْمْ *

[*Different,* or *widely different, are this and embracing and sleeping and the cool drinking-place and the continual shade*]. (IB, TA.) And the Jews are related, in a trad. of 'Áïsheh, to have said [to the Muslims], عَلَيْكُمُ ٱلسَّامُ ٱلدَّامُ, meaning المَوْتُ ٱلدَّائِمُ, [i. e. May *everlasting death* come *upon you;* saying السَّامُ in the place of السَّلَامُ, and] suppressing the ى [or rather the hemzeh] because of [their desire to assimilate الدائم

to] السام. (TA.) [Hence دَائِمًا meaning *Continually:* and *always,* or *for ever.*] — Also ‡ *Still,* or *motionless;* said, in this sense, of water; (Ṣ, M, Mgh, Mṣb, Ḳ, TA;) and so ↓ دَوْمٌ. (M, TA.) — It is also said of that which is in motion, [as signifying † *Going round, revolving,* or *circling,* (see 1,)] as well as of that which is still, or motionless; thus having two contr. meanings: so says Aboo-Bekr. (TA.) — [Hence,] ↓ مَرَقَةٌ دَاوِمَةٌ † [*Broth into which is put much grease so that this swims round upon it*]: which is extr., because the و in this instance should by rule be changed into a hemzeh. (M. [The meaning is there indicated by the mention of this phrase immediately after دَوَّمَ المَرَقَةَ, q. v.])

مَرَقَةٌ دَاوِمَةٌ: see the next preceding paragraph.

دَيُّومٌ: see دَائِمٌ, first sentence.

أَدْوَمُ [*More,* and *most, continual, lasting,* &c.] You say, هُوَ أَدْوَمُ مِنْ كَذَا [*It is more continual,* or *lasting,* &c., *than such a thing*]: from الدَّوَامُ. (IJ, M.)

مُدَامٌ *Continual,* or *lasting, rain.* (IJ, M, Ḳ.) [See also دِيمَةٌ, above.] — And *Wine;* as also ↓ مُدَامَةٌ: (T, Ṣ, M, Ḳ:) so called because it is made to continue for a time (T, M) in the دَنّ, (T,) or in its receptacle, (M,) until it becomes still after fermenting: (T:) or because, by reason of its abundance, it does not become exhausted: (Sh, T:) or because of its oldness: (AO, T:) or because it is the only beverage of which the drinking can be long continued: (M, Ḳ:) or because the drinking thereof is continued for days, to the exclusion of other beverages. (A, TA.)

مُدَامَةٌ: see what next precedes.

مِدْوَمٌ and ↓ مِدْوَامٌ *A stick,* or *piece of wood,* (M, Ḳ,) or *some other thing,* (M,) *with which one stills the boiling of the cooking-pot.* (Lḥ, M, Ḳ.)

أَرْضٌ مَدِيمَةٌ, (Yz, Ṣ, M, Ḳ, TA, [in the CḲ, erroneously, مُدِيمَةٌ,]) and ↓ مُدَيَّمَةٌ, (M, TA,) *Land upon which have fallen rains such as are termed* دِيَمٌ [pl. of دِيمَةٌ]. (Yz,* Ṣ,* M, Ḳ,* TA.)

مُدِيمٌ i. q. رَاعِفٌ (Ṣ, Ḳ) [*Having blood flowing from his nose:* or, accord. to the PṢ and TḲ as meaning *having a continual bleeding of the nose*].

مُدَيَّمَةٌ: see أَرْضٌ مَدِيمَةٌ.

مِدْوَامٌ: see مِدْوَمٌ.

مُتَدَوِّمَاتٌ, applied to birds, means *Going round,* or *circling,* over a thing: and this is meant by ↓ مُتَدَاوِمَات, which is used for the former word, in the saying [of a rájiz], describing horses,

* كَالطَّيْرِ تَبْغِى مُتَدَاوِمَاتِهَا *

i. e. *Like birds when thou lookest at,* or *watchest, those of them that are going round,* or *circling,* over a thing: (Ṣ, TA:*) or متدوّمات signifies *waiting,* or *watching.* (TA.)

مُتَدَاوِمَاتٌ: see what next precedes.

مُسْتَدِيمٌ: see 10. Accord. to Sh, (TA,) it signifies † *Exceeding the usual bounds in an affair; striving,* or *labouring, therein;* or *taking pains,* or *extraordinary pains, therein.* (T, TA.)

دون

1. دَانَ, aor. يَدُونُ, inf. n. دَوْنٌ; and ↓ أُدِينَ, (Ṣ, Ḳ,) with ḍamm, (Ḳ,) inf. n. إِدَانَةٌ; (Ṣ;) *He,* or *it, was,* or *became, such as is termed* دُونٌ; (Ṣ, Ḳ;) [i. e.] *low, base, vile,* &c.: or *weak:* (Ḳ:) mentioned by Er-Rághib on the authority of IḲṭ: (TA:) so say some: but accord. to others, دُون has no verb. (Ṣ, TA.) لَمْ يُدَنْ, (as in my copies of the Ṣ,) or لم يَدُنْ, (as in the TA,) at the end of a verse of 'Adee, as some relate it, [perhaps the only authority for these two verbs,] is accord. to others لم يُدَنَّ, from دَنِّي meaning "he, or it, was, or became, weak." (Ṣ, Ḳ.)

2. دَوَّنَ الدِّيوَانَ, (inf. n. تَدْوِينٌ, TA,) *He wrote, composed,* or *drew up, the register* [&c.]. (Ṣ,* Mṣb, Ḳ, TA.*) And دَوَّنَ الدَّوَاوِينَ *He instituted, appointed,* or *arranged, the registers for the prefects,* or *administrators,* (Mgh, Mṣb,) *and the Káḍees,* (Mgh,) or *others:* (Mṣb:) said of 'Omar; who is related to have been the first that did this, (Mgh, Mṣb,) among the Arabs. (Mṣb.) And دَوَّنَ الكُتُبَ *He collected the writings.* (Mgh.) [And دَوَّنَ شِعْرَ فُلَانٍ *He collected the poetry of such a one.*] And تَدْوِينٌ signifies also *The writing* [a person's name &c.] *in a* دِيوَان [or *register*]. (KL.) You say, دَوَّنَهُ *He wrote it* [*in a register*]. (MA.) [And *He registered him.*]

4. أُدِينَ, inf. n. إِدَانَةٌ: see 1. ═ مَا أَدْوَنَهُ [as meaning *How low, base, vile,* &c., *is he,* or *it!*] is [asserted to be] a phrase not used, (Aṣ, T, Ḳ, TA,) because [it is said that] دُون has no verb. (Aṣ, T, TA.)

5. تدوّن *He was,* or *became, in a state of complete richness, wealth,* or *competence.* (IAạr, T, Ḳ.) [See also تدوّن. Perhaps both are correct, as dial. vars.]

دُونٌ *Low, base, vile, mean, paltry, inconsiderable,* or *contemptible;* (Fr, T, Ṣ, M,* Mṣb, Ḳ;) applied to a man &c.: (T, Mṣb:) and *inferior,* i. e. *lower, baser, viler,* &c., *in grounds of pretension to respect* or *honour* [or *in any approvable quality*]: (Lth, T:) and *such as falls short* [of a thing]; used in this sense as a prefixed noun: (Ḥam p. 686:) [see below what is said of its usage as a prefixed noun by Lth and by Sb: and used as an epithet, *scanty,* or *deficient;* applied to anything:] and *of a middling sort; between good and bad;* applied to a man and to a commodity: (M:) and also *high,* or *eminent, in rank* or *condition; noble,* or *honourable:* (T, Ḳ:) thus it bears two contr. significations (Ḳ) [and significations intermediate between those two]. A poet says,

* إِذَا مَا عَلَا المَرْءُ رَامَ العَلَاءَ *
* وَيَقْنَعُ بِالدُّونِ مَنْ كَانَ دُونَا *

[*When the man is high* in rank, or nobility, *he seeks highness: and he who is low is content with that which is low*]. (Ṣ.) Accord. to the most common usage, (Mṣb,) or accord. to what is asserted to be the most common usage, (Lḥ, M,) one says رَجُلٌ مِنْ دُونٍ (T, M, Mṣb, Ḳ) and شَىْءٌ مِنْ دُونٍ (M, Mṣb) *A man who is* [*of a kind that is*] *low, base,* &c., and *a thing that is* [*of a kind that is*] *low, base,* &c.: (Mṣb:) but sometimes they said رَجُلٌ دُونٌ and شَىْءٌ دُونٌ, without مِنْ; (M, Mṣb;) and ثَوْبٌ دُونٌ *a bad* [or *an inferior*] *garment,* or *piece of cloth:* (M:) or one should not say رَجُلٌ دُونٌ; (T, Ḳ;) for the Arabs did not use this phrase. (T.) Accord. to Lth, one says, هٰذَا دُونُ ذَاكَ [*This is the inferior of that*], when meaning to denote by it low estimation, using the nom. case: (T:) [but this is uncommon, if allowable:] Sb says that دُون is not used in the nom. case as a prefixed noun: as to the saying in the Ḳur [lxxii. 11, an instance similar to which occurs also in vii. 167], مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذٰلِكَ, the meaning is, وَمِنَّا قَوْمٌ دُونَ ذٰلِكَ [i. e. *Of us are the righteous, and of us are a party below that* party *in rank* or *estimation*]; (M, TA;) or, as another says, دون is here in the accus. case but in the place of a noun in the nom. case because it is generally used as an adv. n. (TA.) — As an adv. n., دُونَ signifies *Below,* contr. of فَوْقَ; (Ṣ, Ḳ;) *as denoting a falling short of the* [*right* or *approved*] *limit;* (Ṣ;) or *denoting low,* or *mean, estimation* or *condition;* (Lth, T, M;) or *a condition lower, baser, viler,* &c., *than that of another, in grounds of pretension to respect* or *honour* [or *in any approvable quality*]; (Lth, T;) [and hence, *inferior to, beneath, under,* or *short of,* another *in rank, height, size,* &c.;] and *less than* another, and *more deficient than* another: (Fr, T:) and also *above;* i. q. فَوْقَ; (T, Ḳ;) *in highness,* or *eminence, of rank* or *condition,* or *in nobility;* (T;) [and hence, *exceeding* another, and *more than* another:] thus bearing two contr. significations. (Ḳ.) You say, زَيْدٌ دُونَكَ meaning *Zeyd is* [*below thee,* or] *in a condition lower, baser, viler,* &c., *than thine, in grounds of pretension to respect* or *honour* [&c.]: and when one says, "Verily such a one is high, or eminent, in rank or condition," or "is noble," another replies, وَدُونَ ذٰلِكَ meaning *And above that.* (T.) — Also *Beneath, below in situation,* or *under;* syn. تَحْتَ. (T, TA.) Using it in this sense, you say, دُونَ قَدَمِكَ خَدُّ عَدُوِّكَ [*May the cheek of thine enemy be beneath thy foot*]: (T, TA:) and جَلَسَ دُونَهُ [*He sat below him*]. (TA.) — Also *Before in respect of place,* or *in front:* and [the contr., namely,] *behind,* or *beyond.* (T, M, Ḳ.) [You may say, using it in the former sense, جَلَسَ دُونَهُ *He sat before him,* or *in front of him:* (see Ḥam p. 86:) and, using it in the latter sense,] you say, هٰذَا أَمِيرٌ عَلَى مَا دُونَ جَيْحُونَ *This* [man] *is governor,* or *prince, over what is beyond* [the river] *Jeyhoon.* (TA.) — And i. q. قَبْلَ [generally signifying *Before in respect of time;* but as some say, *in respect of place* also, which may perhaps be here meant]: (T:) and [the contr., namely,] i. q. بَعْدَ [generally meaning *after in respect of time;* but as

some say, *in respect of place* also, which may perhaps be here meant]. (Fr, T, TA.) —— It signifies also *Nearer than* another thing: (Ṣ, Mṣb, Ḳ:) so in the phrase هٰذَا دُونَ ذٰلِكَ [*This is nearer than that*]; (Ṣ, Mṣb;) or هٰذَا دُونَهُ [*this is nearer than he,* or *it*]. (Ḳ.) [Hence,] one says also, أَدْنُ دُونَكَ meaning *Draw thou near in the space that is between me and thee:* (AHeyth, T:) [or *approach thou nearer to me:*] or *draw thou near* [or *nearer*] *to me.* (IAạr, T, M, Ḳ.) And يَزِيدُ يَغُضُّ الطَّرْفَ دُونِى, a saying of a poet, means *Yezeed lowers the eye towards a spot between me and him.* (AHeyth, T.) [خَشَعَتْ دُونَهُ الأَبْصَارُ, also, has a similar meaning: see 1 in art. خشع. So, too, has the phrase, خَاوَتْ طَرْفَهُ دُونِى: see 3 in art. خوت. And hence,] one says, دُونَ النَّهْرِ جَمَاعَةٌ [*In the way of,* or *to,* the *river,* or *on this side of the river,* or *nearer than the river, is a company of men;* or] *before thy reaching the river* [there is to be found, or encountered, *a company of men*]. (Ḳ.) And دُونَ قَتْلِ الأَسَدِ أَهْوَالٌ [*In the way of,* or *to, the slaying of the lion,* or] *before thine attaining to the slaying of the lion, terrors* [are to be encountered]. (T, TA.) [And دُونَهُ خَرْطُ القَتَادِ: see 1 in art. خرط.] And حَالَ دُونَ الشَّىْءِ [*It intervened as an obstacle in the way to the thing;* or] *it prevented from attaining the thing.* (W p. 71.) [And لَيْسَ دُونَهُ شَىْءٌ *There is nothing intervening as an obstacle in the way of,* or *to, him,* or *it.*] And [hence,] قُتِلَ دُونَ مَالِهِ, and نَفْسِهِ, and أَخِيهِ, and جَارِهِ, *He was slain in defence of his property,* and *of himself,* and *of his brother,* and *of his neighbour.* (Occurring in a trad. commencing with the words الغَرِيقُ شَهِيدٌ, in the "Jámi' eṣ-Ṣagheer," and thus explained in the margin of a copy of that work.) [And نَبَحَ دُونَهُ is a modern phrase meaning † *He defended him as though by barking in the way to him.*] —— [Hence,] also *i. q.* عَلَى [as meaning *Against;* denoting defence by means of intervention: see an ex. in a verse cited voce شَخْصٌ]. (Fr, T, TA.) —— And *i. q.* عِنْدَ [meaning *At, near, nigh, by,* or *near by; with,* or *present with;* &c.]. (Fr, T, Ibn-Es-Seed.) Accord. to Ez-Zowzanee, it has this meaning in the saying of Imra-el-Ḳeys, [describing a horse,]

* فَأَلْحَقَنَا بِالهَادِيَاتِ وَدُونَهُ *

* جَوَاحِرُهَا فِى صَرَّةٍ لَمْ تُزَيَّلِ *

(TA, but only the former hemistich is there given,) i. e. *And he made us to overtake the foremost of the wild animals, while near to him were those that lagged behind, in a herd, not dispersed.* (EM p. 48.) —— And *i. q.* غَيْرُ [as meaning *Other than, beside,* or *besides, exclusively of,* or *not* as used before a substantive or an adjective]. (Ḳ.) Hence, in the Ḳur [xxi. 82], وَيَعْمَلُونَ عَمَلًا دُونَ ذٰلِكَ [*And who should do work other than,* or *beside, that*]. (Fr, TA.) And in the same [iv. 51 and 116], وَيَغْفِرُ مَا دُونَ ذٰلِكَ *But He will forgive what is other than that:* or, as some say, *what is less than that.* (Er-Rághib, TA.) And so, it is said, in the trad., لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ [*There is no poor-rate* to be exacted *in the case of what is other than,* or *not,* or, rather *less than, five ounces*]. (Ḳ.) So, too, it is said to mean in the trad., أَجَازَ الخُلْعَ دُونَ عِقَاصِ رَأْسِهَا [*He allowed the divorcing a wife for a gift,* or *compensation, other than the* عقاص (q. v.) *of her head:* in the CḲ, in which الخَلْعَ is erroneously put for الخُلْعَ, this is given as an ex. of دُونَ in the sense of سِوَى, which is syn. with غَيْر]: or the meaning is, *for anything, even for the* عقاص *of her head.* (Ḳ, TA.) —— It is also used (M, Ḳ, TA) as a subst. (M, TA) with مِنْ prefixed to it, [very often in this case, in the Ḳur and elsewhere, as meaning غَيْر, and sometimes in other senses explained above,] and likewise with بِ, (M, Ḳ, TA,) though rarely. (Ḳ.) One says, هٰذَا دُونَكَ and هٰذَا مِنْ دُونِكَ [*This is below thee,* or *above thee:* &c.]. (M, TA.) And it is said in the Ḳur [xxviii. 23], وَوَجَدَ مِنْ دُونِهِمُ ٱمْرَأَتَيْنِ (M, TA) *And he found in a place below them two women:* (Bḍ:) or *beside them,* or *exclusively of them.* (Jel.) One says also, مِنْ دُونِكَ or هٰذَا لِى دُونَ لَكَ [meaning *This belongs to me exclusively of thee*]; i. e. *thou hast no right nor share* [*with me*] *in this.* (Kull p. 186.) The phrase فِيهِمْ مَنْ لَيْسَ بِدُونِهِ [app. as meaning *Among whom was such as was not below him* in respect of knowledge of poetry] is used by Akh in his book on rhymes. (M, TA.) —— It also denotes a command, (T, Ḳ,) and an incitement (Fr, T, Ṣ, Ḳ) to do a thing. (Ṣ.) Using it in the former sense, you say, دُونَكَ الدِّرْهَمَ, meaning *Take thou the dirhem;* (T;) or دُونَكَ بِالشَّىْءِ and دُونَكَ الشَّىْءَ, meaning *Take thou the thing:* (M:) and using it in the latter sense, you say, دُونَكَهُ, (Ṣ, Ḳ, TA,) meaning *Keep thou, cleave thou, cling thou,* or *hold thou fast, to him; and take care of him:* (TA:) or دُونَكَ زَيْدًا *Keep thou,* &c., *to Zeyd, taking care of him.* (T.) Temeem [meaning a party of the tribe so named] said to El-Ḥajjáj, when he had slain, i. e. crucified, Ṣáliḥ Ibn-'Abd-Er-Raḥmán, "Permit us to bury Ṣáliḥ:" and he replied, دُونَكُمُوهُ [*Take ye him*]. (Ṣ, TA.) —— And it also denotes a threat. (T, Ḳ.) So in the sayings دُونَكَ صِرَاعِى [*Beware thou of wrestling with me*] and دُونَكَ فَتَمَرَّسْ بِى [*Beware thou, and then set thyself against me to do evil* if thou canst]. (T, TA.) —— It is said that no verb is derived from it: (T, Ṣ, M, Mṣb:) but some assert that دَانَ and أُدِينَ [mentioned in the first paragraph of this art.] are derived from it. (Ṣ.) —— The dim. of دُونَ is دُوَيْنَ ▼: (Ḥam p. 404:) and دُوَيْنَةَ ▼ occurs as a dim. in a verse of a post-classical poet; but, [ISd says,] of what word I know not, unless they said دُونَةَ ▼ [for دُونَ]. (M.)

دُونَةَ:
دُوَيْنَ:
دُوَيْنَةَ: } see the next preceding sentence.

دَيْوَانٌ: see the next paragraph.

دِيوَانٌ, an arabicized word, (AO, M, Mṣb, &c.,) from the Pers. [دِيوَانْ]; (AO, M, &c.;) [though some hold it to be of Arabic origin:] J says, (TA,) it is originally دِوَّانٌ, but ى is substituted for one of the وs; as is shown by its pl., (Ṣ, Mṣb,) which is دَوَاوِينُ; (Ṣ, M, Mṣb, Ḳ;) for if the ى were radical, they would say دَيَاوِينُ; (Ṣ;) but accord. to IDrd and IJ, (IB, TA,) it has this latter pl. also: (M, IB, Ḳ, TA:) Sb says that the و in دِيوَانٌ, though after ى, is not changed into ى, as it is in سَيِّدٌ, because the ى in the former word is not inherent; that word being of the measure فِعَّالٌ, from دَوَّنْتُ; (M;) [i. e.] it is from دَوَّنَ الكُتُبَ meaning "he collected the writings;" as is shown by their saying دُوَيْوِينٌ ▼, (M,) which is the dim.: (Mṣb:) ISk says that ديوان is with kesr only [to the د]; (M;) but one says دَيْوَانٌ ▼ also, (Ḳ,) which is mentioned by Ks, as post-classical, and by Sb; like بَيْطَارٌ: (M:) the meaning is *A* دَفْتَر [or *register*]: (Shifá el-Ghaleel, TA:) or *a collection of written leaves or papers* [*forming a book, generally for registration*]: (ISk, M, Mgh,* Ḳ:) or *a register of accounts; an account-book:* (Mṣb:) and *a register of soldiers and pensioners* [*and others*]: (IAth, Ḳ:) the first who instituted, or appointed, or arranged, such a book, (Mgh, Mṣb, Ḳ,) among the Arabs, (Mṣb,) for the prefects, or administrators, (Mgh, Mṣb,) and the Ḳádees, (Mgh,) is said to have been 'Omar: (Mgh, Mṣb, Ḳ:*) accord. to El-Máwardee, it is *a register of what concerns the rights,* or *dues, of the state, relating to the acts of the government, and the finances, and the military and other administrators thereof:* (TA:) then *any book* was thus called: and especially the *poetry of some particular poet;* so that this meaning became [conventionally regarded as] a proper signification thereof; (Shifá el-Ghaleel, TA;) i. e. *a collection of poetry* [of a particular poet]. (TA.) [Hence,] one says, فُلَانٌ مِنْ أَهْلِ الدِّيوَانِ, meaning *Such a one is of those whose names are written in the register.* (Mgh.) [Also *Such a one is of the keepers of the register;* or, *is of the registrars.* (And sometimes it has another meaning, which see below.) And hence the saying] الشِّعْرُ دِيوَانُ العَرَبِ † [*Poetry is the register of the Arabs*]: because they used to refer to it on their differing in opinion respecting genealogies and wars or fights and the appointing of stipends or allowances from the government-treasury, like as the people of the ديوان [properly so called] refer to their ديوان in a case that is doubtful to them; or because it was the depository of their sciences, and the preserver of their rules of discipline, and the mine of their histories. (Ḥar p. 263.) —— Afterwards, also, it was applied to signify *An account,* or *a reckoning.* (Mṣb, TA.) —— And *Writers* [*of accounts* or *reckonings*]. (TA.) —— And *A place of account* or *reckoning,* (Mṣb, TA,) and *of writers* [*of accounts* or *reckonings*]. (TA.) —— [Also *A council, court,* or *tribunal:* see دَسْتٌ. Hence أَهْلُ الدِّيوَانِ sometimes means *The people of the council, court,* or *tribunal.* —— And also, in the present day, *A long seat, formed of a mattress laid against the side of a room, upon the floor or upon a raised structure or frame, with cushions to lean against;* or *two* or *more of such mattresses &c. similarly placed.*]

دِيوَانِىٌّ *Of,* or *belonging to,* a دِيوَان. (TA.)

دُوَيْوِينٌ dim. of دِيوَانٌ, q. v. (M,* Msb.)

أَدْوَنُ is used by IJ in the phrase ذٰلِكَ أَقَلُّ الأَمْرَيْنِ وَأَدْوَنُهُمَا [*That is the lesser of the two affairs, or cases, and the lower, baser, &c., of them*]: but [ISd says that] this is strange, because [he held that], like أَحْنَكُ, it has no verb belonging to it. (M.)

دوى

1. دَوِىَ, (S, M, Msb, K,) aor. يَدْوَى, (Msb,) inf. n. دَوًى, *He was,* or *became, diseased, disordered, distempered, sick,* or *ill:* (S, M, Msb, K:) and *he was,* or *became, affected with consumption,* or *ulceration of the lungs.* (M.) — [Hence,] دَوِىَ صَدْرُهُ † *His bosom was,* or *became, affected with rancour, malevolence, malice,* or *spite.* (S.)

2. دوّى, (T, S, M, K,) inf. n. تَدْوِيَةٌ, (T, S, K,) *He,* or *it, made a sound;* or *what is termed* دَوِىّ; (T, M;) [i. e., *a confused and continued sound;* such as the *rustling,* or *murmuring,* of the wind; and the *rustling* of a bird; and the *humming,* or *buzzing,* of bees; and the *rumbling* of thunder; or the *distant sound* of rain and of thunder;] accord. to some, particularly said of thunder [as meaning *it made a rumbling sound*]; (M;) or *it* (a cloud) *thundered:* (KL:) and *he* (a stallion-camel) *brayed so as to make a* [*rumbling*] *sound such as is termed* دَوِىّ *to be heard.* (T, S, K.) = [Also,] said of a bird, *It circled in the air without moving its wings:* (Msb:) or, accord. to As, one says of a dog, دوّى فِى الأَرْضِ [*he went round upon the ground*]; like as one says of a bird, دوّم فِى السَّمَآءِ, meaning "it circled in its flight, rising:" he says that التَّدْوِيمُ is not upon the ground, nor التَّدْوِيَةُ in the sky; and he finds fault with the first of the verses of Dhu-r-Rummeh cited in the second paragraph of art. دوم: but some say that the two verbs are dial. vars., both meaning *he went round about.* (S. [See also دوّم, in two places.]) — See also 2 in art. دو. = Also, (T, S, M, K,) inf. n. as above, (S, K,) said of milk, (T, S, M, K,) and the like, (K,) and of broth, (T, S, M,) *It was,* or *became, overspread with the thin skin termed* دُوَايَةٌ. (T, S, M, K.) And, said of water, *It was,* or *became, overspread with what was raised and scattered by the wind,* (M, K,) *resembling what is termed* دُوَايَة. (M.) — And [hence,] دوّت الأَرْضُ † *The land became overspread with various herbage;* as though it were the دُوَايَة of milk. (T.) = دَوَّيْتُهُ, (inf. n. as above, TA,) *I gave him the* دُوَايَة *of milk,* (M, K,) or *of broth, to eat it.* (M.) = And دوّى *He sold* [and app. *made* also (see مُدَوٍّ)] *what is called* دَوَاة. (TA.)

3. دَاوَيْتُهُ, (T, S, M, Msb, K,) inf. n. مُدَاوَاةٌ (T, S, Msb) and دِوَآءٌ, (T, S,) the latter allowable, (T,) *I treated him medically, curatively,* or *therapeutically;* (S, K;) *I cured him* [مِنْ مَرَضِهِ *of his disease*]; (T;) بِالدَّوَآءِ [*with the remedy*]: (M, K:) and *I tended him carefully,* or *treated him;* syn. عَانَيْتُهُ; (K, TA; [in the CK, erroneously, عَايَنْتُهُ;]) namely, المَرِيض [*the sick person*]. (M,* TA.) You say, هُوَ يُدْوِى وَيُدَاوِى: see 4. And, of a person, (T,) or thing, (S,) دُووِىَ, without idghám, to distinguish between the measures فُوعِلَ and فُعِّلَ; (T, S;) meaning [*He* or] *it was treated medically,* &c.: (S:) and دُووِىَ بِأَدْوِيَةٍ [referring to hair] *It was treated* (عُونِىَ) *with remedies,* such as oils and the like. (M.) — And دَاوَى فَرَسَهُ, inf. n. دِوَآءٌ, with kesr to the د, *He fattened his horse, and fed him with fodder that showed its effect upon him:* (T:) or دَاوَيْتُ الفَرَسَ *I tended the horse well;* or *took good care of him.* (M.) [See also دَوَآءٌ.]

4. ادواهُ *i. q.* أَمْرَضَهُ [which signifies *He rendered him diseased, disordered, distempered, sick,* or *ill:* and also *he found him to be so*]. (S, K.) You say, هُوَ يُدْوِى وَيُدَاوِى [*He renders,* or *finds one to be, diseased,* &c., *and treats medically,* &c., or *cures*]. (S.) = And † *He suspected him; thought evil of him;* a dial. var. of أَدْوَأَهُ. (AZ, TA.) = And ادوى *He became a companion to a sick person.* (K.)

6. تداوى بِدَوَآءٍ, (Msb,) or بِالشَّىْءِ, (S,) *He treated himself medically, curatively,* or *therapeutically,* [or *he cured himself, with a remedy,* or] *with the thing.* (S.)

8. ادَّوَيْتُ *I ate the thin skin, termed* دُوَايَة, *upon milk* [or *broth*]: (S:) or ادَّوَى الدُّوَايَةَ *He took and ate the* دواية. (M, K.)

دَوًى *Disease, disorder, distemper, sickness, illness,* or *malady:* (S, M, K:) and *consumption,* or *ulceration of the lungs:* (M:) or *internal disease in the chest;* whereas دَآءٌ signifies such as is external or internal. (Lth, T.) [Being properly an inf. n., it is app. used alike as sing. and pl. in all its senses: or it may, when signifying as explained above, have for its pl. أَدْوَآءٌ, which is pl. of دَآءٌ.] = See also دَوٍ, below, in three places. — Also *Foolish; stupid;* or *unsound, dull,* or *deficient, in intellect;* (S, M, K;) applied to a man. (S.) — And (so applied, TA) *Cleaving to his place;* (M, K;) *not quitting it.* (M.) = See also دَوَاة.

دَوٍ and ▾ دَوًى (applied to a man, S) *Diseased, disordered, distempered, sick,* or *ill:* (T, M, K:) or *whose* جَوْف [i. e. *chest,* or *belly,*] *is in a bad,* or *corrupt, state, by reason of a disease:* (S:) the former word has a dual form and a pl., [which is دَوُونَ,] and a fem., (M,) which is دَوِيَةٌ: (S:) but ▾ دَوًى is used alike as masc. and fem. and sing. (S, M) and dual (M) and pl., (S, M,) being originally an inf. n. (S.) A poet uses ▾ the latter as meaning *disordered,* or *ill, by reason of intense drowsiness.* (M.) — [Hence,] one says, إِنَّهُ لَدَوِى الصَّدْرِ [meaning † *Verily he is one whose bosom is affected with rancour, malevolence, malice,* or *spite:* see 1, second sentence]: and a poet says,

* وَعَيْنُكَ تُبْدِى أَنَّ صَدْرَكَ لِى دَوِى *

[† *And thine eye shows that thy bosom is affected with rancour towards me*]. (Lth, T.) — أَرْضٌ دَوِيَةٌ *A land in which are diseases:* (As, T, S:) *a land that is unsuitable* [or *unhealthy*]; as also دَوِيَّةٌ and ▾ دُوِيَّةٌ. (M, K.)

دَوَاةٌ [vulgarly دَوَايَة, *An ink-bottle;* and, more commonly, *an inkhorn;* i. e. *a portable case with receptacles for ink and the instruments of writing, so formed as to be stuck in the girdle;* the most usual kind is figured in my work on the Modern Egyptians, ch. ix.;] *a certain thing,* (S, M, Msb, K,) *well known,* (M, K,) *from which one* [*takes the ink and instruments with which he*] *writes:* (S, Msb:) pl. ▾ دَوًى, (S, M, K,) [or rather this is a coll. gen. n.,] and دُوِىٌّ, (T, S, M, K,) which is pl. of دَوًى, (S, TA,) as also دِوِىٌّ, (M, K,) and دَوَيَاتٌ, (S, Msb,) which is applied to a number from three to ten [inclusive]. (S.) = Also The *rind,* or *skin, of the colocynth,* and *of the grape,* and *of the melon;* and so دَوَاة. (K.)

دَوَآءٌ (T, S, M, Msb, K) and ▾ دِوَآءٌ (S, M, K, said in the Msb to be a subst. from دَاوَيْتُهُ,) and ▾ دُوَآءٌ, (M, K,) the last on the authority of El-Hejeree, and the first that which is commonly known, (TA,) *A medicine; a remedy:* (T, M, Msb, K:) pl. أَدْوِيَةٌ. (T, S.) The following verse is related as presenting an ex. of the second of these dial. vars.:

* يَقُولُونَ مَخْمُورٌ وَهٰذَا دِوَاؤُهُ ▾ *
* عَلَىَّ إِذَنْ مَشْىٌ إِلَى البَيْتِ وَاجِبُ *

[*They say, "He is affected with the remains of intoxication;" and this is his remedy: on me, if the case be so, walking to the House* of God *is incumbent*]: meaning that they said, "Flogging, and chastisement, is his دِوَآء:" but he says, "On me is incumbent a pilgrimage walking if I have drunk it:" but it is said [by some] that دِوَآء is only an inf. n. of دَاوَيْتُهُ, like مُدَاوَاة. (S.) — دَوَآءٌ also signifies *Food.* (M, TA.) — And The *means by which a horse is treated, consisting in what are termed* تَضْمِير *and* حَنْذ [explained in the second paragraph of art. ضمر and the first of art. حنذ]: and the *means by which a young woman,* or *female slave, is treated in order that she may become fat:* and also applied to *milk;* because they used to effect the تضمير of horses by the drinking of milk, and to treat therewith the young woman, or female slave: and it is likewise called قَفِيَّة; because she has it given to her in preference, like as the guest has, and the child. (S, TA.)

دُوَآءٌ: see the next preceding paragraph.

دِوَآءٌ: see دَوَآءٌ, in two places.

دَوِىٌّ *A sound:* (M:) or *a confused and continued sound* (حَفِيف); as [the *rustling,* or *murmuring,*] of the wind; and [the *rustling*] of a bird; and [the *humming,* or *buzzing,*] of bees: (S, K:) and the *distant sound* of rain and of thunder: (T:) or, as some say, particularly the [*rumbling*] *sound* of thunder: (M:) [and *a ringing in the*

ears; as in the saying] خَلَا بَطْنِى مِنَ الطَّعَامِ حَتَّى سَمِعْتُ دَوِيًّا لِمَسَامِعِى [My belly became empty of food so that I heard a ringing in my ears]. (T.) ═ [It is also an epithet; whence] أَرْضٌ دَوِيَّةٌ: see دَوٍ, last sentence.

دَوِىٌّ [an epithet; whence] أَرْضٌ دَوِيَّةٌ: see دَوٍ, last sentence.

دُوَايَةٌ A thin skin, (Ṣ, M,) a substance that resembles the pellicle of the egg, (Lḥ, M, Ḳ,) that overspreads the surface of milk (Lḥ, Ṣ, M, Ḳ) and of broth (Ṣ, M) and of [the kind of pottage called] هَرِيسَة (Lḥ, M, Ḳ) and the like (Ḳ) when the wind blows upon it; (Lḥ, M, Ḳ;) as also ▼ دِوَايَةٌ. (Ṣ, M, Ḳ.) — And in, or upon, the teeth, A greenness. (M, Ḳ.)

دِوَايَةٌ: see the next preceding paragraph.

دَوَاتِىٌّ and ▼ دَوَوِىٌّ (MA) and داوى (TA [app. ▼ دَاوِىٌّ]) The bearer of the دَوَاة. (MA, TA.) [In recent times, the Pers. word دَوِيدَار, or دَوَادَار, has generally been used instead, as the appellation of a certain office-bearer in several Eastern courts, having different functions in different instances.]

دَوَوِىٌّ: see what next precedes: ═ and see also art. دو.

دُووِىٌّ: }
دَوِّىٌّ: } see art. دو.
دَوِىٌّ: }
دَوِّيَةٌ: }

دَاوٍ Much, or abundant, food; as also ▼ مُدَوٍّ. (M, Ḳ. [The latter word erroneously written in the CḲ مُدْوٍ.]) — Milk having upon it what is termed دُوَايَة, like the pellicle of the egg: (Ḳ, TA:) and water overspread with a slight coat [of particles blown upon it by the wind]; as also ▼ مُدَوٍّ. (T.) And مَرَقَةٌ دَاوِيَةٌ and ▼ مُدَوِّيَةٌ A mess of broth having much grease [floating upon its surface]. (M.)

دَايَةٌ, mentioned in this art. in the M and TA: see art. داى.

دَاوِىٌّ: see دَوَاتِىٌّ.

دَاوِيَةٌ and دَاوِّيَةٌ: see art. دو.

مُدَوٍّ, applied to clouds (سَحَابٌ, Ṣ, Ḳ), Thundering: (Ḳ:) or vehemently, or loudly, thundering, and in a state of commotion. (Ṣ.) ═ See also دَاوٍ, in three places. — [Hence,] أَرْضٌ مُدَوِّيَةٌ † Land overspread with various herbage; as though it were the دُوَايَة of milk: or having abundant herbage of which nothing has been eaten. (T.) — And أَمْرٌ مُدَوٍّ † An affair that is [as though it were] covered: (Ḳ:) or an affair of which one knows not what is behind it; as though it were covered and concealed by a دُوَايَة. (M.) ═ Also The maker, or manufacturer, of the دَوَاة. (TA: but there written مُدَوِّى.)

ديبوذ

دَيْبُوذٌ A garment, or piece of cloth, having a double woof; expl. by ثَوْبٌ ذُو نِيرَيْنِ: pl. ▼ دَيَابُوذٌ: [an anomalous form of pl.] and دَبَابِيذُ: (Ḳ:) or ثَوْبٌ ▼ دَيَابُوذٌ has this signification; expl. by يُنْسَجُ بِنِيرَيْنِ; [in form] as though [an irreg.] pl. of دَيْبُوذٌ, of the measure فَيْعُولٌ: (Ṣ, L:) an arabicized word, from the Persian دُو بُوذ [or دُو پُود]: (A'Obeyd, Ṣ, L, Ḳ:*) sometimes arabicized with an unpointed د [for its final letter]. (Ṣ, L, Ḳ.) [See نِيرٌ.]

دَيَابُوذٌ: see above, in two places.

ديث

1. دَاثَ, aor. يَدِيثُ, inf. n. دَيْثٌ, It (a thing) was, or became, soft, or supple; and easy: whence the term دَيُّوثٌ. (Mṣb.) — [And hence,] دَاثَ, aor. as above, inf. n. دِيَاثَةٌ, † He was, or became, [a wittol, or tame cuckold; or] without jealousy, and regardless of shame: so in the Nawádir of Aboo-'Alee Zekereeyà Ibn-Hároon Ibn-Zekereeyà El-Hejeree: (TA:) and ▼ تَدَيُّثٌ signifies † the acting the part, or performing the office, [of a دَيُّوث, or wittol; or] of a pimp to one's own wife. (T, Ḳ.)

2. دَيَّثَهُ, [inf. n. تَدْيِيثٌ,] He softened, or suppled, it; and made it easy. (Mṣb.) You say also, دَيَّثَتْهُ المَطَارِقُ The instruments called مطارق softened, or suppled, it; namely, a thing. (M.) — ‡ He made it (a road) even, smooth, or easy to walk or ride upon. (M, TA.) — † He smoothed it; namely, an affair. (M.) — † He broke, or trained, him, namely, a camel, in some measure [so as to subdue his refractoriness]. (M.) — And in like manner, [He prepared it in some measure; namely,] a skin in the tan, or tanning-liquid: and a spear in the ثِقَاف [or straitening-instrument]. (M.) — † He subdued him; or rendered him submissive, (Ṣ, M, Ḳ,) and gentle; namely, a man. (M.) دُيِّثَ بِالصَّغَارِ occurs in a trad. as meaning † ذُلِّلَ [i.e. He was subdued, or rendered submissive, by abasement, or by tyranny, oppression, or injury]. (TA.) — And † It (time, or fortune,) tried him, or proved him, and rendered him experienced, and submissive. (M.)

5: see 1.

دِيَاثَةٌ † The act, or conduct, of the دَيُّوث [or wittol, &c.]. (Mṣb.) [See also دَاثَ, of which, in the sense assigned to it in the second sentence in this art., it is said to be the inf. n.] ═ It is also said to signify A distortion in the tongue: so in the Nh: or, as some say, the word in this sense is دِثَاثَةٌ. (TA.)

دَيُّوثٌ, (written by some دَيُوثٌ, without teshdeed, which is strange, TA,) a word of well-known meaning, (Ḳ,) † [A wittol, or tame cuckold;] one to whose wife another man comes with his [the husband's] knowledge: (Th, M:) or one to whose wife other men go in so that he sees them; as though he had softened, or suppled, [or tamed,] himself to endure this: (M:) or one who is not jealous of him who goes in to his wife: (Mgh:) or a pimp to his own wife: (T:) or one who is not jealous of his wife: (T, Mṣb:) or i. q. قُنْذُعٌ; i. e. one who has no jealousy: (Ṣ:) or a submissive, compliant, man, without jealousy: (A:) said to be an arabicized word from the Syriac: or from مُدَيَّث as an epithet applied to a camel, explained below; and if so, tropical: (TA:) or from دَاثَ [q. v.]. (Mṣb.)

مُدَيَّثٌ † A camel broken, or trained, so that his refractoriness is subdued: (T:) or ‡ broken, or trained, but not thoroughly. (A.) — ‡ A road beaten, or trodden, (Ṣ, A, TA,) and made even, or easy to walk or ride upon: (Ṣ, TA:) or that has been travelled until it has become plain, or conspicuous. (T, TA.)

ديخ

2. دَيَّخَ, inf. n. تَدْيِيخٌ: see 2 in art. دوخ, in two places.

ديد

2. دَيَّدَ: see 1 in art. دود.

دَيْدٌ: }
دَيْدَانٌ: } see دَدَنٌ.

دير

5. تديّر: }
دَيْرٌ: }
دَيْرَانِىٌّ: }
دَيِّرٌ: } see art. دور.
دَيْرَةٌ: }
دَيَّارٌ: }
دَيُورٌ: }

ديص

1. دَاصَ, aor. يَدِيصُ, (Ṣ, M, A, Ḳ,) inf. n. دَيَصَانٌ (Ṣ, M, Ḳ) and دَيْصٌ, (M,) He, or it, declined; turned aside, or from the right course or direction; syn. زَاغَ, (M, Ḳ, TA,) in the copies of the Ṣ, [and in the CḲ, and in a copy of the A,] رَاغَ, with رَآء [instead of زاى], (TA,) and حَادَ: (Ṣ, A, Ḳ:) he deviated from the road. (M, TA.) — He (a man, M) fled (M, Ḳ) from war, or battle. (Ḳ.) — It (anything) moved about beneath one's hand. (M, Ḳ.) You say, دَاصَتِ السِّلْعَةُ, (Ṣ, A,) or الغُدَّةُ, (Ṣ, M, Ḳ,) which is the same, (Ṣ,) inf. ns. as above, (M,) The ganglion wabbled, or moved to and fro, or went and came, (Ṣ, A, Ḳ,) being put in motion by the hand, (Ṣ,) or beneath the hand of him who put it in motion, (Ḳ,) or beneath the skin: (A:) or slipped about (تَزَلَّقَتْ) between the skin and the flesh. (M.) And in like manner you say, دَاصَتِ السَّمَكَةُ فِى المَآءِ [The fish glided about, to and fro, in the water]. (A.) — Also, (Ḳ,) inf. n. دَيْصٌ, (Ibn-'Abbád,) He was, or became, brisk, lively, or sprightly: (Ibn-'Abbád, Ḳ:) said of a groom. (Ibn-'Abbád.) — And He (a man, TA) was, or became, low, or vile, after highness of rank or condition. (Ḳ.)

7. انداص *It* (a thing) *slipped out* (انسلّ) from the hand. (Ṣ, M, Ḳ.) — انداص عَلَيْنَا بِشَرٍّ (Ṣ, M, Ḳ*) *He came upon us suddenly*, or *unawares, with evil*, or *mischief*; syn. هَجَمَ, (M,) or فَاجَأَ. (Ḳ.)

دَيْصٌ, (so in the TA,) or ↓ دَاصَةٌ, (so in a copy of the M,) The *motion of flight*. (M, TA.) [See also 1, and see دَائِصٌ.]

دَاصَةٌ: see دَيْصٌ. — Also pl. of دَائِصٌ [q. v.]. (Ṣ, Ḳ.)

دِيَوْصٌ, [so in the TA, but probably دِيَّوْصٌ, like its syn. دِلَّوْصٌ,] with kesr, *That moves about.* (Ibn-'Abbád, TA.)

دَيَّاصٌ A man *over whom one cannot get power*: (Ṣ, Ḳ:) or *strong in the muscles*: (M:) or a man *whom one cannot seize because of the strength of his muscles*: (Aṣ, TA:) or a *fat* man: (Ḳ:) so it is said; and if it be correct, it is because, when he is seized, he slips away from the hand by reason of his abundance of flesh: (IF:) and with ة, a *fat* woman: (TA:) or a woman *bulky*, (A,) or *fleshy*, (AA, Ḳ, TA,) *and short*, (AA, A, Ḳ, TA,) *and that quivers*, or *quakes* [*by reason of her abundance of flesh*]: (AA, A, TA:) or a *fleshy* woman: and a *short* woman. (CḲ.)

دَائِصٌ *A thief*: pl. دَاصَةٌ. (Ṣ, Ḳ.) — *One who comes and goes*. (IB, TA.) — *One who follows the magistrates, and goes round about a thing.* (Ibn-'Abbád, Ḳ.) — The pl., mentioned above, also signifies *Men who flee from war*, or *battle*: or *who put themselves in motion for flight*. (TA.) — And The *lowest* or *basest* or *meanest sort of mankind*, or *of people*; because of their being much in commotion: (Kr, M:) one of such is termed دَائِصٌ. (M.)

مَدَاصٌ *A diving-place*, or *plunging-place*, *in water*: (El-Moheeṭ, Ḳ:) *a place in which fish go to and fro.* (A.)

مَدِيصٌ [app. *A place where a person*, or *thing*, *declines*; or *turns aside*, or *from the right course* or *direction*: a meaning which seems to be indicated in the Ṣ and TA]. A rájiz says,

* إِنَّ الجَوَادَ قَدْ رَأَى وَبِيصَهَا *
* فَأَيْنَمَا دَاصَتْ يَدِصْ مَدِيصَهَا *

[*Verily the courser has seen its glistening; and wheresoever it turns aside, he turns aside at its place of turning aside*]. (Ṣ, TA.)

إِنَّهُ لَمِنْدَاصٌ بِالشَّرِّ (Ṣ, Ḳ) *Verily he is one who comes suddenly*, or *unawares*, [upon others] *with evil*, or *mischief*; *one who is wont to make* [others] *fall* [so I here render وَقَّاعٌ] *thereinto*. (Ḳ.)

ديف

1. دَافَهُ, aor. يَدِيفُهُ, inf. n. دَيْفٌ: see 1 in art. دوف.

ديك

دِكْ دِكْ a cry used in chiding domestic cocks. (Ḳ.)

دِيكٌ a word of well-known meaning, (Ṣ, Ḳ,) The *domestic cock*; i. e. the *male of the* دَجَاج: (Mṣb, TA:) pl. (of mult. TA) دُيُوكٌ and دِيَكَةٌ (Ṣ, Mṣb, Ḳ) and (of pauc. TA) أَدْيَاكٌ. (Ḳ.) Sometimes it is employed as meaning دَجَاجَةٌ, (Ḳ,) [which is a n. un., applied to the male and to the female,] and is therefore made [grammatically] fem., (TA,) [though still applying to the male, agreeably with a common license in the case of a masc. noun that has a fem. syn., and vice versa,] as in the saying,

* وَزَقَّتِ الدِّيكُ بِصَوْتٍ زَقَّا *

[*And the cock muted with a sound, with* vehement *muting*]; (Ḳ;) because the ديك is also a دَجَاجَة: so says ISd. (TA.) — دِيكُ الجِنِّ [*The cock of the jinn, or genii*;] *a certain little creeping thing*, or *insect*, (دُوَيْبَّة,) *found in gardens*. (Ḳzw.) And the surname of the poet 'Abd-Es-Selám. (Ḳ.) — *Solicitously affectionate; compassionate*: (Ḳ:) or *solicitously affectionate; affectionate to offspring*; applied to a man, in the dial. of El-Yemen: so accord. to El-Muärrij; who says that hence the ديك [or domestic cock] is thus called. (TA.) — † The [*season called*] رَبِيع [here meaning *spring*]; as though so called because of the various colours of its plants, or herbage, (Ḳ, TA,) and thus likened to the ديك [or domestic cock]. (TA.) — *One*, and *all*, *of the three stones on which the cooking-pot is placed*: used alike as sing. and pl. (El-Muärrij, Ḳ.) — The *protuberant bone behind the ear of the horse*: (Ḳ:) IKh explains it as meaning *a certain bone behind the ear*; not particularizing a horse nor any other animal. (IB.)

[دِيكَةٌ is said by Golius, as on the authority of the Ḳ, in which it is not found, to be sometimes used as signifying *A domestic hen*.]

أَرْضٌ مُدَاكَةٌ and مُدَاكَةٌ and ↓ مَدِيكَةٌ *A land abounding with* دِيَكَة [or *domestic cocks*]. (Ḳ.)

أَرْضٌ مَدِيكَةٌ: see what next precedes.

ديم

1. دَامَتِ السَّمَآءُ, aor. تَدِيمُ, inf. n. دَيْمٌ: see 1 in art. دوم.

2. دَيَّمَتِ السَّمَآءُ: and دَيَّمُوا said of horses: see 1 in art. دوم, in the latter half of the paragraph, in three places.

مَا زَالَتِ السَّمَآءُ دَيْمًا دَيْمًا: see دَوْمٌ, in art. دوم.

دِيمَةٌ: see دِيمٌ.

دِيمَةٌ: see art. دوم.

دَيْمُومٌ and دَيْمُومَةٌ: see arts. دم and دوم.

دَيُّومٌ: see دَائِمٌ, in art. دوم.

أَرْضٌ مَدِيمَةٌ and مُدَيَّمَةٌ: see art. دوم.

دين

1. دَانَ, (IAạr, Ṣ, Ḳ, TA,) aor. يَدِينُ, (IAạr, M, Ḳ, TA,) [inf. n. دِينٌ, (which see below,) in this and most of the other senses, or the inf. n. is دَيْنٌ, and دِينٌ is a simple subst.,] *He was*, or *became, obedient; he obeyed*: (IAạr, Ṣ, M, Ḳ, TA:) this is the primary signification: or, as some say, the primary signification is the following; namely, *he was*, or *became, abased and submissive*: (IAạr,* Ḳ,* TA:) or *he was*, or *became, abased and enslaved and obedient*. (Ṣ.) You say, دَانَ لَهُ, (Ṣ,) and دِنْتُ لَهُ and دِنْتُهُ, (M, TA,) *He*, and *I, was*, or *became, obedient to him* [&c.], or *obeyed him* [&c.]. (Ṣ, M, TA.) And دِنْتُهُ, (M, Ḳ,) aor. أَدِينُهُ, (Ḳ,) *I served him, did service for him*, or *ministered to him, and acted well to him*. (M, Ḳ.) — [Hence,] *He became* [*a servant of God*, or] *a Muslim*. (TḲ.) You say, دَانَ بِٱلْإِسْلَامِ, inf. n. دِينٌ, with kesr, [and دِيَانَةٌ,] *He became*, or *made himself, a servant of God by* [*following the religion of*] *El-Islám*; [i. e. *he followed El-Islám as his religion*;] and so ↓ تديّن. (Mṣb.) And دَانَ بِكَذَا, (Ṣ,) and دِنْتُ بِهِ, (M, Ḳ,) inf. n. دِيَانَةٌ [and دِينٌ]; and ↓ تَدَيَّنَ بِهِ, [and تَدَيَّنْتُ بِهِ;] *He*, and *I, followed such a thing as his*, and *my, religion*;] (Ṣ, TA;) from دِينٌ as signifying "obedience." (Ṣ.) And دان بِدِينِهِمْ *He followed them in their religion; agreed with them*, or *was of one mind* or *opinion with them, upon*, or *respecting, their religion; took*, or *adopted, their religion as his*. (TA.) And the trad. of 'Alee, مَحَبَّةُ العُلَمَآءِ دِينٌ يُدَانُ ٱللّٰهُ بِهِ [*The love of the learned is a kind of religion with which God is served*]. (TA.) In the phrase وَلَا يَدِينُونَ دِينَ الحَقِّ [*Nor follow the religion of the truth*, or *the true religion*], in the Ḳur ix. 29, El-Islám is meant. (Jel.) — Also *He was*, or *became, disobedient; he disobeyed*: and *he was*, or *became, mighty, potent, powerful*, or *strong*; or *high*, or *elevated, in rank, condition*, or *state*; *noble, honourable, glorious*, or *illustrious*. (IAạr, T, Ḳ.) Thus it bears significations contr. to those mentioned in the first part of this paragraph. (MF.) — Also, (Ṣ, M, Mṣb, Ḳ,) first pers. دِنْتُ, (T, Mgh,) aor. as above, (T, Ṣ, Mṣb,) inf. n. دَيْنٌ, (Ṣ, Mṣb,) from المُدَايَنَةُ, (Mṣb, [see 3,]) *i. q.* أَخَذَ الدَّيْنَ, (IḲt, M, Mṣb, Ḳ,) or [rather] أَخَذَ دَيْنًا, (T,) [*He took*, or *received, a loan*, or *the like; he borrowed*: or *he took*, or *received*, or *bought, upon credit*; which is the meaning generally obtaining: and ↓ ادّان and ↓ أَدَانَ and ↓ استدان and ↓ تديّن signify [in like manner] أَخَذَ دَيْنًا: (Ḳ:) or the first, i. e. دان, signifies *he sought*, or *demanded, a loan*, or *the like*; (ISk, Ṣ, Mgh, Mṣb;) as also ↓ ادّان and ↓ استدان: (Ṣ, Mgh:) and *he became indebted, in debt*, or *under the obligation of a debt*: (Ṣ:) and أَخَذَ بِدَيْنٍ ↓ استدان and ↓ أَدَانَ and ↓ ادّان signify [*he took*, or *received, by incurring a debt*; i. e. *he took*, or *received*, or *bought, upon credit*; like أَخَذَ دَيْنًا]; (M;) or the first and last of these three signify أَخَذَ الدَّيْنَ, and اِقْتَرَضَ [which means the same]: but ↓ أَدَانَ signifies *he gave*, or *granted*, *what is termed* دَيْن [meaning *a loan*, or

the like: or *he gave*, or *granted*, or *sold, a thing upon credit*]: (TA:) accord. to Esh-Sheybánee, this last verb signifies *he became entitled to a debt from others* [or *from another*]: Lth says that it (أَدَانَ) signifies *he was*, or *became, such as is termed* مُسْتَدِينٌ; [i. e. it is *syn. with* استدان, as it is said to be in the M and Ḳ;] but [Az says,] this, which has been mentioned on the authority of some one or more by Sh, is in my opinion a mistake; أَدَانَ means *he sold upon credit;* or *became entitled to a debt from others* [or *from another*]; (T, TA;) or *he sold to persons upon a limited credit,* or *for payment at an appointed period, so that he became entitled to a debt from them:* (Ṣ:) and accord. to Sh, ↓ ادّان signifies *he became much in debt.* (T, TA.) El-Aḥmar cites the following verse of El-'Ojeyr Es-Salooleе:

* نَدِينُ وَيَقْضِى اللّٰهُ عَنَّا وَقَدْ نَرَى *
* مَصَارِعَ قَوْمٍ لَا يَدِينُونَ ضُيَّعِ *

[*We incur debt, and God pays for us; and sometimes,* or *often, we see the places of overthrow of a people, who incur not debt, in a state of perdition*]: in the Ṣ [and the T] ضُيَّعَا; but correctly as above; for the whole of the قَصِيدَة is مَخْفُوضَة. (IB, TA.) And it is said in a trad., ادَّانَ ↓ مُعْرِضًا, (Ṣ, Ḳ,) or, as some relate it, دَانَ, (Ḳ,) *He bought upon credit,* or *borrowed,* or *sought* or *demanded a loan, of whomsoever he could, addressing himself to such as came in his way:* (Ṣ, TA:) or both mean *he bought upon credit avoiding payment:* or *he contracted a debt with every one who presented himself to him:* (Ḳ, TA: [see also other explanations voce مُعْرِضٌ:]) ↓ ادّان signifies *he bought upon credit:* (Ḳ:) or [thus and also] *the contr.*, i. e. *he sold upon credit.* (T, Ḳ.) — It is also trans.; and so is ↓ أَدَانَ. (Mṣb.) You say, دِنْتُهُ, (M, Mgh, Ḳ, [in the CḲ دِينَةُ is here put for دِنْتُهُ,]) inf. n. دَيْنٌ; (TA;) and ↓ أَدَنْتُهُ, (M, Mgh, Ḳ,) inf. n. إِدَانَةٌ; (TA;) *I gave him,* or *granted him, to a certain period, what is termed* دَيْنٌ [meaning *the loan,* or *the like; I lent to him:* or *I gave him,* or *granted him, credit;* or *sold to him, upon credit*]: (M, Ḳ, TA:) *so that he owed a debt:* (TA:) and *i. q.* أَقْرَضْتُهُ [*I gave him,* or *granted him, a loan,* or *the like*]; (M,* Mgh, Ḳ;) as also ↓ دَيَّنْتُهُ: (Mgh:) or دِنْتُهُ has this last meaning: (A 'Obeyd, Ṣ, M:) and ↓ أَدَنْتُهُ signifies *I sought,* or *demanded, of him a loan,* or *the like;* syn. اِسْتَقْرَضْتُ مِنْهُ; as also ↓ اِسْتَدَنْتُهُ: (M:) or دِنْتُهُ has each of the last two meanings: (A 'Obeyd, T, Mṣb:) and signifies also *I received from him a loan,* or *the like.* (Ḳ.) And one says, ↓ أَدِنِّى عَشَرَةَ دَرَاهِمَ meaning *Lend thou to me ten dirhems.* (Ṣ, TA.) = دانهُ, (Ṣ,) first pers. دِنْتُهُ, (M, Mṣb, Ḳ,) inf. n. دِينٌ (Ṣ, M, Ḳ) and دَيْنٌ, (M, Ḳ,) or the latter is the inf. n. and the former is a simple subst., (M,) also signifies *He repaid, requited, compensated,* or *recompensed, him,* (Ṣ, M, Mṣb, Ḳ,) بِفِعْلِهِ *for his deed:* and so ↓ داينهُ, inf. n. مُدَايَنَةٌ and دِيَانٌ. (M.) And دِنَّاهُمْ *We did to them like as they did to us.* (Ḥam p. 10.) One says, كَمَا تَدِينُ تُدَانُ, (T, Ṣ, M,) a prov., (M,) meaning *Like as thou repayest,* or *requitest,* &c., *thou shalt be repaid,* or *requited,* &c.; (Ṣ, M;) i. e. *according to thy deed thou shalt be repaid,* or *requited,* &c.: (Ṣ:) or, as some say, *like as thou doest, it shall be done to thee:* (M:) or *like as thou doest thou shalt be given, and repaid,* &c. (T.) And it is said in a trad., اَللّٰهُمَّ دِنْهُمْ كَمَا يَدِينُونَنَا, meaning *O God, repay them,* or *requite them,* &c., *with* [*the like of*] *that which they do to us.* (TA.) — اَللّٰهُ لَيَدِينُ مِنَ الجَمَّآءِ لِلْقَرْنَآءِ, a trad. of Selmán, means *God will assuredly retaliate* [*for her that is hornless upon her that is horned*]. (TA.) — And one says, مَنْ دَانَ نَفْسَهُ رَبِحَ, i. e. *He who reckons with himself* [*gains*]. (Ḥam p. 10. [Or the verb may here have the meaning next following.]) = Also, دانهُ, *He abased him,* (T, Ṣ, Ḳ,) and *enslaved him.* (T, Ṣ.) Hence, (T,) it is said in a trad., الكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ المَوْتِ, (Ṣ, T,) i. e. [*The intelligent is*] *he who abases, and enslaves, himself* [*and works for that which shall be after death*]: or, as some say, *who reckons with himself:* (T:) or, accord. to some, *who overcomes himself.* (TA.) And دانهُ, (Ḳ,) first pers. دِنْتُهُ, (T,) signifies *He made him to do that which he disliked.* (AZ, T, Ḳ.) And دِينَ *He was made to do that which he disliked.* (T.) — And دِنْتُهُ, inf. n. دِينٌ, *I ruled, governed,* or *managed, him,* or *it.* (M, TA.) And *I possessed it; owned it;* or *exercised,* or *had, authority over it.* (Sh, Ṣ, Ḳ, TA.) = دان, (IAạr, T, Ḳ,) aor. يَدِينُ, (Ḳ,) [inf. n., app., دِينٌ, which see below,] signifies also *He became accustomed* or *habituated,* or *he accustomed* or *habituated himself, to good* or *to evil:* (IAạr, T, Ḳ:) and, accord. to Lth, (T,) دِينَ signifies *he was accustomed* or *habituated:* (T, M:) or, as some say, دِينٌ signifying "custom," or "habit," has no verb. (M.) = And *He* (a man, IAạr, T) *was,* or *became, smitten,* or *affected, by a disease.* (IAạr, T, Ḳ.)

2. دَيَّنَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. تَدْيِينٌ, (Ṣ, Ḳ,) *He left him to his religion;* (Ṣ, Mgh, Mṣb, Ḳ;) *left him and his religion, not opposing him in that which he held allowable in his belief.* (Mṣb.) — *He believed him:* so in the saying, دَيَّنَهُ فِى القَضَآءِ [*He believed him in respect of the judgment,* or *judicial decision*], (T, M, Mgh,*) and فِيمَا بَيْنَهُ وَبَيْنَ اللّٰهِ [*in respect of what was between him and God*]: (T, M:) but this is a conventional signification used by the professors. (Mgh.) — دَيَّنْتُ الحَالِفَ (T, TA) *I confirmed the swearer* (قَوَّيْتُهُ [so in the TA, but in the T بَرَّيْتُهُ, app. for بَرَّأْتُهُ, *I held him,* or *pronounced him, to be clear,* or *quit,* if not a mistranscription for قَوَّيْتُهُ,]) *in that which he swore.* (T, TA.) = See also 1, in the latter half of the paragraph. = دَيَّنْتُهُ القَوْمَ *I made him ruler, governor,* or *manager of the affairs, of the people,* or *company of men.* (M.) And دَيَّنَهُ الشَّىْءَ, (T,* TA,) inf. n. as above, (TA,) *He made him to possess the thing; to own it;* or *to exercise,* or *have, authority over it.* (T,* TA.) El-Ḥoteí-ah says, (T, Ṣ, M,) addressing his mother, (T,)

* لَقَدْ دُيِّنْتِ أَمْرَ بَنِيكِ حَتَّى *
* تَرَكْتِهِمُ أَدَقَّ مِنَ الطَّحِينِ *

(T, Ṣ, M,) meaning مُلِّكْتِ [i. e. *Verily thou hast been made to have the ordering of the affairs of thy sons until thou hast rendered them finer than flour*]. (T, Ṣ.) And hence the saying, يُدَيَّنُ الرَّجُلُ أَمْرَهُ i. e. يُمَلَّكُ [*The man shall be made to have the ordering of his affair,* or *affairs,* or *case*]. (Sh, T.)

3. دَايَنْتُهُ, (Ṣ, M, A, Ḳ,) inf. n. مُدَايَنَةٌ and دِيَانٌ, (TA,) *I dealt,* or *bought and sold, with him upon credit;* (A, TA;) *I dealt,* or *sold and bought, with him, giving upon credit and taking upon credit:* (Ṣ, TA:) or *I lent to him;* or *I gave him,* or *granted him, a loan,* or *the like; and he did so to me:* (M, Ḳ:) or *I dealt with him upon credit, giving* or *taking.* (Ksh* and Bḍ in ii. 282.) = See also 1, in the latter half of the paragraph. = Each of the inf. ns. mentioned above is also syn. with مُحَاكَمَةٌ [*The summoning another to the judge, and litigating with him:* &c.]. (TA.)

4. ادان, inf. n. إِدَانَةٌ; as an intrans. v.: see 1, in the former half of the paragraph, in three places. — As a trans. v.: see 1, in the latter half of the paragraph, in four places. — [The following significations, namely, "Subegit," and "Pensavit," assigned to this verb by Golius as on the authority of the KL, and "Voluit sibi esse servum," and "Servum cepit," followed by an accus., assigned to it by him as on the authority of the Ṣ, I do not find in either of those works.]

5. تديّن: see 1, in the former half of the paragraph, in three places.

6. تَدَايَنُوا *They sold and bought, one with another, upon credit;* and in like manner تَدَايَنَا is said of two persons: (Ṣ:) or *they took,* or *received,* or *bought, upon credit* [app. *one of another*]: and so ادَّايَنُوا [which is a variation of the former]. (M.) إِذَا تَدَايَنْتُمْ بِدَيْنٍ, in the Ḳur ii. 282, means *When ye deal, one with another,* (Ksh, Bḍ, Jel, Mṣb,) *upon credit, giving* or *taking,* (Ksh,* Bḍ,) or *by prepayment,* (Jel, Mṣb,) or *lending* or *the like,* (Jel,) &c. (Mṣb.)

8. ادَّانَ, originally اِدْتَانَ: see 1, in six places.

10. استدان, as an intrans. v.: see 1, in the former half of the paragraph, in three places. — استدانهُ *He sought,* or *demanded, of him what is termed* دَيْنٌ [meaning *a debt*]: and also *i. q.* اِسْتَقْرَضَ مِنْهُ. (M.) See 1, in the latter half of the paragraph.

دَيْنٌ [is an inf. n. of 1: — and is also a simple subst., and] properly signifies [*A debt;* such as] *the price of a thing sold* [*which the purchaser is under an obligation to pay*]; and *a dowry* [*which one engages to pay*]: and *a loan,* or *the like;* syn. قَرْضٌ: (Mṣb:) or it is [*a debt*] *such as has an appointed time of falling due:* what

has not such an appointed time is [properly, but not always,] termed قَرْضٌ: (Ḳ:) and ▾ دِينَةٌ signifies the same as دَيْنٌ (T, M, Ḳ) in the sense above explained: (Ḳ:) a valid دَيْن (دَيْنٌ صَحِيحٌ) is *such as does not become annulled save by payment*, or *by one's being declared clear*, or *quit*: compensation in the case of a contract which a slave makes with his owner to pay him a certain sum as the price of himself and on the payment thereof to be free is not a valid دَيْن, because it may become annulled without payment, and without his being declared clear, or quit; that is, by the slave's being unable to pay it: (KT:) in the language of the law, but not in the proper language, دَيْنٌ is also applied to † [*a debt incurred by*] *a thing taken unjustly, injuriously*, or *by violence*; as being likened to a دَيْن properly so called: (Mṣb:) and it signifies also *anything that is not present*: [app. meaning *anything to be paid*, or *done, at a future time*:] (M, Ḳ:) the pl. [of pauc.] is أَدْيُنٌ (Lḥ, M, Ḳ) and [of mult.] دُيُونٌ (Ṣ, M, Ḳ) [and in the CḲ is added and دِينَةٌ, with kesr; but this is a mistranscription for دِنَّةٌ, as syn. with أَدِنَّةٌ, which follows it, connected therewith by وَ]: the pl. of ▾ دِينَةٌ is دِيَنٌ. (TA.) You say, مَا أَكْثَرَ دَيْنَهُ and ▾ دِينَتَهُ [*How great in amount is his debt!*]; both meaning the same. (AZ, T.) And جِئْتُ لِطَلَبِ الدِّينَةِ ▾ i. e. الدَّيْنِ [*I came for the demanding of the debt*]. (AZ, T.) And عَلَيْهِ دَيْنٌ [*On him lies a debt*; i. e. *he owes a debt*]: and لَهُ دَيْنٌ [*To him is due a debt*; i. e. *he has a debt owed to him*]. (Ṣ, TA.) And اِشْتَرَى بِالدَّيْنِ [*He bought upon credit*]: (Ḳ:) and أَخَذَ الدَّيْنَ (IḲt, M, Mṣb, Ḳ) or [rather] أَخَذَ دَيْنًا [signifies the same; or *he took*, or *received, upon credit*: or *he took*, or *received, a loan*, or *the like*; *he borrowed*]: (T, Ḳ:) and أَخَذَ بِدَيْنٍ [likewise signifies the same; or *he took*, or *received, by incurring a debt*]. (M.) And بَاعَ بِالدَّيْنِ [*He sold upon credit*]: (Ḳ:) and بِعْتُهُ بِدَيْنٍ (TA) or ▾ بِدِينَةٍ (Ṣ) [*I sold to him upon credit*]: and أَعْطَيْتُهُ الدَّيْنَ [signifies the same; or *I gave him*, or *granted him, credit*: or *I gave him*, or *granted him, the loan*, or *the like*]. (M, Ḳ, TA.) — [Hence,] ‡ *Death*; (Ḳ, TA;) because it is a دَيْن [or debt] which every one must pay when [the angel who is] the demander of its payment comes. (TA.) And hence the prov., رَمَاهُ ٱللّٰهُ بِدَيْنِهِ ‡ [*May God smite him with his death*]. (TA.) — Thaạlebeh Ibn-'Obeyd says, describing palm-trees,

* تَضَمَّنُ حَاجَاتِ ٱلْعِيَالِ وَضَيْفِهِمْ *

* وَمَهْمَا تَضَمَّنْ مِنْ دُيُونِهِمُ تَقْضِ *

[*They comprise the wants of the household and of their guest; and whatever they comprise of their debts, they pay*]; by the دُيُون meaning what is obtained of their fruit that is gathered. (M, TA.)

دِينٌ [is an inf. n. of 1: and is also used as a simple subst., signifying] *Obedience*; (T, Ṣ, M, Ḳ;) as also ▾ دِينَةٌ: (Ḳ: [in the M it is said, without any restriction, that دِينَةٌ is like دِينٌ:]) this is its primary meaning: and its pl. is أَدْيَانٌ: or, as some say, its primary meaning is that next following: (TA:) *a state of abasement*, (M, Ḳ, TA,) and *submissiveness*. (TA.) الدِّينُ لِلّٰهِ means *Obedience to*, and *the service of, God*. (T, Ḳ.*) And the saying, in the Ḳur [iv. 124], وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلّٰهِ means [*And who is better*] *in obedience* [*than he who resigns himself to God?*] (Er-Rághib, TA.) In like manner, also, in the same [ii. 257], لَا إِكْرَاهَ فِى الدِّينِ means [*There shall be no compulsion*] *in obedience*. (Er-Rághib, TA.) — *A religion*: (Ḳ, and in one of my copies of the Ṣ:) pl. as above: (Ṣ:) so termed as implying obedience, and submission to the law: [for ex.,] it is said in the Ḳur [iii. 17], إِنَّ الدِّينَ عِنْدَ اللّٰهِ ٱلْإِسْلَامُ [*Verily the* only true *religion in the sight of God is El-Islám*]. (TA.) الدِّينُ is a name for *That whereby one serves God*. (Ṣ,* Ḳ.) [It is applied to *Religion, in the widest sense of this term, practical and doctrinal*: thus comprehending الإِيمَانُ, which means "religious belief."] And it [particularly] signifies [*The religion of*] *El-Islám*. (M, Ḳ.) And *The religious law of God; consisting of such ordinances as those of fasting and prayer and pilgrimage and the giving of the poor-rate, and the other acts of piety*, or *of obedience to God*, or *of duty to Him and to men*; syn. الشَّرِيعَةُ. (TA.) And *The belief in the unity of God*. (Ḳ.) And *Piety*, or *pious fear*, and *abstinence from unlawful things*; syn. الوَرَعُ. (Ṣ, Ḳ.) — Also *A particular law*; *a statute*; or *an ordinance*; syn. حُكْمٌ (Ḳ, and Jel in xii. 76) and قَضَآءٌ [which signifies the same as حُكْمٌ]. (Katádeh, T, Ḳ.) It is said in the Ḳur [xii. 76], مَا كَانَ لِيَأْخُذَ أَخَاهُ فِى دِينِ ٱلْمَلِكِ, meaning *He* (Joseph) *was not to take his brother* as a slave for the theft *according to the law of the king* of Egypt; i. e., فِى حُكْمِ مَلِكِ مِصْرَ, (Jel,) or فِى قَضَائِهِ; (Katádeh, T;) for his punishment according to him was beating, and a fine of twice the value of the thing stolen; not enslavement: (Jel:) or, accord. to El-Umawee, the meaning is, *in the dominion of the King*. (T.) — [*A system of usages*, or *rites and ceremonies &c., inherited from a series of ancestors*.] It is said in a trad., of the Prophet, كَانَ عَلَى دِينِ قَوْمِهِ, meaning *He used to conform with the old usages obtaining among his people, inherited from Abraham and Ishmael, in respect of their pilgrimage and their marriage-customs* (IAth, Ḳ, TA) *and their inheritances* (IAth, TA) *and their modes of buying and selling and their ways of acting*, (IAth, Ḳ, TA,) *and other ordinances of the faith* [&c.]; (IAth, TA;) but as to the belief in the unity of God, they had altered it; and the Prophet held no other belief than it: (IAth, Ḳ, TA:) or, as some say, the meaning here is, *their dispositions, in respect of generosity and courage*; from دِينٌ in the sense next following. (TA.) — *Custom*, or *habit*; (AZ, T, Ṣ, M, Ḳ;) as also ▾ دِينَةٌ: (M,* TA:) and *business*: (Ṣ, TA:) pl., as above, أَدْيَانٌ. (M, TA.) This, also, has been said to be the primary signification. (TA.) One says, مَا زَالَ ذٰلِكَ دِينِى *That has not ceased to be my custom*, or *habit*. (T, TA.) — *A way, course, mode*, or *manner, of acting*, or *conduct*, or *the like*. (Ḳ.) — *I. q.* تَدْبِيرٌ [app. as meaning *Management, conduct*, or *regulation, of affairs*]. (Ḳ.) — *State, condition*, or *case*. (Ṣ, M, Ḳ.) ISh says, I asked an Arab of the desert respecting a thing, and he said to me, لَوْ لَقِيتَنِى عَلَى دِينٍ غَيْرِ هٰذِهِ لَأَخْبَرْتُكَ [*Hadst thou found me in a state other than this, I had informed thee*]. (Ṣ, M.) — *A property, such as is an unknown cause of a known effect*; syn. خَاصِّيَّةٌ. (KL. [The significations of "Via" and "Signum" and "Opera," mentioned by Golius as from the KL, I do not find in my copy of that work.]) = *Disobedience*. (Ṣ, Ḳ.) [Thus it bears a signification the contr. of that first mentioned in this paragraph.] = *Repayment, requital, compensation*, or *recompense*: (Ṣ, M, Ḳ:) or, as some say, such as is proportioned to the deed of him who is its object. (TA.) Hence, مَالِكِ يَوْمِ الدِّينِ, i. e. [*The King*] *of the day of requital*, in the Ḳur [i. 3]: (M, T, TA:) or the meaning in this instance is the next but one of those here following. (T, TA.) — *Retaliation, by slaying for slaying*, or *wounding for wounding*, or *mutilating for mutilating*. (TA.) — *A reckoning*. (T, Ṣ, M, Ḳ.) [See the sentence next but one above.] Hence, in the Ḳur [ix. 36], ذٰلِكَ الدِّينُ القَيِّمُ [is said to mean] *That is the right, correct*, or *true, reckoning*. (T, TA.) = *Compulsion against the will*: (Ḳ:) *subdual, subjection*, or *subjugation*; *ascendency*: *sovereign*, or *ruling, power*; or *power of dominion*: (Ṣ, Ḳ:) *mastership*, or *ownership*; or *the exercise*, or *possession, of authority*. (Ḳ, TA.) = *A disease*: (Lḥ, IAạr, T, Ṣ, M, Ḳ:) or, accord. to El-Mufaddal, *an old disease*. (IAạr, T.) = [It is said to signify also] *A constant*, or *a gentle, rain*; as also ▾ دِينَةٌ: (Ḳ:) accord. to the book of Lth, [by which is meant the 'Eyn,] (T,) *rain that has been constantly*, (T,) or *usually*, (Ḳ,) *recurring in a place*: (T, Ḳ:) but this is a mistake of Lth, or of some one who has added it in his book: a verse of Eṭ-Ṭirimmáḥ, there cited as an ex., ends with وَدِينِ, which is in that instance syn. with مَوْدُونٌ, meaning "moistened;" its و being the primal radical, not the conjunction وَ; and دِين as meaning any kind of rain being unknown. (T, TA.) = See also دَائِنٌ.

دَيْنَةٌ, (so in the TT, as from the T,) or ▾ دِينَةٌ, with kesr, (so in the TA,) *A cause of death*. (T, TA.)

دِينَةٌ: see دَيْنٌ, in five places: = and دِينٌ, in three places: = and دَيْنَةٌ.

دَيِّنٌ *Religious*; or one *who makes himself a servant of God*; (Ṣ, Mṣb;) as also ▾ مُتَدَيِّنٌ. (Ṣ.)

دَيَّانٌ *A requiter*, (Ṣ, M, Ḳ,) *who neglects not any deed, but requites it, with good* and *with evil*; (Ḳ, TA;) in this sense, with the article ال, applied as an epithet to God: (Ṣ, M, TA:) *a subduer*; (T, Ḳ;) applied to a man in this sense; (T;) and also, in the same sense, with the article

ال, to God: (TA:) *a judge; a ruler,* or *governor;* (T, Ḳ;) in these senses, likewise, applied to a man; and, with the article ال, to God: (T:) *a manager, a conducter,* or *an orderer,* (Ṣ, M, Ḳ,) *of affairs* of another. (Ṣ.)

دَائِنٌ *A debtor;* (Ṣ, M, Mṣb,* Ḳ;) as also ▼ مَدِينٌ and ▼ مَدْيُونٌ, (Ṣ,* M, Mṣb,* Ḳ,) this last of the dial. of Temeem, (M,) and ▼ مُدَانٌ (M, Ḳ) and ▼ مُدَّانٌ: (Ḳ:) or all of these, (M, Ḳ,) or ▼ مَدْيُونٌ, (Ṣ, TA,) one *much in debt:* (Ṣ, M, Ḳ, TA:) and ▼ مُدَّانٌ, *constantly in debt:* (Sh, T:) and دَائِنٌ signifies one *who takes,* or *receives, a loan,* or *the like; who borrows;* or *who takes,* or *receives,* or *buys, upon credit:* (Sh, T, Mṣb:) and also one *who repays a debt:* (Sh, T, TA:) thus bearing two contr. meanings: (TA:) or also one *who gives,* or *grants, credit;* or *sells upon credit:* (Mṣb:) pl. دَائِنُونَ, with which ▼ دِينٌ is syn. [as a quasi-pl. n.], as in the saying of a poet,

* وَكَانَ النَّاسُ إِلَّا نَحْنُ دِينَا *

[*And the people, except us, were debtors*]. (Ṣ.)

مُدَانٌ: see the next preceding paragraph.

مَدِينٌ: see دَائِنٌ. ═ [Also *Repaid, requited, compensated,* or *recompensed:* and *reckoned with.*] أَئِنَّا لَمَدِينُونَ, in the Ḳur [xxxvii. 51], means *Shall we indeed be requited,* and *reckoned with?* (Ṣ, TA.) [See also what follows, in two places.] ═ *Possessed; owned; had,* or *held, under authority:* (TA:) [and hence,] *a slave;* fem. with ة: (Ṣ, M, K:) [or] so called because abased by work. (Ḳ.) غَيْرَ مَدِينِينَ, in the Ḳur [lvi. 85], accord. to Zj, means *Not held under authority:* but Fr says, I have also heard [it explained as meaning] *not requited* [for your deeds]. (T.) [And it is said that] أَئِنَّا لَمَدِينُونَ [mentioned above] means ائنّا لَمَمْلُوكُونَ [i.e. *Shall we indeed be held in possession,* or *under authority,* as servants of God?]. (M.)

مَدِينَةٌ *A city;* syn. مِصْرٌ: (Ṣ, Ḳ:) so called because had, or held, in possession, or under authority. (Ṣ,* TA.) [See also art. مدن.] — أَنَا آبْنُ مَدِينَتِهَا means *I am he who is acquainted with it;* (IAạr, T,* M,* Ḳ;) like ابن بَجْدَتِهَا [q. v.]. (IAạr, T.)

مُدَّانٌ: see دَائِنٌ, in two places.

مِدْيَانٌ, applied to a man, (Ṣ, M, Ḳ,) and also to a woman, (M, Ḳ,) without ة, (M,) One *who gives,* or *grants, loans,* or *the like,* (Sh, T, M, Ḳ,) *to men,* (M,) *much,* or *often:* (Sh, T, Ḳ:) and also, (Sh, T, Ḳ,) if you will, (Sh, T,) one *who seeks,* or *demands, loans,* or *the like, much,* or *often:* (Sh, T, Ḳ:) thus bearing two contr. significations: (Ḳ:) or one *whose custom it is to take,* or *receive, by incurring debt,* or *to buy upon credit;* and, *to seek,* or *demand, loans,* or *the like:* (Ṣ:) or it is an intensive epithet, signifying one *having* [*many*] *debts:* (IAth, TA:) pl. مَدَايِينُ, (M, Ḳ,) masc. and fem. (TA.)

مَدْيُونٌ: see دَائِنٌ, in two places.

مُتَدَيِّنٌ: see دَيِّنٌ.

ذ

The ninth letter of the alphabet; called ذَالٌ: it is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the letters termed لِثَوِيَّة [or gingival], which are ث and ذ and ظ; wherefore it is substituted for ث in تَلَعْثَمَ for تَلَعْذَمَ; and it is said to be substituted for the unpointed د in فَشَرِّذْ بِهِمْ, [as some read] in the Ḳur [viii. 59, for فَشَرِّدْ بِهِمْ]. (TA.) ═ [As a numeral, it denotes *Seven hundred.*]

ذا

ذَا is said by Aboo-'Alee to be originally ذَيْ; the ى, though quiescent, being changed into ا: (M:) or it is originally ذَيَى or ذَوَى; the final radical letter being elided: some say that the original medial radical letter is ى because it has been heard to be pronounced with imáleh [and so it is now pronounced in Egypt]; but others say that it is و, and this is the more agreeable with analogy. (Mṣb.) It is a noun of indication, [properly meaning *This*, but sometimes, when repeated, better rendered *that*,] relating to an object of the masc. gender, (Ṣ, M, Ḳ,) such as is near: (I'Aḳ p. 36:) or it relates to what is distant [accord. to some, and therefore should always be rendered *that*]; and هٰذَا, [which see in what follows,] to what is near: (Ḳ in art. هَا: [but the former is generally held to relate to what is near, like the latter:]) or it is a noun denoting anything indicated that is seen by the speaker and the person addressed: the noun in it is ذ, or ذ alone: and it is a noun of which the signification is vague and unknown until it is explained by what follows it, as when you say ذَا الرَّجُلُ [*This man*], and ذَا الفَرَسُ [*This horse*]: and the nom. and accus. and gen. are all alike: (T:) the fem. is ذِى (T, Ṣ, M, Ḳ, but omitted in the CḲ) and ذِهْ, (Ṣ, M, Ḳ, but omitted in the CḲ,) the latter used in the case of a pause, (Ṣ,) with a quiescent ه, which is a substitute for the ى, not a sign of the fem. gender, (Ṣ, M,) as it is in طَلْحَة and حَمْزَة, in which it is changed into ة when followed by a conjunctive alif, for in this case the ه in ذِهْ remains unchanged [but is meksoorah, as it is also in other cases of connexion with a following word]; and one says also ذِهِى; (M;) and تَا and تِهْ: (Ṣ and Ḳ &c. in art. تا:) for the dual you say ذَانِ and تَانِ; (M;) ذَانِ is the dual form of ذَا (T, Ṣ) [and تَانِ is that of تَا used in the place of ذِى]; i. e., you indicate the masc. dual by ذَانِ in the nom. case, and ذَيْنِ in the accus. and gen.; and the fem. dual you indicate by تَانِ in the nom. case, and تَيْنِ in the accus. and gen.: (I'Aḳ p. 36:) the pl. is أُولَآءِ [or أُلَآءِ] (T, Ṣ, and I'Aḳ ib.) in the dial. of the people of El-Ḥijáz, (I'Aḳ,) and أُولَى [or أُلَى] (T, I'Aḳ) in the dial. of Temeem; each both masc. and fem. (I'Aḳ ib. [See art. الى.]) You say, ذَا أَخُوكَ [*This is thy brother*]: and ذِى أُخْتُكَ [*This is thy sister*]: (T:) and لَا آتِيكَ فِى ذِى السَّنَةِ [*I will not come to thee in this year*]; like as you say فِى هٰذِهِ السَّنَةِ and فِى هٰذِى السَّنَةِ; not فِى ذَا السَّنَةِ, because ذا is always masc. (Aṣ, T.) And you say, ذَانِ أَخَوَاكَ [*These two are thy two brothers*]: and تَانِ أُخْتَاكَ [*These two are thy two sisters*]. (T.) And أُولَآءِ إِخْوَتُكَ [*These are thy brothers*]: and أُولَآءِ أَخَوَاتُكَ [*These are thy sisters*]: thus making no difference between the masc. and the fem. in the pl. (T.) — The هَا that is used to give notice, to a person addressed, of something about to be said to him, is prefixed to ذَا [and to ذِى &c.], (T, Ṣ, M, Ḳ,) and is a particle without any meaning but inception: (T:) thus you say هٰذَا, (T, Ṣ, M,) and some say هٰذَاا, adding another ا; (Ks, T;) fem. هٰذِى, (T, Ṣ, M,) and [more commonly] هٰذِهْ in the case of a pause, (M,) and هٰذِهِ in other cases, (T, Ṣ,) and هَاتَا, and some say هٰذَاتِ, but this is unusual and disapproved: (T:) dual هٰذَانِ for the masc., and هَاتَانِ for the fem.; (T;) said by IJ to be not properly duals, but nouns formed to denote duals; (M;) and many of the Arabs say هٰذَانِّ; (T;) some, also, make هٰذَانِ indecl., like the sing. ذَا, reading [in the Ḳur xx. 66] إِنَّ هٰذَانِ لَسَاحِرَانِ [*Verily these two are enchanters*], and it has been said that this is of the dial. of Belḥárith [or Benu-l-Ḥárith] Ibn-Kaab; but others make it decl., reading إِنَّ هٰذَيْنِ لَسَاحِرَانِ: (Ṣ, TA: [see, however, what has been said respecting this phrase voce إِنَّ:]) the pl. is هٰؤُلَا in the dial. of Temeem, with a quiescent ا; and هٰؤُلَآءِ in the dial. of the people of El-Ḥijáz, with medd and hemz and khafḍ; and هٰؤُلَآءٍ in the dial. of Benoo-'Oḳeyl, with medd and hemz and tenween. (AZ, T.) The Arabs also say, لَا هَا ٱللّٰهِ ذَا, introducing the name of God between هَا and ذَا; meaning *No, by God; this* is [my oath, or] that by which I swear. (T.) In the following verse, of Jemeel,

* وَأَتَى صَوَاحِبُهَا فَقُلْنَ هَذَا ٱلَّذِى *
* مَنَحَ المَوَدَّةَ غَيْرَنَا وَجَفَانَا *

[it is said that] هَذَا is for أَذَا, (M,) i. e., ه is here substituted for the interrogative hemzeh (Ṣ* and Ḳ in art. ها) [so that the meaning is, *And her female companions came, and said, Is this he who gave love to other than us, and treated us unkindly?*]: or, as some assert, هَذَا is here used for هٰذَا, the ا being suppressed for the sake of the measure. (El-Bedr El-Ḳaráfee, TA in art. ها.) — One says also ذَاكَ, (T, Ṣ, M, Ḳ,) affixing to ذَا the ك of allocution, [q. v., meaning *That*,] relating to an object that is distant, (T,* Ṣ, and I'Aḳ p. 36,) or, accord. to general opinion, to that which occupies a middle place between the near and the distant, (I'Aḳ pp. 36 and 37,) and this ك has no place in desinential syntax; (Ṣ, and I'Aḳ p. 36;) it does not occupy the place of a gen. nor of an accus., but is only affixed to ذا to denote the distance of ذا from the person addressed: (T:) for the fem. you say تِيكَ (T, Ṣ) and تَاكَ; (Ṣ and Ḳ in art. تا, q. v.;) but not ذِيكَ, for this is wrong, (T, Ṣ,) and is used only by the vulgar: (T:) for the dual you say ذَانِكَ (T, Ṣ) and ذَيْنِكَ, as in the phrases جَآءَنِى ذَانِكَ الرَّجُلَانِ [*Those two men came to me*] and رَأَيْتُ ذَيْنِكَ الرَّجُلَيْنِ [*I saw those two men*]; (Ṣ;) and some say ذَانِّكَ, with teshdeed, (T, Ṣ,) [accord. to J] for the purpose of corroboration, and to add to the letters of the noun, (Ṣ,) but [accord. to others] this is dual of ذٰلِكَ, [which see in what follows,] the second نّ being a substitute for the ل; (T on the authority of Zj and others;) and some say تَانِّكَ also, with teshdeed, (T, Ṣ,) as well as تَانِكَ: (T in this art., and Ṣ and Ḳ in art. تا, but there omitted in some copies of the Ṣ:) the pl. is [أُولَاكَ and] أُولٰئِكَ. (T, Ṣ.) هَا is also prefixed to ذَاكَ; so that you say, هٰذَاكَ زَيْدٌ [*That is Zeyd*]: (Ṣ, TA:) and in like manner, for the fem., you say هَاتِيكَ and هَاتَاكَ: (Ṣ and Ḳ in art. تا:) but it is not prefixed [to the dual nor] to أُولٰئِكَ. (Ṣ.) — You also add ل in ذَاكَ, (T, Ṣ, M, Ḳ,) as a corroborative; (TA;) so that you say ذٰلِكَ, [meaning *That*,] (T, Ṣ, M, Ḳ,) relating to an object that is distant, by common consent; (I'Aḳ pp. 36 and 37;) or hemzeh, saying ذَائِكَ, (Ḳ,) but some say that this is a

mispronunciation: (TA in art. ذوى:) for the fem. you say تَالِكَ and تِلْكَ: the dual of ذٰلِكَ is ذَانِكَ, mentioned above; and that of the fem. is تَانِكَ: (T: [and in the Ḳ in art. تا, تَالِكَ is also mentioned as a dual, as well as a sing.:]) and the pl. is أُولَالِكَ. (Ṣ and M and Ḳ voce أُولَى or أُلَى or أُلَا.) [See art. الى.]) هَا is not prefixed to ذٰلِكَ (Ṣ) nor to تِلْكَ [nor to أُولَالِكَ] because, as IB says, the ل denotes the remoteness of that which is indicated and the ها denotes its nearness, so that the two are incompatible. (TA in art. تا.) — In the saying in the Ḳur [ii. 256, the Verse of the Throne], مَنْ ذَا ٱلَّذِى يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ, (T, TA,) accord. to Th and Mbr, (TA,) ذا is *syn. with* هٰذَا [so that the meaning is, *Who is this that shall intercede with Him but by his permission?*]: (T, TA:) or it may be here redundant [so that the meaning is, *Who is he that* &c.?]. (Kull.) — It is sometimes *syn. with* ٱلَّذِى. (T, Ṣ, M.) So in the saying, مَا ذَا رَأَيْتَ [*What is it that thou sawest?*]; to which one may answer, مَتَاعٌ حَسَنٌ [A goodly commodity]. (Sb, Ṣ.) And so in the Ḳur [ii. 216], وَيَسْأَلُونَكَ مَا ذَا يُنْفِقُونَ [*And they ask thee what* amount of their property *is it that they shall expend* in alms]; (T, M, TA;) accord. to those who make the reply to be in the nom. case; for this shows that ما is [virtually] in the nom. case as an inchoative, and ذا is its enunciative, and ينفقون is the complement of ذا; and that ما and ذا are not to be regarded as one word: [or] this is the preferable way of explanation in the opinion of Sb, though he allowed the other way, [that of regarding ما and ذا as one word, together constituting an inchoative, and ينفقون as its enunciative, (see Ḥam p. 521,)] with [the reply in] the nom. case: (M:) and هٰذَا, also, is used in the same sense: (TA:) so too ذا in مَنْ ذَا هُوَ and مَا ذَا هُوَ may be considered as *syn. with* الذى; but it is preferable to regard it as redundant. (Kull.) — It is [said to be] redundant also in other instances: for ex., in the trad. of Jereer, as related by Aboo-'Amr Ez-Záhid, who says that it is so in this instance: يَطْلُعُ عَلَيْكُمْ رَجُلٌ مِنْ ذِى يَمَنٍ عَلَى وَجْهِهِ مَسْحَةٌ مِنْ ذِى مُلْكٍ [*There will come to you a man from El-Yemen, having upon his face an indication of dominion*]. (TA. [But this evidently belongs to art. ذو; in which see a similar ex. (أَتَيْنَا ذَا يَمَنٍ). See also other exs. there.]) — [كَذَا lit. means *Like this*: and hence, *thus*: as also هٰكَذَا.] — It is also often used as one word, and, as such, is made the complement of a prefixed noun; as in سَنَةَ كَذَا and فِى سَنَةِ كَذَا *In such a year*. See also art. كَذَا: and see the letter ك.] — هٰذَا is sometimes used to express contempt, and mean estimation; as in the saying of 'Áïsheh respecting 'Abd-Allah Ibn-'Amr Ibn-'Abbás, يَا عَجَبًا لِٱبْنِ عَمْرٍو هٰذَا [*O wonder* (meaning *how I wonder*) *at Ibn-'Amr, this* fellow!]. (Kitáb el-Miftáḥ, cited in De Sacy's "Gram. Ar.," 2nd ed., i. 442.) [يَا هٰذَا often occurs as addressed to one who is held in mean estimation: it is like the Greek ὦ οὗτος, and virtually like the vulgar Arabic expression يَا أَنْتَ, and the Latin *heus tu*; agreeably with which it may be rendered *O thou*; meaning *O thou fellow*; an appellation denoting mean estimation being understood: in the contrary case, one says يَا فَتَى. See also, in what follows, a usage of ذَاكَ and ذٰلِكَ. — هٰذَا in a letter and the like is introduced when the writer breaks off, turning to a new subject; and means "This is all that I had to say on the subject to which it relates:" what follows it is commenced with the conjunction وَ.] — One says, لَيْسَ بِذَاكَ [and لَيْسَ بِذٰلِكَ], meaning *It is not approved*: for, [like as a person held in mean estimation is indicated by هٰذَا, which denotes a thing that is near, so,] on account of its high degree of estimation, a thing that is approved is indicated by that whereby one indicates a thing that is remote. (Kull voce ليس.) [See also what next follows.] — ذٰلِكَ الكِتَابُ in the Ḳur ii. 1 is said by Zj to mean هٰذَا الكِتَابُ [*This book*]: but others say that ذلك is here used because the book is remote [from others] in respect of highness and greatness of rank. (TA.) — كَذٰلِكَ [lit. *Like that*, often means *so*, or *in like manner*: and —] *Let that suffice* [thee or] you. (TA in art. ذعر, from a trad.) — The dim. of ذَا is ذَيَّا: (T, Ṣ, M:) you form no dim. of the fem. ذِى, using in its stead that of تَا, (Ṣ,) which is تَيَّا: (T:) the dim. of the dual [ذَانِ] is ذَيَّانِ: (Ṣ:) and that of [the pl.] [أُولَى and] أُولَآءِ is [أُولَيَّا and] أُولَيَّاءِ: (T:) — that of هٰذَا is هٰذَيَّا, like that of ذَا; [and you may say هٰذَيَّا also; for] that of هٰؤُلَآءِ is هٰؤُلَيَّاءِ: (T:) — that of ذَاكَ is ذَيَّاكَ: (Ṣ, Ḳ:*) and that of تَاكَ is تَيَّاكَ: (Ḳ in art. تا:) — that of ذٰلِكَ is ذَيَّالِكَ: (Ṣ, Ḳ:*) and that of تِلْكَ is تَيَّالِكَ. (Ṣ.) A rájiz says,

* أَوْ تَحْلِفِى بِرَبِّكِ العَلِىِّ *
* إِنِّى أَبُو ذَيَّالِكِ الصَّبِىِّ *

[*Or thou shalt swear by thy Lord, the High, that I am the father of that little child*]: (Ṣ, TA:) he was an Arab who came from a journey, and found that his wife had given birth to a boy whom he disacknowledged. (TA.) = ذَا is also the accus. case of ذُو, q. v.

ذاب

1. ذَئِبَ *He* (a man, M) *was frightened by the wolf*; (M, Ḳ;) as also ذَأَبَ, aor. ـَ; and ذُؤِبَ, aor. ـُ: (Ḳ:) or *he* (a man) *was assailed, fallen upon, come upon*, or *overtaken, by the wolf*. (Ibn-Buzurj, T.) And [hence, in the opinion of ISd, as he says in the M,] ‡ *He was frightened by anything*; (M, Ḳ;) and so ▼ اذأب, (AA, T, Ṣ, M, Ḳ,) inf. n. إِذْآبٌ; (TA;) said of a man. (Ṣ.) [Hence also,] ذَأَبَهُ, (M, Ḳ,) aor. ـَ, (Ḳ,) [inf. n. ذَأْبٌ,] ‡ *He frightened him* [*like as does a wolf*]: (M, A, Ḳ, TA:) and ذَأَبَتْهُ الجِنُّ (A, TA) and ▼ تذأّبته, as also تذعّبته, (T, TA,) ‡ *The jinn*, or *genii, frightened him*. (T, A, TA.) [And hence, app.,] ذَأَبَتْهُ الرِّيحُ ‡ *The wind came to him from every side, like the wolf; when guarded against from one direction, coming from another direction*: (A:) and ▼ تذاءبت الرِّيحُ, (T, Ṣ, M, Ḳ,) and ▼ تذأّبت, (Ṣ, M, Ḳ,) ‡ *The wind varied*, (T, Ṣ, M,) or *came now from one direction and now from another direction*, (Ṣ, M, Ḳ,) so says Aṣ, (Ṣ,) *feebly*: (M, Ḳ:) accord. to Aṣ, from الذِّئْبُ, (Ṣ,) [i. e.] it is likened to the wolf, (M,) because his motions are of the like description: (Ṣ:) or, accord. to some, الذِّئْبُ is derived from ▼ تذاءبت الريح meaning *the wind blew from every direction*; because the wolf comes from every direction. (MF, TA.) — Also, (i. e. ذَئِبَ) *He* (a man) *had his sheep*, or *goats, fallen upon by the wolf*. (Ṣ, Ḳ.) — And ذَؤُبَ, (T, Ṣ, M, A, Ḳ,) aor. ـُ, (T, Ṣ, Ḳ,) inf. n. ذَآبَةٌ; (Ṣ, M, Ḳ;) and ذَئِبَ; (M, A, Ḳ;) and ▼ تذأّب; (M, Ḳ;) ‡ *He* (a man, T, Ṣ, M) *was*, or *became, bad, wicked, deceitful*, or *crafty*, (T, Ṣ, M, A, Ḳ,) *like the wolf*, (Ṣ, M, A, Ḳ,) or *as though he became a wolf*. (T.) — And ذَأَبَ, aor. ـَ, ‡ *He acted like the wolf; when guarded against from one direction, coming from another direction*. (TA.) [And probably † *He howled like the wolf*; for,] accord. to Kr, (M,) ذَأْبٌ signifies the *uttering a loud*, or *vehement, cry* or *sound*. (M, Ḳ.) — And † *He hastened*, or *was quick, in pace*, or *journeying*; (Ḳ;) as also ▼ اذأب. (TA.) = ذَأَبَهُ, [aor. ـَ,] inf. n. ذَأْبٌ, also signifies *He despised him*; and so ذَأَمَهُ: (T:) or *he drove him away, and despised him*: (ISk, T, Ṣ, M, Ḳ:) or *he drove him away*, (Lḥ, M, TA,) *and beat him*; (Lḥ, TA;) and so ذَأَمَهُ: (M, TA:) [or *he blamed*, or *dispraised, him*; like ذَأَمَهُ; for,] accord. to Kr, (M,) ذَأْبٌ signifies the act of *blaming*, or *dispraising*. (M, Ḳ.) — And *He drove him*, or *urged him on*: (Ḳ:) or ذَأَبَ الإِبِلَ, inf. n. ذَأْبٌ, *he drove*, or *urged on, the camels*. (Ṣ, M.) = *He collected it*; (T, Ḳ;) namely, a thing. (T.) — *He made it even*; syn. سَوَّاهُ. (CḲ: omitted in other copies of the Ḳ and in the TA.) One says of the woman who makes even (تُسَوِّى) her vehicle, [meaning the part of her camel-vehicle upon which she sits,] مَا أَحْسَنَ مَا ذَأَبَتْهُ [*How well has she made it even!*] (T.) — *He made it*; namely, a [camel's saddle such as is called] قَتَب (Ḳ) and [such as is called] a رَحْل. (TA.) = *He made*, [or *disposed*,] *for him*, (namely, a boy,) *a* ذُؤَابَة [q. v.]; as also ▼ اذأبهُ and ▼ ذأّبهُ. (Ḳ.) = ذُئِبَ said of a horse, *He was*, or *became, affected with the disease termed* ذِئْبَة. (T, Mgh.)

2: see 1, last sentence but one. = ذأّب الرَّحْلَ, (inf. n. تَذْئِيبٌ, Ḳ,) *He made, to the* رحل [or *camel's saddle*], *what is termed a* ذِئْبَة. (M, Ḳ.) or مُذَأَّب. (TA.) [See also ذِئْب.]

4. أَذْأَبَتِ الأَرْضُ (A, TA) *The land abounded with wolves*. (TA.) — See also 1, in three places.

5: see 6, in two places: — and see also 1, in three places.

6. تذأّب لَهَا ↓ تذأّب للنّاقة (Ṣ, M, Ḳ) and (M, Ḳ) † *He disguised himself like a wolf to the she-camel, and, by so frightening her, made her to incline to, or affect, her young one:* (Ṣ:) or *he cloaked, or disguised, himself to the she-camel, making himself to seem like a wolf, in order to cause her to affect a young one that was not her own [by moving her with pity by the supposed danger of the latter].* (M, Ḳ) — See also 1, in two places. = تذأّب شَيْئًا and ↓ تذآءبه † *He did a thing by turns;* syn. تَدَاوَلَهُ: (M, Ḳ, TA: [in the CḲ, erroneously, تَنَاوَلَهُ:]) from الذِّئْبُ [the wolf], which, when guarded against from one direction, comes from another direction. (M, TA.)

10. استذأب النَّقَدُ *The* نقد [or *ugly sheep*] *became like wolves:* a prov., applied to low, mean, or ignominious, persons, when they obtain ascendancy. (T, Ḳ.)

غَرْبٌ ذَأْبٌ † *A large bucket with which one goes to and fro;* thought by Aṣ to be from تَذَاؤُبُ الرِّيحِ: (M:) or *in much* [or *quick*] *motion, ascending and descending.* (M, Ḳ.)

ذِئْبٌ, also pronounced ذِيبٌ, without ء, (Ṣ, Mṣb, Ḳ,) originally with ء, (T, Ṣ,) The *wolf, wild dog,* or *dog of the desert;* كَلْبُ البَرِّ: (M, A, Ḳ:) applied to the *male* and the *female;* (Mṣb;) and sometimes, also, (Mṣb,) the female is called ذِئْبَةٌ: (Ṣ, M, Mṣb, Ḳ:) pl. (of pauc., Ṣ, Mṣb) أَذْؤُبٌ, and (of mult., Ṣ, Mṣb) ذِئَابٌ, (Ṣ, M, Mṣb, Ḳ,) which may also be pronounced ذِيَابٌ, with ى, because of the kesreh, (Mṣb,) and ذُؤْبَانٌ (Ṣ, M, Mṣb, Ḳ) and ذِئْبَانٌ. (TA.) — You say, الذِّئْبُ يُكْنَى أَبَا جَعْدَةَ [*The wolf is surnamed Aboo-Jaạdeh*]: i.e. its surname is good, but its actions are foul. (TA. [See art. جعد; and see also Freytag's Arab. Prov., i. 449.]) — And الذِّئْبُ يَأْدُو الغَزَالَ [*The wolf lies in wait for the young gazelle*]: a prov. alluding to perfidy. (TA.) — And هُوَ ذِئْبٌ فِى ثَلَّةٍ ‡ [*He is a wolf among a flock of sheep*]. (A.) — And ذِئْبَةٌ مِعْزًى وَظَلِيمٌ فِى الخُبْرِ [*A she-wolf among the goats, and a he-ostrich when tried*]: i.e., in his evil nature he is like a [she-] wolf that attacks a herd of goats; and when tried, like a he-ostrich, which, if one say to it "Fly," says "I am a camel," and when one says to it "Carry a burden," says "I am a bird:" a prov. applied to a crafty and deceitful person. (TA.) — And أَكَلَهُمُ الضَّبُعُ وَالذِّئْبُ [*The hyena and the wolf devoured them*]; meaning ‡ *dearth,* or *drought:* and أَصَابَتْهُمْ سَنَةٌ ضَبُعٌ وَذِئْبٌ, meaning ‡ *A year that was one of dearth,* or *drought, befell them.* (A.) — ذِئْبُهُ لَا يَشْبَعُ [*His wolf will not be satiated*], a phrase used by a poet, means † *his tongue* [*will not be satisfied*]; i. e. he devours the reputation of another like as the wolf devours flesh. (M.) — ذِئْبُ يُوسُفَ [*The wolf of Joseph*] is a prov. applied to him who is charged with the crime of another. (TA.) — ذُؤْبَانُ العَرَبِ, (Ṣ, M, A, Ḳ,) also pronounced ذُوبَان, without ء, (TA,) [*The wolves of the Arabs,*] means ‡ *the thieves,* (M, Ḳ,) or *sharpers,* (A,) *and paupers,* (A, Ḳ,) *of the Arabs;* (M, A, Ḳ;) or *the paupers of the Arabs, who practise thieving:* (T, Ṣ:) because they act like wolves. (TA.) — ذِئَابُ الغَضَا *The wolves of the ghaḍà,* that frequent the trees so called, (TA,) is an appellation of the sons of Kaạb Ibn-Málik Ibn-Ḥandhalah; (M, Ḳ;) because of their bad character; (M;) for the wolf that frequents those trees is the worst of wolves. (TA.) — دَآءُ الذِّئْبِ [*The wolf's disease*] means † *hunger;* for they assert that the wolf has no other disease than hunger; (Ḳ, TA;) and they say أَجْوَعُ مِنْ ذِئْبٍ [*More hungry than a wolf*]; because he is always hungry: or † *death;* because [it is said that] the wolf has no other sickness than that of death; and hence they say أَصَحُّ مِنَ الذِّئْبِ [*More sound than the wolf*]. (TA.) [Hence the prov., رَمَاهُ ٱللّٰهُ بِدَآءِ الذِّئْبِ: see 1 in art. رمى.] — الذِّئْبَانِ, in the dual form, [*The two wolves,*] is the name of † *two white stars* [app. ζ *and* η *of Draco*] *between those called* العَوَائِذُ *and those called* الفَرْقَدَانِ: and أَظْفَارُ الذِّئْبِ [*The claws of the wolf*] is the name of † *certain small stars before those called* الذِّئْبَان. (Ḳ.) — عِنَبُ الذِّئْبِ: see ثَعْلَبٌ. — See also the next paragraph.

ذِئْبَةٌ fem. of ذِئْبٌ. (Ṣ, M, Mṣb, Ḳ.) — Also † The [*angular*] *intervening space between the* دَفَّتَانِ [or *two boards*] *of the* [*kinds of saddle called*] سَرْج *and* رَحْل (Ṣ, Ḳ, TA) *and* غَبِيط, (TA,) *beneath the place of juncture of the two curved pieces of wood;* (Ṣ;) [or] *what is beneath the fore part of the place of juncture of the two curved pieces of wood* (M, Ḳ) *of the* [*kinds of saddle called*] رَحْل *and* قَتَب *and* إِكَاف *and the like;* (M;) *which falls,* or *lies, upon,* (Ṣ,) or *bites,* or *compresses,* (M, Ḳ,) *the part called the* مَنْسِج (Ṣ, M, Ḳ) *of the beast.* (M, Ḳ.) A poet says,

* وَقَتَبٌ ذِئْبَتُهُ كَالْمِنْجَلِ *

[*And a* قتب *of which the* ذئبة *is like the reaping-hook*]. (M.) [See قَرَبُوسٌ.] Accord. to IAạr, the ↓ ذِئْب [a coll. gen. n. of which ذِئْبَةٌ is the n. un.] of the [saddle called] رَحْل are The *curved pieces of wood in the fore part* thereof. (TA.) = Also † *A certain disease of horses* (T, M, Mgh, Ḳ) *or similar beasts, that attacks them in their fauces;* (M, Ḳ;) *for which the root of the beast's ear is perforated with an iron instrument, and there are extracted from it small, white, hard nodous substances,* (T, Mgh, Ḳ,*) *like the grains of the* [*species of millet called*] جَاوَرْس, (Ḳ,) or *smaller than those grains.* (T, Mgh.)

ذِئْبَانٌ a pl. of ذِئْبٌ. (TA.) = Also, accord. to AA, (Ṣ,) The *hair upon the neck and lip of the camel:* (Ṣ, Ḳ:) and accord. to Fr, who says that it is a sing. [in this sense], (Ṣ,) the *remains of the* [*fur,* or *soft hair, called*] وَبَر [*after the greater part has fallen off or been shorn*]. (Ṣ, Ḳ. [See also ذُوبَانٌ in art. ذوب, and ذِيبَانٌ in art. ذيب.])

ذُؤَابٌ: see the next paragraph.

ذُؤَابَةٌ (also pronounced ذُوَابَةٌ, T and Ḳ in art. ذوب,) *A portion* [or *lock*] *of hair,* (Ṣ, A,) *hanging down loosely from the middle of the head to the back:* (A:) or the *hair of the fore part of the head;* the *hair over the forehead;* syn. نَاصِيَةٌ; (M, Ḳ;) so called because, hanging down, it moves to and fro, or from side to side: (M:) or the *place whence that hair grows:* (M, Ḳ:) or the *hair that surrounds the* دُوَّارَة [or *round part*] *of the head:* (AZ, T:) or *plaited hair of the head:* and the *part of the head which is the place thereof:* (Lth, T:) or *a plait of hair hanging down:* if twisted, it is called عَقِيصَةٌ: (Mṣb:) and [a horse's *forelock;* or] *hair* (M, Ḳ) *of the head,* (M,) *in the upper part of the* نَاصِيَة, of the horse: (M, Ḳ:) pl. (in all its senses, M, TA) ذَوَائِبُ, (T, Ṣ, M, Mṣb, Ḳ,) originally, (Ṣ, Ḳ,) or regularly, (T,) ذَآئِبُ, changed to render it more easy of pronunciation, (T, Ṣ, Ḳ,) and ذُؤَابَاتٌ also. (Mṣb.) Hence, فُتِلَ ذُؤَابُهُ [*His pendent locks of hair were twisted;*] meaning ‡ *he was made to abandon,* or *relinquish, his opinion* or *idea* or *judgment.* (A.) — † *Anything that hangs down loosely.* (TA.) ‡ The *end of a turban,* (A, Mṣb,) *that hangs down between the shoulders.* (A.) † The *end of a whip.* (Mṣb.) ‡ Of a sandal. The *thing,* or *portion, that hangs down from,* or *of,* [*the upper part of*] *the* قِبَال [or *thong that passes, from the sole, between two of the toes;* it is generally *a prolongation of the* قِبَال]: (T:) or the *part that touches the ground, of the thing that is made to fall down upon the foot,* (M, A, Ḳ,) *attached to the* شِرَاك [or *thong extending from the* قِبَال *above mentioned towards the ankle*]; (A;) so called because of its waggling. (M.) ‡ Of a sword, The *thong* [or *cord*] *which is attached to the hilt,* (T, A,) *and which* [*is sometimes also made fast to the guard, and at other times*] *hangs loose and dangles.* (A.) † *A skin,* or *piece of skin, that is hung upon the* آخِرَة [or *hinder part*] *of the* [*camel's saddle called*] رَحْل; (Ṣ, M, Ḳ;) also termed عَذَبَةٌ. (TA.) A poet speaks, metaphorically, of the ذَوَائِب of palm-trees [app. meaning ‡ *Hanging clusters of dates*]. (M.) And one says نَارٌ سَاطِعَةُ الذَّوَائِبِ ‡ [*A fire of which the flames rise and spread*]. (A.) — Also † The *higher,* or *highest, part* of anything: (M, Ḳ:) and ↓ ذُؤَابٌ is used as its pl., or [as a coll. gen. n., i.e.] as bearing the same relation to ذُؤَابَةٌ that سَلٌّ does to سَلَّةٌ. (M.) You say, عَلَوْتُ ذُؤَابَةَ الجَبَلِ ‡ [*I ascended upon the summit of the mountain*]. (A.) And ذُؤَابَةُ العِزِّ وَالشَّرَفِ ‡ *The highest degree of might and of nobility.* (T,* M.) And هُوَ فِى ذُؤَابَةِ قَوْمِهِ † *He is among the highest of his people;* taken from the ذؤابة of the head. (M.) And هُمْ ذُؤَابَةُ قَوْمِهِمْ (T, A) and ذَوَائِبُهُمْ (A) ‡ *They are the nobles of their people:* (A, T:) and مِنْ ذَوَائِبِ قُرَيْشٍ ‡ *of the nobles of Kureysh.* (TA.) And فُلَانٌ مِنَ الذَّنَائِبِ لَا مِنَ الذَّوَائِبِ ‡ [*Such a one is of the lowest of the people, not of the highest*]. (A.) — ذَوَائِبُ الجَوْزَآءِ is a name of † *Nine stars disposed in a bowed,* or *curved, form, in the sleeve of Orion; also called* تَاجُ الجَوْزَآءِ. (Ḳzw in his description of Orion.)

— ذَوَائِبُ لَيْلَةٍ † *The last,* or *latter, parts,* or *portions, of a night.* (Ḥar p. 58.)

أَرْضٌ مَذْأَبَةٌ *A land containing,* (Ṣ,) or *abounding with,* (M, Ḳ,) *wolves:* (Ṣ, M, Ḳ:) in the dial. of some of the tribe of Ḳeys, مَذْيَبَةٌ, agreeing with ذِيبٌ. (M.)

مُذَأَّبٌ A boy *having a* ذُؤَابَة. (T, Ṣ, A, Ḳ.) — And † A [camel's saddle such as is called] غَبِيط [&c.] *having* [*a* ذُؤَابَة, i. e.] *a skin,* or *piece of skin, hung upon its* آخِرَة [or *hinder part*]: (Ṣ:) or *having a* ذِئْبَة [q. v.]. (TA.)

مَذْؤُوبٌ A man *frightened by wolves:* (A, TA:) or *whose sheep,* or *goats, have been fallen upon by the wolf.* (Ṣ, M, A, Ḳ.) — [And hence,] ‡ *Frightened* [*as though by a wolf*]. (T, TA.) = Also A horse, (Mgh,) or such as is called بِرْذَوْنٌ, (Lth, T, M, Ḳ,) and, accord. to the Tekmileh, an ass, and so مَذْيُوبٌ, as though from ذِيبَةٌ for ذِئْبَةٌ, (Mgh,) *Affected with the disease termed* ذِئْبَةٌ. (Lth, T, M, Mgh, Ḳ.)

مُتَذَائِبٌ † A man *in a state of commotion,* or *fluctuation;* from تَذَاءَبَتِ الرِّيحُ. (TA from a trad.)

ذات

ذَاتٌ; dual. ذَوَاتَا; pl. ذَوَاتٌ: see art. ذو.

ذَاتِيٌّ: and ذَاتِيَّةٌ: see art. ذو.

ذأر

1. ذَئِرَ عَلَيْهِ, (Ṣ,* Ḳ,* TA,) aor. ـَ, (Ḳ,) inf. n. ذَأَرٌ, (M,) *He was angry with him:* (M,* Ḳ,* TA:) *he was enraged against him,* namely his enemy, *and prepared to spring upon him.* (Lth.) — *He became emboldened against him.* (Ṣ,* Ḳ,* TA.) — ذَئِرَ, aor. ـَ, *He became contracted in his bosom, and evil in his disposition.* (Ibn-Es-Seed.) — *He was frightened,* or *terrified; he feared,* or *was afraid.* (M, Ḳ.) — *He was disdainful,* or *averse* [from a person or thing]; or *he disdained,* or *scorned:* (Ḳ:) *he became affected with aversion and disapprobation:* 'Obeyd Ibn-El-Abraṣ says,

* ذَئِرُوا لِقَتْلَى عَامِرٍ وَتَغَضَّبُوا *

meaning *They became affected with aversion and disapprobation on account of the slain of 'Ámir* [*and became angry*]: (T, Ṣ:) or, as some say, *were disdainful,* or *averse, thereat.* (T.) — ذَئِرَهُ, (aor. ـَ, TA,) *He disliked,* or *hated, it, and turned away,* or *back, from it.* (Ṣ, Ḳ.) — ذَئِرَتْ عَلَى زَوْجِهَا, (Aṣ, Ṣ, Ḳ,) and ▼ ذَاءَرَتْ, (Ḳ,) contracted by El-Ḥoteiah into ذَارَتْ, (TA,) [see also art. ذر,] *She was disobedient to her husband, and hated him;* (Aṣ, Ṣ, Ḳ;) *was averse from him; and became emboldened against him.* (Aṣ, Ṣ.) — ذَئِرَ بِالشَّىْءِ *He became accustomed,* or *habituated, to the thing.* (Ṣ, Ḳ.) = ذَأَرَ النَّاقَةَ *He smeared the she-camels' teats with* ذِئَار, *that her young one might not suck her.* (Ḳ.)

3. ذَاءَرَتْ: see 1. — Also *She* (a camel) *was averse from her young one when she brought it forth.* (TA.)

4. أَذْأَرَهُ عَلَيْهِ *He made him angry with him.* (M, Ḳ.*) A'Obeyd has transposed, and then changed, one of its letters, saying أَذْرَانِى, which is a mistake. (M.) — اذأره, (inf. n. إِذْآرٌ, AZ, Ṣ,) *He excited him to animosity;* (AZ, T, Ṣ;) *incited him;* (AZ, Ṣ, M, Ḳ;) *emboldened him;* (Ḳ;) بِصَاحِبِهِ [*against his companion*]. (AZ, Ṣ, M.) — اذأره إِلَى شَىْءٍ, (M, Ḳ,*) and اذأره شَيْئًا, (TA,) *He constrained* or *compelled* or *necessitated him to have recourse to,* or *to do, a thing.* (M, Ḳ,* TA.)

ذَئْرٌ: see ذَائِرٌ, in two places. — إِنَّ شُؤُونَكَ لَذَئِرَةٌ (Ṣ, Ḳ*) *Verily thy tears are accompanied by a breathing,* or *sighing,* (تَنَفُّس,) *like that of the angry.* (Ḳ.)

ذِئَارٌ *Fresh camels' or similar dung,* (بَعَر,) *mixed with dust,* or *earth, with which a she-camel's teats are smeared, that she may not be sucked.* (M,* Ḳ,* TA.) [See also art. ذير.]

ذَائِرٌ *Angry;* (IAạr, T, Ḳ;) as also ▼ ذَئِرٌ. (Ḳ.) — *Contracted in the bosom, and evil in disposition.* (Ibn-Es-Seed.) — *Disdaining,* or *averse* [from a person or thing]: *disdainful; scornful.* (IAạr, T.) — A woman *disobedient to her husband, and hating him;* (Ṣ, Ḳ;) *averse from him; and emboldened against him;* (Ṣ;) as also ▼ ذَئِرٌ, and ▼ مُذَائِرٌ: (Ḳ:) [all without ة:] and in a similar sense ذَائِرٌ is applied to a man. (Ṣ,* TA.)

مُذَائِرٌ: see ذَائِرٌ. — Also, [without ة,] A she-camel *averse from her young one when she has just brought it forth:* (A'Obeyd, Ṣ, Ḳ:) or *that makes a show of affection with her nose* [*by smelling her young one*] (تَرْأَمُ بِأَنْفِهَا), *and has not true love:* (Ṣ, M, Ḳ:) or *evil in disposition.* (M.)

ذأف

1. ذَأَفَ, aor. ـَ, inf. n. ذَأْفَانٌ, [in the CḲ ذَأَفان,] *He died:* (Moḥeeṭ, Ḳ, TA:) [or *he died quickly:* see ذَأْفٌ, which is app. an inf. n, as also, perhaps, ذُؤَافٌ.] = ذَأَفَهُ, and ذَأَفَ عَلَيْهِ, inf. n. ذَأْفٌ and ذُؤَافٌ, *He despatched him;* namely, a wounded man; or *hastened and completed his slaughter.* (M.) — And يَذْأَفُ is also said of poison [app. as meaning *It kills quickly*]. (Lth, T.) — مَرَّ يَذْأَفُهُمْ *He passed by driving them away,* or *pursuing them,* or *destroying them.* (M.)

7. انذأف *His heart broke* (اِنْقَطَعَ فُؤَادُهُ). (Ḳ.) [See its syn. انذعف.]

ذَأْفٌ *Quickness of death;* (Lth, T, M, Ḳ;) as also ▼ ذُؤَافٌ. (Ḳ.) [See 1, first sentence.] — Also an inf. n. of ذَأَفَهُ. (M.)

ذَأْفَانٌ: see ذُؤْفَانٌ. — Accord. to the Ḳ, it signifies also *Death:* but the correct word seems to be ذَأْفَانٌ, [see 1, first sentence,] as in the Tekmileh. (TA.)

ذُؤْفَانٌ: see what next follows.

ذُؤْفَانٌ (Lth, T, M, Ḳ) *Poison that kills quickly* (يَذْأَفُ): (Lth, T:) or simply *poison;* (M, Ḳ;) as also ▼ ذُؤْفَانٌ and ▼ ذَأْفَانٌ, (Ḳ, TA,) all with ء, (TA,) and ذِيفَانٌ (A'Obeyd, T, M, Ḳ) and ذَيْفَانٌ (A'Obeyd, T, Ḳ) and ذَيِّفَانٌ and ذُوفَانٌ, (IDrd, Ḳ,) and ▼ ذُؤَافٌ. (T, Ḳ: the last, in the TA, without ء.)

ذُؤَافٌ Death *that despatches quickly;* (T, M, Ḳ;) as also ذُعَافٌ; thought by Yaạḳoob to be an instance of permutation. (M.) — See also ذُؤْفَانٌ. = And see ذَأْفٌ.

ذاك

ذَاكَ: see art. ذا; and ك as a letter of allocution.

ذأل

1. ذَأَلَ, (T, Ḳ,) or ذَأَلَتْ, (Ṣ,) aor. ـَ, inf. n. ذَأَلَانٌ (T, Ṣ, Ḳ) and ذَأْلٌ or ذَأَلٌ, (accord. to different copies of the Ṣ and Ḳ, the latter accord. to the TA,) *He,* (T, Ḳ,) or *she,* i. e. a camel, (Ṣ,) *walked,* or *went, lightly:* (AZ, T, Ṣ:) or *quickly:* (Ḳ:) or *lightly,* (Ḳ,) or *quickly,* (IF,) *and proudly, with an inclining of the body from side to side.* (IF, Ḳ.) [See also ذَأَلٌ: and see ذَأَلَانٌ, below.]

6. تذآل *He became vile, base, ignominious, abject,* or *contemptible;* syn. تصاغر. (Ḳ.)

ذُؤَلَانٌ, (Ḳ,) or ▼ ذَأَلَانٌ, (ISk, Ṣ, M,) and ▼ ذُؤْلَانٌ, (Ibn-'Abbád, Ḳ,) The *jackal* (اِبْنُ آوَى): or the *wolf:* (Ḳ:) or the second word has the latter signification: (ISk, Ṣ, M:) and the last word, the former signification: (M:) the pl. of the second word, having the latter signification, is ذَآلِيلُ, with ل. (ISk, Ṣ.) [See also ذُؤَالَةٌ and ذَأَلَانٌ: and see ذُؤَالَةٌ, below.]

ذُؤْلَانٌ: see the next preceding paragraph.

ذَأَلَانٌ The *walk,* or *manner of going, of the wolf:* pl. ذَآلِيلُ, with ل: (M, Ḳ:) [but ISd says,] I know not how this is. (M. [See also ذَآلِيلُ.]) Also [as an inf. n. of 1, q. v.,] *A quick walk* or *manner of going:* (M:) or, as some say, *a moderate running:* or *an extraordinary manner,* or *rate, of going, by reason of briskness, liveliness,* or *sprightliness.* (T.) = See also ذُؤَلَانٌ.

ذَؤُولٌ Anything [or any animal] *Quick,* or *swift.* (T.) [See also ذَؤُولٌ.]

ذُؤَالَةُ *The wolf:* (T, Ṣ, M, Ḳ:) so called because of his light walk or manner of going; (A'Obeyd, T, Ṣ;) or because of a lightness in his running: (M:) it is determinate, (Ṣ, M, Ḳ, TA,) and imperfectly decl., being a proper name and [grammatically] of the fem. gender: (TA:) pl. ذِئْلَانٌ and ذُؤْلَانٌ. (M, Ḳ.) One says, خَشِّ ذُؤَالَةَ بِالحِبَالَةِ [*Frighten thou the wolf with the snare*]: (Ṣ, Meyd, TA:) a prov., applied to him whose threatening is not regarded: meaning threaten thou other than me; for I know thee: (Meyd,

TA:) or, accord. to A'Obeyd, said by him who orders one to menace and threaten. (Meyd.) [See also ذَأْلَانٌ.]

مِذْأَلٌ *Light and quick.* (Ibn-'Abbád, TA.)

ذأم

1. ذَأَمَهُ, (T, Ṣ, M, Mṣb, Ḳ,) aor. ـَ, (Ṣ, M, Mṣb, Ḳ,) inf. n. ذَأْمٌ, (Ṣ,* M,) *He blamed,* or *found fault with, him,* or *it;* (T, Ṣ, Mṣb;) namely, a man, (T, [in which it is said that ذَأَمْتُهُ in the sense of عِبْتُهُ is more common than ذَمَمْتُهُ," though the contr. seems to be manifestly the case,]) or a commodity; (Mṣb;) and *he despised him;* like ذَأَبَهُ: (Ṣ:) and *he despised him and beat him:* (T:) and *he despised him and blamed him:* (T, M, Ḳ:) or *he despised him and drove him away;* like ذَأَبَهُ: (M:) and simply *he drove him away:* (M, Ḳ:) or *he drove him away and beat him;* like ذَأَبَهُ: (M and TA in art. ذأب:) and *he repaid him,* or *requited him;* syn. جَزَاهُ: (T and M:) or *he overcame him in abasing;* syn. خَزَاهُ. (Ḳ and TA. [So in my MS. copy of the Ḳ and in the CḲ: but I doubt not that جَزَاهُ is the right reading.])

4. اذامهُ, (TA,) inf. n. إِذْآمٌ, (Ḳ, TA,) *He frightened him,* or *terrified him;* syn. of the inf. n. رُعْبٌ. (Ḳ, TA.) — أَذْأَمْتَنِى عَلَى كَذَا *Thou compelledst me against my will to do such a thing.* (Fr, Ṣ.)

ذَأْمٌ *i. q.* عَيْبٌ [as a subst., meaning *A vice, fault, defect,* or *the like;* like ذَامٌ, without ء, and ذَيْمٌ; as well as an inf. n. of 1, q. v.]: with and without ء. (Ṣ.)

ذَأْمَةٌ *A word:* so in the saying, مَا سَمِعْتُ لَهُ ذَأْمَةً [*I heard not a word that he had* to utter]. (Ḳ.)

مَذْؤُومٌ pass. part. n. of 1. (Ṣ, Mṣb.) مَذْؤُومًا in the Ḳur [vii. 17] means *Blamed:* (TA:) or *driven away:* (M, TA:) or, accord. to Lḥ and Mujáhid, *banished.* (T, TA.*)

ذأن

1. ذَأَنَهُ, [aor. ـَ,] inf. n. ذَأْنٌ, [app. from ذُؤْنُونٌ, q. v.,] *He held his state,* or *condition, to be contemptible and weak.* (TA.)

R. Q. 1. ذَأْنَنَتِ الأَرْضُ *The land produced the kind of plant called* ذُؤْنُونٌ. (IAạr, M.)

R. Q. 2. خَرَجُوا يَتَذَأْنَنُونَ (Ṣ, so in both of my copies, and Ḳ and TḲ, but [erroneously] written in the TT as from the M يتذأنون, and in some copies of the Ḳ يَتَذَآنَنُونَ, or يَتَذَاءَنُونَ, [the verb being evidently a denominative from ذُؤْنُونٌ like تَجَلْبَبَ from جِلْبَابٌ,]) *They went forth* (Ṣ, M, Ḳ) *to take,* (Ṣ,) or *to seek and take,* (M,) or *to gather,* (Ḳ,) *the kind of plant called* ذُؤْنُونٌ. (Ṣ, M, Ḳ.)

ذُؤْنُونٌ [*A kind,* or *species, of fungus;* perhaps *a species of phallus;*] *a certain plant,* (T, Ṣ, Ḳ,) *of the same kind as the* عُرْجُون *and the* طُرْثُوث, *which grows in the winter, and, when the day becomes hot, rots, and goes away;* (IAạr, T;) said by Abu-l-'Omeythil to be, *in form, like the* هِلْيَوْن [or *asparagus*]: (T:) pl. ذَآنِينُ: (T, Ṣ:) and some pronounce the sing. ذُونُونٌ, without ء; and make the pl. ذَوَانِينُ: (T, TA:) *a certain plant that grows at the roots of the* أَرْطَى *and* رِمْث *and* أَلَآء; *the ground cleaving, and disclosing it, it comes forth like the* سَوَاعِد [app. here meaning the *upper arms, above the elbows,*] *of men; has no leaves; is black* (أَسْحَم), *and dust-coloured; is pointed* [*and roundish*] *in its extremity, like the glans of the penis in form; has envelopes* (أَكْمَام) *like those of the* [*bean called*] بَاقِلَّى; *and has a yellow fruit at its upper part:* some say that it is *a plant that grows like the* [*fungi called*] عَرَاجِين, *of the plants termed* فُطْر: AḤn says that what are termed ذَآنِين are *things of the* [*fungi called*] فُقُوع, *that come forth from beneath the ground like thick* عُمُد [or *poles*]; *nothing eats them, except that camels feed upon them in the year of drought, and goats eat them and fatten upon them; they have a root-stock* (أُرُومَة); *and are used as medicines; and none but the hungry will eat them, because of their bitterness:* he also says in one place, *they grow at the roots of trees, most like to the asparagus* (هِلْيَوْن), *except that they are larger and thicker; and have no leaves; but they have a* بُرْعُومَة [app. here meaning a *head, such as is termed a pileus,* or *cap*], *which assumes a roseate colour, and then changes to yellow:* the ذؤنون is *all* [*full of*] *water* [or *juice*]; *and is white, except what appears thereof, of that* بُرْعُومَة; *and nothing eats it, except when men are afflicted with drought and have nothing* [*else*] *to eat:* the n. un. is with ة: (M:) ISh says that *it is of a tawny colour, smooth and round, having leaves that stick to it, tall like the* طُرْثُوث, *not eaten save by sheep or goats,* [*and grows*] *in plain,* or *soft, tracts:* IB says that *it is the wild* هِلْيَوْن. (TA.) One says of a people who were characterized by courage and excellence, and who have perished, their state having changed, ذَآنِينُ لَا رِمْثَ لَهَا وَطَرَاثِيثُ لَا أَرْطَى [*Dhu-noonehs having no rimthehs, and turthoothehs having no artáhs*]: meaning that they have been extirpated, and that none of them remains: (TA:) or ذآنين لا رمث لها is a prov. applied to him who is ruined, and has nothing remaining, after having had a family and dignity and wealth. (TA voce طُرْثُوث.)

ذب

1. ذَبَّ عَنْهُ, (T, Ṣ, M, &c.,) aor. ـُ, (T, M, Mṣb,) inf. n. ذَبٌّ, (T, Ṣ, M, Mṣb,) *He repelled from him: he defended him.* (T, Ṣ, M, Mṣb, Ḳ.) You say, يَذُبُّ عَنْ حَرِيمِهِ *He repels from,* or *defends, his wife,* or *wives,* or *the like.* (T, Mṣb.) [See also R. Q. 1.] — And ذَبٌّ signifies also The act of *driving away.* (T, TA.) You say, ذَبَّ الذُّبَابَ, and ▼ ذبّبهُ, *He drove away the fly,* or *flies.* (M, TA.) And الوَحْشُ تَذُبُّ البَقَّ بِأَذْنَابِهَا [*The wild animals drive away the gnats with their tails*]. (A.) — And [hence,] أَتَاهُمْ خَاطِبٌ فَذَبُّوهُ ‡ *One demanding a woman in marriage came to them, and they rejected him,* or *turned him back.* (A, TA.) ═ ذَبَّ † *He* (a man, TA) *was,* or *became, possessed;* or *mad,* or *insane.* (Ḳ, TA.) ═ ذَبَّ, (M, Ḳ,) aor. ـِ, [irreg., (the verb being intrans.,) unless the first pers. be ذَبِبْتُ, like لَبِبْتُ &c.,] inf. n. ذَبٌّ, (M,) *He* (a man, Ḳ) *went hither and thither, not remaining in one place.* (M, Ḳ.*) ═ ذَبَّ, [aor. ـَ,] *It dried; dried up;* or *became dry.* (T.) You say, ذَبَّتْ شَفَتُهُ, (Ṣ, M, Ḳ,) aor. ـَ, inf. n. ذَبٌّ and ذَبَبٌ and ذُبُوبٌ, (M, Ḳ,) *His lip became dry,* (M, Ḳ,) or *lost its moisture,* (Ṣ,) *by reason of thirst,* (Ṣ, Ḳ,) or *by reason of vehement thirst,* (M,) &c.; (M, Ḳ;) as also ▼ ذَبَّبَتْ. (M, Ḳ.) And ذَبَّ لِسَانُهُ (Ṣ, M) in like manner [*His tongue became dry* &c.]. (M.) And ذَبَّ said of a plant, *It withered,* or *lost its moisture.* (Ṣ, Ḳ.) And said of a pool of water left by a torrent, *It dried up in the end of the hot season.* (IAạr, M, Ḳ.) And ذَبَّ جِسْمُهُ *His body became lean,* or *emaciated,* (Ṣ, Ḳ, TA,) *and lost its moisture.* (TA.) And ذَبَّ, (T, Ḳ,) aor. ـَ, inf. n. ذَبٌّ, (T,) *His colour,* or *complexion, became altered, by reason of emaciation* or *hunger* or *travel* &c. (T, Ḳ.) — See also 2.

2. ذبّب عَنْهُ *He repelled from him,* or *defended him, much,* or *often.* (Ṣ.) — ذبّب الذُّبَابَ: see 1. ═ ذَبَّبَتْ شَفَتُهُ: see 1. ═ ذَبَّبَ, inf. n. تَذْبِيبٌ, also signifies *It left a* ذُبَابَة, i. e. *somewhat remaining.* Hence,] ذبّب النَّهَارُ, (Ṣ, A, TA,) or ▼ ذَبَّ, (so in the Ḳ, but corrected in the TA,) ‡ *The day passed so as to leave thereof only a* ذُبَابَة; (A, TA;*) i. e. (TA) *the day had only a* [*small*] *remainder of it left.* (Ṣ, Ḳ, TA.) And طَعْنٌ وَرَمْىٌ غَيْرُ تَذْبِيبٍ ‡ *A thrusting,* or *piercing, and a shooting,* or *casting, with energy* [*so as not to leave any force unexerted*]. (Ṣ,* A, TA.) — [Also *It left not a* ذُبَابَة, i. e. *anything remaining:* thus bearing two contr. significations. Hence,] ذبّب فِى السَّيْرِ ‡ *He strove, laboured, toiled,* or *exerted himself, in going,* or *journeying, so that he left not a* ذُبَابَة [or *any part of his journey remaining unaccomplished*]: (A, TA:) [or] ذبّب signifies † *he hastened, made haste,* or *sped;* syn. أَسْرَعَ: (M:) [and, accord. to Et-Tebreezee, this is the primary signification: for he says,] التَّذْبِيبُ is like الطِّرَادُ [app. as meaning † *the act of charging,* by a horse or a horseman]: but the primary meaning is الإِسْرَاعُ. (Ḥam p. 207.) And ذَبَّبْنَا لَيْلَتَنَا, (Ṣ, Ḳ,) inf. n. تَذْبِيبٌ, (Ḳ,) † *Our beasts became fatigued,* or *jaded, by journeying* [*during* that *our night*]. (Ṣ, Ḳ.)

R. Q. 1. ذَبْذَبَ, (T,) inf. n. ذَبْذَبَةٌ, (Ḳ,) *He defended* his neighbours and family. (T, Ḳ.) [See also 1.] ═ And *He annoyed, molested, harmed,* or *hurt,* (T, Ḳ,) people. (Ḳ.) ═ And *He made* a thing *to dangle,* or *move to and fro;*

(L;) and *made it to be in a state of motion, commotion,* or *agitation.* (L, Ḳ.*) — [Hence,] دَبْذَبَهُ, inf. n. as above, † *He left him,* or *made him to be, confounded,* or *perplexed, not knowing his right course; wavering, vacillating,* or *going to and fro.* (Mṣb.) ═ ذَبْذَبَةٌ also signifies The *dangling,* or *moving to and fro,* of a thing suspended in the air: (Ṣ, M:) and ▼ تَذَبْذُبٌ the *being in a state of motion* or *commotion:* (Ṣ, L:) [or the latter has both these meanings; for] you say, تَذَبْذَبَ ▼ الشَّىْءُ *the thing dangled,* or *moved to and fro,* (M, A, L,) *in the air;* (A;) and *was in a state of commotion* or *agitation.* (M, L.) It is said in a trad., فَكَأَنّى أَنْظُرُ إِلَى يَدَيْهِ تَذَبْذَبَانِ, meaning *And it was as though I looked at his two sleeves in a state of commotion,* or *shaking.* (TA.) And you say, تَذَبْذَبَ ▼ بَيْنَ أَمْرَيْنِ † *He wavered,* or *vacillated, between two affairs.* (MA.) And تَذَبْذَبَ ▼ أَمْرُهُمْ † [*Their state of affairs was,* or *became, fluctuating,* or *unsteady*]. (Lḥ, T in art. دل.)

R. Q. 2. تَذَبْذَبَ, inf. n. تَذَبْذُبٌ: see the next preceding paragraph, in four places.

ذَبٌّ *Repelling:* fem. with ة: hence ذَبَّاتُ السَّبِيبِ, a phrase used by Dhu-r-Rummeh, meaning *repelling with their tails:* or this may be from the signification next following. (Ḥam p. 510.) ═ *Much in motion.* (Ḥam ubi suprà.)

ذَبٌّ, (M, L,) or ▼ ذَابٌّ, (Ḳ,) [the former correct, and perhaps the latter also,] applied to a camel, *That does not,* or *will not, remain still,* or *motionless, in a place.* (M, L, Ḳ.) A poet says,

* فَكَأَنَّنَا فِيهِمْ جِمَالٌ ذَبَّةٌ *

[*And it was as though we were, among them, camels that would not remain still in a place*]: which shows that ذَبٌّ is not an inf. n. used as an epithet; for, were it so, he had said جِمَالٌ ذَبٌّ. (M, L.) — الذَّبُّ ‡ *The wild bull;* [*a species of bovine antelope;*] also called ذَبُّ الرِّيَادِ; (T, Ṣ, M, Ḳ;) so called because he goes to and fro, not remaining in one place; (M;) or because he pastures going to and fro; (T, Ṣ,* M;) or because his females pasture with him, going to and fro: (T:) and called also ▼ الأَذَبُّ, (T, Ḳ,) by poetic license, for الذَّبُّ; (T;) and ▼ الذُّنْبُبُ. (Ḳ.) — ذَبُّ الرِّيَادِ is also applied to ‡ A man *who goes and comes.* (Kr, M, TA.) And ‡ A man *who is in the habit of visiting women.* (AA, T, Ḳ.)

ذُبَابٌ [The *common fly;*] the *black thing that is in houses, that falls into the vessel and into food;* (M;) *well known:* (Ṣ, Ḳ:) so called, accord. to Ed-Demeeree, because of its fluttering about, or because it returns as often as it is driven away: (TA:) and likewise applied to the *bee;* (M, Ḳ;) which is also called ذُبَابُ الغَيْثِ [*the fly of the rain*], (IAth, TA,) or ذُبَابُ غَيْثٍ [*the fly of rain*]; because the rain is the means of producing herbage, and by herbage it is fed; (Mgh;) or because it accompanies rain, and lives upon that which the rain causes to grow: (IAth, TA:) [accord. to some, it is a coll. gen. n.; and] the n. un. is ▼ ذُبَابَةٌ: (Ṣ, Mṣb, Ḳ:) one should not say ذِبَّانَةٌ [as the vulgar do in the present day]: (Ṣ:) or one should not say ▼ ذُبَابَةٌ, though El-Aḥmar and Ks are related to have used this word [as meaning *a kind of fly*]; for ذُبَابٌ is a sing. [properly speaking], and is used as such in the Ḳur xxii. 72: (M:) the pl. (of pauc., Ṣ, Mṣb) is ▼ أَذِبَّةٌ and (of mult., Ṣ, Mṣb) ذِبَّانٌ (Ṣ, M, Mṣb, Ḳ) and ذُبٌّ, (M, Ḳ,) the last mentioned by Sb, accord. to the dial. of Temeem. (M.) One says, إِنَّهُ لَأَوْهَى مِنَ الذُّبَابِ [*Verily he is more frail than the fly*]. (A.) And هُوَ أَهْوَنُ عَلَىَّ مِنْ طَنِينِ الذُّبَابِ [*He is more contemptible to me than the buzzing of the fly*]. (A.) مَنْجَى الذُّبَابِ [*The refuge of the fly*] is a prov., applied to him who is protected by his ignobleness. (Ḥar p. 332: there written مَنْجًا; and in two places, منجاً.) And أَبُو الذُّبَابِ [*The father of the fly*] is an appellation used as meaning † *He who has stinking breath;* and some say أَبُو الذِّبَّانِ [*the father of the flies*]: (M, TA:) and is especially applied to 'Abd-El-Melik Ibn-Marwán: (M, A, TA:) whence the saying, أَبْخَرُ مِنْ أَبِى الذُّبَابِ (A, TA) and أَبِى الذِّبَّانِ (TA) [*More stinking in breath than Abu-dh-Dhubáb* and *Abu-dh-Dhibbán*]. — [Hence,] ‡ *Evil,* or *mischief;* (A, Ḳ;) and *annoyance,* or *harm;* as in the saying, أَصَابَنِى ذُبَابٌ ‡ [*Evil, &c., befell me*]; (A;) and أَصَابَ فُلَانًا مِنْ فُلَانٍ ذُبَابٌ لَاذِعٌ † *Evil,* or *mischief,* [lit. *a hurting fly*] *fell upon such a one from such a one:* (T:) or ‡ *continual evil,* as in the saying, أَصَابَكَ ذُبَابٌ مِنْ هٰذَا الأَمْرِ ‡ [*Continual evil hath befallen thee from this thing,* or *event*]; and شَرُّهَا ذُبَابٌ ‡ [*Her,* or *its,* or *their, evil is a continual evil*]. (TA.) — † *Ill luck.* (T, Ḳ.) Fr relates that the Prophet saw a man with long hair; and said ذُبَابٌ, meaning † This is *ill luck:* and hence, رَجُلٌ ذُبَابِىٌّ ▼ † [*An unlucky man*]. (T.) — † *Plague,* or *pestilence.* (TA.) — † *Diabolical possession;* or *madness,* or *insanity.* (Ḳ.) — † *Ignorance:* so in the phrase رَجُلٌ مَحْشِىُّ الذُّبَابِ † [*A man stuffed with ignorance*]. (M.) — ‡ The إِنْسَان [as meaning the *pupil,* or *apple,*] of the eye: (AZ, T, Ṣ, M, A, Ḳ:) so in the saying, هُوَ أَعَزُّ عَلَىَّ مِنْ ذُبَابِ العَيْنِ ‡ [*He is dearer to me than the apple of the eye*]: (A:) [ISd says,] I think it to be so termed as being likened to the ذُبَاب [properly so called; i. e. the fly]. (M.) And الذُّبَابُ also signifies † *A black speck,* or *spot, in the interior of the* حَدَقَة [or *dark part*] *of the eye of the horse.* (M, Ḳ.) The pl. is as above. (M.) — ذُبَابُ السَّيْفِ (T, Ṣ, M, A, Mṣb, Ḳ) and ▼ ذُبَابَةُ السَّيْفِ (TA) ‡ *The* حَدّ, (M, Ḳ,) or طَرَف, (Ṣ, Mṣb,) [each app. here meaning the *point,* or *extremity,* though the former also means the *edge,*] *of the sword,* (Ṣ, M, Mṣb, Ḳ,) *which is the part wherewith one strikes:* (Ṣ, Mṣb:) or *its extremity with which one is pierced,* or *transpierced;* and the حَدّ [here meaning edge] with which one strikes is called its غِرَار: (En-Naḍr, T:) or *its tapering,* or *pointed, extremity;* expl. by طَرَفُهُ المُتَطَرِّفُ: (M, Ḳ:) or *the point* (حَدّ) *of its extremity* (M, A) *which is between its* شُفْرَتَانِ: (M:) the parts of its two edges that are on either side of it are its ظُبَتَانِ: the ridge in the middle of it, on the inner and outer sides, is called the عَيْر; and each has what are termed غِرَارَانِ, which are the part between the عَيْر and each one of the ظُبَتَانِ on the outer side of the sword and the corresponding portion of the inner side, each of the غِرَارَانِ being on the inner side of the sword and its outer side. (AZ, T, TA.) [The swords of the Arabs, in the older times, were generally straight, two-edged, and tapering to a point; and so are many of them in the present day; a little wider towards the point than towards the hilt.] Hence the saying, ثَمَرَةُ السَّوْطِ يَتْبَعُهَا ذُبَابُ السَّيْفِ ‡ [*The knot,* or *tail, at the end of the whip is followed by the point of the sword;* i. e., whipping (if it effect not the desired correction) is followed by slaughter]. (A.) — [Hence,] ذُبَابٌ signifies likewise † The حَدّ [or *point,* or *extremity,* or *edge,*] of anything. (A 'Obeyd, T.) — ‡ The *pointed,* or *sharp, part of the extremity* of the ear (A 'Obeyd, M, Ḳ) of a horse (A 'Obeyd, M) and of a man. (M.) — † The *sharp edge* of the teeth of camels. (Ṣ, TA.) — And † The *part that first comes forth of the flower* of the حِنَّآء. (M, Ḳ.)

ذُبَابَةٌ: see the next preceding paragraph, first sentence, in two places: — and see another sentence, in the latter half of the same paragraph. — ‡ *A remainder,* or *remains,* (T, Ṣ, M, A,* Mṣb, Ḳ,) of a thing, (T, Mṣb,) of the waters of wells, (T,) or of thirst, (M, A,) and of hunger, (A,) and of a debt, (Ṣ, M, Ḳ,) and the like, (Ṣ,) and of the day, (A,) or, as some say, of anything; (M;) or of a thing that is sound, or valid, or substantial; distinguished from ذُنَانَةٌ, which signifies a remainder, or remains, of a thing that is weak, or frail, and perishing, and particularly of a debt, or of a promise: (Ṣ and L in art. ذن:) pl. ذُبَابَاتٌ. (T, Ṣ, Mṣb.) You say, صَدَرَتِ الإِبِلُ بِهَا ذُبَابَةٌ مِنْ ظَمَأٍ, (M,) or وَبِهَا ذُبَابَةٌ, (A,) i. e. ‡ [*The camels returned from water having in them*] *somewhat remaining of thirst.* (M.) — And the pl. ذُبَابَاتٌ also signifies † *Small mountains:* so says El-Andaluseé. (MF.)

ذُبَابِىٌّ: see ذُبَابٌ.

ذَبَّابٌ A man *who repels from,* or *defends, with energy, his wife,* or *wives,* or *the like;* as also ▼ مِذَبٌّ. (M, Ḳ.) — [Hence,] يَوْمٌ ذَبَّابٌ ‡ *A sultry day in which the wild animals are infested by numerous gnats, and drive them away with their tails:* the act being attributed to the day. (A.) ═ See also what next follows.

شَفَةٌ ذَبَّانَةٌ, the latter word of the measure فَعْلَانَةٌ, in some of the copies of the Ḳ erroneously written ▼ ذَبَّابَةٌ, (TA,) [and so in the TT as from the M,] *A lip that has become dry,* or *has lost its moisture.* (M, Ḳ, TA.)

ذَبْذَبٌ The *penis,* (T,* Ṣ, M, A, Ḳ,) as some say; (M;) as also ▼ ذَبْذَبَةٌ and ▼ ذَبَاذِبُ, which

last is not a pl., (K,) though of a pl. measure; (TA;) so called because of the motion thereof, to and fro: (TA:) and the *tongue:* (M, A:) or ▼ ذَبْذَبَةٌ has this latter meaning: (K:) and ▼ ذَبَاذِبُ signifies the *genitals;* or, as some say, the *testicles;* (M;) one of which is termed ▼ ذَبْذَبَةٌ. (M, K.)

ذُبْذُبٌ : see ذَبَاذِبُ.

ذِبْذِبٌ : see ذَبَاذِبُ, in two places.

ذَبْذَبَةٌ : see ذَبْذَبٌ, in three places: — and see also ذَبَاذِبُ.

ذَبَاذِبُ *Certain things that are hung to the* [*women's camel-vehicle called*] هَوْدَج, (S, M, K,) or *to the head of a camel,* (M,) *for ornament;* [i. e. *tassels,* or *pendant tufts of wool,* or *shreds of woollen cloth, of various colours;* (see رَعْثٌ;)] as also ▼ ذَبْذَبَةٌ: (M, K:) the sing. of the former is ▼ ذِبْذِبٌ, (T,) or ▼ ذُبْذُبٌ, with damm. (TA.) — And The *fringes,* and *edges,* of a [garment of the kind called] بُرْدَة; because of their motion upon the wearer when he walks: sing. ▼ ذِبْذِبٌ. (TA from a trad.) — See also ذَبْذَبٌ, in two places.

ذَآبٌ : } see ذُبٌّ.
الذُّبُوبُ :

أَذَبُّ : see مَذْبُوبٌ: = and ذُبٌّ. = Also The *tush,* or *canine tooth, of the camel.* (T, K.) = And *Tall,* or *long;* syn. طَوِيلٌ. (K.)

مَذَبٌّ : see ذُبَابٌ.

أَرْضٌ مَذَبَّةٌ (S, M, K) and ▼ مَذْبُوبَةٌ (Fr, S, K) *A land containing,* (S,) or *abounding with,* (M, K,) *flies.* (S, M, K.)

مِذَبَّةٌ *A thing with which one drives away flies;* (S, M, K;*) *a fly-whisk made of horse-hairs:* (T:) [pl. مَذَابُّ whence,] one says of wild-animals, أَذْنَابُهَا مَذَابُّهَا ‡ [*Their tails are their fly-whisks*]. (A.)

مُذَبِّبٌ ‡ A rider *hastening,* or *making haste,* (T, S, M, K,) *apart from others:* (S, M, K:) or *striving, labouring, toiling,* or *exerting himself,* in going, or journeying, *so as to leave not a* ذُبَابَة [or *any part of his journey remaining unaccomplished*]. (A.) And it is also applied to a [wild] bull. (A.) In the following saying,

* مَسِيرَةُ شَهْرٍ لِلْبَعِيرِ المُذَبْذِبِ ▼ *

† [*A month's journey to the hastening camel*], (M,) or لِلْبَرِيدِ المُذَبْذِبِ [*to the hastening messenger*], (TA,) by المذبذب is meant المُذَبِّب. (M, TA.) — [† *A quick* journey: or one *in which is no flagging,* or *langour.*] You say, لَا يَنَالُونَ المَآءَ إِلَّا بِقَرَبٍ مُذَبِّبٍ, i. e. † [*They will not reach the water but by a*] *quick* [*night-journey thereto*]. (S.) And خِمْسٌ مُذَبِّبٌ † [*A journey in which the camels are watered only on the first and fifth days*] *in which is no flagging,* or *langour.* (T.) ظِمْءٌ مُذَبِّبٌ — † [*An interval between two waterings*] *of long duration, in which one journeys from afar* (T, S, M, K) *and with haste.* (T, S, K.)

مَذْبُوبٌ A camel *attacked by flies,* (A'Obeyd, S, M,) *that enter his nostrils,* (S,) *so that his neck becomes twisted, and he dies;* as also ▼ أَذَبُّ: or both signify one *that, coming to a cultivated region, finds it unwholesome to him, and dies there:* (M:) and the former, a horse *into whose nostril the fly has entered.* (A.) — See also أَرْضٌ مَذَبَّةٌ, above. — Also † *Possessed;* or *mad,* or *insane.* (K.) — And, accord. to the Abridgment of the 'Eyn, [in a copy of the S written ذَبُوبٌ, and in other copies thereof omitted,] † *Foolish; stupid;* or *unsound, dull,* or *deficient, in intellect.* (TA.)

مُذَبْذَبٌ *Driven away:* (TA:) or *driven away,* or *repelled, much.* (T, TA.) It is said in a trad., تَزَوَّجْ وَإِلَّا فَأَنْتَ مِنَ المُذَبْذَبِينَ, i. e. [*Marry, or thou wilt be of*] *those driven away* from the believers because thou hast not imitated them, and from the monks because thou hast forsaken their institutes: from الذَّبُّ "the act of driving away:" or, accord. to IAth, it may be from the signification of "motion and agitation." (TA.) And it is said in the Kur [iv. 142], مُذَبْذَبِينَ بَيْنَ ذٰلِكَ, meaning *Much driven away,* or *much repelled, from these and from those:* (T, TA:) or this is an ex. of the meaning next following. (S, M.) — A man (M, K) *wavering,* or *vacillating, between two things,* or *affairs;* (T, S, M, K;) or *between two men, not attaching himself steadily to either;* (T;) and ▼ مُذَبْذِبٌ signifies the same; (K;) as also ▼ مُتَذَبْذِبٌ. (M.)

مُذَبْذِبٌ : see what next precedes: — and see also مُذَبِّبٌ.

مُتَذَبْذِبٌ : see مُذَبْذَبٌ, last sentence.

ذبح

1. ذَبَحَ, (S, Msb, K, &c.,) aor. َ, (K,) inf. n. ذَبْحٌ (S, Msb, K, &c.) and ذُبَاحٌ, (K,) *He cut,* or *divided, lengthwise; clave; split; slit; rent,* or *rent open; ripped,* or *ripped open.* (S, Msb, K.) [Accord. to Fei,] this is the primary signification. (Msb.) [But see what follows.] You say, ذَبَحَ فَأْرَةَ المِسْكِ † *He* (a perfumer, A) *ripped open the follicle,* or *vesicle, of musk,* (A, TA,) *and took forth the musk that was in it.* (TA.) [In the A and TA this is said to be tropical; the authors evidently holding it to be from ذَبَحَ in the sense here next following.] — *He slaughtered* [for food, or *sacrificed,*] (L, TA) an animal, (Msb,) or a sheep or goat, (S, TA,) or an ox or a cow, and a sheep or goat, and the like, (Mgh,) [*in the manner prescribed by the law,* i. e.,] *by cutting the* وَدَجَانِ [or *two external jugular veins*], (Mgh,) or *by cutting the throat, from beneath, at the part next the head:* (L, TA:) accord. to the K, *i. q.* نَحَرَ: but correctly, الذَّبْحُ is in the throat; and النَّحْرُ is in the pit above the breast, between the collar-bones, where camels are stabbed: the latter word is used in relation to camels and bulls and cows; and the former, in relation to other animals: or, not improbably, both may have originally signified *the causing the soul to depart by wounding the throat, or the pit above the breast, which is the stabbing-place in the camel;* and may then have been applied in peculiar [and different] senses by the lawyers. (MF. [See also ذَكَاةٌ, in art. ذكو.]) Also † *He slaughtered,* or *slew, in any manner.* (L.) [You say, ذَبَحَ عَنْهُ *He slaughtered,* or *sacrificed, for him, by way of expiation.*] And ذَبَحَ بَعْضُهُمْ بَعْضًا † [*They slaughtered,* or *slew, one another*]. (S, K.) And أَخْنَعُمْ بَنُو فُلَانٍ بِالذُّبَاحِ † *The sons of such a one slaughtered,* or *slew, them.* (TA.) And ▼ ذبّح (inf. n. تَذْبِيحٌ, KL) signifies the same as ذَبَحَ, except that it applies [only] to many objects; whereas the latter applies to few and to many: thus it is said in the Kur [ii. 46, and in like manner in xiv. 6], يُذَبِّحُونَ أَبْنَآءَكُمْ † [*They slaughtering,* or *slaying, your sons*], accord. to the reading commonly obtaining. (Aboo-Is-hák, TA.) — Hence, ‡ *He killed;* because الذَّبْحُ [in its proper sense, when the object is an animal,] is one of the quickest modes of killing. (TA.) It is said in a trad., (Mgh, TA,) cautioning against accepting the office of a Kádee, (Mgh,) مَنْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَكَأَنَّمَا ذُبِحَ بِغَيْرِ سِكِّينٍ ‡ [*Whoso is made a Kádee among the people, he is as though he were slaughtered without a knife*]: (Mgh, TA:*) expl. by some as meaning, ‡ *he is as though he were killed* [&c.]. (TA.) — [Hence, also, because الذَّبْحُ renders the flesh of an animal allowable, or lawful, as food,] ‡ *It rendered allowable,* or *lawful:* as salt and the sun and the fishes called نِينَان (pl. of نُونٌ) do wine, by changing its quality, as is said in a trad. (TA.) — Also ‡ *He broached,* or *pierced,* a دَنّ [or *wine-jar, making a hole in the mouth,* or *removing the clay that closed the mouth*], *so as to draw forth the contents.* (S, A, Msb, K.) — And ‡ *He,* or *it, choked.* (K, TA.) You say, ذَبَحَتْهُ العَبْرَةُ ‡ *Weeping choked him.* (A, TA.) — And, said of thirst, ‡ *It affected him severely,* or *distressed him.* (A, TA.) — ذَبَحَتِ اللِّحْيَةُ فُلَانًا ‡ The *beard flowed down beneath the chin of such a one so that the anterior portion of the part beneath his lower jaw was apparent:* in which case, the man is said to be ▼ مَذْبُوحٌ بِلِحْيَتِهِ. (K, TA.)

2: see 1. = تَذْبِيحٌ is [said to be] syn. with تَدْبِيحٌ, (K, TA,) in prayer: accord. to Hr, ذبّح رَأْسَهُ signifies *He lowered his head,* in inclining his body in prayer; like دبّح: and accord. to Lth, ذبّح signifies *he lowered his head,* in inclining his body in prayer, *so that it became lower than his back:* but Az says that this is a mistake, and that the correct word is دبّح, with the unpointed د. (TA.)

6. تذابحوا † *They slaughtered,* or *slew, one another.* (S, MA, K.) One says, التَّمَادُحُ التَّذَابُحُ

‡ [*Mutual praising is mutual slaughtering*]. (Ṣ, A.)

8. اِذَّبَحَ *He took, or prepared, for himself a slaughtered* [or *sacrificed*] *animal.* (Ṣ, Ḳ.)

ذِبْحٌ *An animal prepared for slaughter* [or *sacrifice*; i. e. *an intended victim*]: (T, A, Mṣb, TA:) [see also ذَبِيحٌ, which occurs in this sense in a trad. as applied to a human being:] or *an animal that is slaughtered* [or *sacrificed*]; (Ṣ, Mgh, Ḳ, TA;) and so ▼ ذَبِيحَةٌ; (Mgh, Mṣb;) or this signifies *a slaughtered* [or *sacrificed*] *sheep* or *goat*; (TA;) and is [nominally] fem. of ذَبِيحٌ, but the ة is affixed only because the quality of a subst. is predominant in it: (Ṣ:) or the ة is added to denote that the word is applied to *a sheep*, or *goat*, [*to be slaughtered* or *sacrificed*,] *not yet slaughtered* [or *sacrificed*]; and when the act has been executed upon it, it is [said to be] ذَبِيحٌ: (M, voce رَمِيَّةٌ:) ذِبْحٌ is applied to *an animal that is slaughtered* either *as a sacrifice on the occasion of the pilgrimage* or *otherwise*; and is like طِحْنٌ in the sense of مَطْحُونٌ, and عِطْفٌ in the sense of مَعْطُوفٌ, &c.: (TA:) the pl. of ▼ ذَبِيحَةٌ is ذَبَائِحُ. (Mgh, Mṣb.) It is said in the Ḳur [xxxvii. 107], وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ [*And we ransomed him with a great victim*]. (Ṣ, A.) ذَبَائِحُ ▼ الجِنِّ means *Animals sacrificed to the Jinn*, or *Genii*: for it was customary for a man, when he bought a house, or drew forth [for the first time] the water of a spring, and the like, to sacrifice an animal to the Jinn with the view of avoiding ill luck, (A, TA,) lest some disagreeable accident should happen to him from the Jinn thereof: (A:) and the doing this is forbidden. (A, TA.) ═ See also ذُبَحَةٌ.

ذِبْحٌ *A certain plant which ostriches eat*: (Ṣ:) this word and ▼ ذِبَحٌ signify the *plant called* الجَزَرُ البَرِّىُّ, (Ḳ, TA,) *which is of a red colour*: and, accord. to the Ḳ, *another plant*: but correctly *a red plant* (نَبْتٌ أَحْمَرُ, not نبت آخر,) *having a stem*, or *root*, (أَصْلٌ,) *from which is peeled off a black peel, whereupon there is taken forth a white substance, resembling a white* خرزة [or *bead*, but perhaps this is a mistranscription for جَزَرَة, i. e. a *carrot*], *which is sweet and good, and is eaten*: [each word is a coll. gen. n.;] and the n. un. is ذِبْحَةٌ and ذِبَحَةٌ: so says AḤn, on the authority of Fr: and he says also, on the authority of AA, that the ذِبْحَة is *a tree that grows upon a stem, and in a manner resembling the* كراث [app. كَرَّاث, not كُرَّاث], *and then has a yellow flower; its root is like a* جزرة [i. e. جَزَرَة, or *carrot*], *and it is sweet, and of a red colour*: (TA:) or the ذبح *is a plant having a stem, or root*, (أَصْلٌ,) *which is peeled, and there comes forth what resembles the* جزر [i. e. جَزَر or جِزَر, meaning *carrot*]; *and a black skin is peeled from it; and it is sweet, and is eaten; and has a red flower*. (Ḥam p. 777.) — Also, and ▼ ذِبَحٌ, (Ḳ,) the former the more common, (Th, TA,) *A species of the* كَمْأَة [or *truffle*], (Ḳ,) *of a white colour*. (TA.) — See also ذُبَاحٌ.

ذِبَحٌ: see the next preceding paragraph, in two places.

ذُبْحَةٌ: see ذُبَحَةٌ.

ذِبْحَةٌ *A mode*, or *manner*, *of* ذَبْح [i. e. *slaughter*, *such as is described in the first paragraph of this art.*]. (Mgh.) ═ See also what here next follows.

ذُبَحَةٌ (AZ, Ṣ, A, Ḳ) and ▼ ذُبْحَةٌ, (Aṣ, A, Ḳ,) but this latter, which is used by the vulgar, was unknown to AZ, (Ṣ,) and ▼ ذُبَاحٌ (A, Ḳ) and ▼ ذِبْحَةٌ and ▼ ذَبْحَةٌ and ▼ ذُبَّاحٌ (Ḳ) and ▼ ذِبَحٌ, (TA,) *A disease*, (T, A,) or *pain*, (AZ, Ṣ, Ḳ,) *in the* حَلْق [or *fauces*], (AZ, T, Ṣ, A, Ḳ,) *which sometimes kills*: (T:) or *blood which chokes and kills*: (Ḳ:) or *an ulcer that comes forth in the* حَلْق [or *fauces*] *of a man, like the* ذِئْبَة *that attacks the ass*: (ISh, TA:) or *an ulcer that appears in that part, obstructing it, and stopping the breath, and killing*. (TA.) One says, أَخَذَتْهُ الذُّبَحَةُ [*The* ذبحة *attacked him*]. (Ṣ.) And ▼ الطَّمَعُ ذُبَاحٌ ‡ *Covetousness is* [*like*] *a disease in the fauces*: or *a poisonous plant*. (A.) And كَانَ ذٰلِكَ مِثْلَ الذُّبَحَةِ عَلَى النَّحْرِ [*That was like the disease called* ذبحة *in the uppermost part of the breast*]: a prov., applied to the case of a man whom one imagines to be a sincere friend, and who proves to be an evident enemy: (TA:) or كَانَ مِثْلَ الذُّبَحَةِ الخ *He was like the* ذبحة &c., a disease in the حَلْق, which does not quit the patient externally, and hurts him internally: said by him to whom you complain of one whom you imagined to be a sincere friend, and whose affection was outward, when his deceit has become manifest. (Meyd.) ═ ذُبَحَةٌ is also the n. un. of ذُبَحٌ [q. v.]. (Fr, AḤn.)

ذِبَحَةٌ: see the next preceding paragraph. ═ It is also the n. un. of ذِبْحٌ [q. v. voce ذِبْحٌ]. (Fr, AḤn.)

ذُبَاحٌ *A certain poisonous plant*, (A, Ḳ, TA,) *that kills the eater of it*; as also ▼ ذُبَحٌ. (TA.) One says, الطَّمَعُ ذُبَاحٌ: see ذُبَحَةٌ, in two places. — [Hence,] مَوْتٌ ذُبَاحٌ † *A quick*, or *sudden*, *death*. (L.) ═ See also ذُبَّاحٌ.

ذَبَاحٌ: see ذُبَحَةٌ.

ذَبِيحٌ and ▼ مَذْبُوحٌ signify the same [i. e. *Cut*, or *divided*, *lengthwise*; &c.: see 1]. (Ṣ, Mṣb, Ḳ, TA.) You say مِسْكٌ ذَبِيحٌ [for ذَبِيحٌ فَأْرَتُهُ], meaning † [*Musk of which the follicle*, or *vesicle*, *is*] *ripped open*. (A. [It is there said to be tropical: but see 1.]) — Both are [also] applied to an animal, (Mṣb,) or a sheep or goat, (TA,) [or an animal of the ox-kind, and a sheep or goat, and the like, (see 1,)] as meaning *Slaughtered*, *in the manner described in the first paragraph of this art.*: (TA:) the fem. of ذَبِيحٌ is with ة: (Ṣ, TA: [see ذَبِيحَةٌ below:]) but ذَبِيحٌ is used as a fem. epithet without the addition of ة: you say شَاةٌ ذَبِيحٌ as well as كَبْشٌ ذَبِيحٌ, because ذَبِيحٌ is an instance of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; though you say شاة ذَبِيحَةٌ also; and in like manner نَاقَةٌ: the pl. [of ذَبِيحٌ] is ذَبْحَى and ذَبَاحَى and [that of ذَبِيحَةٌ is] ذَبَائِحُ. (TA.) Aboo-Dhu-eyb says, describing wine,

* يُقَالُ لَهَا دَمُ الوَدَجِ الذَّبِيحِ *

meaning المَذْبُوحِ عَنْهُ, i. e. [*One would call it the blood of the external jugular vein*,] *for which it had been slit* [to let it flow]. (AAF, TA.) And again he says,

* وَسِرْبٍ تَطَلَّى بِالعَبِيرِ كَأَنَّهُ *
* دِمَآءُ ظِبَآءٍ بِالنُّحُورِ ذَبِيحُ *

[app. meaning *And many a bevy of women rubbed over with perfume compounded with saffron, as though it were the blood of gazelles*, the gazelles whereof had been *slaughtered in the upper parts of the breasts*]: he applies ذبيح as an epithet to دماء, meaning ذَبِيحٌ ظِبَاؤُهُ; and he applies it as an epithet to a pl. n. because it is of the measure فَعِيلٌ [in the sense of the measure مَفْعُولٌ], for such an epithet is applicable to masc. and fem. and sing. and pl. nouns. (TA.) — ذَبِيحٌ also signifies *An animal that is fit*, or *proper*, *to be slaughtered as a sacrifice*: (ISk, Ṣ, Ḳ:) [or *that is destined*, or *prepared*, *for sacrifice*; i. e., *an intended victim*; like ذِبْحٌ; as appears from the fact that] الذَّبِيحُ is † a surname of *Ismá'eel*, or *Ishmael*; (Ḳ,* TA;) for, accord. to some [or rather the generality] of the Muslims, he was the son whom Abraham designed to sacrifice, though others say it was Isaac: (TA:) and أَنَا ٱبْنُ الذَّبِيحَيْنِ occurs in a trad. [as said by Mohammad, meaning † *I am the son of the two intended victims*; namely, *Ismá'eel and 'Abd-Allah*]; for 'Abd-El-Muttalib incurred the obligation to sacrifice his son 'Abd-Allah, the father of the Prophet, by reason of a vow, and ransomed him with a hundred camels. (Ḳ,* TA.) — Also ‡ *A slain man*. (A.)

ذَبِيحَةٌ, and its pl. ذَبَائِحُ: see ذِبْحٌ, in three places.

[ذَبَّاحٌ One *whose occupation*, or *habit*, *is that of slaughtering sheep or the like*. — And, in the present day, † *An executioner*.]

ذُبَّاحٌ (T, Ṣ, Ḳ) and sometimes ▼ ذُبَاحٌ, without teshdeed, (T, Ḳ,) the former the more common, (T, Ḳ,) but disallowed by AHeyth, who holds it to be one of the words of the measure فُعَالٌ denoting diseases, (TA,) ‡ *Cracks in the inner* [i.e. *lower*] *sides of the toes*, (Ṣ, Ḳ, TA,) *next the fore part of the foot*: (TA:) or *a cut across the inner sides of the toes*: (Ibn-Buzurj, T:) or *a crack in the inner side*, or *sole*, *of the foot*: (IAar, TA voce نَكْبَةٌ:) pl. ذَبَابِيحُ. (TA.) Hence the saying, مَا دُونَهُ شَوْكَةٌ وَلَا ذُبَّاحٌ ‡ [*There is not in the way of its attainment a thorn nor are*

there any cracks in the inner sides of the toes, &c.: see also نَكْبَةٌ]. (Ṣ, TA.)

ذَابِحٌ [act. part. n. of 1]. سَعْدُ الذَّابِحِ, (Ṣ, Ḳ,) or سَعْدُ الذَّابِحِ, (so in one copy of the Ṣ,) † *Two bright stars, between which is the space of a cubit* (ذِرَاع), *over against one of which* (فِى نَحْرِ وَاحِدٍ مِنْهُمَا) *is a small star that, by reason of its nearness, is as though it* [app. meaning the bright star, or the pair of bright stars,] *were about to slaughter it*; (Ṣ, Ḳ;) whence the appellation of الذَّابِحُ: (Ṣ:) *the two stars* [α and β] *which are in one of the horns of Capricornus*; so called because of the small adjacent star, which is said to be the sheep or goat (شَاة) of الذابح, which he is about to slaughter: (Ḳzw:) it is *one of the Mansions of the Moon*; (Ṣ, Ḳzw;) [namely, *the Twenty-second Mansion*: see also art. سعد: some give this appellation to *the Twenty-third Mansion*: and some, to *the Twenty-fifth*; but the two stars above mentioned are clearly the Twenty-second, with the place of which they agree accord. to those who make النَّوْءُ to signify "the auroral rising" and those who make it to signify "the auroral setting:" see مَنَازِلُ القَمَرِ, in art. نزل.] The Arabs [used to] say, إِذَا طَلَعَ الذَّابِحُ ٱنْجَحَرَ النَّابِحُ † [*When* الذابح *rises aurorally, the barker enters*, or *betakes itself to, its hole*: the period of its auroral rising, in Central Arabia, about the commencement of the era of the Flight, being the 16th of January, O.S.]. (TA.) — † *A mark made with a hot iron across the throat*: or † the *instrument with which it is made*. (L, Ḳ.) — † *Hair growing between the part immediately beneath the lower jaw and the part* [*of the throat*] *in which an animal is slaughtered*. (Ḳ.)

ذَابِحَةٌ, of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, [with ة affixed because the quality of a subst. is predominant in it,] *Any animal which it is allowable to slaughter, of camels, and bulls or cows, and sheep or goats, &c.* (TA.)

مَذْبَحٌ The *place of* [*the slaughter termed*] الذَّبْح: (Ḳ:) i. e. the *place*, or *spot of ground, where* الذبح *is performed*: and the *part of the throat which is the place of* الذبح, *which is that below the part beneath the lower jaw*; (MF, TA;) or the حُلْقُوم [i. e. *windpipe*]. (Mṣb.) — ‡ The *chancel* of a church; i. e. the *part* of a church *that is like the* مِحْرَاب of a mosque: (A,* Ḳ,* Mṣb:) pl. مَذَابِحُ: (A, Mṣb, Ḳ:) the مَذَابِح are the مَحَارِيب (Ṣ, A, Ḳ) of the Christians; (A;) so called because of the oblations (قَرَابِين) there offered; (Ṣ, TA;) the مَقَاصِير (Ḳ, TA) in churches, pl. of مَقْصُورَةٌ; said to be the same as the محاريب: (TA:) and the *places*, (A,) or *chambers*, (Ḳ,) *of the books* of the Christians. (A, Ḳ.) — ‡ *A trench* (Ṣ, A, Ḳ) *in the earth, measuring a span or the like* [*in width*], (Ṣ, Ḳ,) *such as is made by a torrent*: (Ṣ, A:) the *channel of a torrent in the lower part of the face of a mountain*, or *in a plain depressed tract, in width equal to the space measured by the extension of the thumb and first finger or little finger*; and sometimes it is *a natural trench in a plain tract of land, like a river, in which flows the water of that land*: it is *in all descriptions of land; in valleys &c., and in depressed tracts*: (L:) and *a kind of river*; as though it clave [the earth] or were cleft: (TA:) pl. مَذَابِحُ. (Ṣ, A, L.) You say, غَادَرَ السَّيْلُ فِى الأَرْضِ مَذَابِحَ † [*The torrent left in the ground trenches about a span wide*]. (Ṣ.)

مِذْبَحٌ *A knife with which* [*the slaughter termed*] الذَّبْح *is performed*: (Mṣb:) or *a thing with which an animal is slaughtered in the manner termed* ذَبْح, (T, Ḳ,*) *whether it be a knife or some other thing*. (T.)

مَذْبُوحٌ: see ذَبِيحٌ. — [Hence,] † *Clean*, or *pure*; *not requiring to be slaughtered*; [as though it had been already slaughtered;] an epithet applied in a trad. to everything in the sea. (TA.) — See also 1, last sentence.

ذبر

1. ذَبَرَ, (T, Ṣ, M, A, Ḳ,) aor. ِ (T, Ṣ, M, Ḳ) and ُ, (Ṣ, M, Ḳ,) inf. n. ذَبْرٌ; (M, A, Ḳ;) and ▾ ذبّر, (M, A,) inf. n. تَذْبِيرٌ; (Ḳ;) *He wrote* (A'Obeyd, T, Ṣ, M, A, Ḳ) a writing, or a book; (A'Obeyd, T, Ṣ, M, A;) like زَبَرَ: (A'Obeyd, T, Ṣ:) or both signify, (M,) or the former signifies also, (Ḳ,) *he pointed*, or *dotted*, (M, Ḳ,) it: (M:) or (M, but in the Ḳ "and,") *he read* it, or *recited* it, (IAạr, T, M, Ḳ,*) *with a low*, or *faint, voice*; (M, Ḳ;) or *easily*; (M, A, each in relation to both verbs;) or *quickly*: (Ḳ:) all of the dial. of Hudheyl. (M.) You say, مَا أَحْسَنَ مَا يَذْبُرُ الشِّعْرَ *How well he recites poetry*, or *the poetry*, (Ḳ, TA,) *without halting*, or *hesitating, therein!* (TA.) And مَا أَحْسَنَ مَا يُذَبِّرُ ▾ الكِتَابَ *How well he reads*, or *recites, the book*, or *the writing, without pausing therein!* (A.) — And ذَبَرَ, (IAạr, Th, T, M, Ḳ,) aor. ِ, inf. n. ذَبْرٌ and ذَبَارَةٌ, *He knew*, or *learned*, a tradition, *well, soundly*, or *thoroughly*; عَنْهُ *from him*: (IAạr, Th, T:) or *he understood* it: (M, Ḳ:) and *he understood, and knew*, or *learned, well, soundly*, or *thoroughly*, a writing, or a book. (TA.) [See 2 in art. دبر, last sentence.] Accord. to some, ذَبْرٌ signifies *Understanding*, and *knowledge*; (T;) *knowledge* of a thing, and *understanding* thereof; (Ḳ,* TA;) as also ذُبُورٌ [another inf. n.]: (TA:) or ذُبُورٌ signifies *understanding with knowledge* of a thing. (M.) It is said in a trad., of the people of Paradise, مِنْهُمُ ٱلَّذِى لَا ذَبْرَ لَهُ, (T, TA,) i. e. *Of them is he who has no understanding*: (TA:) or, accord. to IAạr, it means *he who has no tongue with which to speak, by reason of his weakness*. (T.) — And ذَبَرَ, aor. ُ, (Ḳ,) inf. n. ذَبَارَةٌ, (so in some copies of the Ḳ,) or ذِبَارَةٌ, (so in other copies of the Ḳ, and accord. to the TA,) *He looked, and did so well*. (Ḳ,* TA.) = ذَبِرَ *He was angry*: (T, Ḳ:) so accord. to IAạr: (T, TA:) [but SM says,] were it not set down on his authority, I should say that it is a mistranscription for ذَئِرَ. (TA.)

2: see 1, in two places.

ذَبْرٌ *A writing*, (Aṣ, T, Ḳ,) in the dial. of Ḥimyer, *written upon* عُسُب [or *leafless palm-sticks*, or *the lower portions of palm-sticks, upon which no leaves have grown*]: (Ḳ:) and i. q. صَحِيفَةٌ [*a piece of paper, or skin, upon which something is written*; or *a writing*, or *book*]: (Ḳ:) pl. ذُبُور. (Aṣ, T, Ḳ.) — كِتَابٌ ذَبْرٌ, (M, A,) or ▾ ذَبِرٌ, like كَتِفٌ, (Ḳ,) *A writing*, or *book, easy to be read*: (A, Ḳ:) or ذَبْرٌ in this phrase is an inf. n. used in the place of the pass. part. n. ▾ مَذْبُورٌ [which signifies *written*; or *pointed*; or *read*, or *recited, with a low*, or *faint, voice*, or *easily*, &c.]. (M.) = Also *A mountain*; in the Abyssinian language: so accord. to one reading, but accord. to another reading دَبْرٌ, in a trad. cited in art. دبر. (TA.)

ذَبِرٌ: see the next preceding paragraph.

ذَابِرٌ *Knowing*, or *learning, well, soundly*, or *thoroughly*, a matter of science or knowledge. (IAạr, T, Ḳ.)

مِذْبَرٌ *A reed-pen*; like مِزْبَرٌ. (TA.)

مُذَبَّرٌ A garment, or piece of cloth, *figured with marks resembling writing*, or *otherwise*; syn. مُنَمْنَمٌ: (M, Ḳ:) of the dial. of El-Yemen. (M.)

مَذْبُورٌ: see ذَبْرٌ.

مُذَابِرٌ, occurring in a trad., is explained by IAth as meaning *Going away*; if it be not a mistranscription [for مُدَابِرٌ, which seems to be probably the case]. (TA.)

ذبل

1. ذَبَلَ, (T, Ṣ, M, Mṣb, Ḳ,) aor. ُ, inf. n. ذَبْلٌ and ذُبُولٌ; (Ṣ, M, Mṣb, Ḳ;) and ذَبُلَ; (Ṣ, Ṣgh, Ḳ;) said of a branch, (T,) or a herb, (Ṣ,) or a plant, (M, Ḳ,) or a thing, (Mṣb,) *It withered*; i. e., *lost its moisture*; (Mṣb;) or *became thin*, or *unsubstantial, after being succulent*; (M;) i. q. ذَوِىَ. (Ṣ, Ḳ.) And in like manner it is said of a man: (M:) or ذُبُولٌ [in relation to a human being] signifies the *drying up by reason of the loss of the beauty*, or *goodliness, of youth*. (Ḥam p. 478.) And said of a horse, (Ṣ, Ḳ,) inf. n. ذَبْلٌ, (TA,) *He was*, or *became, lean*, or *light of flesh*; *slender and lean*; or *lean, and lank in the belly*. (Ṣ, Ḳ.) You say also, ذَبَلَ فُوهُ, inf. n. ذُبُولٌ (T, TA) and ذَبْلٌ, *May his mouth, and his saliva*, or *spittle, dry up*. (TA.) And مَا لَهُ ذَبَلَ ▾ ذَبْلُهُ, (M, Ḳ, [in the CḲ, erroneously, ذَبْلَةٌ,]) i. e. [*What aileth him?*] *may his stock* (أَصْلُهُ) *wither*: meaning *his body and his flesh*: or, as some say, *may his marriage*, or *coition, be ineffectual*: (M, TA:) said in reviling: (TA:) as also دَبَلَ دَبْلُهُ. (TA in art. دبل.) One says also, in reviling, (TA,) ▾ ذَبَلَتْهُمْ ذُبَيْلَةٌ [and دُبَيْلَةٌ, i. e. *May a calamity*, or *misfortune, befall them*: or]

may they perish. (T, TA.) And ذبلت ذبائله [app. a mistranscription for ↓ ذَبَلَتْهُ ذَبَائِلُ *May calamities, or misfortunes, befall him*]. (TA.) And ↓ ذَبَلَتْهُ ذَبُولٌ (T, TA) and ذَبُولٌ (T) *May a calamity, or misfortune, befall him.* (TA.) [See the latter part of the first paragraph of art. ذبل.]

4. اذبله *It* (the heat, Ṣ, TA) *withered it;* (namely, a herb [&c.], Ṣ;) *caused it to wither, or lose its moisture;* syn. أَذْوَاهُ; (Ṣ,* Ḳ, TA;) *rendered it* ذَابِل. (TA.) — And تُذْبِلُ الرِّيحُ بِالأَشْيَآءِ *The wind twists, wreathes,* or *contorts, the things.* (TA.)

5. تذبّل *It became twisted, wreathed,* or *contorted.* (TA.) One says, تذبّلت النَّاقَةُ بِذَنَبِهَا *The she-camel twisted,* or *contorted, her tail.* (TA.) — [It occurs in the Ḳ, in art. رأد, said of a branch, or twig, app. as meaning *It inclined limberly from side to side:* but in the M and L, I there find in its place تذيّل.] — تذبّلت *She* (a woman), *being thin,* or *slender, walked in the manner of men:* (M, Ḳ:) or *she walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (Ibn-'Abbád, Ḳ.) = Also *He* (a man) *threw off* [*all*] *his garments, except one.* (TA.)

ذَبْلٌ The *prime,* or *first part,* or the *briskness, liveliness,* or *sprightliness,* (مَيْعَة,) *of youth.* (Ibn-'Abbád, TA.) — مَا لَهُ ذَبْلَ ذَبْلُهُ: see 1. = Accord. to Aṣ, one says ↓ ذَبْلٌ ذَابِلٌ and ↓ ذَبْلٌ ذَابِلٌ, meaning [*Deep*] *abasement* or *ignominy:* and accord. to IAạr, (T,) ↓ ذَبْلٌ ذَبِيلٌ, meaning *severe bereavement.* (T, Ḳ.) ذَبْلًا ذَبِيلًا, (M, Ḳ,) or ↓ ذَبْلًا ↓ ذَبِيلًا, (M,) is a form of imprecation [but app. not intended as such, lit. meaning May God send upon such a one *deep abasement* or *ignominy,* or *severe bereavement*]: (M, Ḳ:) and one says also ↓ ذَبْلًا ↓ ذَابِلًا, ذَبْلًا ذَابِلًا, (Ḳ,) or ↓ ذَبْلًا ↓ ذَابِلًا, (M,) meaning [likewise *deep*] *abasement* or *ignominy,* (TA,) or *severe bereavement.* (M, TA.) [See also ذبل and ذَبِيل.] = Also [*Turtle-shell,* or *tortoise-shell;*] the *back,* (IAạr, Ṣ, Mṣb,) or *skin,* (M, Ḳ,) [meaning *shell,*] *of the sea-tortoise* [or *turtle*], (IAạr, Ṣ, M, Mṣb, Ḳ,) or *of the land-tortoise,* (M, Ḳ,) *of which are made combs,* (IAạr, TA,) *and, as some say, signet-rings* &c., (TA,) or *of which bracelets are made:* (Ṣ:) or the *bones of the back of a certain marine beast, of which are made,* (M, Ḳ,) *by women,* (M,) *bracelets* (M, Ḳ) *and combs; and the combing wherewith removes nits and the scurf of the hair:* (Ḳ:) or *horns of which are made* [*the bracelets, or anklets, called*] مَسَك: (En-Naḍr, TA:) or *a certain thing* [or *substance*] *resembling ivory:* (Mṣb:) Th cites a poet as using the phrase ذَاتُ الذَّبَلَاتِ, forming the pl. of ذَبْل with ا and ت; but accord. to the citation of IAạr, the word in this instance is الرَّبَلَات. (M.)

ذَبْلٌ: see the next preceding paragraph, in four places.

ذَبْلَةٌ *A piece of camels' or similar dung:* (M, Ḳ:) because of its drying up. (M.) — And *A withering wind.* (M, Ḳ.) Dhu-r-Rummeh says,

* دِيَارٌ مَحَتْهَا بَعْدَنَا كُلُّ ذَبْلَةٍ *

[*Abodes of which every withering wind had effaced the traces after* they had been seen by *us*]. (M.)

ذَبْلَآءُ A woman *whose lip is dry.* (O, Ḳ.*)

ذُبَالٌ: see ذُبَالَةٌ. = Also *Ulcers that come forth in the side and penetrate into the inside;* (Ḳ;) *i. q.* نَقَّابَاتٌ; and so دُبَالٌ, with د. (IAạr, T.)

ذَبُولٌ *A calamity,* or *misfortune;* (T, TA;) as also ↓ ذَبِيلٌ and ↓ ذِبِّيلٌ: (Ibn-'Abbád, TA:) see 1. [See also ذُبَيْلَةٌ, in the first paragraph, and below.]

ذَبِيلٌ: see ذَبْلٌ, in three places: — and ذَبُولٌ.

ذُبَالَةٌ (T, Ṣ, M, Ḳ) and ↓ ذُبَّالَةٌ (T, Ḳ) *A wick* (T, Ṣ, M, Ḳ) *that is lighted,* (M,) or *with which a lamp is lighted,* or *trimmed:* (T:) or ذُبَّالَةٌ signifies *a wick of which a portion is burnt:* (Ḥam p. 81:) pl. [or coll. gen. n.] ↓ ذُبَالٌ and ↓ ذُبَّالٌ. (T, Ḳ,* TA.) [See an ex. in a verse cited voce دَاحُولٌ.]

ذُبَيْلَةٌ and [its pl.] ذَبَائِلُ [or this is pl. of ذَبُولٌ or ذَبِيلٌ]: see 1.

ذُبَّالٌ } see ذُبَالَةٌ.
ذُبَّالَةٌ }

ذَابِلٌ *Withering,* or *withered; losing,* or *having lost, its moisture.* (TA.) — Spear-shafts (قَنًا) *slender, and of which the* لِيط [or *exterior part*] *adheres* [*firmly*]: (M, Ḳ:* [for لَاصِقٌ بِاللِّيطِ, in the Ḳ, I read لَاصِقُ اللِّيطِ, as in the M:]) pl. ذُبْلٌ and ذُبَّلٌ. (M, Ḳ.) — *Lean,* or *emaciated:* (Ḥam p. 788.) — See also ذَبْلٌ, in four places.

ذِبِّيلٌ: see ذَبُولٌ.

ذحل

ذَحْلٌ (Ṣ, Mgh, Mṣb, Ḳ) and ↓ ذَحَلٌ (Mṣb) *Rancour, malevolence, malice,* or *spite;* or *concealment of enmity, and violent hatred, in the heart;* or *retention of enmity in the heart, with watchfulness for an opportunity to indulge it* or *exercise it;* syn. حِقْدٌ: (Ṣ, Mgh, Mṣb, Ḳ:) and [simply] *enmity:* (Ṣ, Ḳ:) or *blood-revenge;* or *retaliation of murder* or *homicide;* or *a seeking to revenge,* or *avenge,* or *retaliate, blood;* syn. ثَأْرٌ: or *a desire,* or *seeking, for retaliation of a crime* or *of enmity:* (Ḳ:) pl. (of the former) ذُحُولٌ (Ṣ, Mgh, Mṣb, Ḳ) and (of the latter, Mṣb) أَذْحَالٌ. (Mgh, Mṣb, Ḳ.) One says, طَلَبَ بِذَحْلِهِ meaning بِثَأْرِهِ [i. e. *He sought to obtain his blood-revenge,* or *retaliation*]. (Ṣ, Mṣb.) And عِنْدَهُ ذَحْلِى [*He owes me my blood-revenge*], meaning *he is the slayer of my relation.* (A in art. ثأر.) [See also a verse of Lebeed cited as an ex. of the preposition بِ.]

ذَحَلٌ: see the preceding paragraph.

ذخر

1. ذَخَرَهُ, aor. ـَ, (Ṣ, Mṣb, Ḳ, &c.,) inf. n. ↓ ذُخْرٌ, (Ṣ, Ḳ,) or this is a simple subst., and the inf. n. is ذَخْرٌ; (Mṣb;) and ↓ اِدَّخَرَهُ, (Ṣ, A, Mṣb, Ḳ,) of the measure اِفْتَعَلَ, (Ṣ, Mṣb,) originally اِذْتَخَرَهُ, the ت being changed into د, and the ذ being incorporated into it; and some of the Arabs say ↓ اِذَّخَرَهُ, which is allowable; but the former is more common; (Zj;) *He hoarded it, treasured it,* or *laid it up for the future; reposited it,* or *stored it, in secret;* (A;) or *he prepared it,* or *provided it;* (Mṣb;) *for a time of need:* (A, Mṣb:) or *he chose it,* or *selected it, and* (so in some copies of the Ḳ and in the TA, but in other copies of the Ḳ "or") *took it for himself,* or *prepared it.* (Ḳ.) Some have made a distinction between ذخر and دخر, saying that the former relates to the world to come, and the latter to the present world; but this is a manifest mistake. (MF and others.) — ذَخَرَ لِنَفْسِهِ حَدِيثًا حَسَنًا (A) ‡ *He reserved,* or *preserved, for himself* [*a good story,* or *the like*]. (TA.) — ذَخَرَ مِنْ عَدْوِهِ ‡ [*He* (a horse) *reserved somewhat of his run,* i. e., power of running, or *was sparing of it, for the time of need*]. (M in art. صون.) [See also مُذَّخِر, below.] — فُلَانٌ مَا يَذْخَرُ نُصْحًا ‡ [*Such a one does not treasure in his heart good advice*]. (A, TA.)

8. اِدَّخَرَ and اِذَّخَرَ: see 1, in three places.

ذُخْرٌ: see 1: — and see the next paragraph, in two places.

ذَخِيرَةٌ (Ṣ, A, Mṣb, Ḳ) and ↓ ذُخْرٌ (A, Mṣb,* Ḳ) *A thing hoarded, treasured,* or *laid up; reposited,* or *stored, in secret;* (A;) or *prepared,* or *provided;* (Mṣb;) *for a time of need:* (A, Mṣb:) or *taken for one's self,* or *prepared:* (Ḳ:) pl. of the former, ذَخَائِرُ; (Ṣ, A, Mṣb;) and of the latter, أَذْخَارٌ. (Mṣb, Ḳ.) — You say, جَعَلَ مَالَهُ ذُخْرًا ↓ عِنْدَ ٱللّٰهِ and ذَخِيرَةً ‡ [*He made his wealth to be a store in the hands of God,* by applying it to pious uses]. (A.) — And أَعْمَالُ المُؤْمِنِ ذَخَائِرُ ‡ [*The works of the believer are things laid up for the time of need,* i. e. the day of resurrection]. (A.)

ذَاخِرٌ † *Fat;* as an epithet. (AA, Ḳ.)

إِذْخِرٌ [*A kind of sweet rush; juncus odoratus;* or *schœnanthum;*] *a certain plant,* (Ṣ, Mgh, Mṣb,) or *herb,* (Ḳ,) *well known,* (Mṣb,) *in form resembling the* كَوْلَان [or *papyrus-plant*], (Mgh,) *sweet-smelling,* (Ḳ,) or *of pungent odour;* (Mgh, Mṣb;) *which, when it dries, becomes white;* (Mṣb;) *used for roofing houses, over the wood, and for graves:* (TA:) *it has a root hidden in the ground, slender, pungent in odour; and is like the straight stalks of the* كَوْلَان [or *papyrus-plant*], *save that it is wider, and smaller in the* كُعُوب [which means either the *joints* or the *internodal portions*]; *and it has a fruit resembling the brooms of reeds, but more slender, and smaller: it is ground, and is an ingredient in perfumes: it grows in rugged*

and in smooth grounds; but seldom does more than one grow on the same spot: when it dries, it becomes white: (AḤn:) 'Iyáḍ asserts that its ء is a radical letter; but this is a mistake: (MF:) the n. un. is إِذْخِرَةٌ; (Ṣ;) which is applied to a single plant, (AḤn,) or to a single fascicle thereof. (Mgh.)

مَذْخَرٌ ‡ The [part of the intestines called] عَفْج: (TA:) [its pl.] مَذَاخِر is also explained as signifying the intestines; and bellies; (Ṣ, Ḳ;) and veins: (Ḳ:) or the lower part of the belly: (Aṣ, Ḳ:) or the parts of the inside of a beast in which he stores his fodder and water. (A.) You say فُلَانٌ مَلَأَ مَذَاخِرَهُ ‡ Such a one filled the lower parts of his belly. (Aṣ.) And مَلَأَتِ الدَّابَّةُ مَذَاخِرَهَا ‡ The beast satiated itself. (TA.) And تَمَلَّأَتْ مَذَاخِرُهُ ‡ He became satiated. (A.) And مَلَأَ لَنَا فِى مَذَاخِرِهِ عَدَاوَةً ‡ [He filled his heart with enmity towards us]. (A.)

مُذَّخِرٌ, or مُذْخِرٌ, (accord. to different copies of the Ḳ,) † A horse that reserves his run; expl. by المُبْقِى لِحُضْرِهِ: (AO, Ḳ, TA:) [Freytag's reading of مُذَّخِرٌ for مُذْخِرٌ or مُذَّخِرٌ, and his proposed emendation, of المُنْقِى for المُبْقِى, both taken from the TḲ, but neither found by me in any copy of the Ḳ, are evidently wrong: see ذَخَرَ مِنْ عَدْوِهِ, above:] such is the مِسْوَاطٌ, a horse "that will not give what he has without the whip: the fem. is with ة. (TA.)

ذر

1. ذَرَّ, (T, Ṣ, M, A, &c.,) aor. ـُ, (Ṣ, M, Mṣb,) inf. n. ذَرٌّ, (Ṣ, M, Ḳ, &c.,) He sprinkled, or scattered, salt (T,* Ṣ, A, Mṣb, Ḳ) upon flesh-meat, and pepper upon a mess of crumbled bread with broth, (A,) and a medicament (Ṣ, A) into the eye, (A,) and grain (Ṣ, A, Ḳ) upon the ground, (A,) &c.; (T, Mṣb, Ḳ;) as also ↓ ذَرْذَرَ, inf. n. ذَرْذَرَةٌ: (Ḳ:) he took a thing with the ends of his fingers and sprinkled it upon a thing. (M.) You say, ذَرَّ عَيْنَهُ, (TA,) and ذَرَّ عَيْنَهُ بِالذَّرُورِ, aor. ـُ, (M, TA,) inf. n. ذَرٌّ, (Ḳ, TA,) He put the medicament called ذَرُور into his eye. (M,* Ḳ,* TA.) — Also, (A,) inf. n. as above, (Ḳ,) He spread. (A, Ḳ.) You say, ذَرَّ ٱللّٰهُ عِبَادَهُ فِى الأَرْضِ ‡ God spread his servants, or mankind, upon the earth. (M,* A.) Whence the word ذُرِّيَّةٌ. (M, TA.) — And ذَرَّتِ الأَرْضُ النَّبْتَ The ground put forth the plant, or plants. (Ḳ.) = ذَرَّ, (T, Ṣ, M, Ḳ, &c.,) aor. ـِ, [contr. to analogy,] (T, M,) inf. n. ذُرُورٌ, (M,) It (a herb, or leguminous plant,) came up, or forth, (IAạr, AZ, T, Ṣ, Ḳ,) from the ground: (AZ, Ṣ:) or it (a herb, or leguminous plant, and a horn,) began to come forth; put forth the smallest portion of itself. (A.) — ذَرَّتِ الشَّمْسُ, (T, Ṣ, M, Ḳ,) aor. ـُ, inf. n. ذُرُورٌ, (Ṣ, M,) ‡ The sun rose; (Ṣ, M, Ḳ;) and appeared: (M:) or began to rise: شُرُوقُهَا is when its light first falls upon the earth and trees: (T, TA:) and ذَرَّ قَرْنُ الشَّمْسِ, aor. and inf. n. as above, † The upper limb of the sun rose: (Mṣb:) or began to rise. (A, TA.) = ذَرَّ is also syn. with تَخَدَّدَ [app. as meaning His flesh became contracted, shrunk, or wrinkled]. (Ḳ.) = Also, (T, Ḳ,) aor. ـَ, contr. to analogy, (Ḳ,) unless ذَرَّ be for ذَرِرَ, (MF,) said of a man, The fore part of his head became white, or hoary. (T, Ḳ.)

3. ذَارَّتْ, (aor. تُذَارُّ, Ṣ,) inf. n. مُذَارَّةٌ and ذِرَارٌ, She (a camel) became evil in her disposition. (Fr, Ṣ, Ḳ.) Hence the saying of Ḥoteiáh, satirizing Ez-Zibriḳán, and praising the family of Shemmás Ibn-Láy,

* وَكُنْتَ كَذَاتِ البَوِّ ذَارَتْ بِأَنْفِهَا *
* فَمِنْ ذَاكَ تَبْغِى بُعْدَهُ وَتُهَاجِرُهْ *

i. e. [And thou wast like her who has a stuffed skin of a young camel made for her and placed near her that she may incline to it and yield her milk,] that has inclined to the young one of another; [and on that account desires its distance from her, and severs herself from it:] in the Ṣ we find, for البَوّ, البَعْلِ; and for بُعْدَهُ, غَيْرَهُ; but the former are the correct readings: ذَارَتْ is a contraction of ذَارَّتْ: or, accord. to some, it is for ذَاءَرَتْ: see art. ذأر. (IB and TA.) — One says also, فِى فُلَانٍ ذِرَارٌ, meaning † In such a one is aversion, arising from anger, like that of a she-camel: (AZ, Ṣ:) or anger and aversion (Th, M, Ḳ, TA) and disapprobation. (Th, TA)

R. Q. 1. ذَرْذَرَ: see 1, first sentence.

ذَرٌّ The young ones [or grubs] of ants: (M, A, Mṣb, Ḳ:) accord. to Th, (M, TA,) one hundred of them weigh one barley-corn: (M, Ḳ:) or, accord. to En-Neysábooree, [who perhaps held ذر to signify ant's eggs,] seventy of them weigh a gnat's wing, and seventy gnat's wings weigh one grain: (MF:) or the smallest of ants: (Ṣ:) or small red ants: (TA:) or it signifies, (TA,) or signifies also, (A,) the motes that are seen in a ray of the sun that enters through an aperture: (A,* TA:) as though they were particles of a thing sprinkled: and in like manner ذَرَّاتُ الذَّهَبِ [minute particles of gold]: (A:) the sing., (Ṣ,) or [rather] n. un., (Mṣb, Ḳ,) is ذَرَّةٌ, (Ṣ, M, Mṣb, Ḳ,) [of which the pl. is ذَرَّاتٌ.] [See an ex., from the Ḳur x. 62, voce مِثْقَالٌ.] — See also ذُرِّيَّةٌ.

ذَرُورٌ A thing sprinkled: (M:) a dry medicament, (T, TA,) such as is sprinkled in the eye, (T, A, Ḳ,) and upon a wound, or sore: (T, TA:) or a kind of إِثْمِد [q. v.]. (Ḥar p. 86.) — See also ذَرِيرَةٌ.

ذُرَارَةٌ What falls about, (M, A, Ḳ,) of perfume, when one sprinkles it, (A,) or of ذَرُور, (Ḳ, TA,) or of what is sprinkled. (M, and so accord. to the CḲ.)

ذَرِيرَةٌ (Ṣ, A, Mṣb, Ḳ) and ↓ ذَرُورٌ (Ṣ, Mṣb, Ḳ) A kind of perfume, (Mṣb, Ḳ,) the particles of the قَصَبُ الطِّيبِ [or calamus aromaticus, also called قَصَبُ الذَّرِيرَةِ, q. v., in art. قصب], (T, M, A, Mṣb,) which is brought from India, (A, Mṣb,) and resembles the reeds of which arrows are made: (T, A, Mṣb:) its internodal portions are filled with a white substance like spiders' webs; and when powdered, it is a perfume, inclining to yellowness and whiteness: (Ṣgh, Mṣb:) or, as some say, it is a mixed kind of perfume: (TA:) [but this, if correct, seems to be a second application:] pl. of the latter, أَذِرَّةٌ. (Ṣ, Ḳ.)

ذَرِّىٌّ a rel. n. from ذَرٌّ, (T,) ‡ The diversified wavy marks, streaks, or grain, of a sword: (T, M, A, Ḳ:) likened to the track of young ants. (M, A.) It occurs in poetry, in which some read دُرِّىٌّ [q. v.]. (M.) — And † A sword having much of such wavy marks, &c. (Ḳ.)

ذُرِّيَّةٌ, (Ṣ, Mṣb, Ḳ,) the most chaste form, (Mṣb,) and ذِرِّيَّةٌ, (Mṣb, Ḳ,) and ذُرِيَّةٌ, this last without a sheddeh to the ر, (Mṣb,) [respecting the derivation of which see art. ذرأ,] † Children, or offspring, (Ṣ, Mgh, Mṣb, Ḳ,) as also ↓ ذَرٌّ, (Mṣb,) of a man, (Ṣ, Ḳ,) [and of genii: see art. ذرأ,] male or female: (IAth:) little ones, or young ones. (Mgh, Mṣb.) — Also ‡ Progenitors, or ancestors. (Mṣb, MF.) — Also † Women. (Mgh, Ḳ.) — Used in a sing. as well as a pl. sense. (Mgh, Mṣb, Ḳ.) — Pl. ذُرِّيَّاتٌ and (sometimes, Mṣb) ذَرَارِىُّ. (Ṣ, Mṣb, Ḳ.) [In the CḲ, the latter pl., with the article, is written الذَّرَارِى, without a sheddeh to the ى. — For examples, see art. ذرأ.]

مِذَرَّةٌ An instrument with which grain is scattered. (Ḳ.)

مُذَارٌّ A she-camel evil in disposition. (Fr, Ṣ, Ḳ.) [See 3.]

ذرأ

1. ذَرَأَ, (T, Ṣ, M, &c.,) aor. ـَ, (Ṣ, M, Mṣb, Ḳ,) inf. n. ذَرْءٌ, (Ṣ, M, Mṣb,) He (God) created, syn. خَلَقَ, (T, Ṣ, M, Mṣb, Ḳ,) الخَلْقَ [the creation; i.e. the things that are created]. (T, Ṣ, M, Mṣb.) وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ ٱلْجِنِّ وَٱلْإِنْسِ, in the Ḳur [vii. 178], means [And verily] we have created [for Hell many of the jinn, or genii, and of mankind]. (T.) — He multiplied, or made numerous. (Ḳ.) يَذْرَؤُكُمْ فِيهِ, in the Ḳur [xlii. 9], means He multiplieth you thereby; i. e., by making of you, and of the cattle, pairs, males and females: so says Zj; and Fr says the like; and this is a correct explanation. (T.) — Also, (Ṣ, M, Ḳ,) and so ذَرَا, (TA,) He sowed land: (Ṣ, M, Ḳ, TA:) but the latter verb is said to be the more chaste. (MF.) = ذَرَأَ فُوهُ His teeth fell out from his mouth; (Ḳ, TA;) as also ذَرَا and ذَرِىَ, without ء: (TA:) but the most chaste is said to be without ء: ذَرَأَ, with ء, is said to be of weak authority, or a mispronunciation. (MF.) — ذَرِئَ, (M, Ḳ,) or ذَرِئَ شَعَرُهُ, (Ṣ,) aor. ـَ, (Ḳ,) inf. n. ذَرَأٌ; (Ṣ,* M, O;) and ذَرَأَ, (Ṣ, Ḳ,) aor. ـَ; (Ḳ;) and ذَرُؤَ, aor. ـُ; (Ḳtr, TA;) His hair became white, or hoary, in the fore part of his

head: (Ṣ:) or he had whiteness intermixed with blackness in the hair of his head: (M:) or his hair became white, or hoary: (Ḳ:) or he began to become white, or hoary, (M, Ḳ,) in the fore part of his head, (Ḳ,) or in the upper part of each side of the head. (A, TA.) The epithet is ▼ أَذْرَأُ; fem. ذَرْآءُ. (Ṣ, M, Ḳ. [In some copies of the Ḳ, ذَرْآئ is erroneously put for ذَرْآءُ.])

4. اذرأهُ He angered him; provoked him to anger. (T, M, Ḳ.) — اذرأهُ بِصَاحِبِهِ He incited him against his companion. (AZ, T.) And اذرأهُ بِالشَّىْءِ He incited him, or urged him, to do, or attempt, the thing. (M, Ḳ.) And اذرأهُ إِلَى كَذَا He constrained him, or compelled him, to have recourse to, or to do, such a thing. (Ḳ,* TA.) A'Obeyd mentions أَذْرَى, without ء; but 'Alee Ibn-Ḥamzeh asserts that this is incorrect. (M.) — اذرأ الدَّمْعَ He, or it, made tears to flow. (Ḳ,* TA.) — And اذرأهُ He frightened him. (M, Ḳ.) = أَذْرَأَتْ She (a camel) excerned (أَنْزَلَتْ) the milk (M, Ḳ, TA) from [app. a mistake for into] her udder: a dial. var. of أَدْرَأَتْ [q. v.]. (TA.) The epithet applied to the she-camel so doing is ▼ مُذْرِئٌ. (M, Ḳ.)

ذَرْءٌ The act of creating; inf. n. of ذَرَأَ. (Ṣ, M, Mṣb.) — [And used in the sense of the pass. part. n. of that verb; and alike as sing. and pl. because originally an inf. n.] ذَرْءُ النَّارِ, (Ṣ, Ḳ, TA,) [for ذَرْءٌ لِلنَّارِ,] related as occurring in a trad. (Ṣ, TA) of 'Omar, (TA,) means Created [i. e. destined] for the fire [of Hell]: (Ṣ, Ḳ, TA:) but as some relate it, the phrase is ذَرْوُ النَّارِ, meaning [either "the children of the fire," agreeably with what next follows, or] "to be scattered in the fire." (Ṣ, TA.) — Also The number of [ones] offspring: one says, أَنْمَى ٱللّٰهُ ذَرْأَكَ May God increase [the number of] thine offspring; as also ذَرْوَكَ. (T.) = Somewhat; (M, Ḳ;) as in the saying, بَلَغَنِى ذَرْءٌ مِنْ خَبَرٍ [Somewhat of news, or information, reached me, or came to my knowledge]: (Ḳ, TA:) or ذَرْءٌ مِنْ خَيْرٍ [somewhat of good]: (so in some copies of the Ḳ and M:) thus ذرء is written by IAth: in some copies of the Ḳ, ذُرْءٌ, with ḍamm: (TA:) or ذَرْءٌ here means a little; and ذَرْوٌ is a dial. var. thereof. (M in art. ذرو.) Also A little of what is said. (TA.) = A thing intervening as a separation or an obstacle: so in the saying, مَا بَيْنَنَا وَبَيْنَهُ ذَرْءٌ [There is not anything intervening &c. between us and him, or it]. (Ḳ,* TA.)

ذَرَأٌ: see what next follows.

ذُرْأَةٌ (Ṣ, M, Ḳ) and ▼ ذَرَأٌ, (Ṣ,) the latter an inf. n. (M, [see 1,]) the former a simple subst., (Ṣ,) Whiteness, or hoariness, in the fore part of the head: (Ṣ:) or whiteness intermixed with blackness in the hair of the head: (M:) or whiteness, or hoariness, of the hair: (Ḳ:) or the beginning of whiteness or hoariness (M, Ḳ) in the fore part of the head, (Ḳ,) or in the upper part of each side of the head. (A, TA.)

ذُرَآنِىٌّ and ذُرْآنِىٌّ Intensely white salt: (Ṣ, M, Ḳ:) derived from ذُرْأَةٌ: one should not say أَنْذَرَانِىٌّ; (Ṣ, Ḳ;) for this is a vulgarism: some pronounce it with the unpointed د. (TA.)

ذَرِىءٌ Sown seed. (Ṣ, M, Ḳ.)

ذُرِّيَّةٌ (T, Ṣ, M, Mgh, Ḳ) and ذِرِّيَّةٌ (M, Ḳ) and ذَرِّيَّةٌ, (Ḳ,) [or ذُرِيَّةٌ, without a sheddeh to the ر, accord. to the Mṣb in art. ذر,] always pronounced by the Arabs without ء: (Ṣ:) accord. to some, (TA,) from الذَّرْءُ; (M, TA;) so says Th; (M;) the measure of the first being فُعْلُولَةٌ or فُعِّيلَةٌ; [so that it is originally ذُرْوُوءَةٌ or ذُرِّيئَةٌ;] (TA;) but the ء is suppressed because of frequency of usage: (M:) accord. to others, from الذَّرُّ, signifying "the act of scattering;" because God scattered the ذُرِّيَّة upon the earth; and the measure is فُعْلِيَّةٌ or فُعُّولَةٌ, [if the latter,] the word being originally ذُرُّورَةٌ, the last ر being changed into ى, in a manner similar to the case of تَقَضَّتِ العُقَابُ [in which تَقَضَّضَتْ becomes تَقَضَّيَتْ and then تَقَضَّتْ; so that ذُرُّورَةٌ becomes ذُرُّوَيَةٌ and then ذُرِّيَّةٌ]: (TA:) Children, or offspring, (T, Ṣ, Mgh, Ḳ,) of a man, and used as a sing. also, (Mgh,) or of men and of jinn, or genii: (Ṣ, Ḳ:) pl. [ذُرِّيَّاتٌ (see art. ذر) and sometimes] ذَرَارِىُّ. (Ṣ.) Hence, هَبْ لِى مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً [in the Ḳur iii. 33, meaning Give me, from Thee, a good offspring]. (Mgh.) And in a trad. of Ibn-'Omar, فَجَعَلَنِى فِى الذُّرِّيَّةِ means And he put me among the little ones, or young ones. (Mgh.) — It is also applied to signify Progenitors: as in the saying, in the Ḳur [xxxvi. 41], حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ [We carried their progenitors in the laden ark]. (T.) — And it is used also to signify Women; [because they are the sources of offspring;] (T, Mgh, TA;) like as سَمَآءٌ is used to signify "rain:" (TA:) as in the saying of 'Omar, حُجُّوا بِالذُّرِّيَّةِ [Perform ye the pilgrimage with the women]. (T, Mgh, TA. [See his saying in full, voce رِبْقٌ.])

الذَّارِئُ an epithet applied to God, The Creator. (T.)

أَذْرَأُ; fem. ذَرْآءُ: see 1, last sentence. Applied to a ram, Having whiteness in the head; (M, Ḳ;) and so the fem. applied to a ewe: (M:) or having the ears variegated, or speckled, with black and white, and the rest black: (Ḳ:) or it has this latter meaning when applied to a horse, and to a kid; and so the fem. applied to a female kid, (Ṣ, O,) or to a she-goat: (M:) and is not applied to the sheep-kind. (Ṣ, O.)

مُذْرِئٌ: see 4, last sentence.

ذرب

1. ذَرِبَ, aor. ـَ, inf. n. ذَرَبٌ (M, A, Mṣb, Ḳ) and ذَرَابَةٌ, (Ṣ,* M, A, Ḳ,) said of a sword, and a spear-head, (A,) or of a thing (M, Mṣb) of any kind, (M,) It was, or became, sharp, (Ṣ,* M, A, Mṣb, Ḳ,) and cutting, or penetrating: (Mṣb:) or, said of a sword, and of a spear-head, it signifies [or signifies also] it was steeped in, or imbued with, poison. (A.) — ذَرِبَ لِسَانُهُ, aor. as above, [and so the inf. n.], His tongue was, or became, sharp [properly speaking, i. e. sharp in the extremity: (see ذَرَبٌ:) and also tropically, i. e., in a good sense, as meaning † chaste, or eloquent; without barbarousness, or vitiousness, or impediment: and in a bad sense, as meaning † profuse of speech; or clamorous: bad, or corrupt: foul, unseemly, or obscene]: he cared not what he said. (TA.) [For] ذَرَبٌ (Ṣ, M, A, TA) and ذَرَابَةٌ (Ṣ, A, TA) signify Sharpness of the tongue [properly speaking, or, as is said in the A, tropically]: (Ṣ, M, A, TA:) and the former, (TA,) or the latter, (Mṣb,) [or each,] metaphorically, (TA,) ‡ chasteness, or eloquence, thereof; (Mṣb, TA;) without barbarousness, or vitiousness, or impediment; a quality approved: and ‡ profuseness, or clamorousness, thereof; a quality disapproved: (TA:) and the former, [or each,] † badness, or corruptness, thereof: (M, Ḳ:) and the former, (AZ, Ṣ, M, Ḳ,) or the latter, (Mṣb,) or each, (A,) ‡ foulness, or obscenity, thereof: (AZ, Ṣ, M, A, Mṣb, Ḳ:) and the pl. of the former [used as a simple subst.] is أَذْرَابٌ. (AZ, IAar, Ṣ, M, Ḳ.) A poet says, (Ṣ,) namely, Ḥadramee Ibn-'Ámir El-Asadee, (TA,)

* وَلَقَدْ طَوَيْتُكُمْ عَلَى بُلَلَاتِكُمْ *
* وَعَرَفْتُ مَا فِيكُمْ مِنَ الأَذْرَابِ *

‡ [And I have borne with you notwithstanding your vices and evil actions, and have known what is in you of foul, or obscene, qualities of the tongue]; (AZ, Ṣ:) [or] على بُلَلَاتِكُمْ (IAar, M, TA) means notwithstanding what is in you of annoyance and enmity: (TA:) but accord. to Th, he said, الأَعْيَابِ, pl. of عَيْبٌ. (M, TA.) [Accord. to Z,] فِيهِمْ أَذْرَابٌ means ‡ In them are [qualities that are] causes of evil, corruption, wrong, injury, or the like. (A.) — ذَرِبَتْ مَعِدَتُهُ, (T, Ṣ, M, A, Mṣb,) aor. ـَ, (Ṣ, Mṣb,) inf. n. ذَرَبٌ (T, Ṣ, M, Mṣb, Ḳ) and ذَرَابَةٌ and ذُرُوبَةٌ, (M, Ḳ,) † His stomach was, or became, sharp, or keen, by reason of hunger: (M; but only the first of the inf. ns. of the verb in this sense, and not the verb itself, is there mentioned:) [or] † his stomach was, or became, in a good, or right, state: (Ḳ; but only the inf. ns. of the verb in this sense, and in the next, and not the verb itself, is there mentioned:) and also, (M, Ḳ,) ‡ his stomach was, or became, in a bad, or corrupt, state: (T, Ṣ, M, A, Mṣb, Ḳ:) thus having two contr. significations. (M, Ḳ.) — ذَرِبَ الجُرْحُ, (Ṣ, M, A,) inf. n. ذَرَبٌ, (Ṣ, M, Ḳ,) ‡ The wound admitted not of cure: (Ṣ, A:) or was, or became, in a bad, or corrupt, state, and wide, (M, Ḳ,) and admitted not of cure: (M:) or flowed with صَدِيد [i. e. ichor tinged with blood]. (M, Ḳ.) — ذَرِبَ أَنْفُهُ, inf. n. ذَرَابَةٌ, † His nose dripped; let fall drops. (M.) = ذَرِبَ: see 2, in two places. — [Hence,] ذَرَّبْتُ فُلَانًا ‡ I excited, or provoked, [or exasperated,]

such a one. (A.) And فُلَانٌ يَضْرِبُ بَيْنَنَا وَيَذْرِبُ ‡[app. *Such a one makes a separation between us,* (see ضَرَبَ,) *and excites discord:* يَذْرِبُ is perhaps here used for يَذْرُبُ, to assimilate it to يَضْرِبُ]. (A.)

2. ذَرَّبَ, (M, Ḳ,) inf. n. تَذْرِيبٌ, (Ṣ,) *He sharpened* (M, Ṣ, Ḳ) an iron instrument [such as a sword and a spear-head &c.]; (M;) as also ▼ ذَرَبَ, (M, Mṣb, Ḳ,) aor. ـُ, (M, L, Mṣb, TA,) accord. to the Ḳ ـَ, but this is without any other authority, and contr. to analogy, as neither its third nor its second letter is a faucial, (TA,) inf. n. ذَرْبٌ; (M, Mṣb, TA;) and ▼ اذرب. (KL.) Also, inf. n. as above, *He poisoned* a sword, i. e. *steeped it in poison, and, when it was well steeped, took it forth and sharpened* it; and ▼ ذَرَبَ, likewise, is allowable. (T, TA.) ═ The inf. n. also signifies A woman's *holding* her infant *in order that it may satisfy its want* [*by evacuation,* as the words in the explanation (حَتَّى يَقْضِىَ حَاجَتَهُ) commonly mean, *not,* as Freytag supposes, *by sucking*]. (T, Ḳ.)

4. اذرب: see 2. ═ Also † *He became chaste in speech, after having been barbarous therein.* (IAạr, T in art. ربذ, and TA.) — And † *His life became bad,* or *corrupt.* (IAạr, T in art. ربذ, and TA.)

ذَرْبٌ, (so in the CḲ and in a MS copy of the Ḳ,) or ▼ ذِرَبٌ, (so accord. to the TA, [which is followed by the TḲ, and so in my MS copy of the Ḳ, but altered from ذَرْبٌ, which I incline to think the right reading,]) *A shoemaker's* إِزْمِيل [a word well known as signifying his *knife, with which he cuts the leather,* but here explained in the TA as signifying *his* إِشْفَى *with which he sews*]. (Ḳ.)

ذُرْبٌ an irreg. pl. of ذَرِبٌ, q. v.

ذَرْبٌ i. q. غُدَّةٌ [i. e. *A ganglion;* &c.]: (AZ, T:) or so ▼ ذَرْبَةٌ: and both signify *a certain thing that is sometimes in the neck of a human being* or *of a beast, like a pebble:* or the former word signifies *a certain disease in the liver,* (Ḳ, TA,) *slow of cure:* (TA:) the pl. of the former is ذِرَبٌ, (Ḳ,) or ذِرَبَةٌ, (AZ, T,) or this latter is pl. of ذَرْبَةٌ. (TA.)

ذَرَبٌ an inf. n. of ذَرِبَ [q. v. passim]. (T, Ṣ, M, &c.) — See also ذَرَبِيًّا: and see there a pl. or a dual form, in three places. — Also † *An incurable disease:* (M, Ḳ:) [in the present day applied to *diarrhœa;* and this is app. meant by what follows:] *a disease that attacks the stomach, in consequence of which it does not digest the food; becoming in a bad,* or *corrupt, state, and not retaining the food.* (L.) — And † *Rust.* (Ṣ, Ḳ.)

ذَرِبٌ *Sharp;* (T, Ṣ, M, Ḳ;) applied to anything, (Ṣ, M,) as, for instance, a sword, (Ṣ,) or a spear-head; and so ▼ مَذْرُوبٌ: (T:) or this latter, applied to a spear-head [&c.], signifies *sharpened;* (Ṣ;) as also ▼ مُذَرَّبٌ: (T, Ṣ:) or ذَرِبٌ (A, TA) and ▼ مُذَرَّبٌ (M, Ḳ) and ▼ مَذْرُوبٌ, (T, TA,) applied to a sword (T, M, A, Ḳ) and a spear-head, (A, TA,) signify [or signify also] *poisoned;* (A, Ḳ;) i. e. *steeped in,* or *imbued with, poison,* (T, M, A, TA,) *and then sharpened.* (T, M, TA.) And سُمٌّ ذَرِبٌ means *Sharp poison.* (M, A.) A rájiz says, (referring to cattle, TA,)

* دَبَّتْ عَلَيْهَا ذَرِبَاتُ الأَنْبَارْ *

meaning [*Upon which have crept insects resembling ticks, that produce swellings where they creep,*] *sharp in stinging.* (Ṣ.) — لِسَانٌ ذَرِبٌ [properly signifies] *A tongue sharp in the extremity.* (M, TA.) Tropically, (A,) ‡ *A sharp tongue;* (Ṣ, A, TA;) as also ▼ مَذْرُوبٌ: (TA:) † *a chaste,* or *an eloquent, tongue:* (Mṣb:) [and † *a profuse,* or *clamorous, tongue:* (see ذَرِبَ:)] and † *a foul,* or *an obscene, tongue.* (Mṣb.) And ذَرِبُ اللِّسَانِ † *Sharp in tongue:* (TA:) [† *profuse,* or *clamorous, therein; long-tongued:* (see ذَرِبَ:)] † *bad,* or *corrupt, in tongue:* (Abu-l-'Abbás [Th], TA:) † *wont to revile;* (T;) *foul,* or *obscene, in tongue;* (ISh, T, TA;) *who cares not what he says.* (ISh, TA.) And ذَرِبٌ, alone, † *Sharp-tongued:* and ‡ *long-tongued,* or *clamorous;* or *foul,* or *obscene, in tongue:* (Ḳ,* TA:) and so ذَرِبَةٌ, applied to a woman; (AZ, T, Ṣ, A, Mṣb;*) and ▼ ذِرْبَةٌ: (AZ, T, Ṣ, M, Ḳ:) this last [is app. a contraction of ذَرِبَةٌ, and used by poetic license: it] is applied by a rájiz to his wife, (T, Ṣ,*) as meaning ‡ *bad,* or *corrupt, and unfaithful to her husband in respect of her* فَرْج; or, accord. to Sh, it means *long-tongued;* and *foul,* or *obscene, in speech:* (T:) and ▼ مَذْرُوبٌ likewise, accord. to Sh, means *foul,* or *obscene, in speech:* (TA:) the pl. of ذَرِبٌ is ▼ ذُرْبٌ, (Ḳ,) which is irreg.; (TA;) meaning † *sharp;* (M, Ḳ;) and † *sharp in tongue* [&c.]: (Ḳ:) and the pl. of ▼ ذِرْبَةٌ is ذِرَبٌ. (T, Ṣ, M.) — مَعِدَةٌ ذَرِبَةٌ [† *A stomach sharp,* or *keen, by reason of hunger:* or † *in a good,* or *right, state:* (see ذَرِبَتْ مَعِدَتُهُ:) and also, the contr., i. e.] ‡ *a stomach in a bad,* or *corrupt, state.* (M, TA.) — جُرْحٌ ذَرِبٌ ‡ *A wound in a bad,* or *corrupt, state, and wide, and not admitting of cure:* or *flowing with* صَدِيد [i. e. *ichor tinged with blood*]. (M, TA.) — ذَرِبُ الخُلُقِ ‡ A man *of a bad,* or *corrupt, natural disposition.* (A, TA.) ═ See also ذَرْبٌ.

ذِرْبَةٌ: see ذَرْبٌ: — and see also ذَرِبٌ, in two places.

الذَّرِبَةُ:
ذَرَبَى:
ذُرَبَى:
ذَرِبَّةٌ:
see what next follows.

ذَرَبِيًّا † *A vice, fault, defect,* or *the like;* as also ▼ ذِرْبَى. (Ḳ.) — And *A calamity,* or *misfortune;* (Ṣ, M, Ḳ;) from ذَرِبَ الجُرْحُ meaning "the wound admitted not of cure;" (Ṣ;) as also ▼ ذَرَبَى, (Ḳ, TA,) or ▼ ذُرَبَى, (so accord. to the CḲ,) and ▼ ذَرِبَّةٌ [or ذَرَبَّةٌ?]. (TA.) El-Kumeyt says, رَمَانِى بِالذَّرَبِيَّا meaning † [*He smote me,* or *afflicted me,*] *with calamity,* or *misfortune:* or *with evil,* or *mischief; and discord,* or *dissension;* (T;) as also ▼ بِالذَّرَبِينَ [in the form of a pl. applied to rational beings, as though denoting personifications], (Ḳ, accord. to the TA,) or ▼ بِالذَّرَبَيْنِ [in the dual form]; (so in the CḲ and in my MṢ copy of the Ḳ;) which likewise means *with calamity,* or *misfortune.* (TA.) And لَقِيتُ مِنْهُ الذَّرَبِيَّا and ▼ الذَّرِبَةَ and ▼ الذربين, [thus this last is written in the TT as from the M,] meaning † [*I experienced from him,* or *it,*] *calamity,* or *misfortune.* (M.) And ▼ أَلْقَى بَيْنَهُمُ الذَّرَبَ † *Evil,* or *mischief, and discord,* or *dissension, were cast among them,* or *between them.* (T.)

ذَرَبَّى: see the next preceding paragraph.

ذَرَابٌ *Poison.* (Kr, M, A, Ḳ.)

ذُرْيَبٌ *A yellow flower:* (Ḳ:) or *yellow,* applied to a flower and to other things. (M.)

صُوفٌ أَذْرَبِىٌّ *Wool of Ádharbeeján* or *Adharbeeján* or *Adhrabeeján;* for there are different opinions respecting the orthography of this name: (TA:) أَذْرَبِىٌّ is a rel. n. from اذربيجان: (Ḳ, TA:) contr. to rule; for by rule it should be أَذْرِىٌّ or أَذَرِىٌّ. (IAth, TA.)

مِذْرَبٌ The *tongue:* (Ḳ:) so called because of its sharpness. (TA.)

مُذَرَّبٌ: see ذَرِبٌ, in two places.

مَذْرُوبٌ: see ذَرِبٌ, in four places.

ذرح

1. ذَرَحَ الطَّعَامَ: see 2. ═ ذَرَحَ الشَّىْءَ فِى الرِّيحِ *He winnowed the thing;* syn. ذَرَّاهُ. (Kr, Ḳ.)

2. ذَرَّحَ الطَّعَامَ, (Ṣ, Ḳ,) inf. n. تَذْرِيحٌ; (Ṣ;) and ▼ ذَرَحَهُ, aor. ـَ; (Ḳ;) *He put* ذَرَارِيح [or *cantharides*] *into the food.* (Ṣ, Ḳ.) — ذَرَّحَهُ فِى المَآءِ, inf. n. as above, *He put a small quantity of it,* namely, saffron, &c., *into the water.* (Ṣ.) — And ذَرَّحَ, [or ذَرَّحَ لَبَنَهُ, (see ذَرَاحٌ, below,)] *He poured water into his milk, in order that it might become much in quantity.* (TA.) — تَذْرِيحٌ also signifies The *smearing with clay* a new [water-vessel of skin such as is called] إِدَاوَة, *in order that its odour may become good.* (AA, Ḳ.*)

ذَرَحٌ *A certain tree, of which camels' saddles are made.* (Ḳ, TA.) [Forskål mentions, in his "Flora Aeg. Ar.," p. xcvi., a fabrile wood of an uncertain kind, of which spears, or lances, are made, called درح (thus with the unpointed د), brought from the region of Ṣan'à.]

ذَرَّحٌ: see ذَرَاحٌ.

ذَرَاحٌ, applied to milk, *i. q.* صَيَاحٌ, (AA, Ḳ,) i. e. *Mixed with water;* as also ▼ مُذَرَّحٌ: (TA:) or

the latter, milk, and honey, *mixed with a larger quantity of water.* (Ḳ.)

أَبُو ذُرَاحٍ and ذُرَاحٌ : see ذُرَّاحٌ.

ذُرُوحٌ : see ذُرَّاحٌ.

ذَرِيحٌ [a coll. gen. n.] *i. q.* هِضَابٌ [i. e. *Hills; or mountains spreading over the surface of the ground;* &c.]: n. un. with ة. (Ṣ, Ḳ.)

ذَرِيحَةٌ : see ذُرَّاحٌ.

أَحْمَرُ ذَرِيحِىٌّ *Intensely red;* (Ṣ, A;) i. e. (TA) *i. q.* أُرْجُوَانٌ. (Ḳ, TA.) —— إِبِلٌ ذَرِيحِيَّاتٌ *A certain race of camels, so called in relation to a stallion named* ذَرِيحٌ. (Ṣ, Ḳ.*)

ذُرَّحٌ : } see what next follows.
ذُرَّاحٌ :

ذُرَّاحٌ and ▼ ذُرُّوحٌ, (Ṣ, A, Ḳ,) the latter (respecting which see below) anomalous in form, (TA,) and ▼ ذُرُوحٌ, (Ḳ,) agreeably with analogy, (TA,) and ▼ ذَرُوحٌ and ▼ ذَرِيحٌ (Ḳ) and ▼ ذُرَّاحٌ (Fr) and ▼ ذُرَاحٌ (Ḳ) and ▼ ذُرَحٌ (IO) and ▼ ذُرَّحٌ (Ḳ) and ▼ ذَرِيحَةٌ and ▼ ذَرِيحَةٌ (ISd) and ▼ ذُرُّوحَةٌ and ▼ ذُرْنُوحٌ (Ḳ) and ▼ ذُرْنُوحٌ, accord. to some, (TA,) and ▼ ذُرْنُوحَةٌ (ISd) and ▼ ذُرَحْرَحٌ and ▼ ذُرَحْرِحٌ, and ▼ the second letter [in the latter of these two forms, or in both,] is sometimes doubled by teshdeed, (Ḳ,) and sometimes the second ر is meksoorah, and the termination ة is also added thereto, (ISd,) and ▼ أَبُو ذرحرح and ▼ ابو ذُرَيَّاحٍ and ▼ ابو ذُرَاحٍ, and ▼ ابو ذرحرحة imperfectly decl., (Kr,) [The *cantharis, or Spanish fly;*] *a kind of insect of a red colour,* (Ṣ, A, Ḳ,) *spotted,* or *speckled, with black, which flies,* (Ṣ, Ḳ,) *and is of a poisonous nature;* (Ṣ, Ḳ;) *a kind of insect larger than the common fly, variegated with red and black and yellow, having a pair of wings with which it flies, and of a deadly poisonous nature:* when they desire to allay the heat of its poison, they mix it with lentils, and so mixed it becomes a remedy for him who has been bitten by a mad dog: (IO:) Ibn-Ed-Dahhán the Lexicologist says that the ذُرُّوح is *a kind of fly variegated with yellow and white;* and *what is called* فَرْخَةُ الدَّيْلَمِ: by certain of the acute physicians it is described as حَيَوَانٌ دُودِىٌّ, app. meaning *a worm-like animal, of the size of the finger, and of a conical shape, the head of which is at the thickest part of it:* and IDrst says that it is *a flying insect, resembling the* زُنْبُور [or *hornet*], *and of a deadly poisonous nature.* (TA.) It is observed in the Ṣ, with reference to ذُرُّوحٌ, that, in the opinion of Sb, لَيْسَ فِى الكَلَامِ فُعُّولٌ بِوَاحِدَةٍ; meaning, there is not in the language a subst. (as distinguished from an epithet) of the measure فُعُّولٌ; (marg. note in a copy of the Ṣ;) or his meaning is, [there is not a word of this measure] with ḍamm alone; (MF;) or with a single ḍammeh, that is, to the ف; but with ḍammeh to the ف and to the ع: (IB:) and if is added in the Ṣ, that he (Sb) used to say سَبُّوحٌ and قَدُّوسٌ: Sb, however, also mentions the forms سُبُّوحٌ and قُدُّوسٌ. (MF.) The pl. is ذَرَارِيحُ: (Ṣ, Ḳ:) in the L, ذُرَّاحٌ is also said to be a pl.: and Kr mentions ذَرَارِحُ; but AḤát says that this last is only used in poetry. (TA.) Sb says that the sing. of ذَرَارِيحُ is ذُرَحْرَحٌ, (or, in other words, that one of the [insects called] ذراريح is [called] ذرحرح,) which is of the measure فُعَلْعَلٌ, and of which the dim. is ▼ ذُرَيْرِحٌ, formed by throwing out the first ح; [not ذُرَيْحِرٌ, as it would be by rule, making it of the measure فُعَيْلِعٌ, and its curtailed original فعلع;] for there is not in the language a word of the measure فعلع, except حَدْرَدٌ, (Ṣ,) which is the proper name of a man. (MF.) AḤát cites a verse in which ذَرَانِحُ occurs as pl. of ذرنوح; but the correct reading is ذَرَارِحُ. (MF.)

ذُرُوحٌ and ذُرُّوحٌ and ذُرُّوحَةٌ :
ذَرِيحٌ and ذَرِيحَةٌ :
ذُرْنُوحٌ and ذُرْنُوحٌ and ذُرْنُوحَةٌ : } see ذُرَّاحٌ.
أَبُو ذُرَيَّاحٍ :

ذُرَحْرَحٌ and ذُرَحْرِحٌ and ذرّحرح and أَبُو ذرحرح and أَبُو ذرحرحة : see ذُرَّاحٌ.

ذُرَيْرِحٌ dim. of ذُرَحْرَحٌ : see ذُرَّاحٌ.

مُذَرَّحٌ : see ذُرَّاحٌ.

طَعَامٌ مَذْرُوحٌ *Food into which cantharides* (ذَرَارِيح) *have been put.* (TA.)

ذرع

1. ذَرْعٌ, [inf. n. of ذَرَعَ,] in its primary acceptation, signifies The *stretching forth,* or *extending, the arm,* or *fore leg:* (Ṣ, TA:) [or rather, when said of a man, *the fore arm;* and of a beast, *the arm;* though the whole arm of a man is generally stretched forth with his fore arm, and the whole fore leg of a beast with his arm: and ▼ تَذْرِيعٌ and ▼ تَذَرُّعٌ and ▼ إِذْرَاعٌ signify the same, as will be shown by explanations of their verbs.] You say, ذَرَعَ البَعِيرُ يَدَهُ *The camel stretched forth,* or *extended, his fore leg* in going: and ▼ تذرّع البَعِيرُ *The camel stretched forth,* or *extended, his arm* (ذِرَاعَهُ) in his going. (TA.) —— ذَرَعَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. ذَرْعٌ, (Ṣ, Mṣb,) *He measured it with the* ذِرَاع [or *cubit*]; (Mṣb, Ḳ;) namely, a garment, or piece of cloth, (Ṣ, Mṣb, Ḳ,) &c.: (Ṣ:) and ذَرَعَهُ بِذِرَاعِهِ *he measured it with his* ذراع. (TA.) [See also 5.] —— You say of a she-camel, تَذْرَعُ الفَلَاةَ † *She goes quickly,* or *swiftly, over the desert, as though measuring it;* as also ▼ تُذَارِعُهَا: and ▼ تُذَارِعُ بُعْدَ الطَّرِيقِ ‡ *She stretches forth her fore legs and so traverses the distance of the way.* (TA.) —— ذَرَعَ فُلَانًا *He strangled,* or *throttled, such a one from behind him with the fore arm;* (Ibn-'Abbád, Ḳ;) as also ▼ ذَرَّعَهُ: (Ḳ:) or the latter, inf. n. تَذْرِيعٌ, signifies, simply, *he strangled,* or *throttled, him;* (Ṣ, L;) but more properly, *he put his neck between his fore arm and neck and upper arm, and so strangled,* or *throttled, him;* and ▼ ذرّع لَهُ, also, has both of these significations. (L.) —— ذَرَعَ البَعِيرَ, (Ḳ,) aor. and inf. n. as above, (TA,) *He trod upon the arm* (ذراع) *of the camel,* [*while the latter was lying with his breast upon the ground and his fore legs folded,*] *in order that a person might mount him.* (Ḳ.) —— ذَرَعَهُ القَىْءُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. as above, (Mgh,) and so the inf. n., (Mṣb,) *Vomit overcame him, and came forth to his mouth before he was aware,* (Ṣ,* Mgh, Mṣb,* Ḳ,* TA,) *and issued from him:* (Mgh:) or *vomiting came upon him without his intending it.* (Mgh.) —— ذَرَعَ عِنْدَهُ, (Ibn-'Abbád, Ḳ,) inf. n. as above, (Ibn-'Abbád,) ‡ *He made intercession with him.* (Ibn-'Abbád, Ḳ.) [Said in the TA to be tropical; I suppose because the stretching forth the arm is a common action of a person interceding.] You say, ذَرَعْتُ لِفُلَانٍ عِنْدَ الأَمِيرِ ‡ *I made intercession for such a one with the prince.* (Z, TA.) And ذَرِعَ إِلَيْهِ, like فَرِحَ, (Ibn-'Abbád, Ḳ,) inf. n. ذَرَعٌ, (TḲ,) † *He made intercession to him.* (Ibn-'Abbád, Ḳ.) In the O, ذَرِعَ بِهِ † *He made intercession* [*by him*]. (TA.) —— ذَرَعَ, aor. ـَ, *He drank from a skin* (زِقّ) *such as is called* ذَارِعٌ. (Ḳ.) —— ذَرِعَتْ رِجْلَاهُ *His legs became tired,* or *fatigued.* (Ibn-'Abbád, Ḳ.) —— ذَرَاعَةٌ [app. an inf. n., of which the verb is ذَرُعَ,] *The being wide in step,* (Ṣ, TA,) *and light,* or *active, in pace,* or *going.* (TA.)

2. ذرّع, (Ṣ, Ḳ, &c.,) inf. n. تَذْرِيعٌ: (Ṣ:) see 1, first sentence. —— Also *He spread himself out widely,* (El-Moheeṭ, L, Ḳ,) *and stretched forth his fore arms,* (El-Moheeṭ, L,) in swimming: (El-Moheeṭ, L, Ḳ:) said of a man. (El-Moheeṭ, L.) —— *He* (a man) *raised his fore arms;* and particularly, in announcing good tidings or in warning: (TA:) or *he* (an announcer of good tidings) *made a sign with his arm,* or *hand.* (Ṣ, Ḳ.) —— ذرّع فى المَشْىِ *He moved about his fore arms in walking,* or *going along.* (Ṣ, Ḳ.) And ذرّع فى السَّعْىِ, (L, TA,) in the O and Moheeṭ and Ḳ, erroneously, فى السَّقْىِ, (TA,) *He helped himself with his arms, and moved them about,* (O, El-Moheeṭ, L, Ḳ,) *in walking,* or *walking quickly,* or *running.* (L.) —— ذرّع لى شَيْئًا مِنْ خَبَرِهِ ‡ *He acquainted me with somewhat of his tidings,* or *case;* (Ḳ, TA;) [as though he stretched forth his arm with his information;] said by one who has asked another respecting his case. (TA.) —— [And hence, app.,] ذرّع بِكَذَا † *He acknowledged,* or *confessed, such a thing.* (Ḳ, TA.) —— ذرّع فُلَانًا and ذرّع لَهُ: see 1. —— [Hence, perhaps,] ذرّعهُ, inf. n. as above, † *He killed him;* or *slew him.* (TA.) —— ذرّع البَعِيرَ, and ذرّع لَهُ, *He bound both of the arms of the camel* [*to the shanks*]: (Ḳ:) and the latter, *he*

bound the camel with the redundant part of his nose-rein upon his [the camel's] *arm.* (Ḳ, TA.) [See also تَذْرِيعٌ below.] — تَذْرِيعٌ also signifies The *tinging a captive's fore arm with crocus,* or *with* خَلُوق, *as a sign of slaughter;* which was done in the time before Moḥammad. (Meyd, cited by Freytag.) — [See also the act. and pass. part. ns., below.]

3. مُذَارَعَةٌ signifies The *selling by measure with the cubit; not by number, and without knowing the measure.* (Ḳ.) [In the CḲ, والجُزَافُ is put by mistake for والجِزَافِ.] You say, بِعْتُهُ الثَّوْبَ مُذَارَعَةً *I sold to him the garment,* or *piece of cloth, by measure with the cubit.* (TA.) — See also 1, in two places. — ذَارَعْتُهُ, (TA,) inf. n. مُذَارَعَةٌ, (Ḳ, TA,) † *I mixed with him in familiar,* or *social, intercourse;* or *became intimate with him:* or *I became copartner with him;* or *shared with him:* syn. خَالَطْتُهُ. (Ḳ,* TA.)

4. اذرع, (Ḳ,) inf. n. إِذْرَاعٌ: (Ṣ:) see 1, first sentence. — ‡ *He exceeded the due bounds,* or *just limits, in speech,* or *talk;* (Ṣ, Ḳ, TA;) *he talked much;* (Ṣ, TA;) as also ▼ تذرّع: (Ṣ, Mṣb,* Ḳ, TA:) J says, [in the Ṣ,] I am of opinion that it has originated from the stretching forth of the fore arm; for he who talks much sometimes does that; and ISd says the like. (TA.) — أَذْرَعَ ذِرَاعَيْهِ مِنْ تَحْتِ الجُبَّةِ and ▼ اِدَّرَعَهُمَا, *He put forth,* (Ḳ, TA,) *and extended,* (TA,) *his fore arms from beneath the jubbeh:* (Ḳ, TA:) or أَذْرَعَ ذِرَاعَيْهِ, and ▼ اِدَّرَعَهُمَا, [the latter with the د unpointed,] *he drew forth his fore arms* from the sleeves of a narrow-sleeved jubbeh: (Mgh:) the latter verb being of the measure اِفْتَعَلَ; (Mgh, Ḳ;) like اِدَّكَرَ, (TA,) or اِدَّكَرَ, (Mgh,) from الذِّكْرُ: (Mgh, TA:) the former accord. to one relation, the latter accord. to another, occurring in a trad. (Mgh, TA.) — اذرع also signifies *He seized with the fore arm.* (Ḳ.) — مَا أَذْرَعَهَا [*How long,* or *large, is she in the fore arm!*] is [from الذِّرَاعُ, being] of the same [anomalous] class as أَحْنَكُ الشَّاتَيْنِ [from الحَنَكُ]. (TA.) = اذرع قَيْئَهُ *He* (a man) *emitted,* or *ejected, his vomit.* (TA.)

5: see 1; first and second sentences: — and see also 4. — تَذَرُّعٌ also signifies The *measuring* a thing *with the fore arm.* (Ṣ, Ḳ.) [See also 1.] A poet says, (Ṣ,) namely Ḳeys Ibn-El-Khaṭeem El-Anṣáree, (TA,)

* تَرَى قِصَدَ المُرَّانِ تُلْقَى كَأَنَّهَا *
* تَذَرُّعُ خِرْصَانٍ بِأَيْدِى الشَّوَاطِبِ *

[*Thou seest the fragments of the hard and pliant spears thrown as though they were* what is seen in *the measuring, with the fore arm, of rods of palm-sticks in the hands of the females who pare them*]: (Ṣ, TA:) or, accord. to Aṣ, تَذَرَّعَ فُلَانٌ الجَرِيدَ signifies *Such a one put the palm-sticks upon his fore arm, and pared them:* and خِرْصَانٌ means, originally, rods of palm-sticks: and شَوَاطِبُ is pl. of شَاطِبَةٌ; meaning a woman who peels the عَسِيب, and then throws it to the مُنَقِّيَة, who removes all that is upon it with her knife until she has left it slender, when she throws it back to the شاطبة. (TA.) — Also, The *splitting* (تَشَقُّق [which is intrans., but I think it is a mistake for تَشْقِيق, which is trans.,]) of a thing *into several oblong pieces of the measure of the cubit in length.* (Ibn-'Abbád, Ḳ.) — تَذَرَّعَتِ المَرْأَةُ *The woman split palm-leaves to make of them a mat.* (IDrd, Ḳ.) Thus some explain the saying of Ibn-El-Khaṭeem, quoted above. (TA.) — تَذَرَّعَتِ الإِبِلُ الكَرَعَ *The camels came to drink of the rain-water and waded in it with their arms.* (Ḳ.) = تذرّع بِذَرِيعَةٍ ‡ *He obtained,* or *sought to obtain, access,* or *intimacy;* or *he ingratiated himself,* or *sought to ingratiate himself; by a means of doing so.* (Ṣ, Ḳ, TA.) You say, also, تذرّع إِلَيْهِ ‡ *He obtained,* or *sought to obtain, access to him;* &c. (TA.)

8. اِدَّرَعَ, or اِذْدَرَعَ: see 4.

10. استذرع بِهِ *He concealed,* or *protected, himself by it,* (namely a thing, TA,) *and made it a* ذَرِيعَة [q. v.] *for him.* (Ibn-'Abbád, Ḳ.)

ذَرْعٌ, in its primary acceptation, has the signification explained in the first sentence of this article. (Ṣ, TA.) — [Hence, it is used in the sense of] ‡ *Power,* or *ability;* as also ▼ ذِرَاعٌ; (TA;) or a man's *reach,* or *extent of power* or *ability.* (Mṣb.) And hence the phrases, ضَاقَ بِالأَمْرِ ذَرْعُهُ, and ▼ ذِرَاعُهُ, (Ḳ,) and ضَاقَ بِالأَمْرِ ذَرْعًا, (Ṣ, Mṣb, Ḳ,) in which the last word is in the accus. case as an explicative, for the original form of the phrase is that first mentioned, (TA,) and sometimes they said ▼ ذِرَاعًا, (Ṣ, TA,) ‡ *He was unable to do,* or *accomplish, the thing,* or *affair;* as though meaning, he stretched forth his arm to it and it did not reach it; (Ṣ, TA;*) or these phrases are thus used because he who is short in the fore arm will not reach that which he who is long therein reaches, nor will the power of the former equal that of the latter; therefore they are proverbially applied to him whose power falls short of the attainment, or accomplishment, of an affair: (TA:) or *he lacked strength,* or *power,* or *ability, to do,* or *accomplish, the thing,* or *affair, and found not any way of escape from what was disagreeable therein:* (Ḳ:) or *he was unable to bear,* or *endure,* or *undertake, the thing,* or *affair.* (Mṣb.) You say also, مَا لِى بِهِ ذَرْعٌ, and ▼ ذِرَاعٌ, ‡ *I have not power,* or *ability, to do it.* (TA.) And كَسَرَ ذٰلِكَ مِنْ ذَرْعِى ‡ *That disabled, hindered, prevented,* or *withheld, me from doing that which I desired.* (TA.) And اقْصِدْ بِذَرْعِكَ ‡ *Deal thou gently with thyself; moderate thyself; restrain thyself;* i. q. اِرْبَعْ عَلَى نَفْسِكَ; (Ṣ, TA;) *and let not thy soul,* or *mind, carry thee beyond thy measure* or *extent* [*of power* or *ability*]. (TA.) And أَبْطَرْتُ فُلَانًا ذَرْعَهُ ‡ *I imposed upon such a one more than he was able to do:* (Ṣ, TA:) but ذَرْعٌ also signifies † the *body:* and [accord. to IAạr] أَبْطَرَنِى ذَرْعِى means ‡ *He wasted my body, and cut off my means of subsistence.* (TA.) [See also art. بطر.] You likewise say, رَجُلٌ رَحْبُ الذِّرَاعِ ▼ [and الذَّرْعِ] ‡ *A man having ample strength, and power, and might in war* or *fight, courage, valour,* or *prowess.* (TA. [See also رَحْبٌ.]) And ضَعِيفُ الذَّرْعِ ‡ *Impotent.* (KL.) — And hence, فُلَانٌ خَالِى الذَّرْعِ ‡ *Such a one has his heart devoid of anxieties,* or *solicitudes, and griefs;* because the heart is sometimes one of the seats of power: or it may mean, agreeably with the original signification of ذَرْعٌ, *such a one is free from the causes of occupation which require the stretching forth of the fore arm and extending of the hand.* (Ḥar p. 131.) And رَجُلٌ وَاسِعُ الذَّرْعِ, and ▼ الذِّرَاعِ, ‡ *A man large,* or *liberal, in disposition.* (Ḳ.) And كَبُرَ فِى ذَرْعِى † *Its occurrence,* or *befalling, was of great moment, momentous, grievous,* or *distressing, to me.* (TA.) — ذَرْعٌ also signifies The *measure* of anything: and نَخْلَةٌ ذَرْعُ رَجُلٍ, *A palm-tree of the measure of the stature of a man.* (TA.)

ذَرَعٌ *A coveting; desiring eagerly;* or *lusting.* (Ṣ, Ḳ.) [Perhaps an inf. n. of which the verb is ذَرِعَ.] = See also ذَرِيعَةٌ.

ذَرِعٌ: see ذَرِيعٌ, in two places. — † *That journeys by night and by day.* (Ḳ.) — † *Long-tongued with evil speech.* (Ḳ.) = † *Good in social,* or *familiar, intercourse.* (Ḳ, TA.)

ذُرْعَةٌ: see ذَرِيعَةٌ.

ذَرَاعٌ (Ṣ, Ḳ) and ▼ ذِرَاعٌ (ISd, Ḳ) † *A woman* (Ṣ) *light,* or *active, with the hands in spinning:* (Ṣ, Ḳ:) or one *who spins much; who has ability to do so.* (TA.)

ذِرَاعٌ, of a man, (Mṣb,) [The *part*] *from the elbow to the extremities of the fingers;* (Mgh, Mṣb;) the *fore arm;* syn. سَاعِدٌ [q. v.; thus corresponding to the سَاق of the leg]: (Lth, Ḳ:) and ‡ [the *space*] *from the extremity of the elbow to the extremity of the middle finger:* (M, Mgh,* Ḳ: [in the last of which, the space is plainly shown to be meant, like as the part is shown in the Mṣb to be meant in the explanation cited above from that work and the Mgh: see also جَرِيبٌ:]) in both these senses, sometimes masc., (Ḳ,) accord. to Kh: (TA:) J says, (TA,) as relating to the arm, it is masc. and fem.; but Sb says that it is fem.: (Ṣ, TA:) [Mṭr says,] it is fem.: (Mgh:) [Fei says,] the measure so called is in most instances fem.: accord. to ISk, it is fem.; but some of the Arabs make it masc.: Fr says that it is fem.; but that some of [the tribe named] 'Okl make it masc.: Aṣ did not know an instance of its being masc.: and Zj says that such an instance is extr.; not choice: (Mṣb:) the measure thus called, [i. e. the *cubit,*] (Mṣb,) the ذِرَاعٌ مُكَسَّرَةٌ [or *cubit which is divided into fractions*], (Mgh,) is *six* قَبَضَات [or *fists*] (Mgh, Mṣb) *of middling measure;* (Mṣb;) *and this is*

called ذِرَاعُ العَامَّةِ [*the cubit of the common people*, or *the common cubit*], *because it wants one* قَبْضَة [or *fist*] *of what is called* ذِرَاعُ المَلِكِ [*the cubit of the king*], *namely one of the Kisrás*, (Mgh, Mṣb,) *not the last of them, whose* ذراع *was seven* قَبَضَات: (Mgh:) [see also مِيلٌ: it is also an astronomical measure; and as such, it seems, from several instances in which it is mentioned by Ḳzw and other writers, to be, probably, by rule, *two degrees*; nearly the half, or quarter, of the length assigned in different instances to the measure termed رُمْح; but, like the latter, not precise nor uniform in every instance:] the dim. is ▾ ذُرَيِّعَةٌ, with ة because it is fem.; (TA;) or ▾ ذُرَيْعٌ [or ذُرَيِّعٌ, without ة, accord. to those who make it masc.]: (L voce حَرْبٌ:) the pl. is أَذْرُعٌ and ذُرْعَانٌ; (O, Mṣb, Ḳ;) or, accord. to Sb, the former only; (Ṣ, Mṣb;) and Sb adds, they have given it this form of pl. because it is fem.; meaning, that فَعَالٌ and فُعَالٌ and فَعِيلٌ, when fem., have the pl. of the measure أَفْعُلٌ. (TA.) In the phrase اَلثَّوْبُ سَبْعٌ فِى ثَمَانِيَةٍ [*The garment*, or *piece of cloth, is seven* cubits *by eight* spans], they say سبع because أَذْرُع is fem., and ثمانية because أَشْبَار is masc.; (Ṣ; [and the like is said in the Mgh;]) and because the length is measured by the ذراع, and the breadth by the شِبْر. (Ṣ in art. ثمن.) ذِرَاعٌ is also used as an epithet, applied to a masc. n.: thus they say, هٰذَا ثَوْبٌ ذِرَاعٌ [*This is a garment*, or *piece of cloth, a cubit in length*]. (Kh.) You say also, هُوَ مِنِّى عَلَى حَبْلِ الذِّرَاعِ *It is prepared*, or *made ready, on my part*: (Ṣ:) and هُوَ لَكَ عَلَى حَبْلِ الذِّرَاعِ *I will pay it to thee in ready money*: or *it is prepared*, or *made ready, for thee*: the حبل being *a certain vein in the* ذراع. (TA.) — [Hence several tropical significations:] see ذَرْعٌ, in six places: and see also ذَرَّاعٌ. — Hence also, (Z, TA,) ‡ The *instrument with which one measures the length of the* ذراع [or cubit], (Ṣ, Z, O, Mgh, Ḳ,) *made of a piece of wood*, (Mgh,) or *whether it be iron or a rod of wood*. (O, Ḳ.) — [Hence also,] † *A sleeve*: as in the phrase ثَوْبٌ مُوَشَّى الذِّرَاعِ † [*a garment*, or *piece of cloth, variegated*, or *figured, in the sleeve*]: pl. ▾ مَذَارِعُ, a pl. not agreeing with its sing., like مَحَاسِنُ and مَلَامِحُ. (TA.) — Of the fore legs of bulls or cows, and of sheep or goats, [The *arm*; i. e.] the *part above the* كُرَاع: and of the fore legs of camels and horses and mules and asses, [likewise the *arm*; i. e.] the *part above the* وَظِيف: (Ḳ:) [also the *arm-bone* of any of the animals here mentioned:] accord. to Lth, (TA,) of any animal, [but this is by synecdoche, † the *fore leg*;] *i. q.* يَدٌ; (Mṣb, TA;) applying to the whole of whatever is called thus: (TA:) [thus, again, corresponding to سَاقٌ; this latter term, in like manner, having a proper and a synecdochical acceptation. Hence the prov.] لَا تُطْعِمِ العَبْدَ الكُرَاعَ فَيَطْمَعَ فِى الذِّرَاعِ [*Feed not thou the slave with the shank, lest he covet the arm*]. (Ḳ.) — [Hence,] الذِّرَاعُ, also called ذِرَاعُ الأَسَدِ, † *Two bright stars, which are one of the Mansions of the Moon*: (Ṣ:) [there are two asterisms thus called; together, الذِّرَاعَانِ: one of them is] الذِّرَاعُ المَبْسُوطَةُ, [also called ذِرَاعُ الأَسَدِ المَبْسُوطَةُ,] *the two bright stars* [α *and* β] *in the heads of Gemini*: (Ḳzw in his description of Gemini:) [the other is called الذِّرَاعُ المَقْبُوضَةُ, and] ذِرَاعُ الأَسَدِ المَقْبُوضَةُ, *the two bright stars* [α *and* β] *of Canis Minor*: (Ḳzw in his description of Canis Minor:) [hence it appears that the ancient Arabs, or many of them, extended the figure of Leo (as they did also that of Scorpio) far beyond the limits which we assign to it: the former ذراع accord. to those who make النَّوْءُ to signify "the auroral rising," but the latter accord. to those who make it to signify "the auroral setting," is *the Seventh Mansion of the Moon*: the following descriptions in Ḳzw's account of the Mansions of the Moon, and in the O and Ḳ and TA, are obscure and inaccurate:] اَلذِّرَاعُ is *one of the Mansions of the Moon*, (O, Ḳzw, Ḳ,) *and is called* ذراع الاسد المقبوضة, (O, Ḳzw,) or ذراع الاسد المبسوطة: (Ḳ:) *the lion has a* ذراع *which is* مبسوطة *and a* ذراع *which is* مقبوضة, (O, Ḳzw, Ḳ,) *and this is the one next to Syria*, (O, Ḳ,) or *on the left*, (Ḳzw,) *and in it the moon has a mansion; the* مبسوطة *being next to El-Yemen*, (O, Ḳ,) or *on the right*; (Ḳzw;) [but this description of their relative positions should be reversed, as is shown by what precedes and by what follows;] *each being two stars, between which is the measure of a* سَوْط [or *whip*]; (O;) *and the latter is higher in the sky, and more extended, than the other*, (O, Ḳ,) *wherefore it is called* مبسوطة; (O;) *and sometimes the moon deviates, and so has a mansion in it*: (O, Ḳ:) [it is said in the TA that الذراع is also a name of *one of the asterisms* (نُجُوم) *of* الجَوْزَآء; but this is the same that is called the مبسوطة:] *it rises* [*at dawn*] *on the fourth of* تَمُّوز [or *July O. S.*], *and sets* [*at dawn*] *on the fourth of* كَانُونِ الآخِرِ [or *January, O. S.*]: (O, Ḳzw: [and so in the Ḳ, except that in this last, it is erroneously said to set in كَانُونِ الأَوَّلِ:]) so says IḲt: but Ibráheem El-Ḥarbee says that it rises on the seventh of تموز, and sets on the sixth of كانون الآخر. (O, TA.) [See مَنَازِلُ القَمَرِ, in art. نزل; and see also نَوْءٌ, and نُكْبَآءُ.] The rhyming prosaist of the Arabs says, إِذَا طَلَعَتِ الذِّرَاعْ حَسَرَتِ الشَّمْسُ القِنَاعْ وَأَشْعَلَتْ فِى الأُفُقِ الشُّعَاعْ وَتَرَقْرَقَ السَّرَابُ فِى كُلِّ قَاعْ [*When the Dhiráa rises at dawn, the sun puts off the veil, and the rays ascend in the horizon, and the mirage flickers*, or *glistens, in every plain*]. (TA.) And the Arabs assert that when there is no rain [at any other season] in the year, the ذراع does not break its promise, though it be but a بَغْشَة [or weak shower of rain]: (Ḳzw, TA:) [or] its نَوْء is approved, and seldom does it break its promise. (Ḳzw.) — ذِرَاعٌ also signifies † *A certain mark made with a hot iron upon the arm* (ذراع) *of a camel*: (Ṣ, Ḳ:) and is *a mark of the Benoo-Thaalebeh in El-Yemen, and of some persons of the Benoo-Málik-Ibn-Saad*. (Ḳ.) — Also ‡ The *fore part of a spear* or *spear-shaft*: (Ḳ, TA:) this is called (Ṣ, TA) also (TA) ذِرَاعُ العَامِلِ. (Ṣ, TA.)

ذَرُوعٌ: see what next follows.

ذَرِيعٌ *Wide in step*, (Ṣ, Ḳ,) *and light*, or *active, in pace*, or *going*; (Ḳ;) applied to a horse, (Ṣ, Ḳ,) and to a camel; as also ▾ ذَرُوعٌ: (Ḳ:) and *quick*: (Ṣ, Mṣb, Ḳ:) [and so ▾ ذَرِعٌ; for] ▾ ذَرِعَاتٌ, (Ṣ, O, Ḳ,) applied to the legs of a quadruped (قَوَائِم), (Ṣ, TA,) signifies *quick*, (Ṣ, Ḳ,) *wide in step, taking much of the ground*: (O, Ḳ:) or, as some say, this last word signifies the *legs* of a beast, (TA,) like ▾ مَذَارِعُ, (Ṣ, Ḳ,) pl. of مِذْرَاعٌ. (Ḳ.) It is said of Moḥammad, in a trad., كَانَ ذَرِيعَ المَشْىِ † *He was quick, and wide of step, in walking*. (TA.) And you say, رَجُلٌ ذَرِيعٌ بِالكِتَابَةِ † *A man quick in writing*. (TA.) And أَكَلَ أَكْلًا ذَرِيعًا † *He ate quickly and much*. (TA.) And قَتْلٌ ذَرِيعٌ † *Quick slaughter*. (Ṣ.) And مَوْتٌ ذَرِيعٌ ‡ *Spreading death*: (Ḳ:) or *quick, spreading death, such that the people can hardly*, or *can in no wise, bury one another*. (TA.) — † An *ample* thing, affair, or state. (Ḳ.) = † *An intercessor*. (Ibn-'Abbád, Ḳ.)

ذُرَيْعٌ a dim. of ذِرَاعٌ, q. v.

ذَرِيعَةٌ *A she-camel by which the archer, or the like, conceals himself from the game*, (Ṣ, Ḳ, TA,) *walking by her side, and shooting*, or *casting, when the object puts itself in his power, having first left the she-camel to roam at pleasure with the wild animals in order that they may become familiar with her*; (TA;) like دَرِيئَةٌ; (Ṣ;) as also ▾ ذَرَعٌ: (Ḳ:) pl. ذُرُعٌ. (IAạr.) — Hence, ‡ *Anything that brings one near to a thing*; (IAạr;) *a means of access, nearness, intimacy, ingratiation, attachment*, or *connexion*; syn. وُصْلَةٌ; (Ṣ, Mṣb, Ḳ, TA;) and سَبَبٌ; and وَسِيلَةٌ; (TA;) as also ▾ ذُرْعَةٌ: (Ibn-'Abbád, Ḳ:) pl. ذَرَائِعُ. (Ṣ, Mṣb.) You say, فُلَانٌ ذَرِيعَتِى إِلَيْكَ ‡ *Such a one is my means of access to thee, and of attachment to thee, or connexion with thee*. (TA.) — Also, [like دَرِيئَةٌ,] *A ring by aiming at which one learns the art of shooting, or casting* [*the lance &c.*]. (TA.)

ذُرَيِّعٌ: } dims. of ذِرَاعٌ, q. v.
ذُرَيِّعَةٌ: }

ذَرَّاعٌ *A measurer with the* ذراع [or *cubit*]. (T in art. أبر.) — A he-camel *that drives the she-camel with his arm and so makes her lie down that he may cover her*. (Ibn-'Abbád, Ḳ.)

ذَارِعٌ [so in a copy of the Ṣ and of the Ḳ and in the TA: in one copy of Ṣ and in one of the Ḳ, ذَرَاعٌ: in the CḲ, ذِرَاعٌ: but the right reading is ذَارِعٌ, as is shown by verses in which it occurs, cited in the TA, and by its pl.,] *A small* [*skin of the kind called*] زِقّ, *which is stripped off from the part next to the* ذراع [or *arm*], (Ṣ, Ḳ,) *and*

which is for شَرَاب [or wine]; (Ṣ;) and ▼ مِذْرَعٌ signifies [the same; or simply] a small زِقّ: (TA:) or, as some say, زِقٌّ ذَارِعٌ signifies a زِقّ that takes much water: (TA:) the pl. is ذَوَارِعُ. (Ṣ, TA.) ═ نَاقَةٌ ذَارِعَةٌ An excellent she-camel. (TA.)

أَذْرَعُ [More, and most, light, or active, and quick, with the arms, or hands, or † otherwise]. It is said in a trad., خَيْرُكُنَّ أَذْرَعُكُنَّ لِلْغَزْلِ The best of you females is the most light, or active, of hand, of you, in spinning: or, the most able of you to spin. (TA.) And قَتَلُوهُمْ أَذْرَعَ قَتْلٍ † They slew them with the quickest slaughter. (Ṣ.) — † More, and most, chaste in speech. (Ḳ.) You say, هُوَ أَذْرَعُ مِنْهُ † He is more chaste of speech than he. (TA.) ═ † One whose mother is Arabian but not his father; syn. مُقْرِفٌ: or the son of an Arabian man by an emancipated slave-woman: (Ḳ:) the former is the more correct. (TA.) [See also مُذَرَّعٌ.]

تَذْرِيعٌ The redundant part of the cord with which the arm [of a camel] is bound: [see 2, latter part:] a subst. like [تَصْدِيرٌ and] تَنْبِيتٌ; not an inf. n. (TA.)

مِذْرَعٌ: see ذَارِعٌ.

مُذَرَّعٌ, an epithet applied to an ass, and to a mule, meaning Having what are termed رَقْمَتَانِ [q. v.] upon his arms. (L.) — Hence, (L,) ‡ A man (TA) whose mother is more noble than his father: (Ṣ, L, Ḳ:) as though, (Ḳ,) or said to be, (Ṣ,) so called because of the رَقْمَتَانِ upon the arm [or arms] of the mule, for they come to him from the side of the ass; (Ṣ, Ḳ;) or so called as being likened to the mule, because he has upon his arms رقمتان like those of the arm of the ass, thereby resembling the ass; and the mother of the mule is more noble than his father. (L.) [See also أَذْرَعُ.] — A lion having upon his arms the blood of his prey. (IAạr.) — [A beast] struck in the uppermost part of his breast so that the blood has flowed upon his arms. (Ḳ.) — A horse that outstrips: or (originally, TA) that overtakes the wild animal and has his arms smeared by his rider's piercing the latter so as to make the blood flow forth; (Ḳ, TA;) this blood upon his arms being the sign of his having outstripped. (TA.) — A bull having black spots, or black places, upon his shanks. (Ṣ, Ḳ.) — مُذَرَّعَةٌ A hyena having stripes upon its arms: (Ḳ:) an epithet in which the quality of a subst. predominates: or applied to the hyena because of blackness on its arms. (TA.)

مُذْرِعٌ Rain that sinks into the earth to the depth of a cubit. (Ṣ, Ḳ.)

مِذْرَاعٌ sing. of مَذَارِعُ, [which is contr. to rule,] (Ṣ, Ḳ,) in a sense pointed out below, (Ṣ,) or in all the senses explained below, and of مَذَارِيعُ, (Ḳ,) which is agreeable to rule. (TA.) — مَذَارِعُ signifies The legs of a beast; (Ṣ, Ḳ;) as also مَذَارِيعُ, and ذَرِعَاتٌ; see ذَرِيعٌ; because the beast measures with them the ground: or, as some say, [like the pl. of ذِرَاعٌ,] the parts of a beast between the knee and the arm-pit. (TA.) ═ مَذَارِعُ also signifies The towns (قُرَى, Ṣ, or بِلَاد, Ḳ) that are between the cultivated land and the desert; (Ṣ, Ḳ;) such as El-Ḳádiseeyeh and El-Ambár; (TA;) in this sense, (Ṣ,) as in others, (Ḳ,) pl. of مِذْرَاعٌ; (Ṣ, Ḳ;) as also مَذَارِيعُ; (Ḳ;) syn. with مَزَالِفُ; (Ṣ;) and بَرَاغِيلُ: (TA:) El-Ḥasan El-Baṣree speaks of the مَذَارِع of El-Yemen. (TA.) [Freytag says, without mentioning his authority, that مَذَارِعُ has the same signification with the inhabitants of Nejd as مَخَالِيف with the inhabitants of El-Yemen and مَزَالِف in the region of El-Ḥijáz: but this is at variance with all that I have found, in respect of the term مخاليف.] — Also Parts, regions, quarters, or tracts, syn. نَوَاحٍ, (Ibn-'Abbád, Ḳ,) of a land. (Ibn-'Abbád.) — And The places of bending of a valley. (Kh.) — And Palm-trees that are near to houses or tents. (Ṣ, Ḳ.)

مَذَارِعُ a pl. [contr. to rule] of مِذْرَاعٌ, q. v.: (Ṣ, Ḳ:) and of ذِرَاعٌ as signifying † A sleeve. (TA.) See the last of these words, near the middle of the paragraph.

ذرف

1. ذَرَفَ الدَّمْعُ, (Lth, T, Ṣ, M, Mṣb, Ḳ,) aor. ـِ, inf. n. ذَرْفٌ (Lth, T, Ṣ, Ḳ) and ذُرُوفٌ (Lth, T, Ḳ) and ذَرَفَانٌ (Ṣ, Ḳ) and ذَرِيفٌ and تَذْرَافٌ, (Ḳ,) The tears flowed. (Lth, T, Ṣ, M, Mṣb, Ḳ.) And ذَرَفَتْ عَيْنُهُ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, inf. n. ذَرْفٌ, (Mṣb,) His eye shed tears; (Mṣb;) tears flowed from his eye. (Ṣ, Ḳ.) And ذَرَفَتْ عَيْنُهُ دَمْعَهَا, (Lth, T,) or ذَرَفَتِ العَيْنُ دَمْعَهَا (Ḳ) or الدَّمْعَ, (M, Mṣb,) aor. ـِ, (M,) inf. n. ذَرْفٌ and ذَرِفٌ and ذَرَفَانٌ (Lth, T, M) and ذُرُوفٌ and ذَرِيفٌ and تَذْرَافٌ, and [ISd says,] I think that Lḥ has mentioned as an inf. n. ذُرَافٌ, but I am not certain of it, (M,) His eye poured forth its tears: (Lth, T:) or the eye made its tears, or the tears, to flow: (M, Ḳ:) or let fall tears, or the tears: and ▼ ذَرَّفَتْهُ, inf. n. تَذْرِيفٌ signifies the same: (M:) [or the latter has an intensive signification: or] you say, ▼ ذرّف دَمْعَهُ, (Ḳ,) or دُمُوعَهُ, (T,) inf. n. تَذْرِيفٌ and تَذْرِفَةٌ and تَذْرَافٌ, (T, Ḳ,) He poured forth his tears. (Ḳ.) — [See also ذَرْفٌ, and ذَرَفَانٌ, below.]

2: see above, in two places. ═ ذرّف عَلَيْهِ, (T, Ṣ, M, Ḳ,) inf. n. تَذْرِيفٌ, (Ṣ,) He exceeded it; (T, Ṣ, M, Ḳ;) namely, a hundred [years], (Ṣ, Ḳ,) or sixty, (T,) or fifty, or some other number. (M.) — ذرّف فِى حَدِيثِهِ He added, or exaggerated, in his discourse, or narration; as also زلّف. (IDrd and O in art. زلف.) ═ ذرّفه الشَّىْءَ He made him to know the thing: a poet says,

* لَأُذَرِّفَنْكَ المَوْتَ إِنْ لَمْ تَهْرُبِ *

i. e. I will assuredly make thee to know death [if thou flee not]: (IAạr, M:) or ذرّفه المَوْتَ signifies he made him to be at the point of death. (T, Ḳ.)

10. استذرفهُ He desired its (a thing's) dripping, or flowing. (M.) — And استذرف الضَّرْعُ The udder invited one to milk it; and to desire its dripping, or flowing [with milk]. (M.)

ذَرْفٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفَ,] A certain running of horses, in which the legs are put together and [then] the fore legs stretched out with the toes near to the ground. (M.)

ذَرَفَانٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفَ,] A weak gait or manner of going. (Ṣ, Ḳ.)

دَمْعٌ ذَرِيفٌ and ▼ مَذْرُوفٌ Tears shed, or made to flow. (T, M, Ḳ.)

ذَرَّافٌ [accord. to Freytag, Largely flowing: but he does not name any authority.] — Quick, or swift; and so زَرَّافٌ. (M.)

ذَوَارِفُ, applied to tears (دُمُوعٌ), Flowing. (T.) [And] Running waters. (KL.)

مَذَارِفُ i. q. مَدَامِعُ [The channels of the tears; &c.: see مَدْمَعٌ]. (T, Ṣ, Ḳ.)

مَذْرُوفٌ: see ذَرِيفٌ.

ذرق

1. ذَرَقَ, aor. ـُ and ـِ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. ذَرْقٌ, (Mgh, Mṣb,) said of a bird, (Ṣ, Mgh, Mṣb, Ḳ,) It muted, or dunged; (JK, Mgh, Mṣb;) [like زَرَقَ;] as also ▼ اذرق, (Zj, JK, Mṣb, Ḳ,) inf. n. إِذْرَاقٌ: (JK:) it is also, sometimes, † said of a man: (Ṣ,* TA:) and the latter is sometimes ‡ said of a beast of prey, and [particularly] of a fox. (TA.) — [Hence,] one says, مَتَى تَذْرُقُ عَلَى النَّاسِ ‡ When wilt thou behave in a light-witted, or foolish, manner towards men? or utter foul, or obscene, language against them? (TA.) And هٰذَا كَلَامٌ يُذْرَقُ عَلَيْهِ † This is speech, or language, that is deemed foul. (TA.) And لَأُذْرِقَنَّكَ إِنْ لَمْ تُرَبِّعْ is a phrase meaning a threat. (TA. [But how it should be rendered, unless it be said by a woman to her husband, (see رَبَّعَ لِامْرَأَتِهِ,) and لَأُذْرِقَنَّ عَلَيْكَ be for لاذرقنك, I know not.]) ═ ذَرِقَ المَالُ, [in the JK written ذَرَقَ, but said in the TA to be like فَرِحَ, meaning The cattle suffered from eating the herb called ذُرَق, is] from الذُّرَقُ. (JK, TA.)

4: see the first sentence above. ═ اذرقت الأَرْضُ The land produced [the herb called] ذُرَق. (Ṣ, Ḳ.)

5. تَذَرَّقَتْ She applied لَبَن مُذَرِّق as a collyrium to her eyes; as also ▼ اِذَّرَقَتْ, of the measure اِفْتَعَلَتْ: [so accord. to the copies of the Ḳ: but] in the "Nawádir el-Aạráb" it is said, ▼ اذّرقت المَرْأَةُ بِالكُحْلِ signifies the woman applied collyrium to her eyes. (TA.)

8 : see what next precedes, in two places.

ذَرْقٌ *Dung* (JK, Ṣ, Mgh) of a bird; (Ṣ, Mgh;) as also ↓ ذُرَاقٌ: (AZ, TA:) [or] of the bustard (حُبَارَى) and the like: (JK:) the former word an inf. n. used as a subst. in this sense. (Mgh.)

ذُرَقٌ *A certain plant, resembling* فِسْفِسَة; (JK;) *a certain herb,* (TA,) i.q. حَنْدَقُوق [the *herb lotus, melilot, sweet trefoil,* or *bird's-foot-trefoil:* so in the present day]: (JK, IDrd, Ṣ, Ḳ:) *it has a slight and sweet odour, and grows in* [*plains such as are called*] قِيعَان, *and in places where water collects and stagnates; and sheep, or goats, suffer from eating it, and sometimes become distended in their bellies:* (AḤn, TA:) n. un. with ة. (AḤn, JK, TA.)

ذُرَاقٌ : see ذَرْقٌ.

لَبَنٌ مُذَرَّقٌ *Milk mixed with water:* (AZ, Ṣ, Ḳ:) [like مُذَلَّقٌ.]

ذرى and ذرو

1. ذَرَتْهُ الرِّيحُ, (T, Ṣ, M, Mṣb, Ḳ,) aor. تَذْرُوهُ, (Ṣ, M, Mṣb,) inf. n. ذَرْوٌ; (Ṣ, M, Mṣb, Ḳ;) and aor. تَذْرِيهِ, (Ṣ, M,) inf. n. ذَرْىٌ; (Ṣ;) and ↓ ذَرَّتْهُ; and ↓ اذرته; (M, Ḳ;) the last on the authority of IAạr, but said in the T to be disallowed in this sense by AHeyth; (TA;) *The wind raised it,* (T, Ṣ,*) or *made it to fly,* (AHeyth, T, Ṣ,* M, Ḳ,) *and carried it away;* (Ṣ,* M, Mṣb,* Ḳ;) *and dispersed it;* (Mṣb;) namely, a thing, (Mṣb, Ḳ,) or the dust, (T, Ṣ, M,) &c. (Ṣ, M.) And accord. to IAạr, one says, ذَرَتِ الرِّيحُ, and ↓ أَذْرَت, [elliptically,] meaning ذَرَتِ التُّرَابَ [i. e. *The wind raised the dust,* or *made it to fly,* &c.]. (T.) — [Hence,] ذَرَا الرِّوَايَةَ ذَرْوَ الرِّيحِ الهَشِيمَ † *He carried on the relation uninterruptedly and rapidly* [*like as the wind carries away the dry herbage that is broken in pieces.*] (TA.) — Hence also, ذَرَا النَّاسُ الحِنْطَةَ [*The people winnowed the wheat*]. (Ṣ.) You say, ذَرَوْتُ الحِنْطَةَ, (IAạr, T, M, Ḳ,*) aor. أَذْرُوهَا, inf. n. ذَرْوٌ; (IAạr, T;) and ↓ ذَرَّيْتُهَا; (M;) *I winnowed the wheat:* (M, Ḳ:*) or ذَرَّيْتُهُ, inf. n. تَذْرِيَةٌ; (Mṣb;) and ↓ ذَرَّيْتُ الطَّعَامَ and ذَرَوْتُهُ; (T;) *I cleared the wheat from its straw.* (Mṣb.) And ذَرَوْتُهُ, (Ṣ, M,) and ذَرَيْتُهُ, but the former is more approved; and ↓ ذَرَّيْتُهُ; (M;) *I made it to fly, and go away;* (Ṣ, M;) namely, a thing, (Ṣ,) or grain, and the like. (M.) تَذْرِيَةُ ↓ الأَكْدَاسِ is well known [as meaning *The winnowing of the heaps of grain*]. (Ṣ.) And hence, (Ṣ,) ذَرَّيْتُ تُرَابَ المَعْدِنِ *I sought the gold of the dust of the mine* [*by sifting it* or *winnowing it*]: (Ṣ, Ḳ:) and ↓ اذَّرَيْتُهُ signifies the same. (T and Ṣ in art. درى. [See a verse cited in the first paragraph of that art.: and see also 2 in the same art.]) — ذَرَيْتُ الشَّىْءَ, (T,) or ↓ أَذْرَيْتُهُ, (Ṣ, TA,) accord. to AHeyth, (TA,) *I threw the thing* [or *scattered it*] *like as one throws grain for sowing.* (T, Ṣ, TA.) And ذَرَا الأَرْضَ *He sowed the land, scattering the seed;* as also ذَرَأَ الارض; but the former is said to be the more chaste. (MF and TA in art. ذرأ.) — And ذَرَأَهُمْ, inf. n. ذَرْوٌ, is a dial. var. of ذَرَأَهُمْ, meaning *He* [God] *created them.* (M.) — ذَرَا الشَّىْءَ *He broke the thing* (Ḳ, TA) *without separating.* (TA.) And ذَرَوْتُ نَابَهُ *I broke his canine tooth.* (M, TA.) — ذَرَاهُ بِالرُّمْحِ *He displaced,* or *uprooted, him,* or *it, with the spear.* (Kr, M.) = ذَرَا, intrans., *It* (a thing, Ḳ, or dust, &c., M) *flew up, and went away,* or *became carried away* [by the wind]. (M, Ḳ.) — *He* (a gazelle, Ḳ, or, accord. to some, any animal, TA) *hastened* (Ḳ, TA) *in his running.* (TA.) You say, مَرَّ يَذْرُو, inf. n. ذَرْوٌ, *He* (a man, Ṣ) *passed,* or *went, along quickly:* (Ṣ, M:) accord. to some, said particularly of a gazelle. (M.) And ذَرَا إِلَى فُلَانٍ *He rose and betook himself to such a one.* (TA.) — *It* (a thing) *fell.* (Ṣ, Ḳ.) — ذَرَا نَابُهُ, inf. n. ذَرْوٌ, *His canine tooth broke:* or, as some say, *fell out.* (M.) And ذَرَا فُوهُ, (Ḳ,) inf. n. ذَرْوٌ, (TA,) *His teeth fell out from his mouth;* (Ḳ, TA;) as also ذَرَى, and ذَرَأَ; but the last is said to be of weak authority, or a mispronunciation. (MF and TA in art. ذرأ.)

2 : see 1, in five places. — [Hence,] ذَرَّى رَأْسَهُ, (M, TA,) inf. n. تَذْرِيَةٌ, (TA,) *He combed his head* (M, TA) [*so as to remove the scurf &c.*], *like as one winnows a thing:* but دَرَّى [with the unpointed د] is of higher authority. (M.) = ذَرَّيْتُهُ, namely, a sheep, inf. n. as above, *I shore,* or *sheared, his wool, leaving somewhat thereof upon his back in order that he might be known thereby:* and in like manner one says in relation to a camel. (Ṣ, M.) [See مُذَرًّى.] — [Hence, app, or from ذِرْوَةٌ, as is indicated in what follows,] † *I praised him.* (IAạr, M, Ḳ.) You say, فُلَانٌ يُذَرِّى فُلَانًا † *Such a one exalts the state,* or *condition, of such a one; and praises him.* (T.) A poet says, [namely, Ru-beh, (so in the margin of one of my copies of the Ṣ,)]

* عَمْدًا أُذَرِّى حَسَبِى أَنْ يُشْتَمَا *

† [*Purposely I praise and exalt what constitutes my grounds of pretension to respect or honour, lest it should be reviled*]: (T, Ṣ, M:) as though I put it upon the ذِرْوَة [q. v.] (M.)

4 : see 1, in three places. — Accord. to AHeyth, this verb is not used in the sense first explained above; but one says, أَذْرَيْتُ الشَّىْءَ عَنِ الشَّىْءِ, meaning *I threw down the thing from the thing:* (T, TA:) or إِذْرَآءٌ signifies the *striking* a thing *and throwing it down:* (Lth, T:) and sometimes, the *throwing down without cutting.* (M.) You say, ضَرَبْتُهُ بِالسَّيْفِ فَأَذْرَيْتُ رَأْسَهُ [*I struck him with the sword and made his head to fall* from him]. (T.) And طَعَنْتُهُ فَأَذْرَيْتُهُ عَنْ فَرَسِهِ, (T,) or عَنْ ظَهْرِ دَابَّتِهِ, (Ṣ,) i.e. [*I thrust him,* or *pierced him, and*] *threw him down* [*from his horse,* or *from the back of his beast*]. (T, Ṣ.) And أَذْرَتِ الدَّابَّةُ رَاكِبَهَا *The beast threw down its rider.* (M.) And اذرى الشَّىْءَ بِالسَّيْفِ *He struck the thing with the sword so as to throw it down.* (M.) And أَذْرَتِ العَيْنُ دَمْعَهَا, (Ṣ,) or الدَّمْعَ, (M,) *The eye poured forth* [or *let fall its tears,* or *the tears*]. (Ṣ, M.) [See also أَذْرَأَ.] = اذرى said of a camel, *He was,* or *became, tall,* or *long, in his* ذِرْوَة [or *hump*]. (TA.)

5. تذرّت الحِنْطَةُ *The wheat was,* or *became, winnowed:* (M, Ḳ:) or *was,* or *became, cleared from its straw.* (TA.) = تذرّى بِهِ *He protected,* or *sheltered, himself by means of it;* (M, Mṣb;) i.e. by means of a wall, &c., from the wind and the cold; as also ↓ استذرى بِهِ. (M.) One says, تَذَرَّ مِنَ الشَّمَالِ بِذَرًى *Protect,* or *shelter, thyself from the north wind by means of a shelter.* (T.) And ↓ اِسْتَذْرِ بِهٰذِهِ الشَّجَرَةِ *Shelter thyself by means of this tree:* (T:) or ↓ اِسْتَذْرَيْتُ بِالشَّجَرَةِ *I shaded and sheltered myself by means of the tree.* (Ṣ.) And تذرّتِ الإِبِلُ *The camels protected,* or *sheltered, themselves from the cold, one by means of another;* or *by means of the* [*trees called*] عِضَاه. (M.) And ↓ اِسْتَذْرَيْتُ بِفُلَانٍ *I sought refuge with such a one, and became in his protection.* (Ṣ.) And اذرى [thus I find it written, without any syll. signs, evidently for ↓ اِذَّرَى, of the measure اِفْتَعَلَ, like اِلْتَجَأَ and اِكْتَنَّ,] *He sought protection by means of a king.* (TA.) = تذرّى السَّنَامَ, (Ṣ,) or الذِّرْوَةَ, (M, Ḳ,) *He mounted upon* [*the hump,* or *the top* of the hump &c.]. (Ṣ, M, Ḳ.) — [Hence,] تَذَرَّيْتُ بَنِى فُلَانٍ وَتَنَصَّيْتُهُمْ † *I married among the* ذِرْوَة *and the* نَاصِيَة *of the sons of such a one;* (Aṣ, T,* Ṣ;) i.e., *among the noble and high of them:* (T:) or تذرّى فِيهِمْ † *He married among the* ذِرْوَة *of them.* (M.)

8 : see 1: = and see also 5.

10 : see 5, in four places. — اِسْتَذْرَتْ, said of a she-goat, *She desired the ram;* (Ṣ, Ḳ;) like اِسْتَدْرَتْ. (Ṣ.) — And the inf. n. اِسْتِذْرَآءٌ signifies The act of *leaping upon a female.* (KL.)

ذُرَةٌ, originally ذُرَوٌ, (Ṣ, Mṣb, Ḳ,) or ذُرَىٌ, (Ṣ, M,* Mṣb,) the ة being a substitute (Ṣ, Mṣb) for the final radical letter, (Mṣb,) [*A species of millet;* the *holcus sorghum* of Linn.; thus called in the present day, and also, vulgarly, ذُرَة صَيْفِىّ and ذُرَة قَيْظِىّ, to distinguish it from *maize,* the *zea mays* of Linn., which is vulgarly called ذُرَة شَامِىّ and ذُرَة كِيزَان;] *a species of grain;* (M;) *a certain grain, well known:* (Ṣ, Mṣb, Ḳ:) the word is used as a n. un. and as a coll. n. (T.) [See مِيرَةٌ.]

ذَرْوٌ *A portion* (طَرَفٌ) *not completed, of a saying;* as in the phrase, بَلَغَنِى عَنْهُ ذَرْوٌ مِنْ قَوْلٍ [*An uncompleted portion of a saying was related to me from him*]: (T, Ṣ:) or *a little;* a dial. var. of ذَرْءٌ [q. v.]. (M.) = Also, and ↓ ذَرًى, *i.q.* ↓ ذُرِّيَّةٌ, (M, TA,) [respecting the derivation of which there are different opinions, explained in art. ذرأ,] i.e. *Created beings:* [or *children,* or *offspring:* (see art. ذرأ:)] or ذَرْوٌ and ↓ ذَرًى

signify the *number of the* ذُرِّيَّة. (M.) One says, أَنْمَى ٱللّٰهُ ذَرْأَكَ and ذَرْوَكَ, meaning *May God increase* [*the number of*] *thine offspring.* (T.) — And ذَرْوُ النَّارِ occurs in a trad., as some relate it, instead of ذَرْءُ النَّارِ, as others relate it; meaning [either *The children of the fire* of Hell, agreeably with what next precedes, or] *to be scattered in the fire.* (Ṣ and TA in art. ذرأ.) = Also, ذَرْوٌ, The *curved extremity of a bow.* (So in a copy of the S.)

ذَرًى, also written ذَرًا, (or, accord. to some copies of the Ṣ, ▾ ذَرْيٌ,) *A thing* [*such as dust &c.*] *that the wind has raised, or made to fly, and carried away:* (Ṣ:) or it signifies *what one has winnowed;* (M;) or مَا تَذْرُوهُ [*what thou winnowest,* as is indicated by the context of this explanation]; like as نَفَضٌ signifies مَا تَنْفُضُهُ. (T.) — And ذَرًى or ▾ ذَرْيٌ (accord. to different copies of the Ṣ) *Tears poured forth:* (Ṣ:) or so ▾ ذَرْيٌ [or دَمْعٌ ذَرِيٌّ]. (M, TA.) = Also *A shelter;* (M, TA;) *anything by which one is protected,* or *sheltered:* (Ṣ, Mṣb:) *a shelter from the cold wind, consisting of a wall,* or *of trees:* and particularly *a shelter that is made for camels such as are termed* شَوْل, *by pulling up trees of the kind called* عَرْفَج *&c. and placing them one upon another in the direction whence blows the north,* or *northerly, wind, in the camels' nightly resting-place.* (T.) [Hence,] one says, فُلَانٌ فِى ذَرَى فُلَانٍ *Such a one is in the protection of such a one.* (T.) And أَنَا فِى ظِلِّ فُلَانٍ وَفِى ذَرَاهُ *I am in the protection of such a one, and in his shelter.* (Ṣ.) And [hence, perhaps,] إِنَّ فُلَانًا لَكَرِيمُ الذَّرَى † *Verily such a one is generous in disposition.* (AZ, T.) — Also The *court,* or *yard,* (فِنَآء,) *of a house.* (Ḥar pp. 56 and 442.) = See also ذَرْوٌ, in two places.

ذَرْيٌ: see ذَرًى, in two places: — and ذُرَاوَةٌ.

ذَرْوَةٌ *Much property;* like ثَرْوَةٌ: so in the saying, هُوَ ذُو ذَرْوَةٍ [*He is a possessor of much property*]. (TA.) = See also ذِرْوَةٌ.

ذُرْوَةٌ: see what next follows.

ذِرْوَةٌ and ▾ ذُرْوَةٌ The *upper,* or *uppermost, part* of a thing (Ṣ, M, Mṣb, Ḳ) of any kind; (M, Mṣb;) and so, accord. to Et-Takee Esh-Shemenee, ▾ ذَرْوَةٌ: (TA:) and particularly, of a camel's hump, (Ṣ, M,) and of the head: (M:) and *a camel's hump* itself: (TA:) pl. ذُرًى. (Ṣ, TA.) It is said in a trad., أَتَى بِإِبِلٍ غُرِّ الذُّرَى [or غُرِّ الذُّرَى ?] *He brought camels having white humps.* (TA.) And in another trad., عَلَى ذِرْوَةِ كُلِّ بَعِيرٍ شَيْطَانٌ [*On the hump of every camel is a devil*]. (TA.) And in a prov., مَا زَالَ يَفْتِلُ فِى الذِّرْوَةِ وَالغَارِبِ [*He ceased not to twist the fur of the upper part and the fore part of the hump:* originating from, or occurring in, a trad., which see explained in art. غرب]: it means, ‡ *he ceased not to render familiar, or tame,* [or rather *to endeavour to do so,*] *and to remove refractoriness.* (TA.) — [Hence,] تَزَوَّجَ مِنْهُمْ فِى الذِّرْوَةِ وَالنَّاصِيَةِ (T, M*) † *He married among the noble and high of them.* (T.)

ذَرِىٌّ: see ذَرًى. = ذَرًى ذَرِىٌّ *A warm shelter.* (TA.)

ذَرِيَّةٌ *A she-camel by means of which one conceals himself from the objects of the chase:* on the authority of Th: but the more approved word is with د [i. e. دَرِيَّةٌ, or, accord. to AZ, دَرِيْئَةٌ]. (M.)

ذُرَاوَةٌ (vulgarly pronounced ذَرَاوَةٌ, TA) *What has become broken into small particles,* (M, Ḳ,) *and dried up,* (M,) or *of what has dried up,* (Ḳ,) of a plant, or of herbage, *and has been blown away by the wind.* (M, Ḳ.) — And *What has fallen of,* or *from, corn,* (M, Ḳ,) or especially *wheat,* (Lḥ, M,) *in the process of winnowing.* (M, Ḳ.) And *What has fallen of,* or *from, a thing;* as also ▾ ذَرْيٌ. (M,* Ḳ.)

ذَرِّيَّةٌ: see ذَرْوٌ.

الذَّارِيَاتُ [as used in the Ḳur li. 1] means *The winds* (Ṣ, Bḍ, Jel) *raising,* or *making to fly, and carrying away,* or *dispersing, the dust &c.:* (Bḍ, Jel:) or † *the prolific women;* for they scatter children: or † *the causes of the scattering of the created beings, angels and others.* (Bḍ.)

مِذْرًى (Ṣ, M) and ▾ مِذْرَاةٌ (M) *A wooden implement,* (Ṣ, M,) or *a small wooden implement,* (so in one copy of the Ṣ,) *having* [*several*] *extremities* [or *prongs*], (Ṣ,) *with which one winnows* (Ṣ, M) *wheat, and with which the heaps of grain are cleared* [*from the straw &c.*]: (Ṣ:) or the former word signifies the *thing with which the wheat is carried to be winnowed:* and the latter, the *wooden implement with which one winnows.* (T.) = Also, the former word, The *extremity of the buttock:* (AO, T, M, Ḳ:) or ▾ مِذْرَوَانِ signifies the *two extremities of the two buttocks;* (A'Obeyd, T, Ṣ, M, Ḳ;*) or the *two uppermost parts of the two buttocks;* (Meyd in explaining a prov. cited below;) and it has no sing.; (A'Obeyd, T, Ṣ, M, Meyd, Ḳ;) for if the sing. were مِذْرًى, the dual would be مِذْرَيَانِ. (A'Obeyd, T, Ṣ, M, Meyd.) Hence, (Meyd,) ▾ جَآءَ يَنْفُضُ مِذْرَوَيْهِ [*He came shaking the two extremities,* or *the two uppermost parts, of his buttocks*]; (Ṣ, Meyd, Ḳ;) a prov., applied to one behaving insolently (بَاغٍ), and threatening; (Ṣ, Ḳ;*) or to one threatening vainly: (Meyd, and Ḥar p. 603:) and ▾ جَآءَ يَضْرِبُ مِذْرَوَيْهِ [*He came striking,* &c.]; a prov. also, applied to him who has come empty, not having accomplished that which he sought. (Ḥar ubi suprà.) — ▾ مِذْرَوَانِ also signifies The *two sides of the head:* (M, Ḳ:) or مَذَارٍ signifies the *temples of the head;* and the sing. is مِذْرًى; accord. to AA. (Ṣ.) — Also, ▾ مِذْرَوَانِ, The *two places,* of a bow, *upon which lies the string, in the upper portion and the lower:* (AḤn, Ṣ, M, Ḳ:) and in this sense it has no sing.: (Ṣ:) or, accord. to AA, its sing. is مِذْرًى. (M.)

مِذْرَاةٌ: see the next preceding paragraph, first sentence.

مِذْرَوَانِ: see مِذْرًى, in five places.

مُذَرًّى, fem. مُذَرَّاةٌ, A sheep *having a portion of its wool left unshorn between the shoulders when the rest has been shorn.* (T.) [See 2.]

ذعب

5. تَذَعَّبَتْهُ الجِنُّ, (Ḳ,) as also تَذَأَّبَتْهُ, (TA,) *The jinn frightened him,* or *terrified him.* (Ḳ.)

7. انذعب, (Ḳ,) as also انثعب, the latter thought by Az to be the original word, (TA,) *It* (water) *flowed, ran, streamed,* or *poured: it flowed in a continuous stream.* (Ḳ.)

ذُعْبَانٌ *A young wolf.* (Ḳ.)

رَأَيْتُهُمْ مُذْعَابِّينَ كَأَنَّهُمْ عُرْفُ ضِبْعَانٍ, (Ḳ,) and مُثْعَابِّينَ, (TA,) *I saw them following one another as though they were the mane of a male hyena.* (Aṣ, Ḳ.)

ذعر

1. ذَعَرَهُ, aor. ـَ, inf. n. ذَعْرٌ; (Ṣ, A, Mṣb, Ḳ;) and ▾ اذعرهُ, (TA,) inf. n. إِذْعَارٌ; (Ḳ;) *He frightened him; made him afraid.* (Ṣ, A, Mgh, Mṣb, Ḳ, TA.) Hence, قُمْ فَأْتِ القَوْمَ وَلَا تَذْعَرْهُمْ عَلَىَّ *Arise thou, and go to the people,* meaning Ḳureysh, *but do not make them to be frightened at me;* i. e. do not acquaint them with thyself, but go clandestinely, lest they take fright at thee: said to Ḥodheyfeh, on the night of the Aḥzáb [on the occasion of the war of the Moat]: so in a trad.: and in another trad. is mentioned the following saying of 'Omar, to some men contending together in throwing colocynths: كَذٰلِكَ لَا تَذْعَرُوا عَلَيْنَا, meaning, *Let that suffice you: make not* our camels *to be frightened at us.* (TA.) — ذُعِرَ, (Ṣ, Ḳ,) inf. n. ذَعْرٌ; (TA;) and ▾ انذعر; (TA;) [and app. ▾ تذعّر; of which see the act. part. n., below;] *He became frightened,* or *afraid.* (Ṣ, Ḳ, TA.) [You say, ذُعِرَ مِنْهُ *He was frightened at him,* or *it.*]

4: see above, first sentence.

5 and 7: see 1.

ذُعْرٌ *Fright.* (Ṣ,* Mgh, Mṣb,* Ḳ.)

ذَعَرٌ *A state of stupefaction,* (Ḳ,) *by reason of shame,* or *pudency.* (TA.)

ذَعِرٌ, a possessive epithet, (T, TA,) or ▾ ذُعَرٌ, (Ḳ,) A thing *feared;* a *frightful* thing. (T, Ḳ.) — See also مَذْعُورٌ.

ذُعَرٌ: see ذَعِرٌ.

ذَعْرَةٌ *A fright.* (TA.)

ذُعَرَةٌ [an intensive epithet, *Very fearful.* — And hence,] *A certain bird,* (Ḳ,) *a small bird,* (T,) *found in trees, always wagging its tail,* (T, Ḳ,) *never seen otherwise than frightened.* (T, TA.)

سَنَةٌ ذُعْرِيَّةٌ *A severe year.* (A, Ḳ.)

ذَعُورٌ : see مُذْعُورٌ. — Also, [without ة,] A woman *who becomes frightened at a thing that induces suspicion, or evil opinion,* (Ṣ, A, Mṣb, Ḳ,) *and at foul language.* (Ḳ, TA: or, accord. to the CḲ and a MS. copy of the Ḳ, "foul language" is a distinct signification of the word.) A poet says,

* تَنُولُ بِمَعْرُوفِ الحَدِيثِ وَإِنْ تُرِدْ *
* سِوَى ذَاكَ تُذْعَرْ مِنْكَ وَهْىَ ذَعُورُ *

[*She will give thee kind discourse; but if thou desire other than that, she will be frightened at thee; for she is one who is frightened at a thing inducing suspicion &c.*]. (TA.) — Also A she-camel *which, when her udder is touched, takes fright, and will not yield her milk.* (So accord. to two copies of the Ṣ. [Expl. by إِذَا مَسَّ ضَرْعَهَا غَارَتْ ; and so in some copies of the Ḳ and accord. to the TA: in a copy of the A, عَارَتْ, which has a similar meaning: in some copies of the Ḳ, غَارَتْ, without teshdeed, i. e., *is jealous.*])

مُذْعَرَةٌ : see the next paragraph.

مُذْعُورٌ *Frightened;* or *that becomes frightened;* (Ṣ, A, Ḳ;) as also ▼ ذُعِرٌ (A) and ▼ ذَعُورٌ (Ḳ) and ▼ مُنْذَعِرٌ, (M, TA,) or ▼ مُتَذَعِّرٌ. (Ḳ.) — مُذْعُورَةٌ, and ▼ مُذْعَرَةٌ, (Ḳ, TA,) or ▼ مُذَعَّرَةٌ, (so in the CḲ, and a MS. copy of the Ḳ,) A *mad* she-camel. (Ḳ.)

مُذْعَرَةٌ :
مُتَذَعِّرٌ :
مُنْذَعِرٌ :
} see the next preceding paragraph.

ذعف

1. ذَعَفَهُ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. ذَعْفٌ, (TḲ,) *He gave him to drink* ذُعَاف [i. e. *poison,* or *instantaneous poison*]. (Ṣ, Ḳ.) — [And *He poisoned* food: (see مَذْعُوف :) for] ذَعْفٌ also signifies the *infecting with poison.* (KL.) ═ ذَعَفَ and ذَعِفَ, aor. ـَ, (Ḳ,) inf. n. ذَعَفَانٌ, (Ḳ,* TḲ,) *He died:* (Ḳ:) [or *he died quickly:* like ذَأَفَ.]

4. اذعفه *He,* or *it, slew him,* or *killed him, quickly.* (Ḳ.)

7. انذعف *His breath became interrupted,* or *short,* (انبهر,) *and his heart broke* انْقَطَعَ فُؤَادُهُ [a phrase probably to be understood in a figurative sense; like انذأف]). (Ḳ.)

ذَعْفٌ : see ذُعَاف. — حَيَّةٌ ذَعْفُ اللُّعَابِ *A serpent that kills quickly.* (Ḳ.)

ذَعَفَانٌ *Death.* (Ḳ.) [See 1, last sentence.]

ذُعَافٌ *Poison:* (Ṣ, Ḳ:) or *instantaneous poison;* as also ▼ ذَعْفٌ : (Ḳ:) or such poison is called سُمٌّ ذُعَافٌ : (Mgh:) pl. ذُعْفٌ. (Ḳ.) — مَوْتٌ ذُعَافٌ *i. q.* ذُؤَافٌ ; (Ṣ, Ḳ;) i. e. *A quick death; that kills quickly;* (Ṣ;) and so ▼ مَوْتٌ مُذْعِفٌ. (Ḳ.)

مُذْعِفٌ : see what next precedes.

طَعَامٌ مَذْعُوفٌ [*Poisoned food;* or] *food in which is* ذُعَاف. (Ṣ, Ḳ.)

[This art. is wanting in the copies of the TA known to me. Compare with it art. زعف.]

ذعن

1. ذَعِنَ : see what next follows.

4. اذعن لَهُ, (Ṣ, Mṣb,* Ḳ, &c.,) inf. n. إِذْعَانٌ, (Mṣb,) *He was,* or *became, quick in obedience to him,* or *it:* (Ḳ:) this is its [proper, or primary,] meaning, accord. to Aboo-Is-ḥáḳ, in the language of the Arabs: (TA:) and *he acknowledged,* or *confessed, to him:* (Ḳ:) and *he was,* or *became, lowly,* or *humble, and abject, to him:* (Ṣ, Ḳ:) and *he was,* or *became, tractable, submissive,* or *manageable, to him;* (Ṣ,* Mṣb,* Ḳ, TA;) *and easy;* (Ḳ,* TA;) *not disobedient;* (Mṣb;) as also ▼ ذَعِنَ, aor. ـَ, (Ḳ,) inf. n. ذَعَنٌ. (TA.) You say, اذعن لى بِحَقِّى *He obeyed me with respect to that* [*right,* or *due,*] *which I sought to obtain from him, and hastened to render it:* and *he acknowledged,* or *confessed, to me my right,* or *due, willingly, not against his will;* as also أَمْعَنَ. (TA.) Some have used إِذْعَانٌ as meaning *Perception,* and *understanding:* but there is no foundation for this in the language of the Arabs; and its being tropical, as some of the sheykhs have endeavoured to show it to be, is improbable. (MF.)

مُذْعِنٌ [act. part. n. of 4]. وَإِنْ يَكُنْ لَهُمُ ٱلْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ, in the Ḳur [xxiv. 48], means [*But if the right be theirs,*] *they come to him quickly obedient:* (TA:) or [simply] *obedient; not compelled against their will:* (Fr, TA:) or *acknowledging,* or *confessing, and lowly,* or *humble:* or *tractable, submissive,* or *manageable, and easy.* (TA.) ▼ مِذْعَانٌ, also, signifies *Tractable, submissive,* or *manageable,* (Mṣb, Ḳ,) *to her leader,* (TA,) *and easy in the head;* (Ḳ;) applied to a she-camel: (Mṣb, Ḳ:) and, applied to a man, *tractable, submissive,* or *manageable.* (A, TA.)

مِذْعَانٌ : see what next precedes.

رايتهم مُذْعَانِّينَ is a mistake for رَأَيْتُهُمْ مُذْعَانِّينَ, meaning *I saw them following one another,* or *doing so uninterruptedly.* (Ḳ.)

ذف

1. ذَفَّ, aor. ـِ, (Ṣ, M, Mṣb, Ḳ,) inf. n. ذَفَافَةٌ, (M,) *He,* or *it,* (a thing, Mṣb,) *was quick* (Ṣ, M, Mṣb, Ḳ) *and light,* (M,) فِى الأَمْرِ *in the affair:* (Ḳ:) or *he was light* [or *went lightly*] upon the ground. (M.) You say, ذَفَّ عَلَى وَجْهِ الأَرْضِ, and ذَفَّ, (IAạr, T in the present art. and in art. دف,) i. e. *He went lightly upon the ground.* (TA in art. دف.) — Also, aor. as above, said of a pestilence, *It was quick;* and *despatched,* or *killed, quickly.* (Ḳ.) And ذَفَّ عَلَيْهِ, (M, Ḳ,) inf. n. ذَفٌّ and ذَفَافٌ, (Ṣ, Ḳ,) or ذَفَفٌ ; (M;) and ▼ ذفّف عليه, (T in art. دف, Ṣ, M, Mgh,) or ▼ ذفّفه, (Ḳ,) inf. n. تَذْفِيفٌ ; (Ṣ;) and ▼ ذاف عليه, (T, M, Ḳ, in the CḲ اذاف,) and لَهُ, and ▼ ذافّه ; (M, Ḳ, in the CḲ أَذَافَّهُ;) and ▼ اذفّ عليه, (M,) or ▼ اذفّه, and ▼ ذَفْذَفَهُ ; (Ḳ;) namely, a wounded man; (Ṣ, M, Mgh, Ḳ;) *He despatched him;* i. e. *hastened and completed his slaughter;* (T, Ṣ, M, Mgh, Ḳ;) as also دَفَّ عليه [&c.]. (Mṣb in art. دف. [See 3 in that art.]) — Also ذَفَّ, (T, M,) aor. ـِ, inf. n. ذَفِيفٌ ; (M;) and ▼ استذفّ ; (T, M, Ḳ;) *It* (a thing, or an affair,) *was,* or *became, easy;* (T;) *within one's power* or *reach;* (M;) *feasible, practicable,* or *prepared.* (M, Ḳ.) You say, ذَفَّ, and مَا ٱسْتَذَفَّ لك and ▼ خُذْ مَا ذَفَّ لَكَ, and استذفّ: all signify the same: (T, Ḳ:) i. e. *Take thou what is easy* [&c.] *to thee.* (T. [See 10 in art. دف.]) — [The signification "*Celeriter obortæ fuerunt manaruntque* lacrymæ," assigned by Golius to the first of these verbs, as on the authority of the KL, is a mistake: it is taken from an explanation of ذَرَفَ, which, in my copy of the KL, immediately follows the explanations of ذَفَّ and ذَفَافٌ.]

2: see 1, in two places. — You say also, ذَفِّفْ جِهَازَ رَاحِلَتِكَ *Lighten thou the travelling-apparatus of thy riding-camel.* (Ḳ.)

3: see 1, in two places.

4: see 1, in two places.

10: see 1, in two places. — Also *It* (an affair, or a thing,) *was,* or *became, rightly disposed* or *arranged; in a right state;* or *complete, and in a right state;* as also استدفّ. (IḲṭṭ, IB, TA in art. دف.)

R. Q. 1. ذَفْذَفَ : see 1. ═ Also *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (IAạr, T, Ḳ.)

ذَفٌّ *Sheep* or *goats.* (Kr, M, Ḳ.)

مَآءٌ ذَفٌّ (M, Ḳ) and ▼ ذَفَفٌ (M) and ▼ ذَفَافٌ (T, Ṣ, Ḳ) and ▼ ذُفَافٌ (M, Ḳ) *A small quantity of water; water little in quantity:* (T, Ṣ, M, Ḳ:) or the last two signify, (Ḳ,) or the last but one signifies, (M,) *moisture:* (M, Ḳ:) the pl. [of mult.] (of ذَفَافٌ, T, Ḳ, or ذُفَافٌ, Ḳ) is ذُفُفٌ (T, Ḳ) and [of pauc.] أَذِفَّةٌ. (T, M.)

ذَفَفٌ : see what next precedes.

ذَفَافٌ a subst. from ذَفَّ عَلَيْهِ [and as such signifying The *act,* or *a means, of despatching* a wounded man; i. e., *hastening and completing* his *slaughter:* and hence, *of finishing* a thing]. (El-Hejeree, M, Ḳ.) A poet says, referring to a draught of water,

* تَكُونُ شِفَآءً أَوْ ذَفَافًا لِمَا بِيَا *

[*That may be a cure, or a means of finishing, of what is in me,* i. e., *of what I am suffering*]. (El-Hejeree, M.) ═ See also the next paragraph.

ذُفَافٌ : see ذَفِيفٌ, in two places: — and ذَفَافٌ : — and ذَفٌّ. — You say also, مَا ذُقْتُ ذُفَافًا *I tasted not a little thing,* or *a thing small in quantity:* (M:) or ▼ ذَفَافًا and مَا ذَاقَ ذَفَافًا [like ذَوَاقًا] *He tasted not anything.* (Ḳ. In the CḲ ما ذاف.)

ذُفَاف [or سُمٌّ ذُفَافٌ], (AA, T, Ṣ,) or ↓ ذُفَافٌ, (M,) or both, (Ḳ,) *Deadly poison:* (AA, T, Ṣ, M, Ḳ:) because it kills quickly him who drinks it. (AA, T.) — You say also, مَا فِيهِ ذُفَافٌ, meaning مُتَعَلَّقٌ يُتَعَلَّقُ بِهِ [i. e. *There is not in it that whereby one may retain life; or a bare sufficiency of the means of subsistence*]. (Ḳ.) — See also ذُفٌّ: and ذُفَاف.

ذَفِيفٌ *Quick:* (Ṣ, Mṣb:) or, as also ↓ ذُفَافٌ, *quick and light:* or *light,* or *going lightly,* upon the ground. (M, Ḳ.) You say also خَفِيفٌ ذَفِيفٌ, (T, Ṣ, Ḳ,) meaning *Quick,* (Ṣ,) and in like manner خُفَافٌ ↓ ذُفَافٌ, (T, Ḳ,) in each case using the latter word as an imitative sequent. (Ḳ.) — Also A death, (M,) or a pestilence, (Ḳ,) *that kills quickly.* (M, Ḳ.) = Also The *male* قُنْفُذ [or *hedge-hog*]. (M.)

سَهْمٌ مُذَفَّفٌ *A swift and light arrow.* (Ḳ.)

ذفر

1. ذَفِرَ, aor. ـَ, (Ṣ, Mṣb, Ḳ,) inf. n. ذَفَرٌ, (Mṣb,) *He, or it, had, or emitted, a pungent,* or *strong, odour,* or *smell;* (Ṣ, Mṣb;) or *a very pungent,* or *very strong, odour,* or *smell;* (M, Ḳ;) *whether sweet or stinking:* (Ṣ, M, Mṣb:) or *he had stinking arm-pits;* or *it* (the arm-pit) *stank.* (Lḥ, M, Ḳ.) [See also ذَفَرٌ, below.] — ذَفِرَ النَّبْتُ *The plants became abundant.* (AḤn. M.)

10. استذفر فِى الأَمْرِ † *He became very determined, and hardy,* [as though he drew forth from himself a pungent odour by sweating,] *to do the thing,* or *affair.* (M, TA.) = استذفرت said of a woman, *i. q.* استثفرت [q. v.]. (TA.)

ذَفَرٌ inf. n. of 1. (Mṣb.) — *Pungency,* or *strength, of odour;* (Ṣ, A, Mgh, Mṣb;) or *intense pungency* or *strength thereof;* (M, Ḳ;) *whether sweet or stinking;* (Ṣ, M, A, Mgh,* Mṣb;) as also ↓ ذَفْرَةٌ, (Ḳ, TA,) or ↓ ذَفَرَةٌ: (so in the TT, as from the M:) a subst. to which it is prefixed, or an epithet by which it is qualified, shows whether it mean sweet or foul: (TA:) or *any pungent,* or *strong, odour; whether sweet or stinking:* (T:) or *stench of the arm-pit:* (Lḥ, M, Ḳ:) or it has this signification as well as the first: (Ṣ, M:) or *stink,* or *stench,* [*absolutely,*] (IAạr, M, Ḳ,) *except when relating to musk;* not used with reference to any other perfume, or sweet-smelling substance: (IAạr, M:) but دَفَرٌ, with the unpointed د, signifies only "stink, or stench." (M.) — The *seminal fluid* (مَآء) *of a stallion.* (Ḳ.)

ذَفِرٌ (Ṣ, M, A, Mṣb, Ḳ) and ↓ أَذْفَرُ (M, Ḳ) *Having,* or *emitting, a pungent,* or *strong, odour,* or *smell;* (Ṣ,* Mṣb;) or *having,* or *emitting, a very pungent,* or *very strong, odour,* or *smell;* (M, Ḳ;) *whether sweet or stinking:* (Ṣ, M, Mṣb;) or especially, (Lḥ, M, Ḳ,) or also, (Ṣ, M, A,) a man *having stinking arm-pits,* (Ṣ, M, A, Ḳ,) *and a foul smell:* (Ṣ, M, A:) fem. of the former, ذَفِرَةٌ; and of the latter, ↓ ذَفْرَآءُ: (M:) or ذَفِرَةٌ signifies a woman *having a strong smell; whether sweet, like that of musk, or foul, like that of the arm-pits.* (Mṣb.) You say ↓ مِسْكٌ أَذْفَرُ, (Ṣ, A, M, Ḳ,) and ذَفِرٌ, (M, Ḳ,) *Pungent,* or *strong-scented, musk:* (Ṣ, A:) or *musk of the utmost excellence.* (Ḳ.) And ↓ فَأْرَةٌ ذَفْرَآءُ [*A pungent,* or *strong-scented,* or] *sweet-smelling* [*follicle,* or *vesicle, of musk*]: Er-Rá'ee says, speaking of camels that had pastured upon herbage and its flowers, and gone to water, and come back from it with their skins moist and diffusing a sweet smell,

* لَهَا فَأْرَةٌ ذَفْرَآءُ ↓ كُلَّ عَشِيَّةٍ *
* كَمَا فَتَقَ الكَافُورَ بِالْمِسْكِ فَاتِقُهْ *

[*They have an odour like that of a strong-scented vesicle of musk, every evening; as when one has imparted additional fragrance to camphire by mixing with it musk*]. (T, M, TA.) One says also رَوْضَةٌ ذَفِرَةٌ (Ṣ, A) *A sweet-smelling meadow.* (TA.) And ↓ إِبْطٌ ذَفْرَآءُ *A stinking arm-pit.* (A.) And ↓ كَتِيبَةٌ ذَفْرَآءُ, (Ṣ, Ḳ,) or ذَفْرَآءُ الرَّائِحَةِ, (A,) *An army,* or *a collected portion thereof,* or *a troop of horse, having a foul smell from the rust of the arms* or *armour.* (Ṣ, A, Ḳ.) — ذَفِرَةٌ *A certain plant,* (Ḳ,) *which grows in the midst of herbage, little in quantity, of no account, growing in hard and level ground, upon a single root, having a yellow fruit, resembling the* جَعْدَة *in* [*the sweetness of*] *its odour.* (TA.) — And ↓ ذَفْرَآءُ *A certain herb,* or *leguminous plant,* (Ḳ,) *which remains green until the cold smites it:* [a coll. gen. n.; and with tenween; for] the n. un. is ذَفْرَاءَةٌ: (TA:) [but it is from ذَفْرَآءُ, fem. of أَذْفَرُ:] *a certain herb, of foul odour, which camels &c. scarcely ever eat:* (Yaạḳoob, Ṣ:) or *a certain tree, also called* عِطْرُ الأَمَةِ: or, accord. to AḤn, *a species of* [*the trees called*] حَمْض: or, as he says in another place, *a certain green herb, which rises a span high, with round leaves, and with branches, having no flower; the odour of which is like that of a slight wind from the anus: it makes the breath of camels to stink; and they desire it eagerly: it is bitter; and grows in rugged places: and Abu-n-Nejm describes it as in meadows.* (TA.) [*Ruta sylvestris.* (Golius, from Er-Rázee.)]

ذَفْرَةٌ *A single emission of pungent,* or *strong, odour.* (Mṣb.)

ذَفْرَةٌ: } see ذَفَرٌ.
ذَفَرَةٌ: }

ذِفْرَى, without tenween, (Ṣ, Ḳ,) because the alif [written ى] is the characteristic of the fem. gender, (Ṣ,) and sometimes, (Ṣ, Ḳ,) more rarely, (Sb,) ذِفْرًى, with tenween, (Ṣ, Ḳ,) when indeterminate, (Ṣ,) the alif in this case being considered as making the word quasi-coordinate to دِرْهَمٌ, (Ṣ, Ḳ,) The *place that sweats, in the back of a camel's neck, behind the ear:* (Lth, Ṣ:) or, in a man, (M,) and in any animal, the *part extending from the* مَقَذّ [or *part between the two ears,* erroneously written in the CḲ مُقَدَّم,] *to the half of the* قَذَال [or *entire back of the head*]: or the *prominent bone behind the ear:* (M, Ḳ:) or a *bone in the upper part of a man's neck, on the right and left of the small hollow which is in the middle:* (Sh:) or the ذِفْرَيَانِ [which is the dual] are the *two protuberances on the right and left of the small hollow in the middle of the back of the neck:* (M:) it is from ذَفَرُ العَرَقِ ["the pungency of the odour of sweat"], because it is the first part that sweats in a camel: (Ṣ:) pl. ذِفْرَيَاتٌ and ذَفَارَى, (Ṣ, Ḳ,) and some say ذَفَارٍ. (Ṣ.)

ذِفِرٌّ: see what next follows.

ذِفِرٌّ A camel *large in the part called* ذِفْرَى: fem. with ة: (AZ, Ṣ, Ḳ:) or a *great* camel: (AA:) or (so in the TA; but in the Ḳ, "and") *hard,* or *firm, and strong:* as also ↓ ذِفِرٌّ: (Ḳ:) but the former (ذِفِرٌّ) is of higher authority: also applied to a camel; fem. with ة: and in like manner to an ass: (TA:) or (so in the TA; but in the Ḳ, "and") *great in make:* (Ḳ:) also a young man *tall, perfect* [*in make*], *and hardy, strong,* or *sturdy:* (Ṣ, Ḳ:) and ذِفِرَّةٌ an *excellent* she-camel, (Ḳ,) *long-necked:* (TA:) and, accord. to the Ḳ, a *bulky,* or *thick,* ass: but this is at variance with what is found in other lexicons. (TA.)

أَذْفَرُ and ذَفْرَآءُ: see ذَفِرٌ, in eight places.

رَوْضَةٌ مَذْفُورَةٌ *A meadow abounding with* ذَفْرَآء. (Ḳ.) [See ذفر.]

ذقن

1. ذَقَنَهُ, (JK, Ṣ, A, Ḳ,) aor. ـُ, (JK,) inf. n. ذَقْنٌ, (TḲ,) *He struck his* ذَقَن [or *chin*]: (JK, Ṣ, A, Ḳ:) or *he struck him on the back of his neck, or on his head at the part next the back of the neck, with the inside of his hand;* syn. قَفَدَهُ. (Ḳ, TA. [In the CḲ, erroneously, فَقَدَهُ.]) And *He struck him,* or *beat him,* with a staff, or stick. (JK.) — ذَقَنَ عَلَى يَدِهِ, (Ḳ,) or عَلَى عَصَاهُ, (JK, Ḳ,) *He put his* ذَقَن [or *chin*] *upon his hand,* or *upon his staff,* or *stick,* (JK, Ḳ, TA,) *and leaned* [*upon it*]: (TA:) and ذَقَنَ بِسَوْطِهِ [*He leaned his chin upon his whip*]: (TA:) as also ↓ ذَقَّنَ. (Ḳ.) = ذَقِنَتِ الدَّلْوُ, (JK, Ṣ, Ḳ,) aor. ـَ, (JK, Ḳ,) inf. n. ذَقَنٌ, (JK,) *The bucket was,* or *became, such as is termed* ذَقُونٌ (Ṣ, Ḳ) or ذَقْنَآء. (JK.)

2: see the preceding paragraph.

3. ذاقنهُ *He straitened him.* (Ḳ.)

[4. اذقن is said by Golius, as on the authority of the KL, to signify *Opem tulit in tollenda re:* but the word explained in the KL as signifying the doing this is the inf. n. of ازقن, not of اذقن.]

ذَقْنٌ *A decrepit, old and weak,* or *extremely aged,* man. (Ḳ.)

ذَقَنٌ [The *chin;*] the *place where the* لَحْيَانِ [here meaning the *two lateral portions of the lower jaw*] *combine,* (JK, Ṣ, Mṣb, Ḳ,) *at their lower part:* (Ḳ:) it is *of a man,* (Ṣ, Mṣb) [and of a beast]: also pronounced with kesr (ISd, Ḳ) to the ذ [i. e. ↓ ذِقْن]: (TḲ:) of the masc. gender, (Lḥ, Ḳ,) only: (Lḥ, TA:) pl. أَذْقَانٌ, (Mṣb, Ḳ,)

a pl. of pauc.; and the pl. of mult. is ذُقُونٌ. (Mṣb.) Hence, (Ḳ,) مُثْقَلٌ ٱسْتَعَانَ بِذَقَنِهِ [*A heavily-burdened*, or *overburdened*, camel *sought to help himself* to rise *by means of his chin*]: (Ṣ, M, Ḳ:) a prov., applied to a low, base, or mean, and weak man, who seeks to help himself by means of another man like himself; (Ṣ;) or to him who seeks to help himself by means of one who has no power of defending, and by means of one more low, base, or mean, and weak, than he: (M:) or to him who seeks to help himself by means of one less than he: (Ḳ:) originating from the fact that a camel laden with a heavy load, and unable to rise, bears with his chin upon the ground. (Ṣ, Ḳ.) You say also, خَرُّوا لِأَذْقَانِهِمْ [*They fell down prostrate, with their chins to the ground*: see the Ḳur xvii. 108 and 109]: and [hence,] عَصَفَتْ رِيحٌ فَخَرَّتِ الأَشْجَارُ لِلْأَذْقَانِ ‡ [*A wind blew violently, so that the trees fell*, or *bent themselves down to the ground*]: (A in art. خر:) and هَبَّتِ الرِّيحُ فَكَبَّتِ الشَّجَرَ عَلَى أَذْقَانِهَا ‡ [*The wind blew, and overturned*, or *threw down*, or *bent down, the trees*]: and, of a stone, كَبَّهُ السَّيْلُ لِذَقَنِهِ ‡ *The torrent overturned it.* (TA.) — The *hair that grows upon the chin*: used in this sense by the vulgar; and said by Esh-Shiháb El-Khafájee, in the "Shifá el-Ghaleel," to be post-classical: Z says, in the "Rabeea el-Abrár," that it signifies the *beard* in the language of the Nabathæans. (TA.)

ذَقِنٌ: see the next preceding paragraph, first sentence.

ذَقَنَى: see the paragraph next following.

ذَقُونٌ A she-camel *that relaxes her chin* [*so as to make her lower lip hang down*] *in going along*: (Ṣ, Ḳ:) or *that moves about her head in going along*: (JK:) or *that stretches her steps, and moves about her head, by reason of strength, and briskness, liveliness*, or *sprightliness, in going along*: (A, TA:) pl. ذُقُنٌ: (TA:) and ▼ ذَاقِنَةٌ, applied to a she-camel, signifies the same as ذَقُونٌ. (IAạr, TA.) — دَلْوٌ ذَقُونٌ † *A bucket* [*of leather*] *which one has sewed in such a manner that its lip inclines on one side*: (Ṣ, Ḳ:) or *a large bucket inclining on one side*: (Er-Rághib, TA:) and ▼ دَلْوٌ ذَقَنَى *a bucket with an inclining lip*: (IB, TA:) and ▼ دَلْوٌ ذَقْنَآءُ *a bucket that has had an addition made to one of its two sides, and consequently inclines on one side.* (JK.)

الذَّاقِنَةُ *The part beneath the* ذَقَن [or *chin*]: (Ḳ:) or *the part, of the breast, that is reached by the* ذقن: or *the* ذقن [*itself*]: (TA:) or *the head of the* حُلْقُوم [or *windpipe*]: (Ḳ:) or *the prominent extremity of the* حلقوم: (Ṣ, Ḳ:) thus explained by A'Obeyd and AA in the saying of 'Áisheh, "[The Prophet died] between my حَاقِنَة and my ذَاقِنَة:" (TA: [see الحَاقِنَةُ:]) or *the* تَرْقُوَة [or *collar-bone*; or it may here mean *the fore part of the throat, next the chest*; or *the uppermost part of the chest*]: (Ḳ:) but this, in the M, is an explanation of الحَاقِنَةُ: (TA:) or *the lower part of the belly, next the navel*: (Ḳ:) but this, also, is given as an explanation of الحاقنة, by ISd and by Z: (TA:) or *the pit of the uppermost part of the breast*, or *chest*: or *the upper part of the belly*: (Ḳ:) and *the stomach*: (JK:) pl. ذَوَاقِنُ. (Ṣ, TA.) [See also الحَاقِنَةُ.] Hence the prov., لَأُلْحِقَنَّ حَوَاقِنَكَ بِذَوَاقِنِكَ [explained in art. حقن]: الذَّوَاقِنُ, accord. to AZ, means *the lower part of the belly.* (Ṣ.) = See also ذَقُونٌ.

أَذْقَنُ A man *long in the* ذَقَن [or *chin*]: and so [the fem.] ذَقْنَآءُ applied to a woman. (Ḳ.) — And A man *having the two sides of the mouth inclining*, or *wry.* (JK.) — And [hence, app.,] ذَقْنَآءُ, (Ḳ, TA,) applied to a woman, by way of comparison, (TA,) ‡ *Having the* جِهَاز [or *pudendum*] *inclining*, or *wry.* (Ḳ, TA.) — دَلْوٌ ذَقْنَآءُ: see ذَقُونٌ.

ذكر

1. ذَكَرَهُ, [aor. ـُ,] inf. n. ذِكْرَى, (Ṣ, A, Mṣb,) which is fem., (Mṣb,) and imperfectly decl., (Ṣ,) and ذِكْرٌ (A, Ḳ) [and ذُكْرٌ, or, accord. to Et-Tebreezee, (Ḥam p. 26,) the latter of these two but not the former, or, as is said in the Mṣb., both are properly substs., and a distinction is made between them, as will be shown below,] and تَذْكَارٌ, (Ḳ,) *He preserved it in his memory*: (Ḳ,* TA:) *he remembered it*; (Ṣ, A;) as also ذَكَرَهُ بِقَلْبِهِ [to distinguish it from ذَكَرَ in a sense afterwards to be explained], (Ṣ, Mṣb,) and ▼ تذكّره; (Ṣ, A;) and ▼ اِدَّكَرَهُ, (Ṣ, Ḳ, TA,) originally اِذْتَكَرَهُ, (Ṣ,) and اِذَّكَرَهُ, (TA, and so in the CḲ,) and اِذْدَكَرَهُ, (Ḳ,) and ▼ استذكره, (AZ, Ḳ,) signify the same as تذكّرهُ (Ḳ) [as explained above]: ▼ تذكّرهُ signifies also *he became reminded of it*; (Mṣb;) [and so ▼ ادّكره and its variations: and ▼ استذكرهُ seems properly to signify, as also ▼ تذكّرهُ, *he recollected it*; or *called it to mind*: and *he sought to remember it*: and ▼ استذكر and ▼ تذكّر used intransitively, *he sought*, or *endeavoured, to remember.*] You say, ذَكَرْتُ الشَّىْءَ بَعْدَ النِّسْيَانِ [*I remembered the thing after forgetting*]: (Ṣ:) and ذَكَرْتُ المَنْسِىَّ and ▼ تَذَكَّرْتُهُ [*I remembered the thing forgotten*, and *I became reminded of it*, or *I recollected it*]: (A:) and ▼ ادّكر بَعْدَ أَمَهٍ, occurring in the Ḳur [xii. 45, accord. to one reading of the last word], means *He remembered* [or *became reminded*] *after forgetting.* (Ṣ.) And رَبَطَ فِى إِصْبَعِهِ خَيْطًا يَسْتَذْكِرُ بِهِ حَاجَتَهُ [*He tied upon his finger a thread or string, seeking to remember*, or *recollect*, or *call to mind, thereby the thing that he wanted*: such a thread or string is commonly called رَتِيمَة:]: (AZ:) and ▼ استذكر is used alone with the like signification [i. e. *He sought to remember*]: and also signifies *He studied a book and preserved it in his memory*, accord. to the Ḳ; but accord. to other lexicons, *he studied* a thing *in order to remember it*, or *preserve it in his memory*: (TA:) you say, ▼ استذكر بدراسته *He sought to remember by his studying* of a book. (A.) — ذَكَرَ حَقَّهُ, (Ḳ,) inf. n. ذِكْرٌ, (TA,) *He was mindful of his right*, or *claim; and did not neglect it.* (Ḳ.) Agreeably with this explanation, the words in the Ḳur [ii. 231, &c.,] وَٱذْكُرُوا نِعْمَةَ ٱللّٰهِ عَلَيْكُمْ have been rendered *And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you*: like as an Arab says to his companion, أُذْكُرْ حَقِّى عَلَيْكَ *Be thou mindful of my claim upon thee; and neglect it not.* (TA.) — [In like manner also are explained the words] وَٱذْكُرُوا مَا فِيهِ, in the Ḳur [ii. 60], *And study ye what is in it, and forget it not*: or *think ye upon what is in it*: or *do ye what is in it.* (Bḍ.) — One says, مَا ٱسْمُكَ أَذْكُرْ, (Fṣ and Lb, and so in a copy of the Ḳ,) or أَذْكُرْهُ, (so in another copy of the Ḳ, and in the TA,) the hemzeh of أَذْكُرْ being disjunctive, (Lb, Ḳ,) [in the CḲ we find ما اسمك اذْكُرهُ بقطع الهَمْزَةِ مِنْ اَذْكر, as though the reading were أُذْكُرْهُ with a disjunctive hemzeh from أُذْكُرْ, which is manifestly wrong,] and with fet-ḥ, because it is the hemzeh of the first person of a triliteral [unaugmented] verb, and with the ر mejzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, Ḳ,) and means, *Acquaint me with thy name*: [or, lit., *what is thy name?*] *I will remember it*, or *I will bear it in mind* (اذكره): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, [ٱذْكُرْ, or ٱذْكُرْهُ; in which case it is most appropriately rendered, *What is thy name? Say*: or *Tell it*] but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] = ذَكَرَهُ, aor. ـُ, (TA,) inf. n. ذِكْرَى, fem., [and imperfectly decl.,] (Mṣb,) and ذِكْرٌ and ذُكْرٌ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Mṣb, both are properly substs., and a distinction is made between them, as will be shown below,] also signifies *He mentioned it; told it; related it; said it*; (TA;) and so ذَكَرَهُ بِلِسَانِهِ [to distinguish it from ذَكَرَ in the first sense explained above]. (Ṣ, Mṣb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثَ كَذَا وَكَذَا *I mentioned*, or *told*, or *related, to such a one the story of such and such things.* (TA.) And ذَكَرَ ٱمْرَأً بِمَا لَيْسَ فِيهِ [*He mentioned*, or *spoke of, a man as having that attribute which was not in him*]. (El-Jámi' eṣ-Ṣagheer voce مَنْ.) — And ذَكَرَهُ † *He magnified Him*, namely, God; *celebrated, lauded*, or *praised, Him; asserted his unity*; (Zj;) [saying سُبْحَانَ ٱللّٰهِ, and ٱلْحَمْدُ لِلّٰهِ, and اَللّٰهُ أَكْبَرُ; or لَا إِلٰهَ إِلَّا ٱللّٰهُ; or هُوَ ٱللّٰهُ; or the like.] — [And, in like manner, † *He spoke well of him*, namely, a man; *mentioned him with approbation; eulogized, praised*, or *commended, him*: for ذَكَرَهُ بِالجَمِيلِ, or بِخَيْرٍ. See ذِكْرٌ, below.] — Also, contr., [for ذَكَرَهُ بِشَرٍّ, or بِالقَبِيحِ,] † *He spoke evil of him; men-*

tioned him with evil words; (Fr;) *mentioned his vices*, or *faults*; *spoke evil of him behind his back*, or *in his absence, saying of him what would grieve him if he heard it, but saying what was true*; or merely *said of him what would grieve him*: an elliptical expression in this and in the contrary sense; what is meant being known. (Zj.) One says to a man, لَئِنْ ذَكَرْتَنِى لَتَنْدَمَنَّ, meaning [*Verily, if thou mention me*] *with evil words* [*thou wilt assuredly repent*]: and in like manner the verb is used in the Ḳur xxi. 37 and 61: and 'Antarah says,

* لَا تَذْكُرِى فَرَسِى وَمَا أَطْعَمْتُهُ *
* فَيَكُونَ جِلْدُكِ مِثْلَ جِلْدِ الأَجْرَبِ *

meaning *Mention thou not reproachfully* [*my horse, and what I have given him for food, for*, if thou do, *thy skin will be like the skin of the scabby*]: (Fr, T:) but AHeyth disallows this signification of the verb, and explains the saying of 'Antarah as meaning, *Be not thou fond of mentioning my horse*, and my preferring him before the family. (T, TA.) — ذَكَرَ فُلَانَةَ, inf. n. ذِكْرٌ, [expressly said to be] with kesr, [so in the CḲ, and I think it the right reading,] or ذَكْرٌ, [so in a MS. copy of the Ḳ, and in the TA,] with fet-ḥ, [so in the TA,] *He demanded such a one in marriage*: or *he addressed himself to demand her in marriage*: (Ḳ:) [as though the mentioning a woman implied a desire to demand her in marriage:] it occurs in one of these two senses in a trad. (TA.) == ذَكَرَهُ, inf. n. ذَكْرٌ, with fet-ḥ, *He struck him upon his penis.* (Ḳ.)

2. ذَكَّرَهُ إِيَّاهُ, (Ṣ, A,* Mṣb, Ḳ,) and ذَكَّرَهُ بِهِ, (Ḳur xiv. 5, &c.,) inf. n. تَذْكِرَةٌ (A, TA) and تَذْكِيرٌ, (Ḳ, TA,) and quasi-inf. n. ↓ ذِكْرَى, imperfectly decl.; (A,* Ḳ,* TA;) and ↓ اذكره اياه; (Ṣ, Mṣb, Ḳ;) *He reminded him of*, or *caused him to remember, him*, or *it*. (Ṣ, Mṣb, Ḳ.) — And ذَكَّرَ, (TA,) inf. n. تَذْكِيرٌ (Ḳ) [and تَذْكِرَةٌ also, as in the Ḳur xx. 2], *He exhorted; admonished; exhorted to obedience; gave good advice, and reminded of the results of affairs; reminded of what might soften the heart, by the mention of rewards and punishments.* (Ḳ, TA.) Thus the verb is used in the Ḳur lxxxviii. 21. (TA.) == Also ذَكَّرَهُ, inf. n. تَذْكِيرٌ, *He made it* (a word) *masculine; contr. of* أَنَّثَهُ. (Ṣ,* Mṣb, Ḳ.*) — In the Ḳur [ii. 282], فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى is said by some to signify † *That one of them may make the other to be in the legal predicament of a male*: [meaning that both of them together shall be as one man:] or, accord. to others, *one of them may remind the other.* (TA.) — It is said in a trad., القُرْآنُ ذَكَرٌ ↓ فَذَكِّرُوهُ ‡ *The Ḳur-án is eminently excellent* [lit., *masculine*]: *therefore do ye hold it and know it and describe it as such.* (Ḳ, TA. [In the CḲ, for ذَكَرٌ is put ذِكْرٌ.]) — [Hence,] ذَكَّرَهُ, (TA,) inf. n. تَذْكِيرٌ, (Ḳ,) *He put to it*, namely a sword, (TA,) and the head of an axe &c., (Ḳ,) *an edge of steel.* (Ḳ,* TA.) [See ذُكْرَةٌ.]

3. ذاكره, (MA,) inf. n. مُذَاكَرَةٌ, (KL,) *He called to mind with him* (MA, KL) a story, or discourse, or the like, (MA,) or a thing. (KL.) — [And hence, *He conferred with him.*]

4: see 2. == اذكر also signifies *He* (a man [or other]) *begat a male.* (TA from a trad.) And اذكرت *She* (a woman, Ṣ, A, or other female, TA) *brought forth a male*, (Ṣ, A, Ḳ,) or *males.* (Mgh.) It is said in a prayer for a woman in labour, أَيْسَرَتْ وَأَذْكَرَتْ *May she have an easy birth, and may she bring forth a male child.* (A.) And you say also, اذكرت به † *She brought him forth a male, and hardy*: (TA from a trad.:) or *a male, and sharp and cunning.* (Mgh.)

5: see 1, in five places, in the first and second sentences. — [Also *It* (a word) *was*, or *became*, or *was made, of the masculine gender; contr. of* تَأَنَّثَ.]

6. تذاكروا *They called to mind* [a story, or discourse, or the like, or a thing,] *one with another.* (KL. [See 3.]) — [And hence, *They conferred together.*]

8. اِذَّكَرَ and اِدَّكَرَ and اِذْدَكَرَ: see 1, in three places, in the first and second sentences.

10: see 1, in six places, in the first and third sentences.

ذَكْرٌ: see ذِكْرٌ: == and ذَكِيرٌ.

ذُكْرٌ: see ذِكْرٌ, in six places. == سَيْفٌ ذُو ذُكْرٍ, or ↓ ذُكَرٍ, (as in different copies of the Ṣ,) and أَذْكَرَةٌ, [which is the pl.,] (A,) ‡ *A cutting*, or *sharp, sword.* (Ṣ, A.) [See ذُكْرَةٌ.]

ذِكْرٌ (Yoo, A'Obeyd, Yaaḳoob, Ṣ, M, A, Mṣb, Ḳ) and ↓ ذُكْرٌ, (Yoo, A'Obeyd, Yaaḳoob, Ṣ, A, Mṣb, Ḳ, TA,) or the latter only in the first of the senses here to be explained, (Fr, Mṣb, TA,) and the latter only is mentioned in this sense in the Fṣ, (TA,) and is said by El-Aḥmar to be of the dial. of Ḳureysh, (TA,) [both said in the Mṣb to be simple substs., though many hold them to be inf. ns.,] and ↓ ذَكْرٌ, accord. to one of the expositors of the Fṣ, but this is strange, (TA,) and ↓ ذِكْرَةٌ (Ṣ, M) and ↓ ذُكْرَةٌ (M, TA) and ↓ ذِكْرَى, (Ṣ, M, [see 1, first sentence,]) and also ذِكِرٌ (Ṣ) and ذُكُرٌ, mentioned by ISd as of the dial. of Rabee'ah, but held by him to be of weak authority, (TA,) *Remembrance*; (Ṣ, M, A, Mṣb, Ḳ, &c.;) the *presence* of a thing *in the mind*: (Er-Rághib:) also termed ذِكْرٌ بِالقَلْبِ, (Mṣb, TA,) to distinguish it from ذِكْرٌ in another sense, to be explained below: (TA:) the pl. of ↓ ذِكْرَةٌ is ذِكَرٌ, (M,) also said to be pl. of ↓ ذِكْرَى. (MF, art. احد.) You say, اِجْعَلْهُ مِنْكَ عَلَى ذُكْرٍ ↓, and ذِكْرٍ, in the same sense, *Place thou him*, or *it, in thy remembrance.* (Ṣ.) And أَجْعَلُهُ مِنِّى عَلَى ذُكْرٍ ↓, and ذِكْرٍ, *I will not forget him*, or *it.* (A.) And مَا زَالَ مِنِّى عَلَى ذُكْرٍ ↓, and ذِكْرٍ, (Ḳ,) or the former only, (Fr, Mṣb, TA,) *He*, or *it, did not cease to be in my remembrance*; (Ḳ;) *I did not forget him*, or *it.* (Fr, TA.) And ↓ أَنْتَ مِنِّى عَلَى ذُكْرٍ *Thou art in my mind.* (ISd, Lb.) — The words in the Ḳur [xxix. 44] وَلَذِكْرُ ٱللّٰهِ أَكْبَرُ admit of two explanations: *The remembrance of God is better* for a man than a man's remembrance of a man: and *the remembrance of God is better* as more efficacious in forbidding evil conduct than is prayer. (TA.) — ذِكْرٌ also signifies *Memory*; *a certain quality of the mind, by which a man is able to remember what he cares to know*; like حِفْظٌ, except that this latter term is used with regard to the preservation of a thing [in the mind], whereas the former is used with regard to calling it to mind. (Er-Rághib.) == Also ذِكْرٌ (Er-Rághib, Mṣb, TA) and ↓ ذُكْرٌ, (Mṣb, TA,) or the former only accord. to Fr, (Mṣb, TA,) and ↓ ذِكْرَى, (Mṣb,) The *mention, telling, relating*, or *saying*, of a thing: said by some to be *contr. of* صَمْتٌ: (TA:) and also termed ذِكْرٌ بِاللِّسَانِ, (Mṣb, TA,) to distinguish it from ذِكْرٌ in the sense first explained above. (TA.) — Also ذِكْرٌ, † The *praise*, and *glorification, of God*; the *celebration*, or *declaration, of his remoteness*, or *freedom, from every impurity* or *imperfection*, or *from everything derogatory from his glory*; or the *saying* سُبْحَانَ ٱللّٰهِ, [*and* الحَمْدُ لِلّٰهِ, *and* ٱللّٰهُ أَكْبَرُ,] *and* لَا إِلٰهَ إِلَّا ٱللّٰهُ, [&c., see 1,] *and uttering all the forms of his praise*: *a reading*, or *reciting, of the Ḳur-án*: *a thanking* [*God*]: *obedience* [*to God*]: (Abu-l-'Abbás:) *prayer to God*; (Ḳ;) *supplication.* (Abu-l-'Abbás, Ḳ.) — Also ‡ *Praise*, or *eulogy*, or *good speech*, of another. (Ṣ,* Ḳ,* TA.) — [And, accord. to some, ‡ *Dispraise*, or *evil speech.* See 1.] — Also † *A thing that is current upon the tongue.* (Ḳ.) — ‡ *Fame*; *renown*; *report*; *reputation*; (Ṣ, A, Ḳ;) *whether good or evil*; (ISd;) as also ↓ ذِكْرَةٌ. (AZ, ISd, Ḳ.) Thus in the saying, لَهُ ذِكْرٌ فِى النَّاسِ ‡ *He has fame among the people*: in which it has also the signification next following. (A.) — ‡ *Eminence*; *nobility*; *honour.* (Ṣ, A, Mṣb, Ḳ.) So in the Ḳur [xciv. 4], وَرَفَعْنَا لَكَ ذِكْرَكَ ‡ *And We have raised for thee thine eminence*, or *thy nobility*, or *thine honour*: as some say, it means, when I am mentioned, thou art mentioned with Me: and again, in the Ḳur [xliii. 43], وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ ‡ *And verily it* (the Ḳur-án) *is an honour to thee and to thy people.* (TA.) Also, in the Ḳur [xxxviii. 1], وَالقُرْآنِ ذِى الذِّكْرِ ‡ *By the Ḳur-án possessed of eminence, &c.* (Ṣ) — Also † *A book containing an exposition of religion, and an institution of religious laws*: (Ḳ:) *any book of the prophets*: (TA:) and especially *the Ḳur-án*: (MF, TA:) and the تَوْرَاة [or *Book of the Law revealed to Moses*]: (Aboo-Hureyreh, TA in art. زبر:) and that [*law*] which is [*recorded*] *in heaven.* (Sa'eed Ibn-Jubeyr, TA ubi suprà.) — † *An exhortation*; *an admonition*, or *a warning.* (Bḍ in xxxviii. 1.) — ذِكْرُ حَقٍّ ‡ *A written obligation*; syn. صَكٌّ: (A, Ḳ:) pl. ذُكُورُ حَقٍّ, (A,) or ذُكُورُ حُقُوقٍ. (TA.) You say, لِى عَلَى هٰذَا الأَمْرِ ↓ ذِكْرُ حَقٍّ ‡ [*I have a written obligation to insure this thing*]. (A.) == See also the next paragraph, in the latter half.

ذَكَرٌ [probably originally signifying "mentioned," or "talked of," of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَقَضٌ in the

sense of مَخْبُوطٌ, and خَبْطٌ in the sense of مَنْفُوضٌ, and قَبْضٌ in the sense of مَقْبُوضٌ, &c.; and hence the first, and perhaps most others, of the significations here following:] *Male; masculine; of the male*, or *masculine, sex*, or *gender; contr. of* أُنْثَى: (Ṣ, A, Mṣb, Ḳ, &c.:) [the corresponding word in Hebrew (זָכָר) has been supposed to have this signification because a male is much "mentioned," or "talked of;" and it is well known that the Arabs make comparatively little account of a female:] pl. ذُكُورٌ (Ṣ, A, Mṣb, Ḳ) and ذُكُورَةٌ (A, Mṣb, Ḳ) and ذِكَارٌ (Ḳ) and ذِكَارَةٌ and ذُكْرَانٌ (Ṣ, A, Mṣb, Ḳ) and ذِكَرَةٌ: (Ṣ, Ḳ:) [the last, in one copy of the Ṣ, I find written ▼ذِكْرَةٌ, which, if correct, is a pl. of pauc.: and in the TA, in the same phrase in which it occurs in the Ṣ, it is written ▼ذُكْرَةٌ, and expressly said to be with ḍamm, so that it is a quasi-pl. n.:] the pl. form with و and ن is not allowable. (Mṣb.) One says, كَمِ الذِّكَرَةُ مِنْ وَلَدِكَ, or ▼الذِّكْرَةُ, (accord. to different copies of the Ṣ,) or ▼الذُّكْرَةُ, with ḍamm, (accord. to the TA,) *How many are the males of thy children?* (Ṣ, TA.) — The *male organ of generation*; the *penis*; syn. عَوْفٌ; (Ṣ, Ḳ, &c.;) of a man: (TA:) or the فَرْج [an equivocal term, but here evidently used in the above-mentioned sense,] of an animal: (Mṣb:) pl. ذُكُورٌ, (Ḳ,) or ذِكَرَةٌ, like عِنَبَةٌ, (Mṣb,) or ذِكَارَةٌ, (T, TA,) and ▼مَذَاكِيرُ: (Ṣ, Mṣb, Ḳ:) the last contr. to analogy, (Ṣ, Mṣb,) as though used for the sake of distinction between this signification and the one immediately preceding: (Ṣ:) or of the same class as مَحَاسِنُ [with respect to حُسْنٌ] and مَلَامِحُ [with respect to لَمْحَةٌ]: (ISd:) Akh says that it is a pl. without a [proper] sing., like عَبَابِيدُ and أَبَابِيلُ: accord. to the T, it has no sing.; or if it have a sing., it is ▼مُذْكِيرٌ, like مُقْدِمٌ, of which the pl. is مَقَادِيمُ; and signifies the *parts next to the penis*: (TA:) or it signifies the *penis with what is around it*; [or the *genitals*;] and is similar to مَفَارِقُ in the phrase شَابَتْ مَفَارِقُ رَأْسِهِ: and قَطَعَ مَذَاكِيرَهُ signifies *He extirpated his penis*. (Mgh.) — Applied to a man, (A, Ḳ,) it also signifies ‡ *Strong; courageous; acute and ardent; vigorous and effective in affairs;* [and also] *stubborn; and disdainful:* (TA:) or [*masculine*, meaning] *perfect*; like as أُنْثَى is applied to a woman. (T and A in art. انث.) The signification of "strong, courageous, and stubborn," and the significations which the same word has when applied to rain and to a saying, are assigned in the Ḳ to ▼ذِكِّيرٌ; but [SM says,] I know not how this is; for in the other lexicons they are assigned to ذَكَرٌ. (TA.) You say, لَا يَفْعَلُهُ إِلَّا ذُكُورَةُ الرِّجَالِ ‡ [*None will do it but such as are strong, &c., of men*]. (A.) — Applied to iron, ‡ *Of the toughest and best quality*, (Ḳ,) *and strongest*; (TA;) *contr. of* أَنِيثٌ; (Ṣ;) [*iron converted into steel*;] as also ▼ذِكِّيرٌ. (Ḳ.) [See also ذُكْرَةٌ.] — Applied to a sword, ‡ *Having* مَآء [i. e., *diversified wavy marks, streaks*, or *grain*]; (Ṣ;) as also ▼مُذَكَّرٌ: (Ṣ, Ḳ:) or *of which the edge is of steel* (حَدِيدٌ ذَكَرٌ) *and the* مَتْن [or *middle of the broad side*] *of soft iron*; of which the people say that they are of the fabric of the Jinn, or Genii: (A'Obeyd, Ṣ:) or ▼مُذَكَّرٌ signifies *having a sharp iron blade or edge:* (Aṣ:) the pl. of the former is ذُكُورٌ. (Ḥam p. 168.) — ذُكُورُ البُقُولِ ‡ *Herbs*, or *leguminous plants, that are hard and thick:* (TA voce عُشْبٌ:) or *that are thick, and inclining to bitterness:* (Ṣ, TA:) like as أَحْرَارُهَا signifies such as are slender and sweet: (TA:) or the former signifies *such as are thick and rough.* (AHeyth.) — ذُكُورَةُ الطِّيبِ, (Ḳ,) and ذُكُورُهُ, and ذِكَارَتُهُ, (TA,) ‡ *Perfume proper for men, exclusively of women:* i. e., (TA,) *that leaves no stain;* (Ḳ,* TA;) *that becomes dissipated;* such as musk, and aloes-wood, and camphire, and غَالِيَة, and ذَرِيرَة. (TA.) [See the contr., طِيبٌ مُؤَنَّثٌ, in art. انث.] — ذَكَرٌ applied to the Ḳur-án signifies ‡ *Eminently excellent.* (Ḳ.) See 2. — Applied to a saying, ‡ *Strong and firm:* and in like manner to poetry. (A.) — The Arabs disliked a she-camel's bringing forth a male; and hence they applied the term ذَكَرٌ, met., to ‡ Anything *disliked*. (A.) — [Thus,] applied to rain, it signifies ‡ *Violent;* (A, Ḳ;) *falling in large drops.* (Ḳ.) They said, أَصَابَتِ الأَرْضَ ذُكُورُ الأَسْمِيَةِ ‡ *Rains bringing intense cold and torrents fell upon the earth.* (A.) — Applied to a day, ‡ [*Severe; distressing; hard to be borne:* see also مُذَكَّرٌ]. (A.) — IDrd says, I think that the name الذكر [so in the TA, without any syll. signs; app. الذَّكَرُ] is applied by some of the Arabs to السِّمَاكُ الرَّامِحُ [or the star *Arcturus*]. (TA.)

ذُكْرٌ: } see ذَكِيرٌ.
ذَكْرٌ: }

ذُكْرٌ: see سَيْفٌ ذُو ذُكْرٍ.

ذِكْرَةٌ: see مُذَكَّرٌ.

ذُكْرَةٌ: see ذِكْرٌ, in two places: — and ذَكَرٌ, in two places. — Also ‡ *A piece of steel that is added* [*to the edge of a sword and*] *to the head of an axe &c.* (Ḳ,* TA.) — And ‡ *Sharpness* of a sword: [see also ذُكْرٌ:] and of a man. (Ṣ, A, Ḳ.) You say, ذَهَبَتْ ذُكْرَةُ السَّيْفِ, and ذُكْرَةُ الرَّجُلِ, ‡ *The sharpness of the sword,* and *the sharpness of the man, went.* (Ṣ, A.)

ذِكْرَةٌ: see ذِكْرٌ, in two places: — and ذَكَرٌ, in two places.

ذِكَرَةٌ: } see مُذَكَّرٌ.
ذَكِرَةٌ: }

ذِكْرَى: see ذِكْرٌ, in three places. — *Remembrance with the reception of exhortation:* so in the following passage of the Ḳur [xlvii. 20], فَأَنَّى لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَاهُمْ [*Then how*, that is, of what avail, *will be to them their remembrance with the reception of exhortation when it* (the hour of the resurrection) *cometh to them:* or] *how will it be to them when it* (the hour) *cometh to them with their remembrance and their reception of exhortation:* (Ḳ,* TA:) i. e., this will not profit them. (TA.) — *Repentance:* so in the Ḳur [lxxxix. 24], وَأَنَّى لَهُ الذِّكْرَى, i. e. *And how shall he have repentance?* (Ḳ, TA.) — *A reminding*, or *causing to remember:* so in the Ḳur viii. 1, and xi. 121, (Ḳ,) and li. 55. (Fr.) See 2. — *An admonition:* so in the Ḳur xxxviii. 42, and xl. 56. (Ḳ.) — *A being reminded*, or *caused to remember:* so in the Ḳur [xxxviii. 46], in the phrase ذِكْرَى الدَّارِ Their *being reminded of*, or *caused to remember, the latter abode*, and being made to relinquish worldly things, or not to desire them: (Ḳ:) or it may mean their *remembering much the latter abode.* (B, TA.)

ذَكِيرٌ A man *possessing an excellent memory.* (Ṣ.) — Also, (AZ, Ḳ,) and ▼ذُكْرٌ, (accord. to a MS. copy of the Ḳ, and so, as is said in the TA, accord. to the method of the author of the Ḳ,) or ▼ذُكُرٌ, (accord. to the CḲ,) and ▼ذَكْرٌ and ▼ذِكِّيرٌ, (Ḳ,) ‡ A man *possessing* ذِكْر, (Ḳ,) i. e., *fame*, or *renown:* or *glory*, or *boastfulness.* (TA.) — See also ذَكَرٌ, in the latter half of the paragraph.

ذِكِّيرٌ: see the next preceding paragraph.

ذُكَّارَةٌ The *males of palm-trees.* (Ḳ.)

ذَاكِرٌ [act. part. n. of 1]. — مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا آثِرًا: see art. اثر.

أَذْكَرُ ‡ *More, and most, sharp,* (Ṣ, TA,) *acute and ardent, vigorous and effective in affairs.* (TA.) Mohammad used to go round to his wives in one night, and to perform the ablution termed غُسْل for his visit to every one of them; and being asked wherefore he did so, he answered, إِنَّهُ أَذْكَرُ ‡ *It is more, or most, sharp* [or *effective*]; syn. أَحَدُّ. (Ṣ, TA, from a trad.) And it was said to Ibn-Ez-Zubeyr, when he was prostrated, وَاللّٰهِ مَا وَلَدَتِ النِّسَآءُ أَذْكَرَ مِنْكَ ‡ *By God, women have not brought forth one more acute and ardent and vigorous and effective in affairs than thou.* (TA from a trad.)

تَذْكِرَةٌ an inf. n. of 2. (A, TA.) — [And hence,] *A thing by means of which something that one wants* [or *desires to remember*] *is called to mind; a memorandum.* (Ṣ, Ḳ, TA.) — [*A biographical memoir.* — And, in the present day, *Any official note;* such as *a passport; a permit;* and *the like.*]

مَذْكَرٌ *A place of remembrance:* pl. مَذَاكِرُ: whence المَذَاكِرُ in a trad., app. meaning *The black corner* or *stone* [*of the Kaabeh*]. (TA.)

مُذْكَرٌ: see its fem., with ة, voce مُذْكِرٌ.

مُذْكِرٌ A woman [or other female (see 4)] *bringing forth a male:* (Ṣ, Ḳ:) or a woman *that brings forth men-children.* (TA in art. رجل.) — And ‡ A desert *that produces herbs*, or *leguminous plants, of the kind called* ذُكُور. (Aṣ. [See ذَكَرٌ: and see also مِذْكَارٌ.]) — And ‡ A road *that is feared.* (A, Ḳ.) — See also مُذَكَّرٌ, in two places. — And see ذَكَرٌ, in the former half of the paragraph.

مُذَكَّرٌ [A *masculine* word; a word *made mas-*

culine]. —— مُذَكَّرَةٌ A she-camel *resembling a he-camel in make and in disposition.* (Ṣ.) And also, (Ḳ, TA,) or ▼ مُذْكِرَةٌ, (accord. to the CḲ,) A woman *who makes herself like a male;* (Ḳ;) as also ▼ ذَكِرَةٌ, (L, and so in a copy of the Ḳ,) or ▼ ذَكْرَةٌ, (so in another copy of the Ḳ, and in the TA,) or ▼ ذُكَرَةٌ, (so in the CḲ,) and ▼ مُتَذَكِّرَةٌ. (Ḳ.) —— مُذَكَّرَةُ الثُّنْيَا A she-camel *having a large head,* (Ḳ, TA,) *like that of a he-camel:* (TA:) because her head is one of the parts that are excepted in the game of chance [called المَيْسِر] for the man who has sold her: [therefore those parts are termed الثُّنْيَا:] (Ḳ:) or *resembling the make of the male in* [*the largeness of*] *the head and legs.* (Th, M in art. ثنى.) —— And يَوْمٌ مُذَكَّرٌ ‡ *A day that is severe, distressing,* or *hard to be borne;* as also ▼ مُذْكِرٌ: (Ḳ, TA:) or *in which a severe fight,* or *slaughter, has taken place.* (A, TA.) [See also ذَكَرٌ, last sentence but one.] —— And دَاهِيَةٌ مُذَكَّرَةٌ ‡ *A severe calamity* or *misfortune;* (A, Ḳ;) and so ▼ مُذْكِرٌ [without ة because it is from this epithet applied to a she-camel as meaning "bringing forth a male;" for her doing so was disliked, as has been mentioned voce ذَكَرٌ]: (Ḳ:) or the latter means *which none can withstand but strong, courageous, stubborn men.* (TA.) == See also ذَكَرٌ, in two places, in the latter half of the paragraph.

مِذْكَارٌ A woman [or other female] *that usually brings forth males.* (Ṣ, Ḳ.) And A man *who usually begets male children.* (TA.) —— Also ‡ Land *that produces herbs,* or *leguminous plants, such as are termed* ذُكُور: (A, TA: [see مُذْكِرٌ, and ذَكَرٌ:]) or *that does not produce* [*anything*]: but the former signification is the more common. (TA.) —— And فَلَاةٌ مِذْكَارٌ ‡ *A terrible desert;* (Aṣ, A, Ḳ;) *that is not traversed but by strong, courageous, stubborn men.* (Aṣ, Ḳ.)

مَذْكُورٌ [pass. part. n. of 1]. —— ‡ A man *praised,* or *spoken of well.* (TA.) —— لَمْ يَكُنْ شَيْئًا مَذْكُورًا, in the Ḳur [lxxvi. 1], means [accord. to some] *When he was not a thing existing by itself,* though existing in the knowledge of God. (TA.)

مَذَاكِيرُ said to be an anomalous pl. of ذَكَرٌ in a sense pointed out above: see the latter word. (Ṣ, Mṣb, Ḳ.*)

مُتَذَكِّرَةٌ: see مُذَكَّرٌ.

ذكو

1. ذَكَتِ النَّارُ, (Ṣ, Ḳ, &c.,) aor. تَذْكُو, (Ṣ,) inf. n. ذَكًا (Ṣ, Mgh, Ḳ, &c.) and ذَكَآءٌ accord. to Z (Ḳ) and ذُكُوٌّ, (M, Ḳ, TA,) like عُلُوٌّ; (TA; [accord. to the CḲ ذُكُوٌ; and so accord. to the MA, as well as ذَكًا and ذُكُوٌّ;]) and ▼ اِسْتَذْكَتْ; (Ḳ;) *The fire blazed,* or *flamed; burned up;* or *burned brightly* or *fiercely:* (Ṣ:) or *blazed,* or *flamed, vehemently,* or *intensely:* (Ḳ:) or *blazed, flamed,* or *burned up, completely;* agreeably with the primary signification of the root, which is "completeness." (Mgh.) —— ذَكَا المِسْكُ *The musk gave forth odour,* or *fragrance;* (MA;) [or *a strong,* or *pungent, odour;* for] the primary signification of ذَكَا in relation to odour is the *being strong,* [or *pungent,*] *in sweetness* or *in fetidness.* (TA.) —— ذَكِىَ, aor. يَذْكَى; (Ṣ, Mṣb, Ḳ;) and ذَكَا, (Mṣb, Ḳ,) aor. يَذْكَى, (Ḳ,) or يَذْكُو; (Mṣb;) and ذَكُوَ, (MA, Ḳ,) aor. يَذْكُو; (Ḳ;) all three mentioned by ISd; (TA;) inf. n. ذَكَآءٌ; (Ṣ, MA, Ḳ,* TA; [in my copy of the Mṣb, the inf. n. of the first is said to be ذَكًى; but this is app. a mistranscription; or the author perhaps held ذَكًى, more properly written ذَكًا, to be the inf. n.; for he says that ذَكِىَ is of the class of تَعِبَ, of which the inf. n. is تَعَبٌ, and afterwards mentions ذَكَآءٌ as though he held this to be a simple subst.;]) said of a man, (Ṣ, Mṣb,) *He was,* or *became, sharp,* or *acute, in mind,* (Ṣ, TA,) *with quickness of perception, and of intelligence, understanding, sagacity, skill,* or *knowledge:* (TA:) or *quick of understanding,* (Mṣb, Ḳ,) or *intelligence, sagacity, skill,* or *knowledge:* (Ḳ:) or *quick of perception, and sharp,* or *acute, in understanding:* (Er-Rághib, TA:) or *quick in drawing conclusions.* (TA. [See ذَكَآءٌ, below.]) [Also, app., said of a camel, and the like, meaning *He was,* or *became, sharp in spirit.* See ذَكِىٌّ.] == [ذَكَا seems to have been also used by some as meaning *He* (a beast) *was,* or *became, legally slaughtered;* and consequently, *legally clean:* or to have been supposed to have this signification. —— And hence,] أَيُّمَا أَرْضٍ جَفَّتْ فَقَدْ ذَكَتْ means † *Whatever ground has become dry, it has become clean,* or *pure:* but [Mṭr, after mentioning this, adds,] I have not found it in the lexicons. (Mgh. [See also ذَكَاةٌ, below.])

2. ذَكَّى النَّارَ, (T, Mṣb, Ḳ,) inf. n. تَذْكِيَةٌ, (Ṣ, TA,) *He made the fire to blaze* or *flame, to burn up,* or *to burn brightly* or *fiercely;* (T, Ṣ, Ḳ;) as also ▼ اذكاها: (Ṣ, Ḳ:) or *he supplied the fire fully with fuel:* (Mṣb, TA:) and ▼ اذكى السِّرَاجَ *He lighted the lamp.* (Ḥar p. 53.) —— [ذَكَّى العَقْلَ, and ذَكَّى alone, said of a medicine &c., *It sharpened the intellect.*] == ذَكَّى, (Mgh, Mṣb,) inf. n. as above, (Ṣ, Mgh, Mṣb, Ḳ,) *He slaughtered* (Ṣ, Mgh, Mṣb, Ḳ) an animal, (Mgh,) or a camel and the like, (Mṣb,) *in the manner* [*prescribed by the law,*] *termed* ذَبْح, (Ṣ, Mgh, Ḳ,) i. e., (Mgh, Ḳ,) *in the manner termed* ذَكَاة [q. v. infrà]. (Mgh, Mṣb, Ḳ.) The proper signification of التَّذْكِيَةُ is *The causing the natural heat to pass forth:* but it is peculiarly applied in the law to signify *the destroying of life in a particular manner, exclusive of any other manner.* (Er-Rághib, TA.) إِلَّا مَا ذَكَّيْتُمْ, in the Ḳur [v. 4], means *Except that whereof ye shall attain to the* ذَكَاة [or *slaughter in the manner prescribed by the law*] (Bḍ, Mṣb, TA) *while life yet remains in it.* (Bḍ.) == Also, (Ṣ, Ḳ,) said of a man, (Ṣ,) *He became old,* or *advanced in age,* (Ṣ, Ḳ,) *and big-bodied,* or *corpulent:* (Ḳ:) [or *he attained to full growth* or *age:* said of a man, and of a horse and the like:] see ذَكَآءٌ, last sentence. [See also مُذَكٍّ, below.])

4: see 2, in two places. —— [Hence,] أَذْكَيْتُ الحَرْبَ † *I kindled war.* (TA.) —— أَذْكَيْتُ عَلَيْهِ العُيُونَ *I sent against him the scouts.* (Ṣ.)

10: see 1, first sentence. —— [Hence, app.,] استذكى الفَحْلُ عَلَى الأُنْثَى † *The stallion pressed vehemently upon the female.* (TA.)

ذَكًا an inf. n. of 1; The *blazing,* or *flaming,* &c., of fire. (Ṣ, Ḳ, &c. [See 1, first sentence.]) —— See also ذُكْوَةٌ. == And see ذَكَاةٌ.

ذَكٍ a possessive epithet: (ISd, TA:) you say نَارٌ ذَكِيَةٌ, (Ḳ, TA,) without teshdeed, (TA, [in the CḲ ذَكِيَّةٌ,]) *A fire blazing,* or *flaming,* &c. (Ḳ, TA.)

ذَكَاةٌ: see ذُكْوَةٌ. == [Also] a subst. (Mgh, Mṣb, TA) syn. with تَذْكِيَةٌ (Mgh, Mṣb, Ḳ, TA) as signifying ذَبْح [i. e. The *slaughter* of an animal for food *in the manner prescribed by the law*]; (Mgh, Ḳ, TA;) as also ▼ ذَكًا, (Ḳ, TA, [in the CḲ ذَكاء,] which is likewise said to be a simple subst.: (TA: [in the TḲ, ذَكًا and ذَكَاةٌ are both said to be inf. ns., of which the verb is ذَكَا, signifying ذَبَحَ; but this I do not find in any lexicon of authority:]) *it is satisfactorily performed by the severing of the windpipe and gullet,* as is related on the authority of Aḥmad [Ibn-Ḥambal], or, as is also related on his authority, *by severing them and also the* وَدَجَان [or *two external jugular veins*], less than which is not lawful; or, accord. to Aboo-Ḥaneefeh, *the severing of the windpipe and gullet and one of the* ودجان; or, accord. to Málik, *the severing of the* أَوْدَاج [or *external jugular veins*] *though it be without the severing of the windpipe.* (Mṣb.) The saying ذَكَاةُ الجَنِينِ هِىَ ذَكَاةُ أُمِّهِ is for ذَكَاةُ الجَنِينِ ذَكَاةُ أُمِّهِ [*The legal slaughter of the fœtus,* or *young in the belly, it is the legal slaughter of its mother*]: (Mṣb, TA:) or it is an instance of the transposition of the inchoative and enunciative, (Mgh, Mṣb,) its implied meaning being ذَكَاةُ أُمِّ الجَنِينِ ذَكَاةٌ لَهُ [*The legal slaughter of the mother of the fœtus,* or *young in the belly, is a legal slaughter of it* also; so that the latter, like the former, may be lawfully eaten]; (Mṣb;) i. e., when she is legally slaughtered, it is legally slaughtered: (TA:) the use of the accus. case (Mgh, TA) in the like thereof, (Mgh,) [or] in the phrase ذكاة امه, [i. e., the saying ذَكَاةَ أُمِّهِ,] is a mistake. (Mgh, TA.) —— Hence the saying of Moḥammad Ibn-El-Ḥanafeeyeh, ذَكَاةُ الأَرْضِ يُبْسُهَا † [*The cleanness,* or *purity, of the ground is its becoming dry*]; i. e., when it becomes dry from the moisture of uncleanness, it becomes clean, like as a beast becomes clean by means of legal slaughter. (Mgh. [See also 1, last sentence.])

ذُكْوَةٌ, (T, TA, &c.,) with ḍamm, not ذَكْوَةٌ as the text of the Ḳ indicates it to be (TA) [and as it is written in the copies thereof], and ذُكْيَةٌ, (Ṣ, TA,) also with ḍamm, (TA,) [in the copies of the Ḳ ذَكْيَةٌ,] *What is thrown upon the fire,* (T, Ṣ, Ḳ,*) *of firewood,* or *of camels' or similar dung,* (T,) *to make it blaze,* or *flame,* or *burn up,* or *burn brightly* or *fiercely.* (Ṣ, Ḳ.) —— Also

the former, *A blazing*, or *flaming*, *coal of fire*; and so ▼ ذَكًا, (Ḳ, TA,) with the short ا, on the authority of IDrd; [in the CḲ ذَكاء;] or, as in the M, ▼ ذَكَاة. (TA.)

ذَكْوَانٌ *A kind of trees*: n. un. with ة: (IAạr, TA:) the pl. of the latter is ذَكَاوِينُ, and signifies *small* [*trees of the kind called*] سَرْح [q. v.]. (M, Ḳ, TA. [In the CḲ, الشَّرْج is erroneously put for السَّرْح.])

ذَكَآءٌ *Sharpness*, or *acuteness*, *of mind*, (Ṣ, Mṣb, TA,) *with quickness of perception, and of intelligence, understanding, sagacity, skill*, or *knowledge*: (TA:) or *completeness of intelligence, with quickness of apprehension*: (Mṣb:) or *quickness of intelligence, understanding, sagacity, skill*, or *knowledge*: (Ḳ:) or *quickness of perception, and sharpness*, or *acuteness*, *of understanding*: thus applied, it is like the phrase فُلَانٌ شُعْلَةُ نَارٍ: (Er-Rághib, TA:) or *quickness in drawing conclusions*. (TA. [See ذِهْنٌ: and see also 1.]) [It app. signifies also *Sharpness of spirit*; as a quality of a camel and the like. See ذَكِىٌّ.] — Also *Age*: (Ṣ, Ḳ:) or *full*, or *complete*, *age*: so says Mbr in the "Kémil:" (TA:) *contr. of* فَتَآءٌ: (Ḥam p. 217:) accord. to Az, its primary signification, universally, is *a state of completeness*: and الذَّكَآءُ فِى السِّنِّ means *completeness of age*: accord. to Kh, it means *the age of completeness of strength*, [app. in a horse, or any solid-hoofed animal, for he says that it is] *when a year has passed after the* قُرُوح [or *finishing of teething*]: (TA:) or ذَكَآءُ السِّنِّ means *the utmost term of youthfulness*; from the primary signification of the root, which is "a state of completeness." (Mgh.) Hence the saying of El-Ḥajjáj, فُرِرْتُ عَنْ ذَكَآءٍ [*I have been examined as to age*; app. meaning †*my abilities have been tested and proved*]: and بَلَغَتِ الدَّابَّةُ الذَّكَآءَ *The beast attained to* [*fulness of*] *age*. (Ṣ, TA.) [Hence, also,] one says, فَتَآءُ فُلَانٍ كَتَذْكِيَةِ ▼ فُلَانٍ and كَذَكَآءِ فُلَانٍ [*The youthfulness of such a one is like the fulness of age of such a one*], i.e., the prudence, or discretion, of such a one notwithstanding his deficiency of age is like the prudence, or discretion, of such a one with his fulness of age. (Ḥam p. 217.)

ذُكَآءُ, imperfectly decl., *The sun*: (Ṣ, Ḳ:) determinate, and not admitting the article ال: you say, هٰذِهِ ذُكَآءُ طَالِعَةً [*This is the sun rising*]: (Ṣ:) derived from ذَكَتِ النَّارُ. (TA.) — Hence, (Ṣ,) اِبْنُ ذُكَآءَ *The dawn*, or *daybreak*: (Ṣ, Ḳ:) because it is from the light of the sun. (Ṣ.) Ḥomeyd says, [or, accord. to some, Besheer Ibn-En-Nikth, as in one of my copies of the Ṣ, in art. كفر,]

* فَوَرَدَتْ قَبْلَ ٱنْبِلَاجِ الفَجْرِ *
* وَٱبْنُ ذُكَآءَ كَامِنٌ فِى الكَفْرِ *

[*And she*, or *they*, *came to the water before the bright shining of the daybreak, while the dawn lay hid in the darkness of night*]. (Ṣ.)

ذَكِىٌّ, applied to musk, and so ذَكِيَّةٌ, (Ḳ, TA,) for مِسْكٌ, as is said by IAmb, is both masc. and fem., and so is عَنْبَرٌ, (TA,) and ▼ ذَاكٍ, *Diffusing odour*: (Ḳ:) or *having a strong* [or *pungent*] *odour*. (TA. [See 1, second sentence.]) You say also رَائِحَةٌ ذَكِيَّةٌ *A sharp* [or *pungent*, or *a strong*,] *odour* [whether sweet or fetid]; syn. حَادَّةٌ. (Ḳ in art. حد.) — Applied to a man, *Having the attribute*, or *quality*, *termed* ذَكَآء, (Ṣ, Mṣb, Ḳ,) as meaning *sharpness*, or *acuteness*, (Ṣ, Mṣb,) or *quickness*, (Ḳ,) *of mind*, (Ṣ, Mṣb,) or *of intelligence*, &c.: (Ḳ, TA, &c.:) pl. أَذْكِيَآءُ. (Mṣb, TA.) It is also, sometimes, applied to a camel [or the like, as meaning *Sharp in spirit*: see فُؤَادٌ]. (TA.) ═ Also *i. q.* ذَبِيحٌ [meaning *Slaughtered in the manner prescribed by the law, termed* ذَبْح and ذَكَاة]: (Ḳ:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) and [therefore] you say شَاةٌ ذَكِىٌّ, meaning [*a sheep, or goat, slaughtered in the manner above mentioned*; and also,] *to whose* ذَكَاة [or *slaughter in that manner*] *one has attained* [*while life yet remained therein*: see 2]: (Mgh, Mṣb:) ذَكِيَّةٌ [as its fem.] is extr. [like ذَبِيحَةٌ]. (TA.) — Hence, جِلْدٌ ذَكِىٌّ ‡ *A skin stripped from an animal that has been slaughtered in the manner mentioned above*. (Mgh.)

ذَاكٍ: see the next preceding paragraph.

مُذْكٍ; and the fem., مُذْكِيَةٌ: see the following paragraph, in three places.

مُذَكٍّ, applied to a man, (TA,) *Old*, or *advanced in age, and big-bodied*, or *corpulent*: (Ḳ, TA:) [or *full-grown*, or *of full age*: see ذَكَآءٌ:] or an *old* man, but only such as is *much experienced and disciplined*: (Er-Rághib, TA:) and accord. to ISd, anything [i. e. any animal] *old*, or *advanced in age*: by some especially applied to a solid-hoofed animal; and said to mean one *that has passed the* قُرُوح [or *finishing of teething*] *by a year*: (TA:) or مُذَاكٍ, (Ṣ, Ḳ, TA,) which is its pl., (Ṣ, TA,) [(like as مُذَكِّيَاتٌ is pl. of the fem.,) and also pl. of its syn. ▼ مُذْكٍ,] signifies, applied to horses, (Ṣ, Ḳ, TA,) *of generous race, advanced in age*, (TA,) *that have passed a year*, or *two years, after their* قُرُوح: (Ṣ, Ḳ, TA:) the sing. is like مُخْلِفٌ applied to a camel: (Ṣ, TA:) or مُذَكٍّ signifies a horse *of full age and of complete strength*; as also ▼ مُذْكٍ: (Ḥam p. 217:) or a horse *whose run becomes spent* (يَذْهَبُ), *and* [*then, but not before he has exhausted his power*,] *stops*. (TA.) It is said in a prov., جَرْىُ المُذَكِّيَاتِ غِلَابٌ [*The running of the horses that have attained to their full age and strength is a contending for superiority*]: (Meyd, and so in some copies of the Ṣ:) it may mean that the horse in this case contends for superiority with him that runs with him; or that his second run is always more than his first, and his third than his second: (Meyd:) or, as some relate it, غِلَآءٌ; (Meyd, and so in other copies of the S in this art., and in the Ṣ and Ḳ in art. غلو;) meaning that the running of such horses is *several bowshots*: (Meyd, and Ṣ and Ḳ in art. غلو:) it is applied to him who is described as entering into contests for excellence with his compeers. (Meyd.) — [Hence,] ▼ سَحَابَةٌ مُذْكِيَةٌ, (Ḳ,) or, as in the Tekmileh, مُذَكِّيَةٌ, (TA,) † *A cloud that has rained time after time*. (Ḳ, TA.)

Quasi ذكى

ذُكْيَةٌ: see ذُكْوَةٌ, in art. ذكو.

ذَكِىٌّ: see art. ذكو,

ذل

1. ذَلَّ, aor. يَذِلُّ, (M, Mṣb, Ḳ,) inf. n. ذُلٌّ and ذِلَّةٌ and مَذَلَّةٌ, (Ṣ,* M, MA, Ḳ,) or these three are simple substs., and the inf. n. is ذُلٌّ, (Mṣb,) and ذَلَالَةٌ (M, Ḳ) and ذُلَالَةٌ, (Ḳ,) [*contr. of* عَزَّ; (see ذُلٌّ below;) i. e.] *He*, or *it*, *was*, or *became*, *low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humble*, and *weak*; (MA, Mṣb, Ḳ;) syn. هَانَ, (Mṣb, Ḳ,) and ضَعُفَ. (Mṣb.) — ذَلَّ, (M, Ḳ,) and ذَلَّتْ, (M, Mṣb,) aor. as above, (M, Ḳ,) inf. n. ذُلٌّ, (M, Mṣb, Ḳ,) said of a man, (M,) and of a beast, such as a horse and the like, (دَابَّة, M, Mṣb,) *He*, or *it*, *was*, or *became*, *easy, tractable, submissive*, or *manageable*; (M, Mṣb, Ḳ;) and اِذْلَوْلَى [which belongs to art. ذلى] signifies the same as ذَلَّ in this sense. (ISd, TA.) And ▼ تذلّل لَهُ *He became lowly, humble*, or *submissive*, [or *he lowered, humbled*, or *submitted, himself*,] *to him*; (Ṣ, TA;) as also تَذَلَّى, originally تَذَلَّلَ. (TA.) — [Hence,] ذَلَّ is also said of a road [as meaning † *It was*, or *became*, *beaten*, or *trodden*, *so as to be rendered even*, or *easy to be travelled*, or *to walk or ride upon*: see ذَلِيلٌ]. (A in art. تب.) — And ذَلَّتِ القَوَافِى لِلشَّاعِرِ † *The rhymes were easy to the poet*. (T.) — And ذَلَّ said of a watering-trough or tank, (TA,) or of the upper part thereof, (M,) † *It was*, or *became*, *broken much*, or *in several places, in its edge, and much demolished*. (M, TA.)

2. ذلّل, (M, Mṣb,) inf. n. تَذْلِيلٌ, (Mṣb,) *He made*, or *rendered*, (M, Mṣb,) a man, (M,) and a beast, such as a horse and the like, (M, Mṣb,) *easy, tractable, submissive*, or *manageable*: (M, Mṣb:) [said of the former, it may be rendered *he brought under*, or *into*, *subjection*; or *he subdued*: and said of the latter, *he broke*, or *trained*: and said of any animal, *he tamed*. — Hence, † *He beat*, or *trod*, a road, *so as to render it even*, or *easy to be travelled*, or *to walk or ride upon*: see ذَلِيلٌ.] — And ذلّل لَهُ أَمْرًا † *He made an affair easy to him*; syn. سَوَّسَهُ and رَوَّضَهُ. (TA in art. سوس.) — And ذُلِّلَ الكَرْمُ † *The bunches of the grape-vine were made to hang down* [*so that they might be easily plucked*]: (M, Ḳ:) or *were evenly disposed* [*for the same purpose*]; syn. سُوِّيَتْ: (Ḳ:) or, accord. to AḤn, التَّذْلِيلُ signifies *the disposing evenly the bunches*

of the grape-vine, and making them to hang down. (M.) وَذُلِّلَتْ قُطُوفُهَا, in the Ḳur [lxxvi. 14], means † *The bunches being evenly disposed, and made to hang down,* (Ṣ, JM,) *exposed to be plucked:* (JM:) or *being well disposed, and made near:* (IAmb, TA:) or *being within the reach of the seeker, or desirer:* (Ibn-'Arafeh, TA:) or *being easy to reach by those who will pluck them, in whatever manner they may desire to do so:* (Bḍ:) accord. to Mujáhid, it means that if one stand, the bunch will rise to him; and if one sit, it will hang down to him. (TA.) [In like manner,] التَّذْلِيلُ also signifies † *The putting the raceme of the palm-tree upon the branch* [*near it*] *in order that it* [the branch] *may support it:* (AḤn, M:) or تَذْلِيلُ العُذُوقِ, as practised in the present world, is † *the* trimmer's *making straight, and fecundating before the usual time, the racemes of the palm-tree, when they come forth from their spathes that covered them, these having slit open and disclosed them, by which means one makes them to hang out from among the branches and prickles, so that the fruit is easily plucked when it ripens.* (T. [See also مُذَلَّلٌ.]) [Hence it is said in the Ḳ that ذَلَّلَ النَّخْلُ signifies وُضِعَ عِذْقُهَا عَلَى الجَرِيدَةِ لِتَحْمِلَهُ: the explanation should be وُضِعَتْ عُذُوقُهَا عَلَى الجَرِيدِ لِتَحْمِلَهَا, i.e. † *The palm-trees had their racemes put upon the branches in order that these might support them.*] — See also what next follows.

4. اذلّه, (M, Mṣb, Ḳ,) inf. n. إِذْلَالٌ, (TA,) *He* (God, Mṣb) *lowered, abased,* or *humbled, him;* or *rendered him low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humbled,* and *weak;* (M,* Mṣb, Ḳ, TA;) as also ▾ ذلّله and ▾ استذلّه: (Ḳ, TA:) all these signify the same. (Ṣ.) — See also 10. ═ اذلّ [as an intrans. verb] *He* (a man, Ṣ, M) *became one whose companions were low, base, vile,* &c. (Ṣ, M, Ḳ.) — And *He became in a state,* or *condition, that was low, base, vile,* &c. (Ṣ in art. قهر.)

5: see 1.

10. استذلّه *He saw him to be* ذَلِيل [i. e. *low, base, vile,* &c.]: (M, Ḳ:) or *he found him to be so;* (TA;) as also ▾ اذلّه. (Ḳ.) — See also 4. — استذلّ البَعِيرَ الصَّعْبَ *He plucked off the ticks from the refractory camel in order that he might experience pleasure* [or *relief*], *and so become at ease,* or *tranquil,* (M, Ḳ,) *with him.* (Ḳ.)

[اِذْلَوْلَى, a verb of which one of the significations is mentioned in this art. in the Ḳ, belongs to art. ذلى.]

R. Q. 2. تَذَلْذَلَ [app. from ذُلْذُلٌ] *It was,* or *became, in a state of commotion,* or *agitation, and lax, slack,* or *pendulous.* (Ḳ.)

ذُلٌّ and ▾ ذِلَّةٌ and ▾ مَذَلَّةٌ [all mentioned in the M and MA and Ḳ as inf. ns.] *contr. of* عِزٌّ; (Ṣ, M;) [i. e.] ***Lowness, baseness, vileness, abjectness, meanness, paltriness, contemptibleness, despicableness, ignominiousness, ingloriousness, abasement, humiliation,*** and ***weakness.*** (Mṣb, Ḳ.*) وَلَمْ يَكُنْ لَهُ وَلِىٌّ مِنَ الذُّلِّ, in the Ḳur [xvii. last verse], means *Nor hath* taken to himself *any aider* to assist Him and league with Him *by reason of any lowness of condition* in Him, as is the custom of the Arabs to do: (Ḳ, TA: [in the CḲ, يُخالفُهُ is erroneously put for يُحَالِفُهُ:]) for they used to league, one with another, seeking thereby to become strong and inaccessible. (TA.) See also ذَلِيلٌ. — And see the paragraph here following, in five places.

ذِلٌّ *Easiness, tractableness, submissiveness,* or *manageableness;* (Ṣ, M, Ḳ, and Ḥam p. 50; [mentioned in the M and Mṣb and Ḳ as an inf. n.;]) as also ▾ ذُلٌّ. (M, Ḳ, and Ḥam ubi suprà.) Hence the saying, بَعْضُ الذِّلِّ أَبْقَى لِلْأَهْلِ وَالمَالِ [*Somewhat of submissiveness is most preservative of the family and the property*]: (Ṣ:) or الذُّلُّ ▾ أَبْقَى لِلْأَهْلِ وَالمَالِ, occurring in a trad. of Ibn-Ez-Zubeyr; meaning that *abjectness* betiding a man when he bears patiently an injury that has befallen him *is most preservative* of him and *of his family and his property.* (TA.) — Also *Gentleness;* and *mercy;* and so ▾ ذُلٌّ: thus in the phrase, وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ ▾ or الذِّلِّ, (M, Ḳ,) in the Ḳur [xvii. 25, lit. *And make soft to them* (thy two parents) *the side of gentleness;* meaning *treat them with gentleness*]: the former is the common reading: (TA:) or the latter means *easiness, tractableness,* or *submissiveness:* (Ḳ:) [and so the former, as has been stated above:] Er-Rághib says that ▾ الذُّلُّ is a consequence of subjection; and الذِّلُّ is what is after refractoriness: so that the phrase means, [accord. to the former reading,] *be gentle like him who is subjected to them;* and accord. to the latter reading, *be gentle and tractable,* or *submissive, to them.* (TA.) ═ Also The *beaten track,* (Ḳ,) or *part that is trodden and made even,* (M,) of a road. (M, Ḳ.) Its pl. أَذْلَالٌ occurs in the saying, أَجْرِ الأُمُورَ عَلَى أَذْلَالِهَا *Let events,* or *affairs, take their course in the ways,* or *manners, that are fit,* or *proper, for them, and easy.* (T.) El-Khansà says,

* لِتَجْرِ المَنِيَّةُ بَعْدَ الفَتَى الْـمُغَادَرِ بِالمَحْوِ أَذْلَالَهَا *

[*Let fate take its ways after the youth left behind in El-Maḥw*]; (Ṣ, M;) meaning I mourn not for anything after him: cited by AA: (Ṣ in the present art. and in art. محو:) المحو is here the name of a place. (Ṣ in the latter art.) And one says, أُمُورُ اللّٰهِ جَارِيَةٌ عَلَى أَذْلَالِهَا, (Ṣ, M, Ḳ,) and جَارِيَةٌ أَذْلَالَهَا, (M, Ḳ,) *The decrees of God take their* [appointed] *courses:* (Ṣ, M, Ḳ:) here, also, اذلال is pl. of ذِلٌّ. (M, Ḳ.) And ▾ دَعْهُ عَلَى أُذْلَالِهِ *Leave thou him,* or *it, in his,* or *its,* [present] *state,* or *condition:* (Ṣ, M, Ḳ:) in this case it has no sing. (M, Ḳ.) [And so in the saying,] ▾ جَآءَ عَلَى أُذْلَالِهِ *It came in its* [proper] *manner.* (Ṣ, Ḳ.) — See also another usage of أُذْلَال, as a pl. having no sing. assigned to it, voce ذُلْذُلٌ, last sentence.

ذِلَّةٌ: see ذُلٌّ. — In the following verse,

* لِيَهْنِئْ تُرَاثِى لِامْرِئٍ غَيْرِ ذِلَّةٍ *
* صَنَابِرُ أُحْدَانٌ لَهُنَّ حَفِيفُ *

[*May my heritage give joy to a man not low,* or *base; slender arrows, singular of their kind, that have a whizzing sound*], the meaning is, غَيْرِ ذِى ذِلَّةٍ, or غَيْرِ ذَلِيلٍ; and صنابر is put in the nom. case as a substitute for تراث. (M.)

ذَلُولٌ *Easy, tractable, submissive,* or *manageable;* (Ṣ, M, Mṣb, Ḳ;) applied to a beast, such as a horse and the like, (دَابَّة), (Ṣ, M, Mṣb,) and to a man [&c.]; (M;) and so ▾ ذَلُولِىٌّ, applied to a man: (TA, as from the M: [but not found by me in the latter; and I believe that the right reading is ذَلُولِىٌّ, belonging to art. ذلى, q. v.:]) the former alike masc. and fem.: (M, TA:) pl. ذُلُلٌ (Ṣ, M, Mṣb, Ḳ) and أَذِلَّةٌ. (Ḳ.) A poet applies the epithet ذُلُل to spear-heads, as meaning *Made easy* [*to pierce with*] *by being sharpened, and made thin and slender.* (M.) — See also the next paragraph, in two places.

ذَلِيلٌ *Low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, lowered, brought low, abased, humbled,* and *weak;* (T, Ṣ, M, Mṣb, Ḳ;) applied to a man; (T, Ṣ;) and ▾ ذُلَّانٌ signifies the same, as a sing.; (Ibn-'Abbád, Ḳ:) or this latter is a pl. of the former, (T,) as also أَذِلَّآءُ (Ṣ, M, Mṣb, Ḳ) and أَذِلَّةٌ (T, Ṣ, Mṣb, Ḳ) and ذِلَالٌ. (M, Ḳ.) — [Also *Gentle;* and *merciful.* Hence,] أَذِلَّةٍ عَلَى المُؤْمِنِينَ أَعِزَّةٍ عَلَى الكَافِرِينَ, in the Ḳur [v. 59], means *Gentle,* (Zj, T,) and *merciful,* (T,) *to the believers, rough in behaviour,* (Zj, T,) and *hard,* or *severe,* (T,) *to the unbelievers.* (Zj, T.) — Also applied to a road, meaning † *Made even,* or *smooth, and easy to be travelled,* or *to walk or ride upon;* as also with ة; being applied to طَرِيقٌ [which is fem. as well as masc.]; (M;) and so ▾ ذَلُولٌ: (T:) pl. of the latter, (T,) or of the former, (M,) ذُلُلٌ: (T, M:) and [in like manner] ▾ مُذَلَّلٌ, so applied, *beaten,* or *trodden, and* [*made*] *even,* or *easy* [*to walk or ride upon*]: (T:) [in like manner also] ▾ ذَلُولٌ is applied to land or ground &c. [as meaning *easy to be travelled,* or *to walk or ride upon,* &c.]. (Aṣ, M voce تَرْبُوتٌ.) — Also † *Low,* applied to a wall, and to a house, or chamber; (T;) and [so] applied to a mountain: (Ṣ and Ḳ in art. دك:) or ‡ *low and thin,* applied to a wall: (Mgh:) and † *short,* applied to a spear. (T.) — You say also ذُلٌّ ▾ ذَلِيلٌ, [meaning *Exceeding lowness* or *baseness* &c.; or *lowering,* or *abasing, lowness* or *baseness* &c.; i. e.,] using the latter word as an intensive epithet; or as signifying مُذِلٌّ. (M, Ḳ.)

ذَلُولِىٌّ *Good and easy in respect of natural disposition:* pl. ذَلُولِيُّونَ. (Ibn-'Abbád, Ḳ. [In the CḲ, الخَلْقِ is erroneously put for الخُلُقِ.]) See also ذَلُولٌ.

ذُلَّانٌ: see ذَلِيلٌ.

ذُلْذُلٌ is sing. of ذَلَاذِلُ, which signifies The *lower, or lowest, parts,* (AZ, T, Ṣ,) *that are next the ground,* of a shirt, (Ṣ,) or of a long shirt; (AZ, T;) and IAạr says that the sing. is ▼ذُلْذِلٌ, and ▼ذُلْذُلَةٌ, also; and they are also called ذَنَاذِنُ, pl. of ذِنْذِنٌ; (T;) and ذَنَادِنُ: (Ḳ in art. دن:) or ذُلْذُلٌ and ▼ذِلْذِلٌ and ▼ذِلْذِلَةٌ and ▼ذُلْذُلٌ and ▼ذُلْذُلَةٌ all signify the *lower, or lowest, parts* of a long shirt (M, Ḳ) when it dangles and becomes old and worn out; (M;) as also ذَلَاذِلُ; (Ḳ;) [or rather] this last is pl. of all the foregoing words; (M;) and ▼ذُلُذِلٌ and ▼ذُلَذِلَةٌ [in some copies of the Ḳ, erroneously, ذَلْذَلٌ, or ذُلْذُلٌ, and ذُلْذُلَةٌ,] signify the same; (Ḳ;) [or rather] the former of these two is a contraction of the pl. ذَلَاذِلُ (Ṣ, M) [and the latter of them is the same contracted pl. with the addition of ة]. — [Hence,] ذَلَاذِلُ ٱلنَّاسِ † *Those who are the last of the people;* (Ḳ;) or *the last of a few of the people;* so in the Moheeṭ; (TA;) and ▼ذُلْذُلَانُهُمْ and ▼ذُلَيْذِلَانُهُمْ, (Ḳ, TA, [in the CḲ, erroneously, ذُلْذُلَاتُهُمْ and ذُلَيْذِلَاتُهُمْ,]) the latter a dim., (TA,) and ▼أَذْلَانُهُمْ, signify the same: (Ḳ:) or this last signifies *the lower, baser, viler,* or *meaner, of them.* (O, TA.)

ذُلَذِلٌ and ذُلْذُلٌ and ذَلْذَلٌ and ذِلْذِلٌ and ذَلْذَلَةٌ and ذُلَذِلَةٌ and ذِلْذِلَةٌ: see ذُلْذُلٌ, in eight places.

ذُلْذُلَانُ ٱلنَّاسِ and ذُلَيْذِلَانُهُمْ : see ذُلْذُلٌ.

أَذَلُّ [*More, and most, low, base, vile,* &c.]: see أَخْنَعُ.

أَذْلَالٌ as a pl. without a sing.: see ذُلٌّ (of which it is also a pl.), in two places: = and see ذُلْذُلٌ, last sentence.

مَذَلَّةٌ: see ذُلٌّ. — [Hence,] عَيْرُ ٱلْمَذَلَّةِ † *The wooden pin, peg, or stake:* (Ṣ, Ḳ:) because its head is broken [or battered by beating]. (Ṣ.) [See عَيْرٌ.]

مُذَلَّلٌ: see ذَلِيلٌ. — Also, [applied to palm-trees (نَخْلٌ),] † *Having the fruit thereof bent [down] in order that it may be [easily] gathered:* [see also its verb (2):] so in the following verse of Imra-el-Keys: (Ṣgh, TA:)

* وَكَشْحٍ لَطِيفٍ كَٱلْجَدِيلِ مُخَصَّرٍ *
* وَسَاقٍ كَأُنْبُوبِ ٱلسَّقِيِّ ٱلْمُذَلَّلِ *

meaning *And a waist slender like the camel's nose-rein of* [*twisted*] *leather, thin; and a shank resembling,* in the clearness of its colour, *the stalk* (lit. internodal portion) of the papyrus (بَرْدِىّ) growing *among irrigated palm-trees having their racemes bent down* (ذُلِّلَتْ) by reason of the abundance of their fruit; so that their branches overshade these papyrus-plants: or, accord. to some, *and a shank resembling the stalk of the irrigated papyrus that is bent down* (مُذَلَّل) by saturation: (EM pp. 28 and 29:) Aṣ says that it means, [agreeably with the former explanation,] سَاقٍ كَأُنْبُوبِ بَرْدِيٍّ بَيْنَ هٰذَا ٱلنَّخْلِ ٱلْمُذَلَّلِ: AO says that سَقِىّ means *watered [naturally,] without occasioning one's taking any trouble to water:* IAar explained ٱلْمُذَلَّل as meaning *having the way of the water thereto made easy:* and some say that by ٱلسَّقِىّ is meant *the tender, white, stalk of the* بَرْدِىّ. (T.)

ذلف

1. ذَلِفَ, aor. ـَ, inf. n. ذَلَفٌ, said of a nose, *It was short and small:* (M, Mṣb:) or *short in the bone, and small in the tip,* or *lower portion:* or ذَلَفٌ is like خَنَسٌ [inf. n. of خَنِسَ, q. v.]: (M:) or the verb means *it was small, and even in the tip,* or *lower portion:* (Ṣ,* Ḳ:) or *small and slender:* or *thick and even in the lower extremity;* (M, Ḳ;) or, as some say, *it had in it what resembled a pit,* or *depression;* (M;) *not being very thick* (لَيْسَ بِجِدٍّ غَلِيظٍ): (M, Ḳ:* [in the latter I find لَيْسَ بِحَدِّ غَلِيظٍ, which I doubt not to be a mistranscription:]) or *it was short in the tip,* or *lower portion, and even in the bone, without prominence.* (M.) And said of a man, *He had a nose such as is above described.* (Ṣ, Ḳ.)

أَذْلَفُ A man *having a nose such as is described above:* (Ṣ, Mṣb, Ḳ:) or *having a short and slender nose:* (Mgh:) fem. ذَلْفَآءُ: (Ṣ, Mgh, Mṣb, Ḳ:) pl. ذُلْفٌ. (Ṣ, Ḳ.) And A nose *such as is described above.* (Ḳ.)—And ذُلْفٌ, applied to sands, † *Even and compact;* as also دُكٌّ. (AḤn, M.)

ذلق

1. ذَلِقَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. ذَلَقٌ, (Ṣ,) *It* (a spear-head [and the like]) *was,* or *became, sharp, cutting,* or *penetrating.* (Ṣ, Ḳ.) — And in like manner, aor. and inf. n. as above, [the inf. n. erroneously written in the CḲ ذَلْق,] said of the tongue, ‡ *It was,* or *became, sharp and eloquent;* as also ذَلُقَ, aor. ـُ, inf. n. ذَلَاقَةٌ; and ذَلَقَ, aor. ـُ: (Ḳ, TA:) and *i. q.* ذَرِبَ [which means *it was,* or *became, sharp* properly speaking; and also *chaste,* or *eloquent;* and *profuse of speech,* or *clamorous*]. (Ṣ in explanation of the first verb, and app. of the second also, i. e. ذَلُقَ, inf. n. ذَلَاقَةٌ; and Ḳ in explanation of the first only.) — Also, i. e. like فَرِحَ, † *It* (a lamp, or lighted wick,) *gave light, shone, was bright,* or *shone brightly:* (Ḳ:) [or] so ذَلَقَ, inf. n. ذَلْقٌ. (JK.) = Also, i. e. ذَلِقَ, aor. ـَ, inf. n. ذَلَقٌ, *It, or he, was,* or *became, unsettled, unsteady, unquiet, restless, disquieted, disturbed, agitated, flurried,* or *in a state of commotion.* (Ṣ, TA.) You say, ذَلِقْتُ عَنْ مَكَانِى *I rose from my place, and became disquieted,* or *disturbed.* (JK.) — And, said of the [lizard called] ضَبّ, (Ḳ,) inf. n. as above, (TA,) *It came forth from the roughness of the sand to the softness of the water.* (Ḳ.) — And ذَلِقَ مِنَ ٱلْعَطَشِ *He* (a man) *became at the point of death from thirst:* (Ḳ:) or *he became affected severely by thirst so that his tongue protruded.* (TA.) = ذَلَقَهُ, (JK, Ḳ,) aor. ـُ, (TA,) inf. n. ذَلْقٌ, (JK, TA,) *He sharpened it;* (JK, Ḳ;) namely, a knife, (Ḳ,) or anything; (JK;) as also ▼اذلقهُ; (Lth, Ḳ;) and ▼ذلّقهُ, (Ḳ,) inf. n. تَذْلِيقٌ. (TA.) = And ذَلَقَهُ said of the [hot wind called] سَمُوم, or of fasting, *It weakened him,* (Ḳ,) and *emaciated him,* and *disquieted him,* or *disturbed him;* (TA;) as also ▼اذلقهُ: (Ḳ, TA:) or the latter, thus used, *it affected him severely, afflicted him,* or *distressed him.* (JK.) = ذَلَقَ said of a bird, *i. q.* ذَرَقَ [*It muted,* or *dunged*]; (Ḳ;) and in like manner, ▼اذلق ذَرْقَهُ (Ḳ,* TA) *it cast forth its dung quickly.* (TA.)

2. ذلّقهُ, inf. n. تَذْلِيقٌ: see 1: = and 4. = ذَلَّقَ ٱلفَرَسَ, (JK, Ḳ,) inf. n. as above, (Ḳ,) *i. q.* ضَمَّرَهُ [*He made the horse lean,* or *light of flesh;* or *prepared him for racing, &c., by feeding him with food barely sufficient to sustain him, after he had become fat,* or *after he had been fed with fodder so that he had become fat;* &c.;] (JK, Ḳ;) *and took good care of him.* (JK.)

4. اذلقهُ as syn. with ذَلَقَهُ and ذلّقهُ: see 1. — Also, (inf. n. إِذْلَاقٌ, TA,) † *He made it to give light, shine, become bright,* or *shine brightly;* namely, a lamp, or lighted wick. (JK, K.) = Also *He,* or *it, unsettled, disquieted, disturbed, agitated, flurried,* or *put into a state of commotion, him,* or *it.* (JK, Ṣ, Ḳ.) You say, أَتَانِى خَبَرٌ فَأَذْلَقَنِى *News came to me, and unsettled me,* or *disquieted me,* &c. (JK.) And it is said in a trad. of Má'iz, لَمَّا أَذْلَقَتْهُ ٱلْحِجَارَةُ جَمَزَ, (Mgh, TA,) i. e. *When the stones disquieted him,* &c.: (TA:) or *when the stones hit him,* or *hurt him, with the point,* or *edge,* [or rather *the points,* or *edges,*] *thereof, he ran* [or *went*] *quickly.* (Mgh.) See also 1, last sentence but one. You say also, أَذْلَقَنِى قَوْلُكَ *Thy saying afflicted me,* or *distressed me, so that I writhed,* or *showed that I was hurt.* (TA.) And اذلق ٱلضَّبَّ *He poured water into the hole of the* [*lizard called*] ضبّ *in order that he might come forth,* (Ṣ, Ḳ, TA,) *thus disturbing him;* (TA;) as also ▼ذلّقهُ, (Ḳ,) inf. n. تَذْلِيقٌ. (TA.) = اذلق also signifies *He dug* أَخَادِيد [i. e. *furrows, trenches,* or *channels;* or *rivulets,* or *streamlets*]. (TA.) = And إِذْلَاقٌ The *casting quickly.* (JK, TA.) See 1, last sentence.

7. انذلق *It* (a branch) *had* [or *presented* to one (for the verb occurs in a trad. cited as an ex. in the TA followed by لِى)] *a point,* or *an extremity,* (Ḳ, TA,) *to be cut off.* (TA.)

10. استذلق ٱلضَّبَّ *He sought,* or *endeavoured, to make the* [*lizard called*] ضَبّ *come forth* from its hole. (TA.) One says likewise, ٱلْمَطَرُ يَسْتَذْلِقُ ٱلْحَشَرَاتِ *The rain draws forth the reptiles,* or *small creeping things,* or *makes them to come forth,* from their holes; as also يستدلقها. (TA in art. دلق.) And استذلق ٱلسَّيْفَ and استدلقهُ *He drew forth the sword,* or *made it to come forth.* (TA ibid.)

ذَلْقٌ (JK, Ṣ, Mgh, Ḳ) and ▼ذَلْقَةٌ and ▼ذَلَقَةٌ (Ḳ) and ذَوْلَقٌ (Ṣ, Ḳ) The *point, extremity,* or *edge,* (JK, Ṣ, Mgh, Ḳ,) of anything: (JK, Ṣ, Ḳ:) and the *sharpness* thereof: (AA, TA:) and the last, [particularly,] the *extremity* of a spear-head,

and † of the tongue. (Ṣ, Ḳ.) — And the first, The *slender part* of an arrow. (TA.) — And The *place in which turns the pin*, or *pivot, of the sheave of a pulley*. (Ṣ, TA.) = For the first, also, see ذَلَقٌ, in three places.

ذَلْقٌ inf. n. of ذَلِقَ. (Ṣ, Ḳ,* TA.) — It may be also pl. of ▼ ذَالِقٌ, signifying *Sharpened*, or *pointed, in the iron head* or *blade*: [like مُذَلَّقٌ:] — and it may be used by poetic license for ذَلَقٌ. (L.) — See also the paragraph next following.

ذَلِقٌ and ▼ أَذْلَقُ, applied to a spear-head [and the like], *Sharp, cutting*, or *penetrating*: (Ṣ, Ḳ:) pl. of the latter ذُلْقٌ. (Ḳ,* TA.) — And in like manner, both words, applied to the tongue, ‡ *i. q.* ذَرِبٌ [which means *Sharp* properly speaking; and also *chaste*, or *eloquent*; and *profuse of speech*, or *clamorous*]: (Ṣ, Ḳ:) and ▼ ذَلِيقٌ and ▼ ذَلْقٌ and ▼ ذُلُقٌ and ▼ ذُلَقٌ, so applied, signify *sharp and eloquent*. (Ḳ.) You say لِسَانٌ ذَلِقٌ طَلِقٌ, expl. in art. طلق [q. v.]: (Ḳ:) and ▼ لِسَانٌ ذَلْقٌ ▼ طَلْقٌ and ذَلِيقٌ ▼ طَلِيقٌ and ▼ ذُلُقٌ ▼ طُلُقٌ and طَلْقٌ ذَلْقٌ and ▼ ذَلْقٌ ▼ طَلْقٌ: (IAạr, Ṣ:) and ▼ طَلِيقٌ ذَلِيقٌ [or طَلِقٌ ذَلِقٌ] and ▼ طَلْقٌ ذَلْقٌ: all meaning [*a tongue*] *sharp, penetrating*, or *effective*: and ▼ أَلْسِنَةٌ ذُلْقٌ ▼ طُلْقٌ, or طَلْقٌ ذَلْقٌ. (TA.) And خَطِيبٌ ذَلِقٌ and ▼ ذَلِيقٌ (Ṣ, Ḳ) † [*An orator*, or *a preacher*,] *chaste in speech*, or *eloquent*: (Ḳ,* TA:) the fem. of each of these epithets is with ة. (Ṣ, Ḳ.*)

ذُلُقٌ and ذُلَقٌ: see the next preceding paragraph, each in two places.

ذَلْقَةٌ and ذَلَقَةٌ: see ذَلَقٌ.

ذَلِيقٌ: see ذَلِقٌ, in four places. — Also A *vehement* run or running. (JK, TA.)

ذَالِقٌ: see ذَلْقٌ.

ذَوْلَقٌ: see ذَلَقٌ.

ذَوْلَقِيَّةٌ: see the paragraph next following, in two places.

أَذْلَقُ, and its pl. ذُلْقٌ: see ذَلِقٌ. — الحُرُوفُ الذُّلْقُ *The letters* [*that are pronounced by means*] *of the tip of the tongue and the lip*: (Ṣ, Ḳ:) sing. أَذْلَقُ: they are *six*; (Ṣ;) [comprised in the phrase مُرْ بِنَفَلٍ:] *three of these are termed* ▼ ذَوْلَقِيَّةٌ, namely, ر *and* ل *and* ن; and three, شَفَوِيَّةٌ, namely, ب *and* ف *and* م: (Ṣ, Ḳ:) or *all of these six letters are termed* ▼ ذَوْلَقِيَّةٌ. (TA voce عَسْجَدٌ.) Every quadriliteral-radical or quinqueliteral-radical word [that is genuine Arabic] contains one or two or three of these six letters: every word of either of these classes that does not contain one of these six letters is to be judged adventitious: all the other letters are termed الحُرُوفُ المُصْمَتَةُ. (IJ.)

مُذَلَّقٌ Anything *sharpened*, or *pointed, at the extremity*: (Ṣ:) [like ذَالِقٌ:] or a *sharp* point. (TA.) — Also Milk *mixed with water*: (AZ, Ḳ:) [like مُذَرَّقٌ:] accord. to Ibn-'Abbád, like نَسْءٌ. (TA.)

مِذْلَاقَةٌ A *quick-paced* she-camel. (TA.)

ذلك

ذٰلِكَ: see art. ذا; and ك as a particle of allocution.

ذلى

1. ذَلَى الرُّطَبَ, like سَعَى, (Ḳ,) [i. e.,] aor. ـَ, inf. n. ذَلْىٌ, (TA,) *He gathered the fresh ripe dates*: (Ḳ:) so in the copies of the Ḳ; in which is added, فَانْذَلَى مَعَهُ: but what we find in the Tekmileh is this: ظلّ يذلى الرطب اى يجنيه فينذلى معه: and يذلى is written as [the aor. of] a quadriliteral [i. e. as the aor. of اذلى, for it is without a sheddeh]: (TA:) [here, however, فينذلى is evidently, in my opinion, a mistranscription for فَيَتَدَلَّى; and the right reading and rendering I therefore hold to be as follows: ظَلَّ يُذْلِى ▼ الرُّطَبَ, or perhaps يَذْلِى, means *He continued gathering the fresh ripe dates, they hanging down with him*: for the gatherer laying hold upon the raceme, it hangs down with his weight. In the TḲ, this passage in the TA has been misunderstood and misrepresented, as though it meant that أَذْلَى مَعَهُ signifies "he gathered with him."]

4: see the preceding paragraph.

5. تذلّى *i. q.* تذلّل [*He became lowly, humble*, or *submissive*; or *he lowered, humbled*, or *submitted, himself*]: (T, Ḳ:) the latter verb is the original: the former being like تظنّى, originally تظنّن. (T.) [See also the next paragraph.]

12. اِذْلَوْلَى, (T, Ṣ, M, Ḳ,) inf. n. اِذْلِيلَآءٌ, (Ṣ,) *He went away hiding himself; stole away secretly*. (T, Ṣ, M, Ḳ.) — *He hastened, made haste, sped*, or *went quickly*; (TA;) [like ادلولى;] and (TA) *he did so in fear lest a thing should escape him*. (T, TA.) And اذلولى فَذَهَبَ *He went back*, or *away, running quickly*. (T.) — *He was*, or *became, easy, tractable, submissive*, or *manageable*. (M, Ḳ.) [See also 5.] — *He* (a man) *was*, or *became, broken-hearted*. (T, Ḳ.) — *It* (the ذَكَر) *stood in a lax state*. (T, Ḳ.)

ذَلَوْلَى, [in copies of the Ḳ ذَلَوْلِى,] applied to a man, *i. q.* مُذْلَوْلٍ [part. n. of 12, q. v.]: (Ḳ, TA: [in some copies of the Ḳ مُذْلَوْلٌ:]) of the measure فَعَوْعَلٌ; or, as some say, فَعَلْعَلٌ. (TA.)

رِشَآءٌ مُذْلَوْلٍ [*A well-rope*] *unsteady*; or *moving about*, or *to and fro*, or *from side to side*. (T.)

ذم

1. ذَمَّهُ, (T, Ṣ, M, &c.,) aor. ـُ, (T, M, Mṣb,) inf. n. ذَمٌّ (T, Ṣ, M, Mgh, Mṣb, Ḳ) and مَذَمَّةٌ, (M, Ḳ,) *He blamed, dispraised, discommended, found fault with, censured*, or *reprehended, him, in respect of evil conduct*; اللَّوْمُ signifying الذَّمُّ فِى الإِسَآءَةِ (T, Mgh) (T;) *contr. of* المَدْحُ, (Ṣ, M, Mgh, Mṣb, Ḳ,) or *of* الحَمْدُ: (Mgh:) and ▼ ذَمَّمَهُ, (MA,) inf. n. تَذْمِيمٌ, (KL,) signifies the same: (MA, KL:) [or this has an intensive meaning: see its pass. part. n., below.] Hence the saying, اِفْعَلْ كَذَا وَخَلَاكَ ذَمٌّ, (T, Ṣ, Ḳ,) i. e. خَلَا مِنْكَ ذَمٌّ, meaning [*Do thou such a thing, and*] *thou wilt not be blamed*; (ISk, Ṣ, Ḳ;) or *thou wilt have an excuse*; [lit.] *blame will fall from thee*: (Ṣ in art. خلو:) one should not say خَلَاكَ ذَنْبٌ. (ISk, Ṣ in the present art.) ذُمَّ, also, signifies *He was satirized*, particularly *in verse*. (IAạr, T.) And *He was made to suffer loss* or *diminution* [app. *in respect of his reputation*]. (IAạr, T.) — ذُمَّ المَكَانُ ‡ *The place was*, or *became, affected with drought*, or *barrenness, and its good things* [or *produce*] *became scanty*. (TA.) [But perhaps ذُمَّ is here a mistranscription for ذَمَّ; for] you say of a land, ذَمَّ مَرْعَاهَا [*He dispraised*, or *discommended, its pasture*, when its pasture is scanty]. (Ṣ and M and Ḳ in art. بذأ.) = ذَمَّ, [aor. ـِ,] said of the nose, (Ṣ, Ḳ,) *It flowed* [*with* ذَمِيم, i. e. *mucus*]; (Ḳ;) like ذَنَّ. (Ṣ, Ḳ.) And [the aor.] يَذِمُّ is said of ذَمِيم; (Ṣ, Ḳ;) like يَذِنُّ; (Ṣ, TA;) meaning *It flows*. (TA.)

2: see 1, first sentence.

3. فُلَانٌ يُذَامُّ عَيْشَهُ ‡ *Such a one passes his life contended with scantiness*. (TA.)

4. اذمّ *He* (a man) *did* [or *said*] *that for which he should be blamed, dispraised, discommended, found fault with, censured*, or *reprehended*; (Ṣ;) *contr. of* أَحْمَدَ. (A in art. حمد.) And استذمّ ▼ إِلَيْهِ, (M, Ḳ,) or إِلَى النَّاسِ, (Ṣ,) *He did to him*, or *to the people, that for which he should be blamed*, &c. (Ṣ, M, Ḳ.) — [Hence,] أَذَمَّتْ رَاحِلَتُهُ ‡ *His riding-camel ceased going on*; as though she made the people to blame her. (TA.) And أَذَمَّتْ رِكَابُهُمْ ‡ *Their camels upon which they were riding became jaded, and lagged behind*, (Ṣ, M, Ḳ, TA,) *not keeping up with the main body of camels*; (Ṣ, TA;) [as though they made their riders to blame them; or] as though [the idea of] their strength in journeying were derived from ذَمَّةٌ meaning "a well having little water." (TA.) And اذمّ بِهِ بَعِيرُهُ ‡ [*His camel became jaded, and lagged behind with him*]. (Ṣ, TA.) And أَذَمَّتْ بِالرَّكْبِ, said of a she-ass, ‡ *She kept back the company of riders upon camels by her weakness and her ceasing to go on*. (TA from a trad.) = اذمّهُ *He found him*, or *it, to be such as is blamed, dispraised*, &c.; (Ṣ, M, Ḳ, TA;) *contr. of* أَحْمَدَهُ. (TA.) One says, أَتَيْتُ مَوْضِعَ كَذَا فَأَذْمَمْتُهُ, i. e. [*I came to such a place, and*] *I found it to be such as is discommended*. (Ṣ) — اذمّ بِهِ, (Ṣ,) or بِهِمْ, (M, Ḳ,) He held *him*, or *them, in little*, or *light*, or *mean, estimation*, or *in contempt*: (Ṣ, Ḳ:) or *he left* [*him* or] *them blamed, dispraised*, &c., *among the people*. (IAạr, M, Ḳ.) = Also, اذمّهُ, *He protected him*; *granted him protection*, or *refuge*. (Ṣ, Ḳ.) — And اذمّ لَهُ عَلَيْهِ *He took*, or *obtained, a promise*, or *an*

assurance, of security or *safety,* and *a compact,* or *covenant, for him,* or *in his favour, of,* or *against, him* [i. e. another person, *making the latter responsible for his* (the former's) *security,* or *safety,* &c.]. (M,* Ḳ,* TA.) ═ See also the next paragraph.

5. تذمّم *He shunned,* or *avoided,* (T,* Mgh,) or *he preserved,* or *guarded, himself from,* (MA,) *blame, dispraise,* &c.: (T,* MA, Mgh:) this is the proper meaning; and hence, (Mgh,) *he felt disdain,* or *scorn,* and *shame.* (Ṣ, MA, Mgh, Ḳ, KL.) One says, لَوْ لَمْ أَتْرُكِ الكَذِبَ تَأَثُّمًا لَتَرَكْتُهُ تَذَمُّمًا [*If I did not refrain from lying for the purpose of abstaining from sin, I would refrain from it from a feeling of disdain,* or *scorn,* or *shame*]. (Ṣ, Ḳ.) And تذمّم منْهُ [*He abstained,* or *refrained, from it to avoid blame,* or *through disdain,* or *scorn,* or *shame; disdained,* or *scorned, it;* or *was ashamed of it*]. (Ḳ in art. حشم.) And Aboo-'Amr Ibn-El-'Alà mentions his having heard an Arab of the desert use the expression لا يذمّون [app. لَا يُذِمُّونَ ▼, for the ا in the measure أَفْعَلَ sometimes has a privative property,] meaning *They do not shun,* or *avoid, blame;* (لَا يَتَذَمَّمُونَ;) and *are not affected with shame.* (TA.) It is said in a trad., مِنْ خِلَالِ المَكَارِمِ التَّذَمُّمُ لِلصَّاحِبِ, meaning [*Of the properties of generous,* or *honourable, practices, is*] *the being regardful of everything that is entitled to reverence, respect, honour,* or *defence, in the character and appertenances of the companion,* or *friend, and dispelling from oneself the blame that he would incur from men if he were not regardful thereof.* (TA.) And one says, لِلْجَارِ عِنْدَكَ تَذَمُّمٌ and مُسْتَذَمٌّ ▼ [*To the neighbour, with thee, is* shown *regard of everything that is entitled to reverence, respect, honour,* or *defence, in his character and appertenances:* مُسْتَذَمٌّ being app. an inf. n. of استذمّ ▼, and this being syn. with تذمّم]. (TA.)

6. تذامّوا *They blamed, dispraised, discommended, found fault with, censured,* or *reprehended, one another.* (M, Ḳ.)

10. استذمّ [*He required blame,* &c.; as though he called for it; or] *he was blamed,* or *dispraised,* &c. (KL.) See also 4, second sentence. — And see 5, last sentence. — [استذمّ بذمامه is used by post-classical writers, and is perhaps a classical phrase, meaning *He begged,* or *implored, his protection.* See an instance in "Abulfedæ Annales," vol. iii. p. 170.]

R. Q. 1. ذَمْذَمَ *He made his gift small,* or *scanty.* (IAạr, T, Ḳ.)

ذَمٌّ inf. n. of ذَمَّهُ. (T, Ṣ, M, &c.) [As a simple subst., *Blame, dispraise,* or *censure.*] — And [the pl.] ذُمُومٌ signifies *Vices, faults, defects,* or *the like.* (M, Ḳ. [See ذَامٌ.]) ═ See also ذَمِيمٌ. ═ And see ذِمَّةٌ.

ذِمٌّ: see ذَمِيمٌ. — Also *Excessively lean* or *emaciated;* and *perishing:* (Ḳ:) or *like him who is perishing.* (T, TA.) — See also ذِمَّةٌ.

ذَمَّةٌ [as a subst.]; (T, Mgh;) and بِئْرٌ ذَمَّةٌ, (T, Ṣ, M, Mgh, Ḳ,) in which the latter word is an epithet, (Mgh,) and ذِمَّةٌ ▼ also, with kesr, (so in one of my copies of the Ṣ,) and ذَمِيمٌ ▼, and ذَمِيمَةٌ; (M, Ḳ;) *A well containing little water;* (T, Ṣ, M, Mgh, Ḳ;) because discommended: (M, Mgh:) and, (M, Ḳ,) as some say, (M,) *containing much water:* thus having two contr. significations: (M, Ḳ:) pl. ذِمَامٌ (T, Ṣ, M, Ḳ) and ذَمٌّ ▼, (T, TA,) [or rather the latter is a coll. gen. n., of which ذَمَّةٌ is the n. un.] A poet says, (Ṣ,) namely, Dhu-r-Rummeh, describing camels whose eyes were sunk in their sockets by reason of fatigue, (T,)

* عَلَى حِمْيَرِيَّاتٍ كَأَنَّ عُيُونَهَا *
* ذِمَامُ الرَّكَايَا أَنْكَزَتْهَا المَوَاتِحُ *

[*Upon camels of Himyer that were as though their eyes were wells containing little water which the camels employed to draw it had exhausted*]. (T, Ṣ.)

ذِمَّةٌ *A compact, a covenant, a contract, a league, a treaty, an engagement, a bond,* or *an obligation;* (T, Ṣ, M, Mgh, Mṣb, Ḳ;) because the breaking thereof necessitates blame: (Mgh:) and *a right,* or *due,* (حَقٌّ,) *for the neglect of which one is to be blamed:* (Bḍ in ix. 8:) [*an inviolable right* or *due:*] and مَذِمَّةٌ ▼ and ذِمَامٌ ▼ and مَذَمَّةٌ ▼ signify in like manner *a compact, a covenant,* &c. as above, *for the neglect,* or *non-observance, of which a man is to be blamed:* (Mṣb:) or these three words [in the CḲ the first and last only] signify *a right,* or *due;* syn. حَقٌّ: (M, Ḳ:) or so the first of them: (T,* Ṣ:) and each of them, (M, Ḳ,) or the first of them, i. e. ذِمَامٌ, (T, Ṣ, Mgh,) *i. q.* حُرْمَةٌ [which includes all the significations of ذِمَّةٌ likewise, those above and those which follow, but appears here to be used as meaning especially *a thing that should be sacred,* or *inviolable;* or *which one is under an obligation to reverence, respect,* or *honour, and defend; everything that is entitled to reverence, respect, honour,* or *defence, in the character and appertenances* of a person]; (Ṣ, M, Mgh, Ḳ;) *every* حُرْمَة *for the neglect,* or *non-observance, of which one is to be blamed:* (T:) ذَمَامَةٌ ▼, also, and ذِمَامَةٌ ▼, are *syn. with* حَقٌّ and حُرْمَةٌ: (TA:) and ذِمَّةٌ signifies also *i. q.* أَمَانٌ [as meaning *security,* or *safety; security of life and property; protection,* or *safeguard; a promise,* or *an assurance, of security, safety, protection,* or *safeguard; indemnity;* or *quarter*]; (Ṣ, Mgh, Mṣb, KL, TA;) and so ذِمَامٌ ▼: (MA, KL: [explained in both by the Pers. زِنْهَار; and in the latter by حَقٌّ and حُرْمَةٌ also:]) and *responsibility* [*for the fulfilment of an obligation, for the payment of a sum of money, for the restitution of a thing,* or *for the safety,* or *safe-keeping, of a thing* or *person*]; *suretiship;* (M, Mgh, Mṣb, Ḳ;) as also ذَمَامَةٌ ▼ and ذِمَامَةٌ ▼; (M, Ḳ; [in the former of which, these two words are said to be *syn. with* ذِمَّةٌ, app. meaning, *in all the senses mentioned above;*]) and ذِمٌّ ▼: (M, Ḳ: [said in the M to be *syn. with* ذِمَّةٌ *in the first* only *of the senses mentioned above in this paragraph:* in the CḲ, وَالذِّمَمُ is erroneously put for وَالذِّمُّ:]) the pl. of ذِمَّةٌ is ذِمَمٌ (T, Mṣb) and ذِمَامٌ: (T:) and the pl. of ذِمَامٌ ▼ as [a sing.] syn. with [ذِمَّةٌ and] مَذِمَّةٌ and مَذَمَّةٌ is أَذِمَّةٌ. (M, Ḳ.) Hence, i. e. from ذِمَّةٌ in the first of the senses explained above, أَهْلُ الذِّمَّةِ, (Ṣ, Mgh, TA,) and الذِّمَّةُ, (T, M,* Mgh, Ḳ, TA,) with the prefixed noun اهل suppressed, (TA,) *The people with whom a compact,* or *covenant,* &c., *has been made;* (T, Ṣ, M, Ḳ, TA;) [and particularly] *those, of the believers in a plurality of Gods,* [by which are here meant *the Christians, Jews, and Sabians,* but no others,] *who pay the* [*tax called*] جِزْيَة; (T, TA;) [i. e. *the free non-Muslim subjects of a Muslim government, who pay a poll-tax for which the Muslims are responsible for their security and freedom and toleration:* see أَهْلٌ:] the appellation ذِمِّىٌّ ▼, (Mgh, Mṣb,) a rel. n. from الذِّمَّةُ, (Mṣb;) is applied to *a person of this class;* (Mgh, Mṣb;) because he is rendered secure, or free from fear, for his property and his blood, by means of the جِزْيَة. (Mgh.) جَعَلَ عُمَرُ أَهْلَ السَّوَادِ ذِمَّةً means *'Omar treated* [lit. *made*] *the people of the Sawád as those who are termed* أَهْلُ الذِّمَّةِ. (Mgh.) And أَقْلِبْنَا بِذِمَّةٍ [or أَقْلِبْنَا?], in the prayer of the traveller, means *Restore us to our family in safety.* (TA.) It is related in a trad. of 'Alee, that he said, ذِمَّتِى بِمَا أَقُولُ رَهِينَةٌ وَأَنَا بِهِ زَعِيمٌ, meaning *My responsibility is pledged for* [the truth of] *what I say, and I am answerable for it;* (Mgh, TA;*) i. e. this my saying is true, and I am responsible for it. (Mgh.) And it is said in another trad., فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ [*Then the responsibility* of God *is clear,* or *quit, of him*]; i. e. there is given to every one, by God, a covenant whereby He binds Himself to preserve and protect him; and when he throws himself into destruction, or does that which is unlawful for him to do, or acts at variance with that which he is commanded to do, the covenant of God fails to aid him. (TA.) فِى ذِمَّتِى كَذَا means فِى ضَمَانِى [virtually *I am responsible for such a thing;* i. e. for paying it, or restoring it, &c.; but lit. *in my responsibility is such a thing;* or *on my responsibility rests,* or *lies,* or *be, such a thing;* for فِى may be here used, as it is in many other instances, in the sense of عَلَى]: (Mṣb:) [or,] in the saying ثَبَتَ فِى ذِمَّتِى كَذَا, [which means *Such a thing became,* or *has become, binding, obligatory,* or *incumbent, on me,*] the term ذِمَّةٌ is applied to designate [the *moral sense considered as*] *the seat* [*of the sense*] *of obligation to fulfil what is* [*properly*] *termed* ذِمَّة [i. e. *a compact,* or *covenant,* or *the like*]. (Mgh.) مَا يُذْهِبُ عَنِّى مَذِمَّةَ ▼ الرَّضَاعِ, (T, Ṣ, Mgh,*) or مَذَمَّةَ ▼ الرَّضَاعِ, (T, Mgh,) meaning [*What will put away from me the obligation of*] *the right,* or *due,* of the woman who has suckled *for the sucking?* is a question occurring in a trad., (T, Ṣ, Mgh,*) as put by a man to the

Prophet: (T:) and the answer was, "A slave, male or female:" (T, Ṣ, Mgh:) En-Nakha'ee says, (Ṣ,) they liked, on the occasion of the weaning of a child, to give the woman who had suckled it something beside the hire: (Ṣ, Mgh:) ▼ مَذَمَّةٌ in this case is a dial. var. of ▼ مَذِمَّةٌ: (Mgh:) or, as IAth says, the former is from الذَّمُّ; and the latter, from الذِّمَّةُ. (TA.) You say also, أَذْهِبْ عَنْكَ مَذَمَّةَ ▼ الرَّضَاعِ بِشَىْءٍ تُعْطِيهِ and ▼ مَذِمَّةَ الرَّضَاعِ الظِّئْرَ, meaning [*Put away from thee the obligation of*] *the right*, or *due*, that is incumbent on thee to render her *for the sucking* of thy child [*by something that thou shalt give to her who has suckled*]. (T.) And أَذْهِبْ عَنْكَ ▼ مَذَمَّتَهُمْ and ▼ مَذِمَّتَهُمْ بِشَىْءٍ, (T, and so accord. to different copies of the Ṣ and Ḳ, in which عنك is omitted,) مذمّة being a dial. var., (T,) i. e. [*Put away from thee the obligation of their right*, or *due, by something; meaning*] *feed them with something*, (T,) or *give to them something*, (Ṣ, Ḳ,) *for they have a right*, or *due*. (T, Ṣ, Ḳ.) And قَضَى ▼ مَذَمَّتَهُ and ▼ مَذِمَّتَهُ [*He paid his right*, or *due*;] meaning *he did good to him*, or *conferred upon him a benefit* or *benefits*, *in order that he might not be blamed*. (M, Ḳ.) And رَجُلٌ ▼ ذُو مَذَمَّةٍ and ▼ مَذِمَّةٍ [in the CḲ the latter only, *A man who has a right*, or *due*,] meaning كَلٌّ عَلَى النَّاسِ ‡ [*a man who is a burden upon people, to be maintained*, or *supported*, *by them*]. (M, Ḳ, TA.) ═ Also (i. e. ذِمَّةٌ) *A repast*, or *banquet*, *to which guests are invited*, [*simply*] *for food*, or *for a wedding*. (Ḳ.) ═ See also ذَمَّةٌ.

ذِمَامٌ: see ذِمَّةٌ, in three places. It is also a pl. of ذِمَّةٌ [as well as syn. therewith]. (T.)

ذَمِيمٌ *Blamed, dispraised, discommended, found fault with, censured*, or *reprehended*; (Ṣ, M, Mgh, Mṣb, Ḳ;) *i. q.* ▼ مَذْمُومٌ; (T, M, Mṣb, Ḳ;) as also ▼ ذَمٌّ (T, Ḳ, TA) and ▼ ذَمٌّ, (M, Ḳ, TA,) which last is an inf. n. used as an epithet, and, like [its contr.] حَمْدٌ, is applied to a man and to a place of alighting or sojourning or abiding. (TA.) [See مُذَمٌّ] — See also ذَمَّةٌ. — Also, applied to water, *Disliked*, or *disapproved*. (Ṣ, Ḳ.*) ═ [As a subst.,] *Urine and mucus*, (Ḳ,) so in the copies of the Ḳ, but correctly, (TA,) *mucus*, and *urine* (Ṣ, TA) *that flows from the penis of the goat*: (Ṣ, Ḳ, TA:) or *a fluid that flows from the nose*. (IAar, T.) — And in like manner, *Milk* [*that flows*] *from the teats of sheep* or *goats*; (Ḳ;) or, as in some copies of the Ṣ, *from the teats of the she-camel*; (TA;) or *from the teats of the sheep* or *goat*: (so in one of my copies of the Ṣ: in the other of those copies omitted:) or *milk that becomes sprinkled upon the udders*: (Th, M:) or *milk that flows upon the thighs and udders of camels and sheep* or *goats*. (M.) — Also *Dew*, (M, Ḳ,) absolutely; (TA;) accord. to IDrd: (M:) or *dew that falls in the night upon the trees, and upon which dust lights, so that it becomes like bits of clay* or *mud*. (M, Ḳ.) — And *A thing* [meaning the *sebaceous matter*] *that comes forth from the pores of the soft part of the nose, like the eggs of ants*: (Ṣ:) or *pimples*, or *small pustules*, (بَثْرٌ, T, Ḳ,) or *a thing resembling* بَثْر, *black*, or *red*, (M,) *like the eggs of ants*, (T, M,) *coming forth upon the nose*, (T,) or *arising upon the faces* (M, Ḳ) *and the noses*, (M,) *from heat* (T, M, Ḳ) or *from the scab*: (M, Ḳ:) or the *dirty matter that comes forth upon the nose*: n. un. with ة. (TA.) — And *Whiteness upon the nose of a kid*. (Kr, M, Ḳ.)

ذَمَامَةٌ: see ذِمَّةٌ, in two places. — Also *Shame, and fear of blame*: whence the saying, أَخَذَتْهُ مِنْ صَاحِبِهِ ذَمَامَةٌ [*Shame, and fear of blame, with respect to his companion, seized him*]: and أَصَابَتْهُ مِنْهُ ذَمَامَةٌ, i. e. *Shame and disgrace affected him on account of him*, or *it*. (TA.) One says also, أَخَذَتْنِى مِنْهُ مَذَمَّةٌ and ▼ مَذِمَّةٌ, meaning *Shame and disgrace by reason of the neglect of that which should be sacred* or *inviolable*, or *of that which was entitled to reverence, respect, honour*, or *defence*, or *of the obligation* or *duty*, or *the right* or *due*, *that should be regarded as sacred* or *inviolable*, (مِنْ تَرْكِ الحُرْمَةِ,) [*seized me on account of him*, or *it*.] (Ṣ, Ḳ.)

ذُمَامَةٌ † *A remain, remainder, remaining portion, remnant*, or *relic*. (Ḳ.) [See also ذَمَآءٌ, below.]

ذِمَامَةٌ: see ذِمَّةٌ, in two places.

بِهِ ذَمِيمَةٌ *In him is a crippleness*, or *a chronic disease*, (Ḳ, [in the CḲ ذَمَانَةٌ is erroneously put for زَمَانَةٌ,]) or *an infirmity arising therefrom* or *from some evil affection*, (M,) *that prevents him from going forth*. (M, Ḳ.)

أَبْقَى ذَمَّآءَ الصَّبِّ ‡ [*He left*] *the last remains* [*of what was poured out*, or *forth*, *at once*]: so in the A. (TA. [But the last word is there written without any syll. signs.]) [See also ذُمَامَةٌ.]

ذِمِّىٌّ: see ذِمَّةٌ, in the former half of the paragraph.

ذَمَّامٌ One *who blames, dispraises, discommends*, &c., *much*, or *often*. (TA.)

ذَامٌ and ذَامٌ, with and without teshdeed, [the latter belonging to art. ذيم,] *A vice, fault, defect*, or *the like*. (Aṣ, T.) [See also ذَمٌّ.]

أَذَمُّ A horse *fatigued, and standing still*. (TA.)

مَذَمَّةٌ and مَذِمَّةٌ: see ذِمَّةٌ, in the latter part of the paragraph.

مُذَمٌّ A thing *blamed, dispraised*, &c.; [like ذَمِيمٌ;] or *made*, or *caused, to be faulty*, or *defective*, or *to have a vice, fault, defect*, or *the like*; (Ṣ, Ḳ;) as also ▼ مُذَمٌّ. (Ḳ.) — And A man (Ṣ) *in whom is no motion*. (Ṣ, Ḳ.)

مُذِمٌّ: see the next preceding paragraph.

مَذَمَّةٌ, with fet-ḥ only [to the ذ, *A cause of blame, dispraise, discommendation, censure*, or *reprehension*; *a blamable*, or *discommendable*, *quality* or *action*;] *a thing for which one is*, or *is to be, blamed, dispraised, discommended, found fault with, censured*, or *reprehended*: contr. of مَحْمَدَةٌ: (Ṣ:) [pl. مَذَامُّ.] You say, البُخْلُ مَذَمَّةٌ, (Ṣ, Ḳ,) i. e. [*Niggardliness is*] *one of the things for which one is*, or *is to be, blamed*, &c. (Ṣ.) And إِيَّاكَ وَالمَذَامَّ [*Beware thou of*, or *avoid thou*, or *remove thyself far from, causes of blame*, &c.]. (TA.) — See also ذِمَّةٌ, in six places. — And see ذَمَامَةٌ.

مَذِمَّةٌ: see ذِمَّةٌ, in six places. — And see also ذَمَامَةٌ.

مُذَمَّمٌ A man *blamed, dispraised, discommended, found fault with, censured*, or *reprehended, much*. (Ṣ, Ḳ.) — And A place *held in reverence, respect*, or *honour*. (TA.)

مَذْمُومٌ: see ذَمِيمٌ, first sentence.

مُسْتَذَمٌّ: see 5, last sentence.

ذمر

1. ذَمَرَ, (Ṣ,) inf. n. ذَمْرٌ, (Ḳ,) *He* (a lion) *roared*. (Ṣ, Ḳ.) ═ ذَمَرَهُ, aor. ـُ, (Ṣ, M, A,) inf. n. ذَمْرٌ, (T, Ṣ, M, Ḳ,) *He excited, incited, urged*, or *instigated, him*, (T, Ṣ, M, A, Ḳ,*) *with chiding*, or *reproof*, (T, M, A, Ḳ,*) *and encouraged him*, (L,) عَلَى الأَمْرِ *to do the thing*; (A;) as also ▼ ذَمَّرَهُ: (L, TA:) and *he threatened him*; (L, Ḳ;*) *and was angry with him*. (L.) ═ ذَمَرَهُ, aor. ـُ; and ▼ ذَمَّرَهُ, [inf. n. تَذْمِيرٌ;] *He felt his* مُذَمَّر [q. v.]. (M.) You say also, ذَمَرَ الرَّاعِى السَّلِيلَ *The pastor felt the place where the head of the young camel just born was set upon the neck, to know if it were a male or a female*: (A:) [or its inf. n., ذَمْرٌ, signifies the same as] ▼ تَذْمِيرٌ a man's *inserting the hand into the vulva of a she-camel, to discover if her fœtus be a male* or *a female*. (Ṣ.) [See مُذَمَّر.]

2: see 1, in three places. — تَذْمِيرٌ also signifies The *determining the quantity, measure, size*, or *bulk*, of a thing; or *computing by conjecture the quantity* or *measure* thereof. (Ḳ,* TA.)

5. تَذَمَّرَ, an irreg. quasi-pass. of ذَمَرَهُ, (M,) [or rather a reg. quasi-pass. of ذَمَّرَهُ, which is mentioned in the L, and meaning *He excited, incited, urged*, or *instigated, himself*,] as though he blamed himself *for a thing that had escaped him*: (Ṣ:) or *he blamed himself* (M, Ḳ) *for a thing that had escaped him*: (Ḳ:) or *he blamed himself for negligence, in order to inspirit himself, that he might not be negligent a second time*: (A:) or *he blamed himself for the escape*, or *loss, of* [*what he was bound to preserve and defend*, or] *what is termed* ذِمَار. (TA.) — *He became angry*. (M, Ḳ.) — *He disliked a thing, and was angry in consequence thereof*. (Ḥar p. 517.) — تَذَمَّرَ عَلَيْهِ *He became changed*, or *altered, to him, and threatened him with evil*. (Ṣ, Ḳ.) — But in the trad. in which it is said of Moses, كَانَ يَتَذَمَّرُ عَلَى رَبِّهِ, this expression means that *He emboldened himself to his Lord, and raised his voice in his expression of disapproval*. (TA.)

6. تذامروا *They excited, incited, urged,* or *instigated, one another,* (Ṣ, Ḳ,) *in war,* (Ṣ,) or *to fight.* (Ḳ.) —— Also, sometimes, *They blamed one another for neglecting an opportunity.* (TA.)

ذِمْرٌ and ذَمِرٌ and ذِمِرٌّ and ذِمِيرٌ A *courageous* man: (Ṣ,* M, Ḳ:*) or *who combines sagacity,* or *sagacity and cunning and craftiness, with courage,* (M,) or *with strength;* (T;) and ذُمَائِرٌ has also this last signification: (TA:) or the four preceding words signify, (M,) or signify also, (Ḳ,) *clever, intelligent, and a good assistant:* (M, Ḳ:) pl. of the first (Ṣ, M) and second and fourth, (M,) أَذْمَارٌ; (Ṣ, M;) and pl. of the third, ذِمِرُّونَ. (M.) —— الذِّمْرُ and الذُّمَائِرُ are also names of *Calamities,* or *misfortunes.* (Ḳ.)

ذَمِرٌ: ذِمِرٌّ: } see the next preceding paragraph.

ذَمَارِ a verbal noun, like نَزَالِ; [signifying *Excite thou,* or *incite, urge,* or *instigate, thy companions to the fight:* or, perhaps, *be thou excited,* &c.:] from ذَمَرَهُ فِى الحَرْبِ. (R.)

ذُمَارٌ: see the next paragraph.

ذِمَارٌ *Whatever one is obliged,* or *bound, to preserve and guard and defend* or *protect,* (T, M, Ḳ,*) *and for the loss* or *neglect of which one must be blamed:* (T:) *things that are sacred,* or *inviolable; a man's family, and property* (حَوْزَة), *and servants* or *dependents, and relations:* (AA, T:) as also ذُمَارٌ: (TA:) *things for which, if he did not defend* or *protect them, a man would be blamed, and severely reproved:* (A:) or *what is behind a man,* [*as a burden upon him,*] *of those things which it is his duty to defend or protect;* for they say حَامِى الذِّمَارِ, [see below,] like as they say حَامِى الحَقِيقَةِ; and those things are termed ذمار because anger (تَذَمُّر) on their account is incumbent on him to whom they pertain; and they are termed حقيقة because it is the duty of him to whom they pertain to defend them. (Ṣ.) حَامِى الذِّمَارِ signifies *The defender,* or *protector, of those things for which a man is to be blamed, and severely reproved, if he do not defend* or *protect them:* (A:) [or *of those things which he is bound to preserve and guard and defend,* &c.: see above:] or *one who, when he is incited,* or *instigated, and angry, defends,* or *protects.* (Ṣ.) One says also, فُلَانٌ أَمْنَعُ ذِمَارًا مِنْ فُلَانٍ [app., *Such a one is a greater defender of those things which it is his duty to defend than such a one*]. (Ṣ.) —— يَوْمُ الذِّمَارِ *The day of war:* or *of perdition:* or *of anger.* (Et-Towsheeḥ.)

ذَمِيرٌ: see ذِمْرٌ. —— Also A man *goodly,* or *beautiful,* (Ḳ, TA,) *in make.* (TA.)

ذَمَارَةٌ *Courage:* (M, Ḳ:) or *sagacity,* or *sagacity and cunning and craftiness, combined with courage* [or *with strength:* see ذِمْرٌ]: or *cleverness, intelligence, and the quality of rendering good assistance.* (M.)

ذُمَائِرٌ: see ذِمْرٌ, in two places.

ذُيْمُرِىٌّ, (Ḳ, TA,) with ḍamm to the م, (TA,) [in the CḲ ذَيْمَرِىٌّ,] A man *sharp in temper, who adheres to things and minds them pertinaciously.* (Ḳ,* TA.) [And so ذَيْمُرِىٌّ.]

مُذَمَّرٌ The *back of the neck:* (M, Ḳ:) or *two bones in the base of the back of the neck:* or the *part called* ذِفْرَى [*behind the ear*]: or the كَاهِل [*or upper part of the back, next the neck*]: (M:) or *this last-mentioned part with the neck and what surrounds it as far as the* ذِفْرَى; which is what the مُذَمِّر [q. v.] feels: (Aṣ, Ṣ:) or the *place where the head of a camel is set upon the neck.* (A.) —— بَلَغَ الأَمْرُ المُذَمَّرَ ‡ *The affair,* or *case,* or *event, reached a distressing pitch;* (A,* Ḳ;) like بَلَغَ المُخَنَّقَ. (A.)

مُذَمِّرٌ A man *who inserts his hand into the vulva of a she-camel, to discover if her fœtus be a male or a female:* (Ṣ, M, Ḳ:) because he feels its مُذَمَّر, and thus knows it: he feels its jaw-bones: if they be thick, it is a male; and if thin, a female. (M.) El-Kumeyt says,

* وَقَالَ المُذَمِّرُ لِلنَّاتِجِينَ *
* مَتَى ذُمِّرَتْ قَبْلِىَ الأَرْجُلُ *

[*And he whose business it was to feel the fœtus, for the purpose of discovering if it were male or female, said to those assisting the she-camels in bringing forth, When, before my time, were the legs felt to discover the sex of the fœtus?*]: (Ṣ, M:) for it is the head that is felt, as above explained. (M.) The مُذَمِّر is, to camels, as the midwife to human beings. (A.)

ذمل

1. ذَمَلَ, (Ṣ, M, Ḳ,) or ذَمَلَتْ, (T,) aor. ـِ (T, Ṣ, M, Ḳ) and ـُ, (Ṣ, M, Ḳ,) inf. n. ذَمِيلٌ (T, Ṣ, M, Ḳ) and ذَمْلٌ and ذُمُولٌ and ذَمَلَانٌ, (M, Ḳ,) said of a camel, (T, Ṣ,) *He,* or *she, went a gentle pace:* (T, M, Ḳ:) or *went a pace above that which is termed* العَنَقُ, (Ṣ, M, Ḳ,) *and above that which is termed* التَّزَيُّدُ: [for] A'Obeyd says, when the pace rises a little above that which is termed العَنَقُ, it is termed التَّزَيُّدُ; and when it rises above this, it is termed الذَّمِيلُ; and then, الرَّسِيمُ: Aṣ says that no camel goes the pace termed الذَّمِيل for a day and a night except the مَهْرِىّ. (Ṣ.)

2. ذَمَّلْتُهُ, inf. n. تَذْمِيلٌ, *I urged him,* or *made him,* (namely, a camel, TA,) *to go the pace above mentioned.* (Ḳ.)

نَاقَةٌ ذَمُولٌ [*A she-camel that is accustomed to go the pace above mentioned*]: (M, Ḳ:) pl. ذُمُلٌ, (M, and so in my MS. copy of the Ḳ,) or ذُمَّلٌ. (TA: in the CḲ ذُمَّل.)

ذَمِيلَةٌ *Fatigued,* or *jaded;* (IAạr, T, Ḳ;) applied to a she-camel. (IAạr, TA.)

نَاقَةٌ ذَامِلَةٌ [*A she-camel going the pace above mentioned*]: pl. ذَوَامِلُ. (T.)

ذمى

1. ذَمِىَ, (M, Ḳ, and so in some copies of the Ṣ,) aor. يَذْمَى; (Ḳ, and some copies of the Ṣ;) or ذَمَى, aor. يَذْمِى; (T, and so in some copies of the Ṣ;) or both; (Ṣgh, TA;) inf. n. ذَمَآءٌ; (T,* Ṣ, M,* Ḳ,* TA;) said of a slaughtered animal, (Ṣ, TA,) *It moved.* (T, Ṣ, M, Ṣgh, Ḳ, TA.) And ذَمِىَ; (M;) or ذَمَى, aor. يَذْمِى; (Ḳ;) inf. n. as above; (M, Ḳ;*) *He retained remains of the soul,* or *vital principle:* or *had strength of heart* [*remaining:* app. said of one dying]. (M, Ḳ. [These meanings are there indicated, but not expressed.]) You say, مَرَّ يَذْمِى, inf. n. as above, *He passed by at his last gasp of breath.* (Ḥar p. 220.) And ذَمَى, aor. يَذْمِى, inf. n. ذَمْىٌ [and app. ذَمَآءٌ also, as seems to be indicated by what here follows, or perhaps the latter only], *He* (a sick person) *was seized by the agony of death, and was long in suffering the disquietude thereof:* whence one says, مَا أَطْوَلَ ذَمَاهُ [*How long is his suffering of the agony and disquietude of death!*]. (Aṣ, T.) [See ذَمَآءٌ below.] You say also, of a man, ذَمِىَ, inf. n. ذَمَآءٌ, meaning *He remained long sick,* or *diseased.* (M.) ═ ذَمَى, aor. يَذْمِى, inf. n. ذَمَيَانٌ, *He hastened, made haste, sped,* or *went quickly:* (Fr, T, Ṣ, M, Ḳ:) some also mention ذَمِىَ, aor. يَذْمَى, [in this sense, and thus I find in one copy of the Ṣ,] but [ISd says,] I am not sure of this. (M.) ═ ذَمَى لِى مِنْهُ شَىْءٌ means *Somewhat thereof was,* or *became, prepared for me;* or *feasible,* or *practicable, to me:* (M:) [and so, app., ذَمِىَ لِى: for] one says, خُذْ مِنْ فُلَانٍ مَا ذَمَى لَكَ, meaning *Take thou, from such a one, what has risen up for thee,* or *arisen for thee;* i. e. مَا ٱرْتَفَعَ لَكَ. (Ṣ.) ═ ذَمَتْنِى الرِّيحُ signifies *The odour annoyed me,* or *molested me;* (Ṣ, M, Ḳ;) accord. to AḤn: (M:) and *took away my breath;* referring to a wind emitted from the anus; inf. n. ذَمْىٌ: (M:) and *killed me;* (T, M;) accord. to AZ; (T;) aor. تَذْمِى, (M,) inf. n. ذَمْىٌ: (TA:) but Aboo-Málik disallows this, and says, you say, ذَمَتْ فِى أَنْفِهِ الرِّيحُ, meaning *The odour flew* [or *rose*] *into his* [*nose and*] *head:* and accord. to Aṣ, you say, ذَمَى الحَبَشِىُّ فِى أَنْفِ الرَّجُلِ بِصُنَانِهِ, aor. يَذْمِى, inf. n. ذَمْىٌ, *The Abyssinian annoyed the man in his nose by the odour of his armpits.* (T.) One says also, ذَمَى, aor. يَذْمِى, meaning *He,* or *it, emitted a displeasing odour.* (M.)

4. اذماه *He left him ill,* or *sick,* (أَوْقَذَهُ, T, or وَقَذَهُ, Ḳ, [which latter may mean thus, or *he beat him,* or *struck him, violently,* or *so that he became at the point of death,* &c.,]) *and left him at his last gasp.* (T, Ḳ.) And اذمى رَمِيَّتَهُ *He failed of hitting the animal at which he shot,* or *cast, in a vital part, and therefore hastened to kill it:* (T:) [or] *he hit the animal at which he shot,* or *cast, and drove it along, and it drove along with him.* (M.)

10. استذمى *He sought*, or *demanded*, a thing: (M:) or *he sought, sought for*, or *sought after, repeatedly*, or *gradually*, (Ṣ, Ḳ,) *and took*, (Ṣ,) a thing that another had. (Ṣ, Ḳ.)

ذَمًى *A fetid odour:* (M:) *an odour that is disliked, hated*, or *hateful*. (Ḳ.)

ذَمَآءٌ [an inf. n. of 1, (q. v.,) in several senses: as a simple subst., it signifies] *Motion* [in a slaughtered animal: see 1]: (T, M, Ḳ:) and *remains of the soul*, or *vital principle*, (Ṣ, M, Ḳ, and Meyd in explanation of a prov. cited in what follows,) in a slaughtered animal: (Ṣ:) or *strength of heart:* (M, Ḳ:) or the *state between slaughter and the exit of the soul;* but there is no ذَمَآء in the case of a human being: or *strong tenaciousness of life after slaughter*. (Meyd in explaining the prov. above referred to.) It is said, الضَّبُّ أَطْوَلُ شَىْءٍ ذَمَآءً [*The lizard called* ضبّ *is the longest thing in retaining the remains of life*, &c.]. (T, Ṣ.) Hence the prov., أَطْوَلُ ذَمَآءً مِنَ الضَّبِّ [*Longer in retaining the remains of life*, &c., *than the* ضبّ]. (Meyd, TA.) — Also ‡ *Sickness;* as in the saying, فُلَانٌ بَاقِى الذَّمَآءِ *Such a one is long suffering sickness*. (MF.) — And *A fracture of the head:* and *a spear-wound*, or *the like, such as is termed* جَائِف [q. v.]. (Meyd ubi suprà.)

ذَامٍ (M, Ḳ) and ▼ مُذَمًّاةٌ, (M,) or مُذَمَّاةٌ, (Ḳ,) *An animal shot at*, or *cast at, which is hit*, (M, Ḳ,) *and which one drives along, and which drives along with one*. (M.)

مُذَمَّاةٌ, or مُذَمًّاةٌ: see what next precedes.

ذن

1. ذَنَّ, aor. يَذِنُّ, inf. n. ذَنِينٌ (Ṣ, M, Ḳ) and ذَنَنٌ, (Ḳ, [but the latter app. belongs to the verb as said of a man,]) *It* (what is termed ذَنِين, Ṣ, or mucus, TA, or a thing, and likewise the seminal fluid, M,) *flowed;* (Ṣ, M, Ḳ,* TA;) [like ذَمَّ, aor. يَذِمُّ;] as also ▼ ذَنَّنَ, inf. n. تَذْنِينٌ, (IAar, T, Ḳ,) said of what is termed ذَنِين. (IAar, T.) — And ذَنَّ said of the nose, *It flowed* [*with what is termed* ذَنِين]; (Lth, T;) like ذَمَّ. (Ṣ and Ḳ in art. ذم.) — And ذَنَّ said of a man, (MA,) or ذَنِنَ, (Ḳ, [but this latter I think doubtful,]) sec. pers. ذَنِنْتَ, (A'Obeyd, T, Ṣ, M,) aor. يَذَنُّ, (A'Obeyd, T, Ṣ,) inf. n. ذَنَنٌ (A'Obeyd, T, Ṣ, M, Ḳ) and ذَنِينٌ, (Ḳ, [but this latter app. belongs to the verb in the senses explained above,]) *His nose flowed* (A'Obeyd, T, Ṣ, M, MA, Ḳ*) *with what is termed* ذَنِين: (A'Obeyd, T, Ṣ, M, Ḳ:*) and *both his nostrils flowed*. (M.) — ذَنَنٌ also signifies The *flowing* of the eye *with tears*. (M.) [You say, app., ذَنَّتِ العَيْنُ, meaning *The eye flowed with tears*] — إِنَّهُ لَيَذِنُّ ‡ *Verily he is weak and perishing, by reason of extreme old age, or of disease;* (Ṣ, Ḳ, TA;) said of a man: (Ṣ:) or يَذِنُّ, (Ḳ,) or يَذِنُّ فِى مَشْيِهِ, inf. n. ذَنِينٌ, (Aṣ, T,) means *he walks*, or *goes along, in a weak manner*. (Aṣ, T, Ḳ.) And ذَنَنٌ, as an inf. n. [of ذَنَّ], signifies † The *being in a state of perishing*. (KL.) — مَا زَالَ يَذِنُّ فِى تِلْكَ الحَاجَةِ حَتَّى أَنْجَحَهَا ‡ *He ceased not to labour*, or *exert himself*, (A, Ḳ, TA,) *with moderation and gentleness* [*to attain that object of want until he accomplished it*]. (A, TA.) — ذَنَّ البَرْدُ, inf. n. ذَنِينٌ, † *The cold became intense*. (TA.)

2: see 1, first sentence.

3. هُوَ يُذَانُّهُ عَلَى حَاجَةٍ † *He seeks*, or *demands, of him an object of want*. (Ṣ, L, Ḳ.*)

4: see ذُنَانَةٌ, below.

ذَنْ, for إِذَنْ or إِذًا: see إِذًا, in art. اذا.

ذَنَنٌ [originally an inf. n.: see 1:] *Dirt*, or *filth;* and تفل [i. e. تُفْل or تَفْل, meaning *saliva;* or *froth*, or *foam*, or *the like;* or perhaps it is a mistranscription for ثُفْل, meaning *sediment, settlings, dregs*, or *lees*, &c.]: mentioned by Suh. (TA.)

ذُنَانٌ: see what next follows.

ذَنِينٌ (Lḥ, T, Ṣ, M, Ḳ) and ▼ ذُنَانٌ (Lḥ, Ṣ, M, Ḳ) [the former originally an inf. n.: see 1:] *Mucus* (Lḥ, T,* Ṣ, M, Ḳ) *of any sort*, (Lḥ, M,) or *thin mucus*, (M, Ḳ,) or *a thin fluid*, (Ḳ,) or *any fluid*, (Lḥ, M, Ḳ,) *that flows from the nose*. (Lḥ, T, Ṣ, M, Ḳ.) — And the former signifies also The *seminal fluid* of a stallion, and of an ass, and of a man, (M, TA,) *that flows from the penis by reason of excessive appetence*. (TA.)

ذُنَانَةٌ *A remainder*, or *remains*, of a thing that is weak, or frail, (Ṣ, L, Ḳ,) and perishing; (Ṣ, L; in both of which is added, يُذِنُّهَا ▼ شَيْئًا بَعْدَ شَىْءٍ [app. meaning *that leaves it portion after portion, by perishing*, or *passing away, gradually;* but this rendering is purely conjectural, for I have not found the verb here used anywhere explained, nor elsewhere even mentioned];) and particularly of a debt, or of a promise: it is distinguished from ذُبَابَةٌ, which signifies a remainder, or remains, of a thing that is sound, or valid, or substantial. (Ṣ, L.) — Also *An object of want;* syn. حَاجَةٌ. (Ḳ.)

ذُنَانَى The *mucus of camels:* (Ḳ:) or [*a fluid*] *like mucus, that falls from the noses of camels:* or, accord. to Kr, it is ذُنَابَى: [but see this latter word:] or, as is said by some persons in whom confidence is placed, [in the TA, "in whom confidence is not placed,"] it is termed زُنَانَى: (M:) or it is a dial var. of زُنَانَى: or it is correctly with ذ. (Ḳ.)

ذُنَيْنَآءُ is mentioned by AḤn as being in wheat, but not explained by him, except by his likening it to مُرَيْرَآء, which is taken forth from wheat and thrown away. (M.) [It is perhaps a mistranscription for ذُنَيْبَآءُ, q. v.]

ذُنْذُنٌ, (Ṣ, M,) or ذِنْذِنٌ, (T,) The *lower*, or *lowest, part* (T, M) of a shirt, (T,) or of a long shirt; a dial. var. of ذُلْذُل (M) [or ذِلْذِل]; mentioned by AA: pl. ذَنَاذِنُ: (T:) the ذَنَاذِن of a shirt, (ISk, Ṣ,) or of a garment, (Ḳ,) are like its ذَلَاذِل: (ISk, Ṣ, Ḳ:) and some say that the ن of the former is a substitute for the ل of the latter. (TA.)

أَذَنُّ A man (Ṣ, M) *whose nose flows with what is termed* ذَنِين: (Ṣ, M, Ḳ:) and one *whose nostrils flow:* (T, M:) fem. ذَنَّآءُ, (Ṣ, M, Ḳ,) applied to a woman. (Ṣ, M.) — It is also applied to a nose; as in the prov., أَنْفُكَ مِنْكَ وَإِنْ كَانَ أَذَنَّ [*Thy nose is a part of thee though it be flowing with* ذَنِين]. (TA.) — Hence, (TA,) the fem. signifies also ‡ A woman *whose menstrual discharge ceases not*. (Ṣ, M, Ḳ.) — And قَرْحَةٌ ذَنَّآءُ † [*A wound*] *that will not be stanched*. (TA.)

ذنب

1. ذَنَبَهُ, (M, Ḳ,) aor. ـُ (Ṣ, M, A, Ḳ) and ـِ, (M, Ḳ,) inf. n. ذَنْبٌ; (TḲ;) and ▼ استذنبهُ; (M, Ḳ;) [properly signifies] *He followed his tail, not quitting his track:* (M:) [and hence, tropically,] † *he followed him* [*in any case*], *not quitting his track*. (Ḳ.) You say, ذَنَبَ الإِبِلَ and ▼ استذنبها *He followed the camels*. (A: there mentioned among proper significations.) El-Kilábee says,

وَجَآءَتِ الخَيْلُ جَمِيعًا تَذْنُبُهْ *

[*And the horses*, or *horsemen, came all together, following him*]. (Ṣ [in which the meaning is indicated by the context; but whether it be proper or tropical in this instance is not shown].) And Ru-beh says,

مِثْلُ الأَجِيرِ ٱسْتَذْنَبَ ▼ الرَّوَاحِلَا *

[*Like the hired man,*] *he was at the tails of the ridden camels*. (T, Ṣ.) [ذَنَبَتِ القَوْمُ], and [ذَنَبَ], الطَّرِيقُ, and [ذَنَبَ] الأَمْرُ, and السَّحَابُ يَذْنُبُ بَعْضُهُ بَعْضًا, are tropical phrases [meaning ‡ *The people followed one another*, and ‡ *The road followed on uninterruptedly*, and ‡ *The affair, or case, or event, proceeded by successive steps, uninterruptedly*, and ‡ *The clouds follow one another*]. (A.) — See also 2.

2. ذنّب, (T, M, A,) inf. n. تَذْنِيبٌ, (T, A,) said of the locust, *It stuck its tail into the ground to lay its eggs:* (A:) or, said of the [lizard called] ضَبّ, (Lth, T, M,) and of the locust, (M,) and of the [locust in the stage in which it is termed] فَرَاش, (Lth, T, M,) and the like, (Lth, T,) *it desired to copulate*, (Lth, T, M,) or *to lay eggs, and therefore stuck its tail into the ground:* (M:) or, said of the ضَبّ, it signifies only *it struck with its tail a hunter or serpent desiring to catch it:* (T:) or, said of the ضَبّ, it signifies also *it put forth its tail* (M, A) *from the nearest part of its hole, having its head within it, as it does in hot weather*, (M,) or *when an attempt was made to catch it:* (A:) [or *it put its tail foremost* in coming forth from its hole; *contr. of* رَأَّسَ.] — ذَنَّبَ البُسْرُ, (T, Ṣ, M, Ḳ,) or ذَنَّبَتِ البُسْرَةُ, (Aṣ, A, Mgh,) or الرُّطَبُ, (Mṣb,) inf. n. تَذْنِيبٌ, (Mṣb, Ḳ,) ‡ [*The full-grown unripe date or dates*, or *the ripening dates*,] *began to ripen*, (Mgh, and so in a copy of the Ṣ,) or *showed ripening*, (Mṣb,

and so in a copy of the Ṣ,) or *became speckled by reason of ripening,* (Aṣ, T, M, Ḳ,) or *ripened,* (A,) *at the* ذَنَب, (Aṣ, T, Ṣ, M, A, Mgh, Ḳ,) i. e. *the part next the base and stalk.* (Mgh.) The dates in this case are termed ▼ تَذْنُوبٌ (Fr, T, Ṣ, M, A, Ḳ) in the dial. of Benoo-Asad, (Fr, T,) and ▼ تُذْنُوبٌ (Fr, T, Ḳ) in the dial. of Temeem (Fr, T) and ▼ مُذَنِّبٌ; (A, Mgh;) and a single date is termed ▼ تَذْنُوبَةٌ (T, M,* Ḳ) and ▼ مُذَنِّبَةٌ. (T, Ṣ.) ══ ذَنَبَ الضَّبَّ, [or, probably, ▼ ذَنَّبَ, being similar to رَأَسَ and جَنَبَ and فَأَدَ &c., or perhaps both,] *He seized the tail of the* ضَبّ; said of one endeavouring to catch it. (A.) —— ذَنَّبَ الأَفْعَى, said of a ضَبّ, *It turned its tail towards the viper,* or *met the viper tail-foremost,* in coming forth from its hole; *contr. of* رَأَّسَ الأَفْعَى. (TA in art. رأس.) —— ذَنَّبَ عِمَامَتَهُ ‡ [*He made a tail to his turban;*] (Ṣ, Ḳ, TA;) i. e. ‡ *he made a portion of his turban to hang down like a tail:* (Ṣ, TA:) you say of him who has done this, ▼ تَذَنَّبَ. (Ṣ, A, Ḳ, TA.) —— ذَنَّبْتُ كَلَامَهُ [and كِتَابَهُ] ‡ *I added an appendix to his discourse* and *his writing,* or *book;* like ذَيَّلْتُهُ]. (A, TA.) [Hence, the inf. n. تَذْنِيبٌ is used to signify † *An appendix;* like تَذْيِيلٌ.] —— ذَنَّبُوا خُشْبَانَهُ † *They made channels for water* (which are termed مَذَانِب) *in its rugged ground.* (TA from a trad.)

3. ذَانَبَتْ, (AO, T, Ḳ,) written by Ṣgh, with his own hand, with ء, but by others without, (MF,) said of a mare [in parturition], *She was in such a state that her fœtus came to her* قُحْقُح [or *ischium* (here described by MF as *the place of meeting of the two hips*)], *and the* سَقْى [q. v. (here explained by MF as *a skin containing yellow water*)] *was near to coming forth,* (AO, T, Ḳ,) *and the root of her tail rose, and the part thereof that is bare of hair, and she did not* [or *could not*] *lower it.* (AO, T.) In this case, she is said to be ▼ مُذَانِبٌ. (AO, T, Ḳ.)

4. اذنب *He committed a sin, crime, fault, misdemeanour,* &c.; (Ṣ,* M,* A,* MA, Ḳ;*) *he became chargeable with a* ذَنْب [or *sin,* &c.]: (Mṣb:) it is an instance, among others, of a verb of which no proper inf. n. has been heard; [ذَنْبٌ being used instead of such, as a quasi-inf. n.;] for إِذْنَابٌ, like إِكْرَامٌ, [though mentioned in the KL, as signifying the *committing of a sin* or *the like,* and also in the TḲ,] has not been heard. (MF.)

5. تذنّب عَلَى فُلَانٍ *He accused such a one of a sin, crime, fault, misdemeanour,* or *the like, which he had not committed,* or *though he had not committed any.* (A, TA.) ══ See also 2, near the end of the paragraph. —— تَذَنَّبْتُ الوَادِىَ ‡ *I came to the valley from the direction of its* ذَنَب [q. v.]. (A.) And تذنّب الطَّرِيقَ ‡ *He took the road;* (Ḳ, TA;) as though he took its ذِنَابَة, or came to it from [the direction of] its ذَنَب. (TA.)

10. استذنبهُ *He found him to be committing* [or *to have committed*] *a sin, crime, fault, misdemeanour,* or *the like:* and *he attributed,* or *imputed, to him a sin,* &c. (Ḥar p. 450.) ══ See also 1, in three places. ══ استذنب الأَمْرُ † *The affair was,* or *became, complete,* [as though it assumed a tail,] *and in a right state.* (Ḳ,* TA.)

ذَنْبٌ *A sin, a crime, a fault, a misdemeanour, a misdeed, an unlawful deed, an offence, a transgression,* or *an act of disobedience;* syn. إِثْمٌ, (T, M, A, Mṣb,) or جُرْمٌ, (Ṣ,) or both, (TA,) and مَعْصِيَةٌ: (T, TA:) or it differs from إِثْمٌ in being *either intentional or committed through inadvertence;* whereas the اثم is peculiarly intentional: (Kull p. 13:) or *a thing that precludes one from* [*the favour of*] *God:* or *a thing for which he is blamable who does it intentionally:* (KT:) pl. ذُنُوبٌ (M, Mṣb, Ḳ) and pl. pl. ذُنُوبَاتٌ. (M, Ḳ.) وَلَهُمْ عَلَىَّ ذَنْبٌ [in the Ḳur xxvi. 13, said by Moses, meaning *And they have a crime to charge against me,*] refers to the speaker's slaughter of him whom he struck, who was of the family of Pharaoh. (M.)

ذَنَبٌ and ▼ ذُنَابَى (T, Ṣ, M, A, Mṣb, Ḳ) and ▼ ذِنِبَّى and ▼ ذُنَبَّى (El-Hejeree, M, Ḳ) signify the same; (T, Ṣ, M, &c.;) i. e. The *tail;* syn. ذَيْلٌ: (TA: [in the CḲ, الذَّنِبَّى is erroneously put for الذِّنِبَّى:]) but accord. to Fr, one uses the first of these words in relation to the horse, and the second in relation to the bird: (T:) or the first is used in relation to the horse (Ṣ, A) and the ass [and the like] (Ṣ) more commonly than the second; (Ṣ, A;*) and the second is used in relation to a bird (Ṣ, M, A, Mṣb) more commonly than the first, (Ṣ, M,*) or more chastely: (M,* Mṣb:) or the second is [properly] of a winged creature; and the first is of any other; but the second is sometimes, metaphorically, of the horse: (Er-Riyáshee, TA:) or, as some say, the second signifies the *place of growth of the* ذَنَب [or *tail*]: (M:) the pl. of ذَنَبٌ is أَذْنَابٌ. (Ṣ, M, A, Mṣb, Ḳ.) [Hence the following phrases &c.] —— رَكِبَ ذَنَبَ البَعِيرِ [lit. *He rode on the tail of the camel,* meaning] ‡ *he was content with a deficient lot.* (T, A, Ḳ.) —— ضَرَبَ بِذَنَبِهِ [lit. *He smote the earth with his tail,* الأَرْضَ being understood, meaning] † *he* (a man) *stayed,* or *abode, and remained fixed.* (Ḳ.) [See also another explanation of this phrase below.] And أَقَامَ بِأَرْضِنَا وَغَرَزَ ذَنَبَهُ, meaning ‡ [*He stayed,* or *abode, in our land, and remained fixed,* or] *did not quit it;* [lit., *and stuck his tail into the ground;*] originally said of the locust. (A, TA. [See art. غرز.]) —— بَيْنِى وَبَيْنَهُ ذَنَبُ الضَّبِّ [lit. *Between me and him is the tail of the* ضَبّ,] means ‡ *between me and him is opposition* or *competition* [*as when two persons are endeavouring to seize the tail of the* ضَبّ]. (A, TA.) —— اِسْتَرْخَى ذَنَبُ الشَّيْخِ ‡ *The old man's* رَكَب *became lax,* or *languid.* (A, TA.) —— شَىْءٌ ذَنَبُ الرِّيحِ [lit. *He rode upon the tail of the wind,*] means ‡ *he outwent,* or *outstripped,* and *was not reached,* or *overtaken.* (T, A, Ḳ.) —— وَلَّى الخَمْسِينَ ذَنَبًا [lit. *He turned his tail upon the fifty,*] means ‡ *he passed the* [*age of*] *fifty* [*years*]: (M, TA:) and so وَلَّتْهُ الخَمْسُونَ ذَنَبَهَا [lit. *the fifty turned their tail upon him*]: (A, TA:) the former accord. to Yaạkoob: accord. to IAạr, El-Kilábee, being asked his age, said, قَدْ وَلَّتْ لِى الخَمْسُونَ ذَنَبَهَا [lit. *The fifty have turned their tail to me*]. (M, TA.) —— اِتَّبَعَ ذَنَبَ أَمْرٍ مُدْبِرٍ [lit. *He followed the tail of an event retreating,*] means ‡ *he regretted an event that had passed.* (T, A,* TA.*) —— [The ذَنَب of a man is † The *part corresponding to the tail:* and hence,] † رَجُلٌ وَقَاحُ الذَّنَبِ [*A man hard in the caudal extremity;*] meaning † *a man very patient in enduring riding.* (IAạr, M, and Ḳ in art. وقح.) —— [And of a garment, The *skirt:*] you say, تَعَلَّقْتُ بِأَذْنَابِهِ ‡ [*I clung to his skirts*]. (A.) —— The ذَنَب of a ship or boat is † The *rudder.* (Lth and Ṣ* and L in art. سكن. [See also خَيْزُرَانٌ.]) —— ذَنَبٌ also signifies [† *Anything resembling a tail.* —— Hence,] † The *extremity* of a whip. (Mgh, Mṣb.) —— And, of an unripe date, (M, Mgh,) and of any date, (M,) † The *hinder part;* (M;) the *part next the base and stalk.* (Mgh.) —— ‡ And ‡ The *outer extremity* of the eye, *next the temple;* as also ▼ ذِنَابٌ and ▼ ذِنَابَةٌ (M, A) and ▼ ذُنَابَةٌ (A) [and ▼ ذُنَابَى, as used in the Ḳ voce اِزْدَجَّ, in art. زج]. —— See also ذُنُوبٌ, third sentence. —— Also † The *end;* or *last,* or *latter, part;* of anything: pl. ذِنَابٌ (T) [and أَذْنَابٌ]: and ▼ ذِنَابٌ [as a sing.], (Ḳ,) or ▼ ذُنَابٌ, (so in the TT as from the M,) has this meaning. (M, Ḳ.) You say, كَانَ ذٰلِكَ فِى ذَنَبِ الدَّهْرِ † *That was in the end of the time* [*past*]. (M.) And ذَنَبُ الوَادِى and ▼ الذُّنَابَةُ: both signify the same [i. e. † *The end of the valley*]: (A 'Obeyd, M, TA:) or ▼ ذَنَبَةٌ and ▼ ذِنَابَةٌ and ▼ ذُنَابَةٌ signify the ‡ *last,* or *latter, parts,* (Ḳ, TA,) in some copies of the Ḳ, the *last,* or *latter, part,* (TA, [and so in the TT as from the M, and this meaning seems to be indicated in the A,]) of a valley, (A, Ḳ, TA,) and of a river, (A, TA,) and of time; (Ḳ, TA;) [and ▼ ذِنَابٌ app. has the former of these two significations in relation to a valley, accord. to Az; for he says,] it seems that ذِنَابٌ and ▼ ذِنَابَةٌ in relation to a valley are pls. of ذَنَبٌ, like as جِمَالٌ and جِمَالَةٌ are pls. of جَمَلٌ: (T:) or ▼ ذِنَابَةٌ and ▼ ذَنَبَةٌ, (Ṣ, Mṣb,) the former of which is more common than the latter, (Th, Ṣ, Mṣb,) signify † the *place to which finally comes the torrent* of a valley: (Ṣ, Mṣb:) the pl. of ▼ ذِنَابَةٌ is ذَنَائِبُ: (T:) the ذَنَب of a valley and its ▼ مِذْنَبٌ are the same; [i. e. † the *lowest,* or *lower, part* thereof;] (T;) [for the pls.] أَذْنَابٌ (T, TA) and مَذَانِبُ (TA) signify † the *lowest,* or *lower, parts* of valleys: (T, TA:) and أَذْنَابٌ signifies [in like manner] † the *last,* or *latter, parts,* of [water-courses such as are termed] تِلَاع. (T, TA. See also مِذْنَبٌ.) It is said in a trad, لَا يَمْنَعُ فُلَانٌ ذَنَبَ تَلْعَةٍ [† *Such a one will not impede the last part of a water-course*]; applied to the abject, weak, and contemptible. (T.) And أَذْنَابُ أُمُورٍ means ‡ *The last,* or *latter, parts of affairs* or *events.* (M.) You say also, حَدِيثٌ طَوِيلُ الذَّنَبِ ‡ [*A long-tailed story;*] *a*

story that hardly, or never, comes to an end. (M.) And يَوْمٌ طَوِيلُ الذَّنَبِ † *A day of which the evil does not come to an end:* (TA:) and ▼ يَوْمٌ ذَنُوبٌ has this meaning; (T, M, TA;) as though it were long in the tail; (M;) or means † *a day of long-continued evil.* (Ḳ.) And اِتَّبَعَ ▼ ذِنَابَةَ القَوْمِ, and الإِبِلِ, ‡ *He followed* [*the last of*] *the people,* and *the camels, not quitting their track.* (A.) — Also ‡ The *followers,* or *dependants,* of a man: (T, TA:) and ▼ ذَانِبٌ and ▼ ذُنَابَةٌ † *a* [*single*] *follower, or dependant:* (Ṣ, Ḳ:) and أَذْنَابٌ (M, A, Ḳ) and ▼ ذُنَابِى (Ṣ) and ذَنَائِبُ [pl. of ▼ ذُنَابَةٌ] (A) and ▼ ذُنَبَاتٌ, (so in the TT as from the M,) or ▼ ذِنَبَاتٌ, (Ḳ,) but some state that this last is not said of men, (Ḥam p. 249,) ‡ *followers,* or *dependants,* (Ṣ, M, A, Ḳ,) of a people or party; (M, Ḳ;) and the *lower,* or *lowest, sort,* or the *rabble,* or *refuse,* thereof; (M, A, Ḳ;) and *such as are below the chiefs.* (TA.) ضَرَبَ يَعْسُوبُ الدِّينِ بِذَنَبِهِ, in a trad. of 'Alee, means, [accord. to some, † *The leader of the religion*] *shall go away through the land with followers,* or *dependants,* (T,* TA,) *and those holding his opinions.* (T. [But see arts. ضرب and عسب.]) And عُقَيْلٌ طَوِيلَةُ الذَّنَبِ, a phrase mentioned by IAạr, but not explained by him, app. means † [The tribe of] *'Okeyl have numerous horsemen.* (M.) — [Also ذَنَبٌ (as will be shown by the use of its pl. in the verse here following) and] ▼ ذِنَابٌ, (Ṣ, Ḳ, TA,) or ▼ ذُنَابٌ, (so in the TT as from the M,) † The *sequel, consequence,* or *result,* syn. عَقِبٌ, of anything. (Ṣ, M, Ḳ.) A poet says,

* تَعَلَّقْتَ مِنْ أَذْنَابِ لَوْ بِلَيْتَنِى *
* وَلَيْتَ كَلَوْ خَيْبَةٌ لَيْسَ يَنْفَعُ *

[*From* considering what might be *the sequels of* "*if*," (i. e. *of the word* لَوْ,) *Thou clungest to* the reflection "*Would that I* had done so and so:" *but* "*would that,*" *like* "*if,*" *is disappointment: it does not profit*]. (TA.) And one says, مَنْ لَكَ بِذِنَابِ ▼ لَوْ i. e. [*Who will be responsible to thee for*] *the sequel* [*of the word* لَوْ]? (TA:) [or, as in the Proverbs of El-Meydánee, بِذُنَابَةِ ▼ لَوْ, which means the same.] — ذَنَبُ السِّرْحَانِ: see art. سرح. — ذَنَبُ الفَرَسِ † *A certain asterism* (نَجْمٌ, M, Ḳ, TA) *in the sky,* (TA,) *resembling the* ذَنَب [or *tail*] *of the horse.* (M, Ḳ.) [الذَّنَبُ is a name applied to each of several stars or asterisms: as † *The star α of Cygnus;* also called ذَنَبُ الدَّجَاجَةِ, and الرِّدْفُ: and † *The star β of Leo;* also called ذَنَبُ الأَسَدِ. And الرَّأْسُ وَالذَّنَبُ signifies † *The two nodes* of a planet: see تِنِّينٌ.] — ذَنَبُ الخَيْلِ, (Ḳ,) or أَذْنَابُ الخَيْلِ, (M,) † *A certain herb,* (M, Ḳ,) *of which the expressed juice concretes:* so called by way of comparison [to horses' tails: the latter name is now applied to the *equisetum,* or *horse-tail*]. (M.) [Accord. to Forskål, (Flora Aegypt. Arab., p. cxii.,) the *Portulaca oleracea* (or *garden-purslane*) is called in some parts of El-Yemen ذَنَبُ الفَرَسِ.] — ذَنَبُ الثَّعْلَبِ † *A certain plant, resembling the* ذَنَب [or *tail*] *of the fox;* (M, Ḳ;) a name applied by some of the Arabs to *the* ذَنَبَان [q. v.] (T.) — [ذَنَبُ السَّبُعِ † *Cauda leonis,* i. e. *circium* (or *cirsium*): (Golius, from Diosc. iv. 119:) now applied to *the common creeping way-thistle.* — ذَنَبُ الفَأْرَةِ † *Cauda muris,* i. e. *plantago.* (Golius, from Ibn-Beyṭár.) — ذَنَبُ الثَّوْرِ † *A species of aristida,* supposed by Forskål (Flora Aegypt. Arab. p. civ,) to be the *aristida adscensionis.* — ذَنَبُ العَقْرَبِ † *Scorpioides,* or *scorpion-grass:* so called in the present day.]

ذَنَبَةٌ, and its pl. ذَنَبَاتٌ: see the next preceding paragraph, in three places.

ذُنَبَاتٌ: see ذَنَبٌ, in the latter half of the paragraph.

ذَنَبَانٌ *A certain plant,* (T, Ṣ,) *well known, called by some of the Arabs* ذَنَبُ الثَّعْلَبِ: (T:) *a certain plant having long branches, somewhat dust-coloured* (M, TA) *in its leaves, growing in plain,* or *soft, land, upon the ground, not rising high, approved as pasture,* (TA,) *and not growing except in fruitful years:* (M, TA:) or *a certain herb,* or *plant, like* ذُرَة [or *millet*]; (Ḳ;) or *a certain herb having ears at its extremities like the ears of* ذُرَة, (M, TA,*) *and having reeds,* (قصب [i. e. قَصَب], M,) or *twigs,* (قضب [i. e. قُضُب], TA,) *and leaves, growing in every place except in unmixed sand,* [for حُرّ الرَّمْلِ in the TA, I find in the M حَوّ الرمل,] *and growing upon one stem and two stems:* (M, TA:) or, accord. to AḤn, *a certain herb, having a* جزرة [app. meaning *rhizoma like the carrot*], *which is not eaten, and twigs bearing a fruit from the bottom thereof to the top thereof, having leaves like those of the* طُرْخُون, *agreeing well with the pasturing cattle, and having a small dust-coloured blossom upon which bees feed;* (M, TA;) *rising about the height of a man,* (TA,) or *half the height of a man;* (M;) *two whereof suffice to satiate a camel:* (M, TA:) [a coll. gen. n.:] n. un. with ة. (M, Ḳ.)

ذُنَبِى and ذِنَبِى: see ذَنَبٌ, first sentence.

ذُنَابٌ: see ذَنَبٌ, in two places.

ذِنَابٌ: see ذَنَبٌ, in five places: — and see also مِذْنَبٌ. — Also *A small cord with which a camel's tail is tied to his hind girth, lest he should swing about his tail and so dirt his rider.* (M, Ḳ.)

ذَنُوبٌ A horse (T, Ṣ, &c.) *having a long tail:* (T, Ṣ:) or *having a full, or an ample, tail.* (M, A, Ḳ.) [See also أَذْنَبُ.] — Hence applied to a day: see ذَنَبٌ, in the latter half of the paragraph. — Also *A great* دَلْو [or *bucket*]: (Fr, T, Mṣb:) or *one that has a* ▼ ذَنَب [or *tail*]: (TA:) or *one that is full* (Ṣ, M, Mṣb, Ḳ) *of water;* (Ṣ, Mṣb;) not applied to one that is empty: (Ṣ, TA:) or *one that is nearly full of water:* (ISk, Ṣ:) or *one containing less than fills it:* or *one containing water:* or *a* دَلْو (M, Ḳ) in any case: (M:) or *a bucketful of water:* (A:) masc. and fem.; (Fr, Lḥ, T, Ṣ, M, Mṣb;) sometimes the latter: (Lḥ, M:) pl. (of pauc., Ṣ) أَذْنِبَةٌ and (of mult., Ṣ) ذَنَائِبُ (Ṣ, M, Ḳ) and ذِنَابٌ. (M, A,* Mṣb, Ḳ.) Fr. cites as an ex.,

* لَنَا ذَنُوبٌ وَلَكُمْ ذَنُوبُ *
* فَإِنْ أَبَيْتُمْ فَلَنَا القَلِيبُ *

[as meaning *For you* shall be *a great bucket, and for us a great bucket: or, if ye refuse* this, *for us* shall be *the well*]. (T.) [Accord. to the Ḳ, it also signifies *A grave:* but this is evidently a mistake, which seems to have arisen from a misunderstanding of a statement by ISd, who says,] Aboo-Dhu-eyb uses it metaphorically in relation to a grave, calling it [i. e. the grave] a well, in his saying,

* فَكُنْتُ ذَنُوبَ البِئْرِ لَمَّا تَبَسَّلَتْ *
* وَسُرْبِلْتُ أَكْفَانِى وَوُسِّدْتُ سَاعِدِى *

[app. meaning ‡ *And I was* as though I were *the corpse of the grave* (lit. *the bucket of the well*) *when she frowned, and clad with my grave-clothes, and made to recline upon my upper arm:* for the corpse is laid in the grave upon its right side, or so inclined that the face is turned towards Mekkeh]. (M.) [And Umeiyeh Ibn-Abee-'Áïdh El-Hudhalee, describing a wild he-ass and she-asses, likens to it a certain rate of running which he contrasts with another rate likened by him to a well such as is termed خَسِيف: see Kosegarten's "Carmina Hudsailitarum," p. 189.] — Hence metaphorically applied to ‡ *Rain.* (Ḥam p. 410.) — [Hence, also,] ‡ *A lot, share,* or *portion:* (Fr, T, Ṣ, M, A, Mṣb, Ḳ:) [see the former of the two verses cited in this paragraph:] in this sense masc.: (Mṣb:) and in this sense it is used in the Ḳur li. last verse but one. (Fr, T, M.) ═ Also ‡ The *flesh of the* [*portion of the back next the back-bone, on either side, which is called the*] مَتْن: (M, Ḳ:) or the *part where the* مَتْن *ends;* (M;) the *flesh of the lower,* or *lowest, part of the* مَتْن: (Ṣ:) or the [*buttocks,* or *parts called*] أَلْيَة *and* مَآكِم: (M, Ḳ:) or the *flesh of the* أَلْيَة *and* مَآكِم: (CḲ:) and the ذَنُوبَانِ are the [*two parts called the*] مَتْنَانِ, (M, Ḳ,) *on this side and on that* [*of the back-bone*]: (M:) or يَرَابِيعُ ذَنُوبِ المَتْنِ means *the flesh that is called* المَتْن [which are *the portions of flesh next the back-bone, on either side thereof*]. (A.)

ذُنَيْبٌ [dim. of ذَنَبٌ: ═ and] *i. q.* ذُنَيْبِى, q. v. (TA.)

ذُنَابَةٌ The أَنْف [i. e. *toe,* or *foremost extremity,* also called the أَسَلَة,] of a sandal. (Ḳ.) — See also ذَنَبٌ, in six places. — And see مِذْنَبٌ.

ذِنَابَةٌ: see ذَنَبٌ, in six places: — and see مِذْنَبٌ, in two places. — ▼ ذِنَابَةُ الطَّرِيقِ † *The point,* or *place, to which the way,* or *road, leads;* syn. وَجْهُهُ. (IAạr, M, Ḳ.) So in the saying of Abu-l-Jarráḥ, to a certain man, إِنَّكَ لَمْ تُرْشَدْ ذِنَابَةَ الطَّرِيقِ [† *Verily thou didst not follow a right course in*

respect of the point, or place, to which the way that thou tookest leads]. (IAạr, M.) —— Also † *Relationship; nearness with respect to kindred; or near relationship.* (Ḳ.)

ذُنَابَى : see ذَنَبٌ, in three places. — It is also applied to *Four [feathers] in the wing of a bird, after what are called* الخَوَافِى. (Ṣ.) — It is said in a trad., مَنْ مَاتَ عَلَى ذُنَابَى طَرِيقٍ فَهُوَ مِنْ أَهْلِه, meaning [† *Whosoever dies*] *purposing to pursue a way leading to some particular end,* [*he is* to be reckoned as one *of the people thereof.*] (TA.) —— Accord. to Fr and the Ṣ, it signifies also *A fluid like mucus that falls from the noses of camels:* but this is a mistake: the right word, as stated by IB and others, is ذُنَانَى. (L, MF, TA.)

ذُنَيْبَآءُ *A certain grain that is found in wheat, whereof the latter is cleared* [*by winnowing or other means*]. (M, Ḳ.) [See also ذُنَيْنَآءُ, in art. ذن.]

ذُنَيْبِىٌّ † *A certain kind of* [*the striped garments called*] بُرُود [pl. of بُرْدٌ]; (AHeyth, Ḳ;) as also ▾ ذُنَيْبٌ. (TA.)

ذَانِبٌ ‡ *Following in the track* of a thing. (TA.) See also ذَنَبٌ, in the latter half of the paragraph.

أَذْنَبُ A [lizard of the kind called] ضَبّ *having a long tail.* (T, L.) [See also ذَنُوبٌ.]

تُذْنُوبٌ and تَذْنُوبٌ, and with ة: see 2.

مِذْنَبٌ : see the next paragraph.

مِذْنَبٌ *A long tail.* (IAạr, T, Ḳ.) — And [hence, app. for ذُو مِذْنَبٍ], (T,) or ▾ مُذَنِّبٌ, (TA, [but see this latter below,]) *A* [*lizard of the kind called*] ضَبّ. (T, TA.) — Also, (Ṣ, Ḳ,) or ▾ مِذْنَبٌ, like مِقْعَدٌ, (A,) and ▾ مِذْنَبَةٌ, (M, TA,) † *A ladle;* (Ṣ, M, A, Ḳ;) because it has a tail, or what resembles a tail: (M:) pl. مَذَانِبُ. (Ṣ, M.) — And † *A water-course, or channel of a torrent, in a tract at the foot of a mountain;* (Lth, T, Ṣ, M, A, Ḳ;) *not wide;* (A;) or *not very wide;* (M;) or *not very long and wide;* (Lth, T;) as also ▾ ذِنَابَةٌ: (Ṣ:) the تَلْعَة is in the lower part of a mountain (Lth, T, A) or in an acclivity: (Lth, T, Ṣ, A:) also *a water-course or channel of a torrent, between what are termed* تَلْعَتَانِ; (TA; [see تَلْعَةٌ, and see also مَدْفَعٌ;]) or this is termed ▾ ذَنَبُ تَلْعَةٍ; (T;) or it is termed ▾ ذِنَابٌ, of which the pl. is ذَنَائِبُ: (M, Ḳ:) also *a water-course, or channel of a torrent,* [*running*] *to a tract of land:* (M, Ḳ:) and *a rivulet,* or *streamlet,* (Ḳ,) or the *like thereof,* (AḤn, T, M,) *flowing from one* رَوْضَة [or *meadow*] *to another,* (AḤn, T, M, Ḳ,) and *separating therein;* (T;) as also ▾ ذُنَابَةٌ and ▾ ذِنَابَةٌ; (Ḳ;) and the *tract over which this flows* is also called مِذْنَبٌ. (T.) See also ذَنَبٌ, in the middle of the paragraph.

مِذْنَبَةٌ : see the next preceding paragraph.

مُذَنِّبٌ [app. applied to a she-camel, accord. to the Ḳ, or perhaps to a lizard of the kind called ضَبّ, as seems to be indicated in the TA,] *Finding difficulty in parturition, and therefore stretching out her tail:* (Ḳ:) [but accord. to Az,] it is applied to a ضَبّ only when he is *striking with his tail a hunter or a serpent desiring to catch him.* (T.) See also مِذْنَبٌ. — See also 2, in two places.

مَذْنُوبٌ ‡ A man *followed* [*by dependants*]. (A.)

مُذَانِبٌ A camel *that is at the rear of other camels;* (Ḳ;) as also ▾ مُسْتَذْنِبٌ. (TA.) — See also 3.

سَحَابٌ مُتَذَانِبٌ ‡ *Clouds following one another.* (A.)

مُسْتَذْنِبٌ : see مُذَانِبٌ. — Also One *who is at the tails of camels,* (Ṣ, TA,) *not quitting their track.* (TA.)

ذه

ذِهْ and ذِهِى : see art. ذا.

ذهب

1. ذَهَبَ, (Ṣ, A, &c.,) aor. ـَ, (A, Ḳ,) inf. n. ذُهُوبٌ ذَهَابٌ (Ṣ, A, Mṣb, Ḳ) and ذِهَابٌ (TA) and (Ṣ, A, Ḳ) and مَذْهَبٌ, (A, Ḳ,) *He* (a man, Ṣ, [and a beast,]) *went* [*in any manner, or any pace*]; *went,* or *passed, along; marched; journeyed; proceeded: went,* or *passed, away; departed:* syn. مَشَى, (A,) or سَارَ, (Ḳ,) or مَرَّ: (Ṣ, A, Ḳ:) and said of a mark or trace or the like [as meaning *it went away*]. (Mṣb.) [And hence, † *It wasted away; became consumed, destroyed, exhausted, spent,* or *expended.*] — ذَهَبَ إِلَيْهِ *He went, repaired, betook himself,* or *had recourse, to him,* or *it.* (TA.) And they say also, ذَهَبَ الشَّأْمَ [*He went to Syria*]; making the verb trans. without a particle; for although الشَّأْم is here a special adv. n., they liken it to a vague locality. (TA.) — ذَهَبَ عَنْهُ *He,* or *it, went from, quitted, relinquished,* or *left, him,* or *it.* (TA.) — ذَهَبَ فِى الأَرْضِ, (A, Mṣb,) inf. n. ذَهَابٌ and ذُهُوبٌ and مَذْهَبٌ, *He went away* [*into the country,* or *in the land*]: (Mṣb:) [but it often means † *he went into the open country,* or *out of doors, to satisfy a want of nature:* or simply] ‡ *he voided his excrement,* or *ordure.* (A.) — ذَهَبَ بِهِ *He went,* or *went away, with him,* or *it:* (A:) and *he made him,* or *it, to go, go away, pass away,* or *depart;* (A, Mṣb, Ḳ;) as also ▾ اذهبهُ, (Ṣ, A, Mṣb, Ḳ,) and ▾ اذهب بِهِ, (Ḳ,) but this is rare; (Zj, TA;) and ▾ ذَهَّبَهُ, inf. n. تَذْهِيبٌ: (MF:) [all may likewise be rendered *he removed, dispelled, put away,* or *banished, it;* properly and tropically: and † *he made it to cease; made away with it, did away with it, made an end of it; wasted, consumed, destroyed, exhausted, spent,* or *expended, it;* and these meanings may perhaps be intended by أَزَالَهُ, whereby the first is explained in the A and Ḳ, as are also the second and third in the Ḳ:] or, accord. to some, when ذَهَبَ is trans. by means of بِ, accompaniment is necessarily signified; but not otherwise; so that if you say ذَهَبَ بِهِ, the meaning is, *he went away with him,* or *it;* i. e., *accompanying him,* or *it;* [*he took away,* or *carried off* or *away, him,* or *it;*] but if you say ▾ اذهبهُ or ▾ ذَهَّبَهُ, the meaning is, *he made him,* or *it, to go, go away, pass away,* or *depart, alone, without accompanying him,* or *it:* this, however, is not agreeable with the phrase in the Ḳur [ii. 16], ذَهَبَ ٱللّٰهُ بِنُورِهِمْ [though this may be well rendered *God taketh away their light*]. (MF, TA.) [Hence,] one says, أَيْنَ يُذْهَبُ بِكَ, which may mean † *Where,* or *whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee,* if this be thine intellect? or, accord. to Mṭr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning أَيْنَ يُذْهَبُ بِعَقْلِكَ † [*Where,* or *whither, is thine intellect taken away?*]. (Ḥar p. 574.) [In like manner one says, ذَهَبَ عَقْلُهُ † *His reason,* or *intellect, quitted him,* or *forsook him; he became bereft of his reason,* or *intellect.* And ذَهَبَ فُؤَادُهُ † *His heart forsook him,* or *failed him,* by reason of fear or the like.] And ذَهَبَ لَحْمُهُ † [*His flesh wasted away*]. (Ḳ in art. بحر, &c.) And ذَهَبَ الرَّجُلُ فِى القَوْمِ ‡ *The man became lost* [or *he disappeared*] *among the people,* or *party.* (A.) And ذَهَبَ المَآءُ فِى اللَّبَنِ ‡ *The water became lost* [or *it disappeared*] *in the milk.* (A.) — ذَهَبَ عَلَيْهِ ‡ *It escaped his memory; he forgot it.* (A, TA.) And † *It was,* or *became, dubious, confused,* or *vague, to him.* (MA.) — ذَهَبَ مَذْهَبًا حَسَنًا (Ṣ, A, TA) ‡ *He pursued a good way, course, mode,* or *manner, of acting* or *conduct* or *the like.* (TA.) And ذَهَبَ فِى الدِّينِ مَذْهَبًا † *He formed,* or *held, an opinion,* or *a persuasion,* or *a belief, respecting religion:* or, accord. to Es-Saraḳustee, *he introduced an innovation in religion.* (Mṣb.) And ذَهَبَ مَذْهَبَ فُلَانٍ † *He pursued the way, course, mode,* or *manner, of acting* &c. *of such a one.* (Mṣb.) And ذَهَبَ لِذَهْبِهِ and لِمَذْهَبِهِ ‡ *He pursued his way, course, mode,* or *manner, of acting* &c. (JK, TA.) And ذَهَبَ إِلَى مَذْهَبٍ ‡ *He betook himself to* [or *took to* or *held*] *a belief, a creed, a persuasion, a doctrine, an opinion, a tenet,* or *a body of tenets* or *articles of belief.* (Ḳ, TA.) And فُلَانٌ يَذْهَبُ إِلَى قَوْلِ أَبِى حَنِيفَةَ ‡ *Such a one takes to,* or *holds,* [*the saying,* or] *the belief, creed, persuasion, doctrine,* &c., *of Aboo-Ḥaneefeh.* (A.) [And ذَهَبَ إِلَى أَنَّ الأَمْرَ كَذَا † *He held,* or *was of opinion, that the thing,* or *affair,* or *case, was so.* And ذَهَبَ بِلَفْظٍ إِلَى لَفْظٍ آخَرَ † *He regarded a word,* or *an expression,* in his manner of using it, *as equivalent to another word,* or *expression;* as, for instance, when one makes a fem. noun masc. because it is syn. with a noun that is masc., or makes a verb trans. by means of a certain particle because it is syn. with a verb that is trans. by means of that same particle: and also † *he regarded a word,* or *an expression, as etymologically relating,* or *traceable, to another word,* or *expression.* And ذَهَبَ بِهِ إِلَى مَعْنًى كَذَا † *He regarded it,* or *used it,* (i. e. a word, or an expression,) *as relating to such a meaning,* or *as*

meaning such a thing.] — ذَهَبَ فِى طَلَبِ الشَّىْءِ كُلَّ مَذْهَبٍ † [He tried every way, or did his utmost, in seeking the thing]. (Ḳ in art. موت.) And ذَهَبَ فِى اللِّينِ كُلَّ مَذْهَبٍ † [It attained the utmost degree of softness]: said of the skin. (TA in that art.) — اذْهَبْ إِلَيْكَ † Betake, or apply, thyself to thine own affairs; or occupy thyself therewith. (T and Ḳ* voce إِلَى.) — ذَهَبَ إِلَى أَبِيهِ فِى الشَّبَهِ i. q. نَزَعَ † [He inclined to his father in likeness; resembled him; or had a natural likeness to him]. (Ṣ in art. نزع.) — ذَهِبَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. ذَهَبٌ; (TA;) and ذِهِبَ, with two kesrehs, (IAạr, Ḳ,) of the dial. of Temeem, held by AM to be a variation generally allowable in the case of a verb of which the medial radical letter is a faucial and with kesr; (TA;) He (a man) saw gold in the mine, (Ṣ,) or came suddenly, in the mine, upon much gold, and his reason departed in consequence thereof, (Ḳ,) and his eyes became dazzled, so as not to close, or move, the lids, or became confused, so as not to see, (Ṣ, Ḳ,) by reason of the greatness thereof in his eye: (Ṣ:) it is derived from ذَهَبٌ: and the epithet applied to a man in this case is ▼ذَهِبٌ. (TA.)

2: see 1, in the former half of the paragraph, in two places: — and see also 4.

4: see 1, in the former half of the paragraph, in three places. — Also اذهبهُ, (Mṣb, Ḳ,) inf. n. إِذْهَابٌ; (Ṣ;) and ▼ذهّبهُ, (Ḳ,) inf. n. تَذْهِيبٌ; (Ṣ;) He gilded it; did it over with gold. (Ṣ, Mṣb, Ḳ.)

[Q. Q. 2. تَمَذْهَبَ, from مَذْهَبٌ, is used by late writers as meaning † He followed, or adopted, a certain religious persuasion or the like.]

ذَهْبٌ: see مَذْهَبٌ: — and see also the last sentence of the paragraph here following.

ذَهَبٌ [Gold;] a certain thing well known; (Ṣ, Mṣb, &c.;) accord. to several of the leading lexicologists, (TA,) i. q. تِبْرٌ; (A, L, Ḳ, &c.;) but it seems to have a more general meaning; for تبر is specially applied to such [gold] as is in the mine, or such as is uncoined and unwrought: (TA:) [it is a coll. gen. n.; and therefore] it is masc. and fem.: (Ṣ,* Mṣb, Ḳ,* TA:) or it is fem. in the dial. of El-Ḥijáz: or, accord. to Az, it is masc., and not to be made fem. unless regarded as pl. of ▼ذَهَبَةٌ, (Mṣb, TA,) [or rather as a coll. gen. n., for] ذَهَبَةٌ is the n. un., (Ḳ,) signifying a piece of ذَهَب [or gold]: (Ṣ, A, L, TA:) or, accord. to El-Ḳurṭubee, it is fem., and sometimes masc., but more commonly fem.: ▼ذُهَيْبَةٌ is the dim. of ذَهَبٌ, the ة being added because the latter word is fem., like as it is in قُوَيْسَةٌ and شُمَيْسَةٌ; or it is the dim. of ذَهَبَةٌ, and signifies a little piece of ذهب [or gold]: (TA:) the pl. of ذَهَبٌ is أَذْهَابٌ [a pl. of pauc.] (Ṣ, A, Mṣb, Ḳ) and ذُهُوبٌ (Ṣ, Ḳ) and ذِهْبَانٌ (Nh, Mṣb, Ḳ) and ذُهْبَانٌ. (Nh, TA.) [مَآءُ الذَّهَبِ means Water-gold; gold-powder mixed with size, for ornamental writing &c.] — The yolk, or the entire contents, i. e. yolk and white, (مُحّ, Ḳ, TA, with the unpointed ح, TA, [in the CḲ and in my MS. copy of the Ḳ مُخ,]) of an egg. (Ḳ.) — Also, (Ṣ, Ḳ,) in a copy of the T written ▼ذَهْبٌ, (TA,) A certain measure of capacity, for corn, used by the people of El-Yemen, (Ṣ, Ḳ,) well known: (Ṣ:) pl. ذِهَابٌ (Ḳ) and أَذْهَابٌ, [the latter a pl. of pauc.,] (Ṣ, Ḳ,) and pl. pl. [i. e. pl. of the latter of the pls. above] أَذَاهِبُ, (Ṣ, and so in the Ḳ accord. to the TA,) mentioned by A'Obeyd, (Ṣ,) or أَذَاهِيبُ. (So in the CḲ.)

ذَهِبٌ: see 1, last sentence.

ذِهْبَةٌ A rain: (Ṣ:) or a weak rain: or a copious rain: (A'Obeyd, Ḳ:) pl. ذِهَابٌ. (A'Obeyd, Ṣ, Ḳ.)

ذَهَبَةٌ: see ذَهَبٌ, first sentence.

ذَهُوبٌ: see ذَاهِبٌ.

ذَهِيبٌ: see مُذْهَبٌ, first sentence.

ذُهَيْبَةٌ: see ذَهَبٌ, first sentence.

ذَاهِبٌ [part. n. of ذَهَبَ;] Going [in any manner, or any pace]; going, or passing, along; marching; journeying; proceeding: going, or passing, away; departing: [&c.:] (A, Ḳ:) and ▼ذَهُوبٌ signifies the same [in an intensive manner]. (Ḳ.) — [ذَاهِبٌ فِى الطُّولِ means † Excessive in length or tallness.]

مَذْهَبٌ is an inf. n.: (JK, A, Ḳ:) — and also signifies A place of ذَهَاب [or going, &c.]: and a time thereof. (JK.) — [Also A place to which one goes: see an ex. voce مَحْضَرٌ. — And hence,] ‡ A place to which one goes for the purpose of satisfying a want of nature; a privy; (TA;) i. q. مُتَوَضَّأٌ; (JK, A, Ḳ, TA;) in the dial. of the people of El-Ḥijáz. (JK, A, TA.) — [Also A way by which one goes or goes away. — And hence, as in several exs. in the first paragraph of this art.,] ‡ A way, course, mode, or manner, of acting or conduct or the like: (Mṣb, Ḳ, TA:) ‡ [a way that one pursues in respect of doctrines and practices in religion &c.; and particularly a way of believing, opining, thinking, or judging;] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief; (Ḳ, TA;) an opinion in, or respecting, religion; and, accord. to Es-Sarakusṭee, an innovation in religion: (Mṣb:) and ▼ذَهْبٌ signifies the same. (JK, TA.) [The pl. is مَذَاهِبُ. Hence, ذَوُو مَذَاهِبَ † Persuasions, as meaning persons holding particular tenets in religion or the like.] — Also † Origin: (Ks, Lḥ, Ḳ:) so in the sayings, لَا يُدْرَى لَهُ مَذْهَبٌ and مَا يُدْرَى لَهُ أَيْنَ مَذْهَبُهُ, i. e. † It is not known whence is his origin. (Ks, Lḥ, TA.)

مُذْهَبٌ Gilt, or done over with gold; (Ṣ, A, Ḳ;) as also ▼مُذَهَّبٌ (A, Ḳ) and ▼ذَهِيبٌ. (T, Ḳ.) — Also sing. of مَذَاهِبُ, which signifies Skins gilt, (ISk, JK, TA,) i. e. having gilt lines, or stripes, regularly, or uniformly, succeeding one another: (ISk, TA:) or gilt straps or thongs: (Ṣ, TA:) and variegated, or figured, [garments of the kind called] بُرُود: (JK, TA:) [or it is applied as an epithet to such garments; for] you say بُرُودٌ مَذَاهِبُ. (TA.) The pl. above mentioned is also applied [as an epithet] to swords [app. meaning Adorned with gilding]. (TA.) — Applied to a horse, Of a red colour tinged over with yellow; (TA;) and so كُمَيْتٌ مُذْهَبٌ [i. e. of a gilded bay colour]: (Ṣ, TA:) fem. with ة: the mare thus termed is of a clearer colour and thinner skin. (TA.) — المُذْهَبُ is also a name of The Kaabeh. (Ḳ, TA.) — See also the next paragraph, in three places.

مُذْهِبٌ A gilder. (Ṣ.) — ▼المُذْهَبُ, explained by Lth as the name of † A certain devil, said to be of the offspring of Iblees, who tempts reciters of the Ḳur-án in the performance of [the ablution termed] الوُضُوْء, (Ḳ,* TA,) and on other occasions, (TA,) is [said to be] correctly [المُذْهِبُ,] with kesr to the ه: (Ḳ:) applied to the devil, (TA in art. شيط,) as meaning † he who embellishes, or renders goodly in appearance, acts of disobedience [to God], as also المُهْذِبُ, (Fr, TA in art. هذب,) IDrd thinks that it is not [genuine] Arabic. (TA.) And accord. to the Ṣ and El-Ḳurṭubee and many others, ▼بِهِ مُذْهَبٌ means † [In him is] a vain suggestion [of the devil] respecting the water, and [respecting] the using much thereof in the وُضُوْء: [i. e. a vain suggestion that may induce him to think that the water is unfit, or deficient in quantity, or the like:] but accord. to the Ḳ, it is correctly المُذْهِبُ. (TA.) Az says that the people of Baghdád apply the appellation مُذْهِبٌ to † A man who inspires vain suggestions; and that the vulgar among them pronounce it ▼مُذْهَبٌ. (TA.)

مُذْهِبَةٌ [A cause, or means, of doing away with, removing, dispelling, or banishing]. Fasting is said, in a trad., to be مُذْهِبَةٌ لِلْأَشَرِ [i. e. † A cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire]. (T and Ṣ voce مَحْسَمَةٌ, q. v.)

مُذَهَّبٌ: see مُذْهَبٌ.

ذهل

1. ذَهَلَ عَنْهُ, (JK, Ṣ, Mṣb, Ḳ,) aor. ـَ, (Ṣ, Ḳ,) inf. n. ذَهْلٌ, (JK, Ṣ,) or ذُهُولٌ, (Mṣb,) or both; (Ḳ;) and ذَهِلَ, (Ṣ, Mṣb,) aor. ـَ, (Mṣb,) inf. n. ذُهُولٌ; (Ṣ;) He forgot it, or neglected it; (Ṣ;) he was, or became, unmindful of it; (Ṣ, Mṣb:) or he neglected it intentionally; (JḲ, T, M, Ḳ,* TA; عَلَى عَمْدٍ in the Ḳ being a mistake for عَلَى عَمْدٍ, as in the [JK and T and] M; TA;) or in consequence of his being diverted by something: (T, Ḳ:) or he forgot it, or dismissed it from his mind, intentionally, and became diverted from it: (Z, Mṣb:) ذُهُولٌ is the neglecting a thing, dismissing it from the mind: (Ḥam p. 31:) or the quitting a thing, with confusion, or perplexity, or alienation of mind, such as arises from fear &c.: (Ksh and Bḍ in xxii. 2:) or the being diverted from one's constant companion, or familiar, so

as to forget him; and being content to relinquish him: (Ḳ;) or diversion that occasions grief and forgetfulness. (Er-Rághib, TA.) Hence, in the Ḳur [xxii. 2], يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ [On the when thou shalt see it, every woman giving suck shall forget, or neglect, &c., what she has suckled]. (TA.) — See also what next follows.

4. أَذْهَلَنِى عَنْهُ, (JK,* Ṣ, Mṣb, TA,) inf. n. إِذْهَالٌ, (TA,) It (a thing, JK, Ṣ, TA,) or he, (a man, Mṣb,) caused me to forget it, or neglect it; (Ṣ;) or to be unmindful of it; (Ṣ, Mṣb;) or to neglect it intentionally: (JK:) [like أَذْهَنَنِى عنه:] and sometimes one says ▾ ذَهَلَنِى; (Mṣb, TA;) [like ذَهَنَنِى;] but this is rare; or, rather, unknown. (TA.)

ذَهْلٌ: see what next follows.

ذُهْلٌ and ▾ ذَهْلٌ, جَآءَ بَعْدَ ذُهْلٍ مِنَ اللَّيْلِ, (Ṣ, Ḳ,*) He came after a short portion, or a period, (سَاعَة, Ḳ, or هَدْء, Ṣ,) of the night: (Ṣ, Ḳ:) so called because sleep causes men to forget (يُذْهِلُ النَّاسَ) therein: (Ḥam p. 4:) or a large portion; such as the third, or the half: so says IDrd; but he doubts its correctness; and ISd holds it to be preferably with د. (TA.) — ذُهْلٌ also signifies The tree [or plant] بَشَام [q. v.]. (JK, Ṣgh, Ḳ.)

ذُهْلُولٌ A horse fleet, or swift: (Ḳ:) or light, or active: and so a man: pl. ذَهَالِيلُ. (JK.)

ذَاهِلٌ [act. part. n. of 1. — And] A man who cares not for ornament and the anointing of himself. (JK.)

ذهن

1. ذَهِنَ, (MA, TA,) aor. ـَ, (TA,) inf. n. ذَهْنٌ and ذَهَنٌ, (MA, KL,) He was, or became, intelligent, possessed of understanding, sagacious, acute, skilful, knowing, (MA, KL, PṢ, TA,) and endowed with a retentive mind. (KL, PṢ.) You say, اِذْهَنْ إِلَى مَا أَقُولُ Understand thou what I say. (TA.) And هُوَ لَا يَذْهَنُ شَيْئًا He does not understand anything. (TA.) And ذَهِنْتُ كَذَا وَكَذَا I understood such and such things. (TA.) And ذَهِنْتُ عَنْ كَذَا I understood from such a thing. (TA.) — ذَاهَنَنِى فَذَهَنْتُهُ: see 3. — ▾ اِسْتَذْهَنَنِى, and ▾ أَذْهَنَنِى, and ذَهَنَنِى عَنْهُ, He, or it, made me to forget it; diverted me from remembering it: (Ḳ,* TA:) [like ذَهَلَنِى عَنْهُ, and أَذْهَلَنِى.] And ذَهَنَ Memory, or understanding, escaped him, or left him. (JK.)

3. ▾ ذَاهَنَنِى فَذَهَنْتُهُ He vied with me, or contended with me for superiority, in intelligence, understanding, sagacity, acuteness, skill, or knowledge, and I surpassed him [therein, i. e.,] in ذِهْن. (Ḳ.)

4: see 1.

10: see 1. — You say also, اِسْتَذْهَنَكَ حُبُّ الدُّنْيَا The love of the present world took away, or has taken away, thy ذِهْن [i. e. intelligence, understanding, &c.]. (TA.) — And اِسْتَذْهَنَتِ السَّنَةُ القَصَبَ † The year of drought took away the ذِهْن, i. e. pith (نِقْى), of the canes, or reeds. (TA.)

ذِهْنٌ (JK, Ṣ, Mṣb, Ḳ, &c.) and ▾ ذَهَنٌ (Ṣ, Ḳ) Intellect, intelligence, understanding, sagacity, acuteness, skill, or knowledge; syn. عَقْلٌ, (JK, Ḳ,) and فَهْمٌ, (Ḳ,) and فِطْنَةٌ, (Ṣ, Mṣb, Ḳ,) and ذَكَآءٌ; (Mṣb;) and retentiveness of mind, or memory: (JK,* Ṣ,* Ḳ:) or, as some say, a faculty of the soul, provided for the acquisition of the several species of knowledge, including the external and internal senses: strength thereof is termed ذَكَآءٌ: and a good quality thereof for the forming ideas of the things that present themselves to it is termed فِطْنَةٌ: (TA:) pl. أَذْهَانٌ. (Mṣb, Ḳ.*) One says, اِجْعَلْ ذِهْنَكَ إِلَى كَذَا وَكَذَا [Apply thine intellect, &c., to such and such things]. (TA.) [Both are also inf. ns.: see 1, first sentence.] — Also, the former, † Strength: (JK, Ṣ, Ḳ:) and fat: (JK, Ḳ:) pl. as above. (Ḳ.) One says, مَا بِرِجْلَىَّ ذِهْنٌ There is not in my legs any strength to walk. (TA.) And هُوَ مِنْ أَهْلِ الذِّهْنِ and الأَذْهَانِ ‡ He is of those endowed with strength [of body: and also, of those endowed with intelligence, &c., and intelligent faculties]. (TA.) And مَا رَأَيْتُ بِالإِبِلِ ذِهْنًا † I saw not, in the camels, fat and strength. (JK.) — Also † The pith (نِقْى) of canes, or reeds. (TA.) — See also ذَهِنٌ.

ذَهَنٌ: see the next preceding paragraph.

ذَهِنٌ and ▾ ذِهْنٌ Intelligent, possessed of understanding, sagacious, acute, skilful, or knowing, [and endowed with a retentive mind;] each [said to be] a possessive epithet, [signifying possessing ذِهْن, though the former is agreeable with a general rule as part. n. of ذَهِنَ,] applied to a man; the latter app. changed [or contracted] from the former. (TA.)

[ذِهْنِىٌّ Of, or relating to, the ذِهْن, or intellect, &c.; intellectual; subjective; ideal. Hence, الأُمُورُ الذِّهْنِيَّةُ Intellectual things; the things that are conceived in the mind, or considered subjectively; opposed to الأُمُورُ الخَارِجِيَّةُ.]

ذو

ذُو, meaning صَاحِبٌ [i. e. A possessor, an owner, a lord, or a master, but often better rendered having, possessing, possessed of, or endowed with], (T, Ṣ, M, Mgh, Mṣb, Ḳ, but omitted in the CḲ,) used as a prefixed noun, (Ṣ, Mgh, Mṣb, &c.,) is originally ذَوًا, like عَصًا, the ا being changed from و; (Ṣ;) or it is originally ذَوَىٌ; and if one used it as a proper name, he would say, هٰذَا ذَوًى قَدْ جَآءَ [This is Dhawà, he has come]; (M;) [not ذَوًا, as in copies of the Ṣ; i. e.,] its third radical letter is ى, not, as J says, و; this ى being afterwards suppressed; (IB;) [so that the word becomes ذَوْ, and then, by reason of its being prefixed to another noun, ذُو, like as أَبَوْ, the original form of أَبٌ, becomes أَبُو:] it is declined [like أَبُو with و and ا and ى; (Mṣb;) [i. e.,] the nom. case is ذُو, accus. ذَا, and gen. ذِى: (Mgh:) the fem. is ذَاتُ; (T, Ṣ, M, Mgh, Mṣb, Ḳ; in a copy of the M, ذاة, and the CḲ, ذَاةُ [as though it were not a prefixed noun];) and in the case of a pause, some say ذَاتْ, and others say ذَاهْ: (Lth, T: the latter usage, only, is mentioned in the Ṣ:) dual. masc., ذَوَا, (Ṣ,* M,) [accus. and gen. ذَوَىْ;] fem. ذَوَاتَا, (T, M, Mgh, Mṣb, Ḳ,) for which ذَاتَا is allowable in poetry, but ذَوَاتَا is better, (T,) [accus. and gen. ذَوَاتَىْ:] pl., masc., ذَوُو, (T,* Ṣ,* M, Mṣb, Ḳ, but omitted in the CḲ,) [accus. and gen. ذَوِى;] fem. ذَوَاتُ, (T, Ṣ,* M, Mgh, Mṣb, Ḳ,) accus. and gen. ذَوَاتِ; (Ṣ;) and أُولُو and أُولَاتُ are like ذَوُو and ذَوَاتُ [in signification]. (T. [See art. الو.]) In this sense it is not used otherwise than as a prefixed noun: when used to characterize an indeterminate noun, prefixed to an indeterminate noun; and when used to characterize a determinate noun, prefixed to [a noun rendered determinate by] the article ال. (Ṣ.) [Thus you say رَجُلٌ ذُو مَالٍ A man a possessor of wealth; and الرَّجُلُ ذُو المَالِ The man the possessor of wealth.] In the phrase غَيْرَ ذَاتِ الشَّوْكَةِ [Not those possessed of weapons, &c.], in the Ḳur [viii. 7], the fem. form is used as meaning the طَائِفَة [or party]. (T.) صَارَ ذَا ذَنْبٍ [He became one having a sin, or crime, &c., attributable to him, i. e. he had a sin, &c., attributable to him,] means تَحَمَّلَ ذَنْبًا [he became chargeable with a sin, &c.]. (Mṣb in art. ذنب.) — Accord. to the Ṣ, it is not prefixed to a pronoun (مُضْمَر); nor to a proper name, such as زَيْد and عَمْرو and the like: but there are several instances of its being prefixed, in its pl. form, to a pronoun; among which is the saying of a poet,

* إِنَّمَا يَصْطَنِعُ المَعْــرُوفَ فِى النَّاسِ ذَوُوهُ *

[Only they who are possessors thereof do that which is good among men]: (TA:) [this usage, however, is perhaps only allowable by poetic license: see another ex. (also here cited in the TA) in the Ḥam p. 442, and the remarks there appended to it:] and it is also prefixed to proper names, as is shown by the phrase, (TA,) هٰذَا ذُو زَيْدٍ, (M, Ḳ, TA,) mentioned, as heard from the Arabs, by Aḥmad Ibn-Ibráheem, the preceptor of Th, meaning This is Zeyd, (M, TA,) i. e., this is the owner of the name Zeyd; (M, Ḳ, TA;) and [perhaps] by the name ذُو الخَلَصَةِ, for الخَلَصَة is [said by some to be] the name of a certain idol, and ذو is a metonymical appellation of its بَيْت; and by the proper names ذُو يَزَنَ and ذُو رُعَيْنٍ and [accord. to some] ذُو جَدَنٍ [and the like, of which several are mentioned in the Ṣ, as well as in the M &c.]. (IB, TA.) [But see a later portion of this paragraph, where, prefixed to a proper name, it is said to be redundant.] — ذَوُو الأَرْحَامِ, [or, as in the Ḳur viii. last verse, and xxxiii. 6, أُولُو الأَرْحَامِ,] pls. of [ذُو الرَّحِمِ,] in the classical

language, means [*The possessors of relationship*; i. e.] any *relations*: and in law, any *relations that have no portion* [*of the inheritances termed* فرائض *and are not* [*such heirs as are designated by the appellation*] عَصَبَة [q. v.: they are so called because they are *relations** *by the women's side*: see رَحِمٌ]. (KT, TA.) — If you form a pl. from ذُو مَالٍ, you say, هٰؤُلَآءِ ذَوُونَ [*These are possessors of wealth*]; because in this case the pl. is not a prefixed noun. (Ṣ.) Accord. to Lth, الذَّوُونَ signifies *The former*, or *first*, [*of persons*,] and *the more*, or *most*, *distinguished*. (T, TA.*) Also, (Ṣ, M,) and الأَذْوَآءُ, [which is another pl. of ذُو,] (Ṣ,) *The kings* (Ṣ, M) *of El-Yemen*, *of the tribe of Kuḍá'ah*, (Ṣ,) *whose surnames commenced with* ذُو, (M,) [i. e.] *who were named* [or rather *surnamed*] (Ṣ) ذُو يَزَنَ (Ṣ, M) *and* ذُو جَدَنٍ *and* ذُو نُوَاسٍ (Ṣ) *and the like*. (Ṣ, M.) قُرَشِىٌّ لَيْسَ مِنْ ذِى وَلَا ذُو, occurring in a trad., means *A Kurashee* in respect of lineage, *not of the* أَذْوَآء [above mentioned]. (TA.) — ذَات [ذُو and and ذَا and ذِى are also used as prefixed nouns in various expressions here following, in several thereof as meaning *Something in possession*, or *the like*; *not a possessor*: or, in these instances, as is said in explanation of the first of the following phrases, and also of the phrase ذَاتُ اليَدِ (mentioned below) in Ḥar p. 93, that which is contained is made to be as though it were the possessor (صَاحِب) of that which contains.] — مَوَّتَ ذَا بَطْنِهَا [*He killed what was in her belly*]. (Ḥar ubi suprà.) And وَضَعَتِ المَرْأَةُ ذَا بَطْنِهَا, (T,) or ذَاتَ بَطْنِهَا, (TA,) *The woman brought forth* [*her child*]. (T, TA.) And نَثَرَتْ ذَا بَطْنِهَا *She brought forth many children*. (T in art. نثر; and Mgh there and in the present art., in the latter of which it is added that the usual phrase is نَثَرَتْ بَطْنَهَا.) And أَلْقَتِ الدَّجَاجَةُ ذَا بَطْنِهَا *The hen laid her egg*, or *eggs*: or *muted*. (Mgh.) And أَلْقَى الرَّجُلُ ذَا بَطْنِهِ *The man ejected his excrement*, or *ordure*. (T.) And الذِّئْبُ مَغْبُوطٌ بِذِى بَطْنِهِ *The wolf is envied* [*for what is in his belly*, or] *for his distention of the belly* [*with food*]. (TA.) — [In like manner,] ذَاتُ اليَدِ means ‡ *Wealth*; as though it were the possessor of that which contains it: (Ḥar ubi suprà:) [or *what is in the possession of the hand*:] or *what one possesses*, *of wealth*; because gained by the hand and disposed of by the hand. (Ḥar p. 66.) You say, قَلَّتْ ذَاتُ يَدِهِ † *What his hand possessed became little in quantity*; (Lth, T;) or *the possessions accompanying his hand*; (Mgh;) app. meaning *his riches*. (Lth, T.) — ذَاتُ الجَنْبِ and ذَاتُ الرِّئَةِ are *Two well-known diseases*. (TA. [See arts. رأى and جنب.]) — عَلِيمٌ بِذَاتِ الصُّدُورِ, in the Ḳur iii. 115, means [*Acquainted*, or *well acquainted*,] *with what is in the minds*: (Ksh, Bḍ, Jel: [and the like is indicated in the Mgh:]) or *with the true*, or *real*, *nature of the notions that are concealed in the minds*: (IAmb, T:) or *with the hidden things of the minds*: or *with the minds themselves*. (Mṣb. [If the last meaning be correct, the phrase should be mentioned with others later in this paragraph.]) [And similar to this is the saying,] عَرَفَهُ مِنْ ذَاتِ نَفْسِهِ *He knew it from what he conceived in his mind* [without his being informed thereof; i. e. *he knew it of himself*]. (Lth, T.) And جَآءَ مِنْ ذِى نَفْسِهِ and مِنْ ذَاتِ نَفْسِهِ (M, Ḳ) *He came* [*from a motive in his own mind*; *of himself*;] *of his own accord*; or *willingly*; syn. طَيِّعًا: (M, TA:) in the copies of the Ḳ, طَبْعًا; but the former is the right explanation. (TA.) And مَا كَلَّمْتُ فُلَانًا ذَاتَ شَفَةٍ and ذَاتَ فَمٍ *I spoke not to such a one a word*. (AZ, T.) — ذَاتَ الشِّمَالِ and ذَاتَ اليَمِينِ [are adverbial expressions, and] mean *In the direction of the right hand* and *of the left*: properly *in the direction that has the name of the right hand* [and *that has the name of the left hand*]. (Bḍ in xviii. 16.) And أَتَيْنَا ذَا يَمِينٍ means *We came on the right hand*. (TA.) — ذَاتَ مَرَّةٍ and ذَا صَبَاحٍ [also, and the like,] are adverbial expressions, which may not be used otherwise than as such: (Ṣ:) you say, لَقِيتُهُ ذَاتَ مَرَّةٍ [*I met him once*, or *once upon a time*], (Ṣ,) and ذَاتَ المِرَارِ *many times*, (M and Ḳ in art. مر,) or *sometimes*, (Ṣ in that art.,) and ذَاتَ يَوْمٍ (Fr, T, Ṣ) i. e. مَرَّةً فِى يَوْمٍ [*once upon a day*, or *one day*], therefore you use the fem. form, (T,) and ذَاتَ لَيْلَةٍ [*one night*], (Fr, T, Ṣ,) and ذَاتَ غَدَاةٍ [*one morning*, or *one morning between daybreak and sunrise*], and ذَاتَ العِشَآءِ [*once in the evening at nightfall*], (Ṣ,) meaning, accord. to Th, *in the hour*, or *time*, *in which is nightfall*, (T,) and ذَاتَ الزُّمَيْنِ (Fr, T, Ṣ) [*some time ago*, or] *three* [*or more, to ten*,] *seasons ago*, (مُذْ ثَلَاثَةِ أَزْمَانٍ, T, [by ازمان being app. meant periods of two, or three, or six, months,]) and ذَاتَ العُوَيْمِ (Fr, T, Ṣ) [*some years ago*, or] *three years ago* (T,) or *three years ago or more, to ten*; (Az on the authority of AZ, TA in art. عوم;) and ذَا صَبَاحٍ [*one morning*], and ذَا مَسَآءٍ [*one evening*], (T, Ṣ,) and ذَا صَبُوحٍ [lit. *at a time of drinking the morning-draught*], and ذَا غَبُوقٍ [lit. *at a time of drinking the evening-draught*]; in these four instances without ة: and this mode of expression has been heard only in the cases of the times here mentioned: they did not say ذَاتَ شَهْرٍ nor ذَاتَ سَنَةٍ: (Ṣ:) or one may also well say ذَاتَ صَبَاحٍ, like ذَاتَ يَوْمٍ; for ذا and ذات both mean the *time*: and accord. to IAạr, one says, أَتَيْتُهُ ذَاتَ الصَّبُوحِ and ذَاتَ الغَبُوقِ, as meaning *I came to him in the morning*, or *in the morning between daybreak and sunrise*, and *in the evening*, or *in the evening between sunset and nightfall*. (T.) — You say also, لَقِيتُهُ ذَاتَ يَدَيْنِ, (TA,) or لَقِيتُهُ أَوَّلَ ذِى يَدَيْنِ (M) and ذَاتَ يَدَيْنِ, (AZ, M, Mṣb, [whence it seems to be not improbable that the phrase in the TA is imperfectly transcribed,]) meaning *I met him the first thing*, (M,) or *first of everything*. (AZ, Mṣb, TA.) And أَفْعَلُهُ أَوَّلَ ذِى يَدَيْنِ and ذَاتَ يَدَيْنِ [*I will do it the first thing*, or *first of everything*]. (M.) And أَمَّا أَوَّلُ ذَاتِ يَدَيْنِ فَإِنِّى أَحْمَدُ ٱللّٰهَ, (AZ, M, Mṣb,) i. e. [*Whatever be the case*, *the first thing*, or] *first of everything*, *I praise God*. (AZ, Mṣb.) — [Respecting the phrase ذَاتُ البَيْنِ, which has two contr. meanings, see art. بين. It is inadequately explained in this art. in the T and M and Ḳ, as follows.] وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ, (T, M, Ḳ,*) in the Ḳur [viii. 1], accord. to Aḥmad Ibn-Yaḥyà, means [*And do ye rightly dispose*, or *arrange*, or *order*,] *the case that is between you*: (T:) or, accord. to Zj, (M,) *that wherein consists your union*; (حَقِيقَةَ وَصْلِكُمْ, M, Ḳ;) i. e. be ye of one accord, or in unison, respecting that which God and his Apostle have commanded: (M:) or ذَاتُ البَيْنِ means *the state of circumstances whereby the Muslims become of one accord*, or *in unison*: (Ḳ:) this is the meaning in the saying, اَللّٰهُمَّ أَصْلِحْ ذَاتَ البَيْنِ [*O God*, *do Thou rightly dispose* &c.]. (M.) — ذَاتٌ is sometimes used as a noun independent in its meaning, (Mgh, Mṣb,) so as to denote material [or real] things; (Mṣb;) and is described by the epithets مُتَمَيِّزَةٌ [or "distinct"] (Mgh, Mṣb) and قَدِيمَةٌ [as meaning "that has existed from eternity"] (Mgh) and مُحْدَثَةٌ [as meaning "that has been brought into existence"]. (Mgh, Mṣb.) Thus used, (Mṣb,) it signifies The *essence* of a thing, meaning *that by being which a thing is what it is*, or *that in being which a thing consists*; or the *ultimate and radical constituent* of a thing: and the *essence* as meaning the *peculiar nature* of a thing: syn. حَقِيقَةٌ, (T, IB, Mṣb, TA,) and مَاهِيَّةٌ, (Mṣb,) and خَاصَّةٌ: (T, IB, TA:) it is also used as meaning a thing's *self*: (Mgh,* Mṣb:) [a man's *self*, or *person*: (see شَخْصٌ:)] and *a thing*; *a being*; *anything*, *whatever it be*; every شَىْء being a ذَات, and every ذات being a شىء: (Aboo-Sa'eed, Mgh, Mṣb:) and particularly *a substance*, or *thing that subsists by itself*: [hence اِسْمُ ذَاتٍ meaning *a real substantive*; also termed اِسْمُ عَيْنٍ: opposed to اِسْمُ مَعْنًى, i.e. an ideal substantive:] and [hence] it signifies also *a word that is independent in its meaning*; [i. e. ذَاتٌ (alone), though oftener used in the sense assigned above to اِسْمُ ذَاتٍ, signifies also, absolutely, *a substantive*;] opposed to صِفَةٌ as signifying a word that is not independent in its meaning. (Kull p. 187.) Its application to God, in the sense of حَقِيقَةٌ and خَاصَّةٌ, is forbidden by most persons: (TA:) [for] ذَاتُ ٱللّٰهِ [as meaning *The essence of God*], used by the scholastic theologians, is said to be an ignorant expression, because the names of God do not admit the fem. affix ة; so that one does not apply to Him the epithet عَلَّامَةٌ, though He is the all-surpassing in knowledge. (Mṣb.) The phrase فِى ذَاتِ ٱللّٰهِ is like فِى جَنْبِ ٱللّٰهِ [*In*, or *in respect of*, *that which is the right*, or *due*, *of God*; or *in*, or *in respect of*, *obedience to God*, or *the means of obtaining nearness to God*, or *the way of God*]: and like لِوَجْهِ ٱللّٰهِ [*for the sake of God*; or *to obtain the countenance*, or *favour*, or *approbation*, or *recompense*, *of God*]: (Mṣb:) or it means *in obedience to God*; and *in the way of God or his religion*: (TA:) [or it may be rendered *for the sake of God Himself*; and so

لِوَجْهِ اللّٰهِ: it is said to have been used by the Arabs [of the classical age], as well as by Aboo-Temmám, [who was a Muwelled;] (Mgh, Mṣb;*) but some deny that it occurs in the old language. (Mṣb. [See, however, an ex. from a trad. voce أُخَيْشِنُ.]) [It is said that] the phrase مَجَلَّتُهُمْ ذَاتُ الإِلٰهِ, used by En-Nábighah, (Mṣb,) i. e. Edh-Dhubyánee, (TA in art. جل,) means *Their book is the service of God Himself:* (Mṣb:) [but it seems more reasonable to render this phrase agreeably with the primary signification of ذات, as meaning *their book is that of God,* in a sense like that in which a house of worship is said to be a house of God; for,] as some relate it, the phrase used by En-Nábighah is مَحَلَّتُهُمْ ذَاتُ الإِلٰهِ, with حاء, [i. e. *their abode is* in a peculiar manner *that of God,*] meaning, their abode is one of pilgrimage and of sacred sites. (Ṣ and TA in art. جل.) — ذُو is sometimes redundant [in respect of meaning, though governing as a prefixed n.]; and so is its pl. (T,* TA.) Az says, (TA,) I have heard more than one of the Arabs say, كُنَّا بِمَوْضِعِ كَذَا مَعَ ذِى عَمْرٍو, i. e. *We were in such a place with 'Amr:* (T, TA:) and كَانَ مَعَنَا ذُو عَمْرٍو, i. e. *'Amr was with us:* and أَتَيْنَا ذَا يَمَنٍ, meaning أَتَيْنَا اليَمَنَ [*We came to El-Yemen*]. (T.) [See an ex. similar to this last, and evidently belonging to the present art., in the latter half of art. ذا. And see لَا عَنْ ذَا and لَا أَنْ ذَا جَرَمَ and لَا ذَا جَرَمَ and لَا ذَا جَرَ جَرَمَ, (in which ذا is in like manner redundant, as are also أَنْ and عَنْ, the latter of which is a dial. var. of the former of them,) in art. جرم: perhaps belonging to the present art., like أَتَيْنَا ذَا يَمَنٍ; or perhaps to art. ذا. See also what is said respecting ذُو prefixed to a proper name in an early portion of this paragraph.] — It is also used in the sense of الَّذِى, (T, Ṣ, M, Ḳ,) in the dial. of Ṭeiyi, (T, Ṣ, TA,) for the purpose of qualifying a determinate noun (Ṣ, M, Ḳ) by means of a proposition which it connects with that noun: (M, Ḳ:) and when thus used, it [generally] retains the same form when it denotes a dual and a pl. (Ṣ, M, Ḳ) and a fem., (Ṣ,) and exhibits no sign of case: (M, Ḳ:) you say, أَنَا ذُو عَرَفْتُ [*I who knew*], and ذُو سَمِعْتُ [*who heard*]; and هٰذِهِ المَرْأَةُ ذُو قَالَتْ كَذَا [*This is the woman who said such a thing:* (Ṣ:) and أَتَانِى ذُو قَالَ ذٰلِكَ [*He who said that came to me*]; and أَتَانِى ذُو قَالَا ذٰلِكَ [*They two who said that came to me*]; and أَتَانِى ذُو قَالُوا ذٰلِكَ [*They who said that came to me*]. (M.) But Fr says, I heard an Arab of the desert say, بِالفَضْلِ ذُو فَضَّلَكُمُ اللّٰهُ بِهِ وَالكَرَامَةِ ذَاتُ أَكْرَمَكُمُ اللّٰهُ بِهَا [*By the excellence wherewith God hath made you to excel, and the honour wherewith God hath honoured you*]; thus they use ذَاتُ in the place of الَّتِى, and they make it to be with refa in every case: and they confuse [numbers and genders] in speaking of a dual number and a pl. number [and a fem.]; they sometimes say, [for ex.,] in the case of the dual, هَاتَانِ ذُو تَعْرِفُ and هٰذَانِ ذُو تَعْرِفُ [*These two whom,* or *which, thou knowest*]; and a poet says, [namely, Sinán Ibn-El-Faḥl, of the tribe of Ṭeiyi, (Ḥam p. 292,)]

* فَإِنَّ المَآءَ مَآءُ أَبِى وَجَدِّى *
* وَبِئْرِى ذُو حَفَرْتُ وَذُو طَوَيْتُ *

[*For verily the water is the water of my father and my grandfather, and my well which I dug and which I cased;* making ذو to relate to a fem. noun]: and some, he adds, use the dual and pl. and fem. forms; thus they say, هٰذَانِ ذَوَا قَالَا ذَاكَ [*These two who said that*], and هٰؤُلَآءِ ذَوُوا قَالُوا [*These who said*], and هٰذِهِ ذَاتُ قَالَتْ [*This female who said*]; and he cites the saying of a poet,

* جَمَعْتُهَا مِنْ أَيْنُقٍ سَوَابِقْ *
* ذَوَاتُ يَنْهَضْنَ بِغَيْرِ سَائِقْ *

[*I collected them from outstripping she-camels, that rise and hasten in their pace without a driver*]; and the prov., أَتَى عَلَيْهِ ذُو أَتَى عَلَى النَّاسِ, meaning الَّذِى أَتَى [i. e. *What has come upon men* in general *has come,* or *came, upon him*]. (T.) Accord. to the usage most in repute, ذُو in this sense is indecl., and has no variation of gender or number; but some decline it, like ذو in the sense of صَاحِب, except that they make ذَات and ذَوَات indecl., with ḍamm for the termination, saying ذَاتُ and ذَوَاتُ in every case, if they adopt the chaste mode; otherwise, in the accus. and gen. cases, saying ذَاتِ, and in like manner ذَوَاتِ. (I 'Aḳ pp. 40 and 41.) — They said also, لَا أَفْعَلُ ذٰلِكَ بِذِى تَسْلَمُ (M, Ḳ) and بِذِى تَسْلَمَانِ, (M,) and بِذِى تَسْلَمِينَ, (M, Ḳ,) and بِذِى تَسْلَمْنَ and بِذِى تَسْلَمُونَ, (M,) meaning *I will not do that by thy,* and *by your, safety:* (M, Ḳ:) or *by God who,* (M,) or *by Him who,* (Ḳ,) *maketh thee,* and *you, to be in safety.* (M, Ḳ.) [See also art. سلم.]

ذَاتٌ fem. of ذُو [q. v. passim]. (T, Ṣ, M, &c.)

ذَاتِىٌّ: see ذَوَوِىٌّ, below, in three places.

ذَاتِيَّةٌ [a post-classical word, used in philosophy, The *essential property* or *quality,* or the *aggregate of the essential properties* or *qualities,* of a thing]. The ذَاتِيَّة of a human being is [the essential property or quality of] rational animality; and is also termed مَاهِيَّة. (Kull p. 148.)

ذَوَوِىٌّ the rel. n. of ذُو; (Ṣ, TA;) and of ذَاتٌ also, (Ṣ, M, Mṣb, TA,) the ة of the original being rejected in forming the rel. n.: (Ṣ, Mṣb,* TA:) ▼ذَاتِىٌّ, as rel. n. of ذَاتٌ, is not allowable: (M:) [but it is much used, mostly in philosophical and religious writings, as meaning *Essential,* &c.:] they say ▼الصِّفَاتُ الذَّاتِيَّةُ [meaning *The essential attributes*]; (Mgh, Mṣb;) but this is a wrong expression: and ▼عَيْبٌ ذَاتِىٌّ [*An essential,* or] *a natural, an innate, an original,* or *a constitutional, fault* or *imperfection* &c. (Mṣb.)

ذوب

1. ذَابَ, (T, Ṣ, M, &c.,) aor. يَذُوبُ, (T, Ṣ, Mṣb,) inf. n. ذَوْبٌ (Ṣ, M, Mṣb, Ḳ) and ذَوَبَانٌ, (T, Ṣ, M, Mṣb, Ḳ,) *It melted, dissolved,* or *became fluid* or *liquid;* contr. of جَمَدَ: (Ṣ, M, A, Ḳ:) *it flowed.* (T, Mṣb.) — [Hence,] ذَابَ دَمْعُهُ ‡ [*His tears flowed*]. (A.) And ذَابَتْ حَدَقَتُهُ ‡ [*His eye*] *shed tears;* (A;) or *flowed* [*with tears*]. (T.) — ذَابَ جِسْمُهُ ‡ *His body became lean,* or *emaciated:* one says, ثَابَ بَعْدَمَا ذَابَ ‡ [*He became fat after he had been lean*]. (A.) — And ذَابَ [alone] † *He became foolish,* or *stupid, after having been intelligent.* (T, Ḳ.) — نَحْنُ لَا نَجْمُدُ فِى الحَقِّ وَلَا نَذُوبُ فِى البَاطِلِ ‡ [*We will not be hard,* or *niggardly, in the case of truth,* or *right, nor will we be soft,* or *easily yielding, in the case of falsity,* or *wrong*]. (A.) — هٰذَا الكَلَامُ فِيهِ ذَوْبُ الرُّوحِ ‡ [*This speech,* or *discourse, contains that which melts the soul*]. (A.) — ذَابَتِ الشَّمْسُ [and ▼استذابت (as is shown by a phrase mentioned in the L in art. صخد)] ‡ *The sun became intensely hot.* (Ṣ, A, Ḳ.) —

* أَذُوبُ اللَّيَالِى أَوْ يُجِيبُ صَدَاكُمَا *

occurring in a trad. of Ḳuss, means † *I will wait in expectation during the lapse of the nights* [*or the echo of you two shall answer*]; from الإِذَابَةُ, which signifies "spoil, booty, or plunder." (TA.) — مَا ذَابَ فِى يَدِى شَىْءٌ † *There remained not in my hand anything.* (AHeyth, TA.) And مَا ذَابَ فِى يَدَيْهِ مِنْهُ خَيْرٌ, (M,) or فِى يَدِى, (Ḳ,) † *There came not* [*into his hands,* or *into my hands, from him,* or *it, any good*]. (M, Ḳ.) — ذَابَ عَلَيْهِ المَالُ † *The property became,* or *proved to be, binding, obligatory,* or *incumbent, on him to render as a debt.* (T.) And ذَابَ لِى عَلَيْهِ حَقٌّ ‡ *A right,* or *due, was,* or *became, incumbent,* or *obligatory, on him to render to me, and established against him.* (Ṣ, A, Mgh, Ḳ.*) And ذَابَ عَلَيْهِ مِنَ الأَمْرِ كَذَا, inf. n. ذَوْبٌ, † *Such a part of the thing,* or *affair, was,* or *became, incumbent,* or *obligatory, on him;* like جَمَدَ and بَرَدَ. (M.) = ذاب also signifies *He continued in the eating of* ذَوْب, i. e. *honey.* (T, L, Ḳ.*)

2. ذَوَّبَهُ: see 4. = Also, inf. n. تَذْوِيبٌ, *He made* [or *disposed*] *for him a* ذُوَابَة [or ذُؤَابَة]: irreg.; being originally with ء [i. e. ذَأَّبَهُ]. (T, Ḳ.) It is said in a trad. of Ibn-El-Ḥanafeeyeh, كَانَ يُذَوِّبُ أُمَّهُ, meaning *He used to plait the* ذوابة *of his mother.* (TA.)

4. اذابهُ and ▼ذَوَّبَهُ *He melted it, dissolved it, rendered it fluid* or *liquid, liquified it;* (Ṣ, M, A, Ḳ;) or *made it to flow.* (Mṣb.) It is said in a prov., (Ṣ, TA,) respecting butter, (Ṣ,) مَا يَدْرِى أَيُخْثِرُ أَمْ يُذِيبُ [expl. in art. خثر]. (Ṣ, M, TA.) [See also a verse of Bishr cited below in this paragraph.] — [Hence,] the former [as meaning ‡ *It dissolved him,* or *emaciated him,*] is said of anxiety, (A, TA,) and grief. (TA.) — [Hence also,] اذاب حَاجَتَهُ, and ▼استذابها, ‡ *He matured,*

and fully accomplished, the object of his want. (A, TA.) And اذابوا أَمْرَهُمْ † They put their affair into a good, sound, or right, state. (Ḳ.) — اذابوا عَلَيْنَا, (Ṣ, M,) or عَلَيْهِمْ, (A, Ḳ,) inf. n. إِذَابَةٌ, (Ṣ,) ‡ They made an inroad or incursion, or a sudden attack, urging their horses, upon us, or upon them, (Ṣ, M, A, Ḳ,) and took spoil [from us, or them, or made, or left, our property, or theirs, to be taken as spoil]. (A.) Hence the saying of Bishr (Ṣ) Ibn-Abee-Kházim, (TA,)

* فَكَانُوا كَذَاتِ القِدْرِ لَمْ تَدْرِ إِذْ غَلَتْ *
* أَتُنْزِلُهَا مَذْمُومَةً أَمْ تُذِيبُهَا *

(Ṣ,) or وَكُنْتُمْ, (M, TA,) and أَتَنْزِلُهَا, (so in some copies of the Ṣ and M,) meaning † [And they were, or and ye were, like her having the cooking-pot, not knowing, when it boiled, whether she should leave it, or put it down from the fire, disapproved, or] whether she should let it be taken as spoil: (Ṣ, TA:) so accord. to AZ: (Ṣ:) or the meaning is, [whether she should put it down from the fire,] or make it to remain; i. e. تُثْبِتُهَا, (Ṣ, TA,) or تُبْقِيهَا; (AHeyth, TA;) from ذَابَ لِى عَلَيْهِ حَقٌّ, expl. above, (Ṣ, TA,) or from مَا ذَابَ فِى يَدِى شَىْءٌ, also expl. above: (AHeyth, TA:) or, accord. to Aṣ, the meaning is, or whether she should melt it; from the prov. mentioned above in this paragraph: (Ṣ, TA:) i. e., whether she should leave it in a thick state, [disapproved,] or should melt it; fearing that the butter [in the cooking-pot] would spoil. (TA.) [In the TT, for مَذْمُومَةً, I find مَدْمُومَةً, which, applied to a cooking-pot, means smeared, or done over, with spleen, &c. See also Freytag's Arab. Prov. ii. 626 et seq.]

10. اِسْتَذْبْتُهُ signifies طَلَبْتُ مِنْهُ الذَّوْبَ [which may be rendered I asked, or desired, of him honey, &c.]: (Ḳ:) [but accord. to ISd,] it signifies, agreeably with other verbs of this form, I asked, or desired, of him that he would melt or dissolve [butter &c.]. (M.) — [Hence, perhaps,] استذاب حَاجَتَهُ: see 1. — استذابت الشَّمْسُ: see 4. — استذاب ذَوْبَةً † He preserved a residue of his wealth, or property. (TA.)

ذَابٌ A vice, fault, defect, or the like; (Ḳ;) like [ذَيْبٌ and] ذَامٌ and ذَيْمٌ. (TA.)

ذَوْبٌ [What is fluid, or liquid, of water &c.; contr. of جَمْدٌ: see جَامِدٌ: and see also ذَائِبٌ. —] Honey, (T, M, Ḳ,) in a general sense: (M:) or honey cleared from its wax: (T, M, Ḳ:) or honey in the bees' cells: (Ṣ, M, Ḳ:) and melted, or liquefied, honey: (M:) or melted, or liquefied, honey, cleared from its wax: so in the saying, هُوَ أَحْلَى مِنَ الذَّوْبِ بِالإِذْوَابَةِ ‡ [He, or it, is sweeter than honey melted and cleared of its wax, with fresh butter melted in a cooking-pot to clarify it]. (A.) — Gum flowing upon the ground. (TA voce مُغْفُرٌ.) — ذَوْبُ الذَّهَبِ Water-gold: or, accord. to Er-Rázee, fluid, or liquid, gold; the inf. n. ذَوْب being used in this instance in the sense of ذَائِب. (Ḥar p. 448.) == † Foolishness, or stupidity. (TA.) [But see the next paragraph.]

ذَوْبَةٌ † A residue of wealth, or property: so in the saying أَسْلَمَ عَلَى ذَوْبَةٍ † He became a Muslim on the condition of his preserving a residue of his wealth, or property. (TA from a trad.) == † Manifest foolishness or stupidity: so in the phrase فِى فُلَانٍ ذَوْبَةٌ † In such a one is manifest foolishness or stupidity. (TA in art. شوب.) You say also, ظَهَرَتْ فِيهِ ذَوْبَةٌ, meaning † Foolishness, or stupidity, appeared in him. (T.)

ذُوبَانٌ and ذِيبَانٌ [like ذُبْيَانٌ] The remains of the [fur, or soft hair, called] وَبَر [after the greater part has fallen off or been shorn]: or the hair (الشَّعَرُ [for which الشّعر is erroneously put in the CḲ]) on the neck (M, Ḳ) and lip (M) of the camel (M, Ḳ) or horse. (Ḳ.) == Also the former, Paupers and thieves; for ذُؤْبَانٌ [a pl. of ذِئْبٌ, q. v.], the ء being changed into و. (TA.)

ذَؤُوبٌ [originally ذَوُوبٌ] A fat she-camel: (A, Ḳ:) because what is melted (مَا يُذَابُ) is collected from her. (A, TA.)

ذُوَابَةٌ for ذُؤَابَةٌ [expl. in art. ذأب]: pl. ذَوَائِبُ. (T, Ḳ.)

هَاجِرَةٌ ذَوَّابَةٌ ‡ A midday, or summer-midday, intensely hot. (T, A, TA.)

ذَائِبٌ part. n. of 1, [Melting or dissolving, fluid or liquid; or] flowing; contr. of جَامِدٌ. (Mṣb.) — لَهُ دُمُوعٌ ذَوَائِبُ ‡ [He has flowing tears]. (A, TA.) — ذَائِبُ المَالِ, as opposed to جامد [q. v.], ‡ Such property as consists in what is fluid, or liquid: (L in art. جمد:) or such as consists in live stock: (L and Ḳ in that art.:) or such as consists in trees. (L in that art.) — ذَائِبُ النَّفْسِ ‡ Heavy, slow, indolent, or dull, of soul; syn. ثَقِيلٌ. (A.)

إِذَابَةٌ Spoil; booty; plunder: [in this sense] a subst. [in the proper meaning of the term]; not an inf. n. (M, TA.)

إِذْوَابٌ and إِذْوَابَةٌ, [the latter, only, mentioned in the A, app. as being the more common,] Fresh butter when it is put into the cooking-pot to be cooked so as to become سَمْن [i. e. clarified butter]: (AZ in explanation of the latter word, T, Ṣ:) or fresh butter which is melted in the cooking-pot to make سَمْن: this name continues to be applied to it until it is put into the skin. (M, Ḳ.) See ذَوْبٌ.

مُذَابٌ and مَذُوبٌ ♦ Melted, or dissolved, fat [&c.]. (A.)

مِذْوَبٌ A vessel in which a thing is melted, or dissolved. (M, Ḳ.)

مِذْوَبَةٌ A ladle. (Lḥ, M, Ḳ.)

مَذُوبٌ: see مُذَابٌ.

ذوباج

ذُوبَاجٌ: see جوذاب, in art. جذب.

ذود

1. ذَادَ, (M, A,) first pers. ذُدْتُ, (T, Ṣ,) aor. يَذُودُ, (T, A,) inf. n. ذَوْدٌ, (T,) or ذِيَادٌ, (Ṣ,) or both, (M, A, Ḳ,) He drove: (Ṣ, M, Ḳ:) he drove away: (T, Ṣ, M, A, Ḳ:) and he repelled. (M, Ḳ.) You say, ذُدْتُ الإِبِلَ I drove the camels: (Ṣ:) and I drove them away: (T, Ṣ:) and [so ذَوَّدْتُهَا ♦, for] تَذْوِيدٌ signifies the same as ذِيَادٌ. (Ṣ.) And ذاد الإِبِلَ عَنِ المَآءِ, (A, Mṣb,) aor. يَذُودُ, inf. n. ذَوْدٌ and ذِيَادٌ, He (the pastor) [drove away, or repelled, or] kept back, or debarred, the camels from the water; or prevented them from coming to it. (Mṣb.) And ذَادَهُ عَنْ كَذَا, (A,) and ذُدْتُهُ, (Ṣ,) He, and I, drove him away from such a thing. (Ṣ, A. [And the like is said in the M.]) And ذاد عَنِ الحَرَمِ He repelled from, or defended, the sacred territory. (L.) And الثَّوْرُ يَذُودُ عَنْ نَفْسِهِ بِمِذْوَدِهِ, i. e. ‡ [The bull repels from, or defends, himself] with his horn: and الفَارِسُ بِمِذْوَدِهِ, i. e. ‡ [the horseman] with his spear, or short spear. (A.) And ذاد عَنْ عِرْضِهِ † He defended his honour. (L.) And ذاد عَنِّى الهَمَّ ‡ [He dispelled from me anxiety.] (A.)

2: see above.

4. اذاده He aided, or assisted, him to drive, or drive away, (T, Ṣ, M, A,) his camels. (T, Ṣ, A.) [In the Ḳ, أَذَدْتُهُ is said to signify أَعَنْتُهُ عَلَى ذِيَادٍ عَنْ أَهْلِهِ: but اهله is app. a mistake for إِبِلِهِ: or عن is omitted before اهله; and if so, the meaning is I aided, or assisted, him to defend his family; but in this latter case, we should read ذِيَادٍ, which would be less chaste than الذِّيَادِ.]

ذَوْدٌ A number of camels, from three to ten: (Lth, AZ, Aṣ, T, Ṣ, M, A, Mgh, Mṣb, Ḳ:) this is the meaning that is of best repute: (TA:) [in this explanation in the T from AZ, and in the Ḳ, the nouns of number are masc.; and so in the next here following: in the rest, fem.:] or from three to ten; and a little more: (IAạr, M:) or from three to nine: (M, L:) or from three to fifteen: or from three to twenty; (M, L, Ḳ;) and a little more; (L:) or from three to thirty: (M, L, Ḳ:) or from two to nine: (M, Mgh, L, Ḳ:) [said to be] applied only to females: (Lth, A'Obeyd, T, M, Mgh, Mṣb, Ḳ:) so in the Bári': (Mṣb:) and it is of the fem. gender; (T, Ṣ, M, Mṣb, Ḳ;) i. e., the word is fem.: (MF:) but its dim. is [ذُوَيْدٌ ♦,] without ة; contr. to analogy: (M:) the word ذَوْدٌ is a pl., (M, Ḳ,) meaning a quasi-pl. n., (MF,) having no sing. (Ṣ, M, Ḳ) of the same root: (Ṣ:) or a sing.; (Ḳ;) and its pl. is أَذْوَادٌ: (T, Ṣ, M, A, Mṣb, Ḳ:) or a sing. and pl.: (M, Ḳ:) the Arabs said ثَلَاثُ ذَوْدٍ and ثَلَاثُ أَذْوَادٍ and so with all the inferior ns. of number, making ذَوْد a substitute for أَذْوَاد: and they also said ثَلَاثُ ذَوْدٍ meaning thereby three she-camels. (M, L.) It is said in a trad., لَيْسَ فِيمَا دُونَ خَمْسٍ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ, (T, L,) or لَيْسَ فِى أَقَلَّ مِنْ خَمْسِ ذَوْدٍ صَدَقَةٌ, (T, Mṣb,) meaning [There is not in the case of less than five] camels [any poor-rate]: for the poor-rate is incumbent on him who possesses five camels whether they be males or females. (L.) And in another trad. it is said,

فِى خَمْسِ ذَوْدٍ شَاةٌ [In the case of five camels, a sheep or goat shall be given]. (Mgh.) And it is said in a prov., الذَّوْدُ إِلَى الذَّوْدِ إِبِلٌ [A few she-camels with a few she-camels are a herd of camels]; (T, Ṣ, M, A;) meaning that a little with a little is much; الى being here used in the sense of مَعَ: (Ṣ, A:) or الى is here used in its proper sense; a word signifying "joined" or the like being understood; (TA;) i. e. a few joined to a few becomes much: (M:) [or,] accord. to the Ḳ [and the T], this prov. shows that ذود is here used in the place of اِثْنَتَانِ [i. e. two she-camels]; for two added to two are a pl.; but this requires consideration. (MF.)

ذُوَيْدٌ: see the next preceding paragraph.

ذَوَّادٌ: see the next following paragraph.

ذَائِدٌ *Driving: driving away: and repelling:* pl. ذُوَّدٌ and ذُوَّادٌ and ذَادَةٌ. (M, Ḳ.) — Also, and ذَوَّادٌ ▼, [but the latter has an intensive meaning,] † A man who is *a defender*, or *protector, of that which*, or *those whom, it is necessary to defend*, or *protect:* (Ṣ, Ḳ:) *who is wont to repel attacks upon his honour.* (Ṣ,* TA.)

مَذَادٌ *A place where beasts pasture at pleasure, where they eat and drink what they please, amid abundance of herbage.* (IAạr, Ḳ.)

مِذْوَدٌ [*An instrument for driving, driving away*, or *repelling.* —] ‡ *A spear*, or *short spear*, with which one repels from, or defends, himself. (A.) — ‡ The *horn* of a bull, (T, A, Ḳ,) with which he repels from, or defends, himself. (A.) — ‡ The *tongue:* (Ṣ, M, A, Ḳ:) because with it a man defends his honour. (M.) Ḥassán Ibn-Thábit says,

* لِسَانِى وَسَيْفِى صَارِمَانِ كِلَاهُمَا *
* وَيَبْلُغُ مَا لَا يَبْلُغُ السَّيْفُ مِذْوَدِى *

‡ [*My tongue and my sword are sharp, both of them; and my tongue reacheth what my sword will not reach*]. (Ṣ, TA.) — ‡ [A man *who defends well*, or *vigorously;* as also مِذْوَادٌ ▼:] you say رِجَالٌ مَذَاوِدُ and مَذَاوِيدُ. (A.) — The *manger* (مِعْلَف, T, Ḳ, TA, in some copies of the Ḳ معتلف, TA) of a horse or similar beast. (T, Ḳ. [A manger is thus called in the present day.])

مِذْوَادٌ: see the next preceding paragraph.

Quasi ذور.

ذَارَتْ for ذَأَرَتْ or ذَارَتْ: see 3 in art. ذر.

ذوف

1. ذَافَ, (M, Ḳ,) aor. يَذُوفُ, (M,) inf. n. ذَوْفٌ, *He walked with short steps, and in a straddling manner.* (M, Ḳ.) ═ And ذُفْتُ is a dial. var. of دُفْتُ, signifying *I mixed* [medicine &c.] (M.)

ذُوفَانٌ [like ذُؤْفَانٌ &c.] *Poison:* (Ḳ:) or *poison made into a confection: or deadly poison:* like ذِيفَانٌ [&c.]. (M.)

ذوق

1. ذَاقَهُ, (Ḳ,) first pers. ذُقْتُهُ, aor. أَذُوقُهُ, (Ṣ, Mṣb,) inf. n. ذَوْقٌ and ذَوَاقٌ and مَذَاقٌ (Ṣ, Mṣb, Ḳ) and مَذَاقَةٌ, (Ṣ, Ḳ,) *He tasted it;* i. e., *perceived its taste, by means of the moisture of the tongue:* (Mṣb:) or *he tried*, or *knew, its taste:* (Ḳ:) it is originally said of that of which little is taken: when much is taken, the term أَكْلٌ is used [and one says أَكَلَهُ]: and تذاوقه ▼ signifies the same as ذَاقَهُ. (TA.) You say, ذُقْتُ الشَّىْءَ [*I tasted the thing*], (Ṣ,) or الطَّعَامَ [*the food*]. (Mṣb.) And يَوْمٌ مَا ذُقْتُهُ طَعَامًا, meaning مَا ذُقْتُ فِيهِ [i. e. *A day in which I tasted not food*]. (TA.) — By amplification, الذَّوْقُ is used to signify † *The perceiving*, beside tastes, all other objects of the senses, and states or conditions: (Bḍ in iii. 177:) it is not restricted to the sense of the mouth [or tongue] in the language of the Ḳur-án nor in the [genuine or classical] language of the [Pagan] Arabs. (TA.) Hence, in the Ḳur iii. 177, ذُوقُوا عَذَابَ الحَرِيقِ † [*Taste ye the punishment of burning*]: (Bḍ, TA:) for, although, in the common conventional acceptation, the verb relates to what is little in quantity, it is regarded as suitable to be used in relation to what is much. (TA.) One says also, فُلَانٌ ذَاقَ كَذَا وَأَنَا أَكَلْتُهُ [lit. *Such a one tasted such a thing, and I ate it;*] meaning † *such a one knew*, or *tried* or *tested, such a thing, and I knew it*, or *tried it* or *tested it, more.* (TA.) ذُقْتُ الشَّىْءَ means † *I tried*, or *tested, the thing.* (Mṣb.) And hence one says, ذَاقَ فُلَانٌ البَأْسَ † *Such a one experienced harm*, &c.; i. e., *knew it by its befalling him.* (Mṣb.) And ذُقْتُ مَا عِنْدَ فُلَانٍ † *I knew*, or *tried* or *tested, what* [qualities &c.] *such a one possessed;* (Ṣ, TA;) and so ذُقْتُ فُلَانًا. (TA.) And ذَاقَ الرَّجُلُ عُسَيْلَةَ المَرْأَةِ وَذَاقَتْ عُسَيْلَتَهُ † *The man* [*tasted or*] *experienced the sweetness of the carnal enjoyment of the woman, and she* in like manner. (Mṣb.) And ذاق طَعْمَ الإِيمَانِ † *He tasted*, or *experienced, the savour of faith with his heart*, like as the mouth tastes, or experiences, the savour of food and drink. (TA from a trad.) And ذُقْتُ كَذِبَهُ وَخَبَرْتُ حَالَهُ ‡ [*I experienced his lying, and knew his condition*]. (TA.) And ذُقْتُ فُلَانَةَ, and ذَاقَتْهَا يَدِى ‡ *My hand felt her, and felt such a female.* (TA.) — ذاق القَوْسَ, (Ṣ, Ḳ,) inf. n. ذَوْقٌ; (TA;) [and ذَوَّقَهَا ▼; (so in Freytag's Lex. from the Deewán el-Hudhaleeyeen;)] ‡ *He pulled the string of the bow* (Ṣ, Ḳ, TA) *for the purpose of trial*, (Ḳ, TA,) *that he might see what was its strength.* (Ṣ, TA.) — الذَّوْقُ ▼ is also employed to signify † [*Taste*, as meaning *intellectual discernment* and *relish;* i. e.] *the faculty that is adapted to the acquisition of matters of knowledge, considered as being, in its perfection of perception, like sensation, regarded as a natural property;* and particularly *that* [*faculty*] *which concerns the niceties of language;* because it [i. e. nice language] is, to the soul of man, like delicious intellectual food. (Kull. [When used as a subst. in this sense, its pl. is أَذْوَاقٌ.]) One says, هُوَ حَسَنُ الذَّوْقِ لِلشِّعْرِ, meaning ‡ *He has a good* [*taste* or] *natural faculty for poetry.* (TA.) — [Also † *Voluptuousness; sensuality:* see ذَوَّاقٌ.]

2. ذَوَّقَهُ [*He gave him something to taste*]: it is like لَمَّجَهُ. (M and TA in art. لمظ.) — See also 1, in the latter half of the paragraph.

4. أَذَقْتُهُ الطَّعَامَ, (Mṣb, Ḳ,*) inf. n. إِذَاقَةٌ, (TA,) *I made him to taste the food;* i. e., *to perceive its taste by means of the moisture of the tongue:* (Mṣb:) or *I made him to try*, or *know, the taste* [*of the food*]. (Ḳ.) — [Hence,] أَذَاقَهُ ٱللّٰهُ وَبَالَ أَمْرِهِ † [*God made him to taste*, or *experience, the evil result of his affair*]. (Ṣ.) It is said in the Ḳur [xvi. 113], فَأَذَاقَهَا ٱللّٰهُ لِبَاسَ الجُوعِ وَالخَوْفِ † [*So God made her to taste*, or *experience, the utmost degree of hunger and of fear*]: the verb is here used with لِبَاس because meant to convey the meaning of experiencing: or the sentence is elliptical, and means, *made them to taste*, or *experience, hunger and fear, and clad them with the clothing thereof.* (TA.) And in the same [xlii. 47], إِذَا أَذَقْنَا الإِنْسَانَ مِنَّا رَحْمَةً † [*When we make man to taste*, or *experience, mercy from us*]; where, afterwards, الإِصَابَةُ is opposed to الإِذَاقَةُ, in the words وَإِنْ تُصِبْهُمْ سَيِّئَةٌ. (TA.) — أَذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا means ‡ *Zeyd became generous* [*after thee*, i. e. *after thou knewest him*, or *sawest him*, or *wast with him*]: (Aboo-Ḥamzeh, Ḳ, TA:) [lit., *made people to taste generosity:*] and اذاق الفَرَسُ بَعْدَكَ عَدْوًا ‡ *The horse became a good runner* [*after thee*, i. e. *after thou knewest him*, &c.] (Aboo-Ḥamzeh, TA.)

5. تذوّقهُ *He tasted it* (ذَاقَهُ, Ṣ, Ḳ) *by degrees*, (Ṣ,) or *repeatedly.* (Ḳ.) — [Hence,] دَعْنِى أَتَذَوَّقْ طَعْمَ فُلَانٍ ‡ [*Let me try*, or *test, the character of such a one*]. (TA.) And تَذَوَّقْتُ طَعْمَ فِرَاقِهِ ‡ [*I tasted*, or *experienced, the savour of his separation*]. (TA.)

6: see 1, first sentence. [The primary signification of تَذَاوُقٌ seems to be The *tasting* a thing *one with another.* — And hence,] تذاوقوا الرِّمَاحَ i. q. تَنَاوَلُوهَا ‡ [*They took the spears, one from another*, app. *to test their qualities:* see ذَاقَ القَوْسَ, above]. (Ḳ, TA.) Ibn-Muḳbil says,

* أَوْ كَاهْتِزَازِ رُدَيْنِىٍّ تَذَاوَقَهُ *
* أَيْدِى التِّجَارِ فَزَادُوا مَتْنَهُ لِينَا *

‡ [*Or like the quivering of a well-straightened spear* (lit. *a spear of Rudeyneh*, a woman famous for the straightening of spear-shafts, accord. to the explanation commonly received,) *which the hands of the dealers have taken, one from another, to test its quality, so that they have made the middle of it to increase in suppleness*]. (TA.)

10. اِسْتَذَاقَ فُلَانًا خَبَرَهُ فَلَمْ يَحْمَدْ مَخْبَرَتَهُ ‡ [app. *He endeavoured to test such a one*, to ascertain *the knowledge of his internal state, and did not approve his internal state:* see the pass. part. n. below]. (TA, in which خبره is without any syllabical signs.) — استذاق الأَمْرُ لِفُلَانٍ ‡ *The*

affair was, or became, easy, or feasible, to such a one. (JK, TA.) You say, لَا يَسْتَذِيقُ لِى الشِّعْرُ إِلَّا فِى فُلَانٍ ‡ [*Poetry, or versification, will not be easy, or feasible, to me, except in relation to such a one*]. (TA.)

ذَوْقٌ an inf. n. used as a simple subst.; pl. أَذْوَاقٌ: see 1, in the latter part of the paragraph.

ذَوَاقٌ an inf. n.: and also a subst. signifying *A thing that is tasted*; (JM, TA;*) of the measure فَعَالٌ in the sense of the measure مَفْعُولٌ. (TA.) It is said of Mohammad, لَمْ يَكُنْ يَذُمُّ ذَوَاقًا وَلَا يَمْدَحُهُ, i. e. [*He used not to praise*] *what was tasted* [by him *nor to dispraise it*]. (JM.) And one says, مَا ذُقْتُ ذَوَاقًا, meaning *I tasted not anything.* (Ṣ, Ḳ.*) — Hence it is said in a trad., كَانُوا إِذَا خَرَجُوا مِنْ عِنْدِهِ لَا يَتَفَرَّقُونَ إِلَّا عَنْ ذَوَاقٍ, i. e. † [*They used, when they went forth from his* (Mohammad's) *presence, not to disperse themselves save after* receiving] *knowledge and discipline that were, to their minds and souls, as food and drink to their bodies.* (JM.)

ذَوَّاقٌ † *That contracts new marriages time after time:* (JM:) *quick in marrying and quick in divorcing:* (TA:) *that conceives frequent disgust* (مَلُولٌ, Ṣ, JM, and Ḥar p. 569), *not remaining* [*long*] *in one state with respect to marriage &c.:* fem. with ة. (Ḥar ubi suprà.) Hence the saying, in a trad., إِنَّ ٱللّٰهَ لَا يُحِبُّ ٱلذَّوَّاقِينَ وَلَا ٱلذَّوَّاقَاتِ † [*Verily God will not love those men who frequently contract new marriages, nor those women who do so*]. (JM, and Ḥar ubi suprà.)

مَذَاقٌ an inf. n.: and also a subst. (TA) signifying *A place, or time, of tasting.* (KL.)

أَمْرٌ مُسْتَذَاقٌ † *A thing, or an affair, tried,* or *tested, and known:* (Ṣ:) and in like manner رَجُلٌ [*a man*]. (JK.)

ذول

2. ذَوَّلْتُ ذَالًا *I wrote a* ذ; (Az, Ṣgh, Ḳ;) or ذَالًا حَسَنَةً [*a beautiful* ذ]. (B, TA.) [See also 2 in art. ذيل.]

ذَالٌ *A certain letter of the alphabet,* (Lth, ISd, Ḳ,) [ذ,] *pronounced with the voice,* [not with the breath only,] *and always a radical, not a substitute for another letter, nor augmentative;* (ISd, TA;) *its place of utterance is at the roots of the teeth, near the place of utterance of* ت [or ث]; and it may be masc. and fem.; (B, TA;) [but generally it is fem.; and therefore] the dim. is ▼ ذُوَيْلَةٌ: (Ḳ:) the pl. is أَذْوَالٌ and ذَالَاتٌ. (TA.) ═ Also The *comb* of a cock. (Kh, TA.)

ذَوِيلٌ, explained by IDrd as signifying What is *dry*, of plants &c., and so in the Ḳ, is said by ISd to be correctly ذَوِيلٌ [q. v.]. (TA.)

ذُوَيْلَةٌ: see ذَالٌ, above.

ذون

5. تَذَوَّنَ *He was, or became, in a state of richness, wealth, or competence, and ease and plenty.* (IAạr, Ḳ. [In the CḲ, النَّعْمَةُ is here, as in many other instances, erroneously put for النِّعْمَةُ.]) [See also تدوّن. Perhaps both are correct, as dial. vars.]

ذَانٌ (Ṣ, Ḳ) and ذَيْنٌ, (TA,) [the latter belonging to art. ذين,] *A vice, fault, defect,* or *the like;* (Ṣ, Ḳ;) syn. with ذَابٌ [and ذَيْبٌ] and ذَامٌ and ذَيْمٌ; (Ṣ, TA;) as heard by ISk from AA. (Ṣ.)

ذُونُونٌ *A certain plant:* a dial. var. of ذُؤْنُونٌ, with ء: [see the latter in art. ذان:] pl. ذَوَانِينُ: mentioned by Az, on the authority of Ks. (TA.)

ذوى

1. ذَوَى, (ISk, T, Ṣ, M, Mṣb, Ḳ,) aor. يَذْوِى, (ISk, Ṣ, &c.,) inf. n. ذَىٌّ, (T,) or ذُوِىٌّ, (ISk, Ṣ, Ḳ,) or both; (M, Mṣb;) and ذَوِىَ, (T, Ṣ, M, Ḳ,) used by some of the Arabs, but bad, (T,) disallowed by ISk, but said by AO on the authority of Yoo to be a dial. var., (Ṣ,) aor. يَذْوَى; (T, Ḳ;) said of a branch, or twig, (T, M, Mṣb,) or of a herb, or leguminous plant, (Ṣ, Ḳ,) *It withered; lost its moisture;* or *became thin,* or *unsubstantial, after being succulent;* syn. ذَبَلَ: (Ṣ, M, Mṣb, Ḳ:) *it dried up:* (T, A:) *it obtained not moisture sufficient for it,* or *was marred by the heat, and in consequence withered, and became weak:* (T:) in the dial. of the people of Beesheh, ذَأَى. (Lth, T.) — [Hence,] ذَوَتْ سَكِينَتُهُ † [*His calmness,* or *gravity,*] *ceased.* (Ḥar p. 109.)

4. اذواه, said of heat, (Ṣ, Mṣb, Ḳ,) or of want of irrigation, (M,) *It withered it; caused it to wither,* or *lose its moisture;* (Ṣ, M, Mṣb, Ḳ;) namely, a herb, or leguminous plant, (Ṣ, Ḳ,) or a branch, or twig. (M, Mṣb.)

ذَوًى The *skins of grapes:* (IAạr, T:) a pl. [or rather a coll. gen. n.] of which the sing. [or rather the n. un.] is ذَوَاةٌ: (Kr, M:) [or] this latter signifies the *skin,* or *husk,* or *rind, of the grape,* (AA, T, Kr, M, Ḳ,) and *of wheat* (الحِنْطَة), (AA, T, and so in some copies of the Ḳ,) or *of the colocynth* (الحَنْظَلَة), (Kr, M, and so in some copies of the Ḳ,) and of the melon: (AA, T, Kr, M, Ḳ:) and so [دَوَاةٌ] with the unpointed د. (TA.) ═ Also ذَوًى, (IAạr, T,) or ▼ ذَوِىٌّ, (Ḳ,) *Weak,* (IAạr, T,) or *small,* or *young,* (Ḳ,) *ewes.* (IAạr, T, Ḳ.)

ذَوِىٌّ: see what next precedes.

ذَوَاةٌ sing. [or rather n. un.] of ذَوًى [q. v.]

ذَوَاتٌ pl. of ذَاتٌ, fem. of ذُو, q. v.

ذَاوٍ *Withering,* or *withered; losing,* or *having lost, its moisture.* (Ṣ, TA.)

ذَائِكَ i. q. ذٰلِكَ: so in the phrase ذَائِكَ الرَّجُلُ [*That man*]: (Ḳ, TA:) a dial. var., or a mispronunciation. (TA.)

ذى

ذِى fem. of ذَا: see art. ذا.

ذَيَّةَ وَذَيَّةَ: see art. ذيت.

ذيا

ذَيَّا, and ذَيَّاكَ, and ذَيَّالِكَ: see the two sentences next before the last in art. ذا.

ذَيَّةَ وَذَيَّةَ: see art. ذيت.

ذيأ

2. ذَيَّأَ, (T, Ṣ, Ḳ,) inf. n. تَذْيِىءٌ, (Ḳ,) *He cooked* flesh-meat *thoroughly, so that it fell off from the bone.* (T, Ṣ, Ḳ.)

5. تذيّأ, said of flesh, or flesh-meat, (T, Ṣ, M, Ḳ,) *It became separated from the bone by reason of corruption,* (T, M, Ḳ,) or *in consequence of cooking,* (T,) or *by slaughter,* (M, Ḳ,) or *from some other cause:* (TA:) or *became thoroughly cooked, so that it fell off from the bone.* (Ṣ.) It (a wound, Aṣ, Ṣ, M, Ḳ,) *became dissundered,* or *ragged, and corrupt,* or *putrid:* (Aṣ, Ṣ, M, Ḳ:) and so said of other things: (Ḳ:) thus تَذَيَّأَتْ said of a قِرْبَة [or water-skin], (M,* TA,) and of a مَزَادَة [or leathern water-bag]. (TA.) — *It* (the face) *became swollen.* (Ḳ.)

ذيب

ذَيْبٌ, (Ḳ,) like ذَابٌ, mentioned in art. ذوب, [and ذَيْمٌ] and ذَامٌ, (TA,) *A vice, fault, defect,* or *the like.* (Ḳ.)

ذِيبٌ: see ذِئْبٌ, in art. ذأب.

ذِيبَانٌ: see ذُوبَانٌ, in art. ذوب.

أُذْيَبُ, [like أُزْيَبُ,] *Much water.* (Ḳ.) — *Fright,* or *fear.* (Ḳ.) Aṣ mentions the saying, مَرَّ فُلَانٌ وَلَهُ أُذْيَبٌ [as though meaning *Such a one passed having fright,* or *fear*]: and he says, I think that one says أُزْيَبٌ, with زاى, having the meaning here following. (TA.) — *Briskness, liveliness, sprightliness,* or *agility.* (Ḳ.)

أَرْضٌ مَذْيَبَةٌ: see مَذْأَبَةٌ, in art. ذأب.

مَذْيُوبٌ: see مَذْؤُوبٌ, in art. ذأب.

ذيت

ذَيْتَ وَذَيْتَ (AO, Ṣ, M voce ذَا, Mṣb,* Ḳ) and ذَيْتُ وَذَيْتُ and ذَيْتِ وَذَيْتِ, (Ḳ,) the last of which is unknown, except as mentioned by IḲṭṭ, (TA,) and ذَيَّةَ وَذَيَّةَ (M, Ḳ) and ذَيَّاةَ وَذَيَّاةَ, (Ḳ,) *i. q.* كَيْتَ وَكَيْتَ: (AO, Ṣ, M, Mṣb,* Ḳ:) so in the saying, كَانَ مِنَ الأَمْرِ ذَيْتَ وَذَيْتَ [&c., *Some of the circumstances of the case were thus and thus,* or *so and so,* or *such and such things*]. (AO, Ṣ, M.) It is plainly implied in the Ḳ [and the Ṣ] that the ت in ذيت is a radical letter, the last radical letter of the word: but AḤei says that the ت in ذيت and كيت is substituted for ى; that they are originally ذَيَّة and كَيَّة; and that the ة is elided, and the ى which is the last radical letter is changed into ت: [in like manner also says ISd in the M, voce ذا:] and most of the leading authorities on inflection assert the same: therefore, [though most persons would look for them among words of which the last radical letter

is ت,] they are incorrectly placed in the Ḳ [and in the Ṣ]. (MF.) Or ذَيْتَ is formed from ذَيْوٌ, by eliding the و, and doubling the ى, and then substituting for the teshdeed ت; and if you elide the ت and replace it by ه, you must restore the teshdeed, and say, كَانَ ذَيَّهْ وَذَيَّهْ. (Ṣ at the end of art. ذو.)

ذير

2. ذَيَّرَ, (Ḳ,) inf. n. تَذْيِيرٌ, (Ṣ,) *He smeared* a she-camel's teats *with* ذِيَار, (Ṣ, Ḳ,) *in order that the young one might not suck* her. (Ṣ.) — And ذَيَّرَ النَّاقَةَ *He bound the she-camel's udder with a* صِرَار [q. v.], *in order that the pieces of wood bound upon her udder to prevent her young one from sucking her might not make any impression upon her.* (Ḳ,* TA.) [But see ذِيَارٌ, which indicates that the true meaning is, *He smeared the she-camel's teats with* ذِيَار *in order that the pieces of wood above mentioned might not make any impression upon them.*] — ذَيَّرَ فُوهُ, inf. n. تَذْيِيرٌ, *His* (a man's, Ṣ) *teeth became black.* (Lth, Ṣ, Ḳ.)

ذِيرَةٌ: see ذِيَارٌ.

ذِيَارٌ *Fresh camels' or similar dung* (بَعَر), [*mixed with dust, or earth,*] *with which a she-camel's teats are smeared,* (T, Ṣ, M,*) *in order that the young one may not suck her,* (Ṣ, M,) *and that the pieces of wood which are bound upon her udder to prevent her young one from sucking may not make any impression upon her;* (T, M;) *i. q.* ذِئَارٌ: or dung (سِرْقِين) before mixed with dust or earth is called خُثَّةٌ: and when mixed, ▼ ذِيرَةٌ: and when the teats are smeared with it, ذِيَارٌ. (Lth, Ḳ.)

ذيع

1. ذَاعَ, aor. يَذِيعُ, inf. n. ذَيْعٌ and ذُيُوعٌ (Ṣ, Mṣb, Ḳ) and ذَيْعُوعَةٌ and ذَيَعَانٌ, (Ṣ, Ḳ,) *It* (information, news, or tidings, Ṣ, Ḳ, or discourse, Mṣb, and a thing, TA) *became spread, published,* or *divulged;* (Ṣ, Mṣb, Ḳ, TA;) *became revealed, made known,* or *disclosed.* (Mṣb.) — You say also, ذَاعَ الجَوْرُ † *Injustice,* or *tyranny, spread.* (TA.) — And ذَاعَ الجَرَبُ فِى الجِلْدِ ‡ *The mange,* or *scab, became general, and spread, in the skin.* (TA.)

4. اذاعهُ, (Ṣ, Mṣb, Ḳ,) and اذاع بِهِ, (Zj, Ḳ,) as in the Ḳur iv. 85, (Zj,) inf n. إِذَاعَةٌ, (TA in art. ذوع,) *He spread, published, divulged, revealed, made known,* or *disclosed, it;* (Zj, Ṣ, Mṣb,* Ḳ;) *and* (so Zj, but in the Ḳ, "or,") *proclaimed it among the people;* (Zj, Ḳ;) namely, information, news, or tidings, (Ṣ,) or discourse, (Mṣb,) or a secret. (Ḳ.) — Hence, app., (TA in art. ذوع,) اذاع القَوْمُ, (Ṣ, Ḳ,) and اذاعت الإِبِلُ, (Ḳ,) بِمَا فى الحوض, (Ṣ,) or مَا فِى الحَوْضِ, (Ḳ,) ‡ *The people,* or *company of men,* and *the camels, drank what was in the watering-trough,* or *tank,* (Ṣ, Ḳ, TA,) *all of it.* (Ṣ.) — And hence, app., (TA,) اذاع بِهِ signifies also ‡ *He took it away;* namely, another's property, (Ḳ,) and anything. (TA.) — Accord. to the Ḳ, the medial radical letter is both و and ى; but correctly it is ى: (TA in the present art. and in art. ذوع:) so accord. to AZ and J and Z. (TA in art. ذوع.)

مِذْيَاعٌ [*A babbler of secrets &c.;*] *one who will not keep,* or *conceal, a secret:* (Ṣ, Ḳ:) or *one who is unable to conceal his information, news,* or *tidings:* an epithet of an intensive form: (TA:) pl. مَذَايِيعُ. (Ṣ.)

ذيف

ذِيفَانٌ and ذَيْفَانٌ (Ṣ, M, Ḳ) and ذَيَفَانٌ (M, Ḳ) *Deadly poison:* (Ṣ, M, Ḳ:) or *poison that takes effect;* or *that remains fixed, and collects:* (M:) a dial. var. of ذُؤْفَانٌ &c., (Ḳ,) and ذُوفَانٌ. (M.) And the second of these words, *Death:* so in the saying, سَقَاهُ ٱللّٰهُ كَأْسَ الذَّيْفَانِ [*May God give him to drink the cup of death*]; as mentioned by Lḥ. (M.)

ذيل

1. ذَالَ, aor. يَذِيلُ, inf. n. ذَيْلٌ, *It* (a garment) *was long, so that it touched the ground.* (Mṣb.) — *He,* or *it, had a* ذَيْل; [app. said of a horse &c., as meaning *he had a long tail,* or *a pendent portion to his tail;* and probably of a garment, as meaning *it had a skirt,* or *lower extremity, reaching nearly,* or *quite, to the ground,* or *dragged upon the ground, when made to hang down;* and perhaps of a man, as meaning *he had a* ذيل *to his garment;*] as also ▼ أَذْيَلَ. (M, Ḳ.) — And, said of a man, (M, Mṣb, Ḳ,) aor. as above, (M, Mṣb,) and so the inf. n., (M,) *He walked with an elegant and a proud and self-conceited gait, dragging his* ذَيْل [or *skirt,* or *the lower extremity of his garment*]; (M, Ḳ;) and in like manner ذَالَتْ is said of a she-camel: (M:) or *he dragged his* أَذْيَال [or *skirts,* or *the lower extremities of his garment* or *garments*], *by reason of pride and self-conceit:* (Mṣb:) or ذَالَتْ, (T, Ṣ,) فِى مِشْيَتِهَا, said of a girl, or young woman, (T,) or of a woman, (Ṣ,) aor. تَذِيلُ, (T, Ṣ,) inf. n. as above, (T,) *she dragged her* أَذْيَال, (T,) or *her* ذَيْل, (Ṣ,) *upon the ground, walking with an elegant and a proud and self-conceited gait.* (T, Ṣ.) [See also 5.] — ذال بِذَنَبِهِ *He raised his tail;* (M, Ḳ;) said of a horse, and of a mountain-goat. (M.) And ذالت بِذَنَبِهَا *She* (a camel) *spread her tail upon her thighs.* (T.) — ذال إِلَيْهِ *i. q.* انْبَسَطَ [app. as meaning *He acted towards him,* or *behaved to him, with boldness, forwardness, presumptuousness,* or *arrogance*]; as also ▼ تذيّل. (Ḳ.) — ذال الشَّىْءُ, (M, Mṣb, Ḳ,) aor. as above, (M,) and so the inf. n., (Mṣb,) *The thing was,* or *became, low, base, vile, mean, contemptible,* or *ignominious.* (M, Mṣb, Ḳ.) And ذالت حَالُهُ *His state,* or *condition, became lowered,* or *abased;* as also ▼ تذايلت. (O, Ḳ.) — ذالت said of a woman, (M, Ḳ,) and of a she-camel, (M,) *She was,* or *became, lean,* or *emaciated,* (M, Ḳ,) *and in a bad condition.* (M.)

2. ذَيَّلَ ثَوْبَهُ, inf. n. تَذْيِيلٌ, [*He made his garment to have a* ذَيْل, i. e. *skirt,* or *lower extremity, reaching nearly,* or *quite, to the ground,* or *such as to be dragged upon the ground;* or] *he made his garment long:* (T:) and ▼ اذال ثَوْبَهُ *he made his garment to have a long* ذَيْل. (T, TA.) — [Hence, ذَيَّلْتُ كِتَابَهُ † *I added an appendix to his writing,* or *book;* like ذَنَّبْتُهُ. And hence, the inf. n. تَذْيِيل is used to signify † *An appendix;* like تَذْنِيبٌ; as also ▼ ذَيْلٌ.] = ذَيَّلْتُ ذَالًا [*I wrote a* ذال]. (IB, TA on the letter ذ.) [See also 2 in art. ذول.]

4. أَذْيَلَ: see 1, second sentence. = اذال ثَوْبَهُ: see 2. — اذالت قِنَاعَهَا *She* (a woman) *let down her head-covering.* (T, Ṣ, Ḳ.*) — اذالهُ, (T, Ṣ, M, Mṣb, Ḳ,) inf. n. إِذَالَةٌ, (Ṣ,* M, Mṣb,) *He lowered him; abased him; rendered him vile, mean, contemptible,* or *ignominious;* or *held him in low,* or *mean, estimation;* (T, Ṣ, M, Mṣb, Ḳ;) *and did not tend him,* or *take care of him, well;* (M, Ḳ;) namely, his horse, (T, Ṣ, M,) and his young man, or slave; (Ṣ;) or it is said of the owner of a thing. (Mṣb.) It is said in a trad., (Ṣ, M,) of the Prophet, (M,) نَهَى عَنْ إِذَالَةِ الخَيْلِ, (Ṣ, M,) i. e. [*He forbade*] *the using of horses for mean work, and burdens.* (Ṣ, TA.) — And أَذَلْتُهَا *I rendered her lean;* or *emaciated her;* namely, a woman, and a camel. (TA.)

5. تذيّلت الدَّابَّةُ *The beast moved about its tail.* (M.) — And hence, (M,) تذيّل *He* (a man, TA) *walked with an elegant and a proud and self-conceited gait,* (M, Ḳ,) [app., *dragging his* ذَيْل (or *skirt*), like ذَالَ.] — [It occurs in the M and L, in art. راد: said of a branch, or twig, app. as meaning *It inclined limberly from side to side:* but in the Ḳ, I there find in its place تذبّل.] — See also 1.

6: see 1, last sentence but one.

ذَيْلٌ The *latter,* or *hinder,* or the *last,* or *hindmost, part* of anything. (M, Ḳ.) Accord. to MF, this is the proper signification, and the other significations here following are tropical. (TA.) [But in my opinion, the word in each of the next two senses, or at least in the former of them; if not strictly proper, is what is termed حَقِيقَةٌ عُرْفِيَّةٌ, i. e. a word so much used in a tropical sense as to be, in that sense, conventionally regarded as proper.] — [*A skirt,* or *lower extremity,* of a garment, *reaching nearly,* or *quite, to the ground,* or *that is dragged upon the ground, when made to hang down:*] the *extremity,* of a garment, *that is next the ground,* and so *if not touching it* [*as well as if touching it*]; an inf. n. used in this sense: (Mṣb:) or the *part* of a waist-wrapper (إِزَار), and of a garment [of any kind], *that is dragged* [*upon the ground*], (M, Ḳ,) *when it is made to hang down:* (M:) or the *part,* of an إِزَار, and of a [garment of the kind called] رِدَآء, *that is made to hang down, and touches the ground:* and the *part,* of any kind of garment worn by a woman, *that the wearer drags upon the ground behind her:* (Lth, T:) or the *parts, all round,* of a woman's garment, *that fall upon the ground:* and the *portion that is made*

to hang down, of a woman's shift and of her قِنَاع [or head-covering]: you do not [properly] say of a man that he has a ذَيْل [but only when you liken the lower part of his garment to the similar part of a woman's garment]: a man's having a long garment, such as a shirt and a جُبَّة, [or his dragging the skirt thereof,] is termed إِرْفَال: (Khálid Ibn-Jembeh, T:) the pl. of ذَيْل (in this sense, T, Mṣb, as relating to a shirt [&c.], Ṣ, and in all its senses, T, M) is أَذْيَال (T, Ṣ, M, Mṣb, Ḳ) and أَذْيُل (El-Hejeree, M, Ḳ) [both pls. of pauc.] and ذُيُول (T, Ṣ, M, Mṣb, Ḳ) which is a pl. of mult. (M.) Hence طُولُ الذَّيْلِ is a metonymical expression meaning ‡ *Richness*, or *competency*; because long أَذْيَال generally pertain to the rich and the prodigal and the proud and self-conceited: (Er-Rázee, Ḥar p. 493:) and you say, طَالَ ذَيْلُ فُلَانٍ, meaning ‡ *The state*, or *condition, of such a one became good, and his wealth became abundant*: and هُوَ طَوِيلُ الذَّيْلِ, meaning ‡ *He is rich*. (Ḥar p. 319.) — Of a horse (T, Ḳ) &c., (Ḳ,) [i. e.] of a horse and a camel and the like, (M,) The *tail*: (T, M, Ḳ:) or the *tail when long*: (TA:) or the *part, of the tail, that is made to hang down*. (M, Ḳ.) — [† Of a cloud, The *skirt*; or *lower, pendent, part*: used in this sense in the Ḳ voce هَيْدَب.] — ذَيْلُ الرِّيحِ † *What is dragged along*, (T, Ṣ, O,) or *drawn together*, (M,) *by the wind, upon the ground*, (T, Ṣ, O, M,) *of dust* (T, M, O) *and rubbish*: (T, O:) or *what the wind leaves upon the sand*, (M, Ḳ,) *in the form of a rope*, (M,) *resembling the track of a* ذَيْل [or *skirt*] *dragged along*: (M, Ḳ:) or, as some say, أَذْيَالُ الرِّيحِ means † *the after-parts of the wind, with which it sweeps what is light to it*. (M.) — ذَيْلُ جَبَلٍ † *The foot, bottom, base*, or *lowest part, of a mountain*. (A and TA voce جُرّ.) — أَذْيَالُ النَّاسِ † *The hindmost of the people*. (Ḳ.) You say, جَآءَ أَذْيَالٌ مِنَ النَّاسِ † *Some few of the hindmost of the people came*. (Ṣ, Ṣgh.) — See also 2. = And see ذَائِل.

ذَيَّال: see ذَائِل, in three places. — Also *That behaves proudly, conceitedly*, or *vainly, and walks with an elegant and a proud and self-conceited gait*. (TA.) Applied to a horse, *That carries himself in an elegant and a proud and self-conceited manner, in his step, and in curvetting*, or *raising his fore legs together and putting them down together, and kneading with his hind legs*, or *in prancing, as though he dragged along the* ذَيْل [or *pendent portion*] *of his tail*. (M.)

ذَائِل, applied to a horse, *Having a* ذَيْل, (T, Ḳ,) i. e. *tail*: (T:) and ▼ذَيَّال *having a long* ذَيْل: (T, Ḳ:) or the former word has the latter signification; (IḲt, T, M;) it means *having a long tail*: (Ṣ:) and ▼ the latter word, *tall, and having a long* ذَيْل, (M, Ḳ,) *and that carries himself in an elegant and a proud and self-conceited manner, in his step*; (Ḳ;) and is applied in the same sense to a wild bull: (M:) or the former word signifies *short, and having a long tail*; and its fem. is with ة: (T:) or when a horse is of this description, they say ذَيَّالُ ▼ الذَّنَبِ, mentioning the ذَنَب. (T, Ṣ.) — Also, applied to a دِرْع, (Ṣ, M, Ḳ,) [i. e. a coat of mail, as is shown in the Ṣ and TA,] *Long* (Ṣ, M, Ḳ) *in the* ذَيْل [or *skirt*]; (Ṣ;) and so ذَائِلَةٌ and ▼مُذَالَة. (M, Ḳ. [In the CḲ, the last word is erroneously written مَذالَة.]) — And حَلْقَةٌ ذَائِلَةٌ and ▼مُذَالَة *A ring* [app. of a coat of mail] *that is slender* (M, Ḳ*) *and elongated*. (M.) = ذَيْلٌ ▼ ذَائِلٌ [an expression like ذُلٌّ ذَلِيلٌ, the former word an inf. n.,] means [*Exceeding*] *lowness, baseness, vileness, meanness, contemptibleness*, or *ignominiousness*. (Ṣ.)

مُذَال; fem. with ة: see the latter in the next preceding paragraph, in two places. — The fem. also means † *A female slave*: (T, Ṣ, M:) because she is held in low, or mean, estimation, while she carries herself in an elegant and a proud and self-conceited manner: so in the prov., أَخْيَلُ مِنْ مُذَالَةٍ [*More proud and self-conceited than a female slave*]. (Ṣ, Ḳ.)

مُذِيل [so in my MS. copy of the Ḳ, as in the M, but in other copies of the Ḳ مُذَيَّل,] and ▼مُتَذَيِّل [in the CḲ مُتَذَيَّل] *i. q.* مُتَبَذِّل [One *who performs his own work*; or *who is careless of himself* or *his honour* or *reputation*]. (M, Ḳ.)

مُذَيَّل A garment, (T,) of the kind called مُلَآء, (T, Ṣ,) or رِدَآء, (Ḳ,) *Long* (T, Ṣ, Ḳ) *in the* ذَيْل [or *skirt*]. (Ṣ, Ḳ.) So in a verse of Imra-el-Ḳeys, of which the latter hemistich is cited voce دُوَار. (T, TA.)

أَرْضٌ مُتَذَيِّلَةٌ *A land upon which has fallen a weak and small quantity* (لَطْخٌ ضَعِيفٌ) *of rain*. (Sgh, Ḳ.)

مُتَذَيِّل: see مُذِيل.

ذيم

1. ذَامَهُ, (T, M, Mṣb, Ḳ,) first pers. ذِمْتُهُ, (Ṣ,) aor. يَذِيمُ, (T, &c.,) inf. n. ذَيْمٌ and ذَامٌ, (Ṣ, M, Mṣb, Ḳ,) *He blamed*, or *found fault with, him*, or *it*, (T, Ṣ, M, Mṣb, Ḳ,) namely, a commodity; like ذَأَمَهُ: (Mṣb:) accord. to Akh, ذِمْتُهُ and ذَأَمْتُهُ and ذَمَمْتُهُ all signify the same. (Ṣ.)

ذَام: see what next follows, in two places.

ذَيْمٌ and ▼ذَامٌ are inf. ns., (Ṣ, M, Mṣb, Ḳ,) and are *syn. with* عَيْبٌ [as such, and also as meaning *A vice, fault, defect*, or *the like*; in the latter sense syn. with ذَأْمٌ, which belongs to art. ذأم]: (T, Ṣ, M, Mṣb,* Ḳ:) or, as some say, syn. with ذَمٌّ [*blame*, &c.]. (M.) It is said in a prov., لَا تَعْدَمُ الحَسْنَآءُ ذَامًا ▼ [*The beautiful female is not without a defect*]. (Ṣ.)

مَذِيمٌ *Blamed*, or *found fault with*; (Ṣ, Mṣb, Ḳ;) as also ▼مَذْيُومٌ: (Ṣ, Ḳ:) the former defective, and the latter complete: (Ṣ:) applied [app. to a man; (see the dial. var. مَذْؤُومٌ, as used in the Ḳur vii. 17;) and] to a commodity. (Mṣb.)

مَذْيُومٌ: see what next precedes.

ذين

1. ذَانَهُ, [aor. يَذِينُ, inf. n., app., ذَيْنٌ,] *He blamed*, or *found fault with, him*, or *it*; like ذَامَهُ. (IAạr, T.)

ذَيْنٌ, (M, TA,) incorrectly said in the Ḳ to be ذِين, with kesr, (TA,) *A vice, fault, defect*, or *the like*; (M, Ḳ, TA;) as also ذَانٌ [which belongs to art. ذون]. (M.)

مُذَانٌ a dial. var. of مُذَالٌ. (M.) [See the latter in art. ذيل.]



The tenth letter of the alphabet: called رَآءٌ and رَا: pl. [of the former] رَآءَاتٌ and [of the latter] أَرْوَآءٌ. (TA in باب الالف اللينة.) It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed ذُلْق, which are ر and ل and ن, [also termed ذَوْلَقِيَّة, or pronounced with the extremity of the tongue, and ب and ف and م, which are also termed شَفَهِيَّة, or pronounced with the lips:] these letters which are pronounced with the tip of the tongue and with the lips abound in the composition of Arabic words: (L:) and hence ر is termed, in a vulgar prov., حِمَارُ الشُّعَرَآءِ ["the ass of the poets"]. (TA in باب الالف اللينة.) ر is substituted for ل, in نَثْرَة for نَثْلَة, and in رَعَلَّ for لَعَلَّ, and in وَجِر and أَوْجَر for وَجِل and أَوْجَل; and this substitution is a peculiarity of the dial. of Ḳeys; wherefore some assert that the ر in these cases is an original radical letter. (MF.) ══ [As a numeral, it denotes *Two hundred.*]

رَ is an imperative of رَأَى [q. v.]. (AZ, T and Ṣ and M in art. رأى.)

را

رَا and رَآءٌ: see the preceding paragraph, and arts. روا and رى. ══ رَا is also said by some for رَأَى [q. v.]. (M in art. رأى.)

رأرأ

R. Q. 1. رَأْرَأَ السَّرَابُ, (Ṣgh, and so in a copy of the Ṣ,) or السَّحَابُ, (M, and so in a copy of the Ṣ,) or both, (Ḳ,) *The mirage,* or *the clouds,* or *both, shone,* or *glistened.* (Ṣ, M, Ṣgh, Ḳ.) — [Hence, probably,] رَأْرَأَتْ عَيْنَاهُ [app. meaning *His eyes glanced*] is said when one turns his eyes: (AZ, Ṣ:) or رَأْرَأَتِ العَيْنُ means *the eye was restless, turning* [*in various directions*]: or *was in a state of motion,* or *commotion, by reason of its weakness.* (El-Ghooree, Ḥar p. 85.) And رَأْرَأَ, (Ḳ,) inf. n. رَأْرَأَةٌ, (M,) said of a man, (TA,) *He moved about the black of his eye:* (M, Ḳ, TA:) or *he turned it about* (Ḳ, TA) *much:* (TA:) and *he looked sharply,* or *intently.* (M, Ḳ, TA.) You say also, هُوَ يُرَأْرِئُ بِعَيْنَيْهِ [*He moves about the blacks of his eyes:* &c.]. (TA. [See also أَرْأَى, in art. رأى.]) And رَأْرَأَتْ, said of a woman, *She glistened with her eyes, by reason of looking hard,* or *intently:* (Ḳ:) or, said of a fornicatress, or an adulteress, *she moved about the blacks of her eyes* [*as a sign*] *to the man seeking her:* (T:) or رَأْرَأَتْ بِعَيْنِهَا, said of a woman, (Ṣ, M,) *she glistened with her eye, by reason of looking hard,* or *intently:* (Ṣ:) or *she opened her eye wide, and looked sharply,* or *intently.* (M.) Also, said of a woman, *She looked at her face in a mirror.* (Ḳ,* TA.) — رَأْرَأَتِ الظِّبَآءُ *The gazelles wagged their tails:* (Ḳ:) or so رَأْرَأَتْ بِأَذْنَابِهَا; like لَأْلَأَتْ. (T.) ══ رَأْرَأَ, (Ḳ,) or رَأْرَأَ بِالغَنَمِ, (T, M,) inf. n. رَأْرَأَةٌ, (T,) *He called the sheep,* or *goats, to water:* (T:) or *he called the sheep,* or *goats,* (M, Ḳ,) *by the cry* إِرْ إِرْ, or [rather, as in the present day,] إِرّ, [i. e. إِرْ إِرّ,] (M,) or *by the cry* أَرْ أَرْ: (Ḳ:) accord. to analogy, the verb [derived from the cry] should be أَرْأَرَ: (M:) طَرْطَبَ بِهَا, inf. n. طَرْطَبَةٌ, signifies "he called them [to be milked by making a sound] with his lips." (T.)

رَجُلٌ رَأْرَأٌ and ▼رَأْرَآءُ, (T,) or رَأْرَأُ العَيْنِ (Ṣ, M) and ▼رَأْرَأُوهَا, (Kr, M,) *A man who turns about the black of the eye much.* (T, Ṣ,* M.) And امْرَأَةٌ ▼رَأْرَآءُ, (T, M, Ḳ,) with medd. and without ة, (T,) and رَأْرَأٌ and رَأْرَأَةٌ, (M, Ḳ,) *A woman who opens her eye wide,* (M,) or *who glistens with her eyes,* (Ḳ,) *looking sharply,* or *intently.* (M, Ḳ.)

رَأْرَآءُ: see the next preceding paragraph, in three places.

رأب

1. رَأَبَ, (T, Ṣ, M, A, Ḳ,) aor. ـَ, (M, A, Ḳ,) inf. n. رَأْبٌ, (M, TA,) *He repaired,* or *mended,* (T, Ṣ, M, A, Ḳ,) a [cracked, or broken,] vessel, (Ṣ,) or a crack, or fissure; (M, A, Ḳ;) as also ▼رَأَّبَ, (M, TA,) in some copies of the Ḳ ▼ارتاب, [agreeably with an explanation of مُرْتَأَبٌ, its pass. part. n., which see below,] and in others [and in a copy of the A] ▼أَرْأَبَ, but the right reading is رَأَّبَ. (TA.) It is related of AḤát, that he heard رُبْ said, [as the imperative, for إِرْأَبْ,] and that it is a good dial. var., like سَلْ for اِسْأَلْ. (TA.) — † *He rectified, repaired, mended,* or *amended,* anything. (M.) You say, رَأَبَ بَيْنَ القَوْمِ, (M, Ḳ,) aor. and inf. n. as above, (M,) † *He effected a reconciliation,* or *made peace, between the people,* or *company of men.* (M, Ḳ.) And اللّٰهُمَّ ارْأَبْ بَيْنَهُمْ (Ṣ, A) † *O God, effect a reconciliation,* or *make peace, between them:* (Ṣ:) or ‡ *rectify the matter,* or *affair, between them.* (A.) And اللّٰهُمَّ ارْأَبْ حَالَنَا ‡ [*O God, rectify,* or *amend, our state,* or *condition*]. (TA.) — Also, inf. n. as above, † *He collected* a thing *together, and bound* it *gently.* (TA.) — And رَأَبَتِ الأَرْضُ † *The land produced its* [*trefoil called*] رُطْبَة, or رَطْبَة, [so accord. to different copies of the Ḳ,] *after the cutting* [*of a crop thereof*]. (Ḳ.)

2 and 4 and 8: see above, first sentence.

رَأْبٌ an inf. n. used in the sense of [the act. part. n.] ▼رَائِبٌ: so in the saying, كَفَى بِفُلَانٍ رَأْبًا لِأَمْرِكَ ‡ [*Such a one is sufficient as a rectifier,* or *an amender, of thine affair,* or *thy case*]. (A.) You say also, فُلَانٌ رَأْبُ أَمْرٍ, and ▼رَؤُوبُ أُمُورٍ, ‡ *Such a one is a rectifier,* or *an amender, of an affair,* and [*a skilful rectifier* or *amender*] *of affairs.* (A.) [See also رُؤْبَةٌ: and مِرْأَبٌ.] — Also ‡ *A chief who rectifies,* or *amends, the affair,* or *case, of a people,* or *party.* (A.) — ‡ *A big, bulky, portly,* or *corpulent, chief.* (Ḳ, TA.) ══ *A herd of seventy camels.* (Ḳ.)

رُؤْبَةٌ *A piece,* (Ṣ, Mṣb, Ḳ,) or *piece of wood, with which a large wooden bowl,* (T, TA,) or *with which a vessel,* (Ṣ, Mṣb, Ḳ,) *is repaired,* or *mended:* (T, Ṣ, Mṣb, Ḳ:) or *a thing,* (T,) or *piece of wood,* (TA,) *with which a breach,* or *broken place,* (T, TA,) *in a vessel,* (T,) or *in a bowl,* (TA,) *is stopped up:* (T, TA:) *a piece that is inserted in a vessel, to repair,* or *mend, it:* (M:) and *a piece of stone with which a* بُرْمَة [or *cooking-pot of stone or other material*] *is repaired,* or *mended:* (T, TA:) and *a patch,* or *piece, with which a camel's saddle* (رَحْل) *is patched,* or *pieced, when it is broken:* (M, TA:) some of its meanings are mentioned also in art. روب: (TA:) pl. رُؤُبٌ (T) and رِئَابٌ. (Ṣ.) — [Hence,] one says, هُوَ رُؤْبَةُ صَدْعِ الصَّفَآءِ ‡ [*He is the means of repairing the breach of sincere affection*]. (A.) And هُوَ رِئَابُ بَنِى فُلَانٍ ‡ [app. a mistranscription for هُمْ: i. e. *They are the means of rectifying,* or *amending, the affairs,* or *case, of the sons of such a one*]. (A.) [See also رَأْبٌ and مِرْأَبٌ.]

رَؤُوبٌ: see رَأْبٌ.

رَأْبٌ: see مِرْأَبٌ.

رُأْبٌ: see رَائِبٌ.

أَرْآبٌ, for آرَابٌ, pl. of إِرْبٌ, q. v.

مِرْأَبٌ *An instrument with which cracks, or fissures, in a vessel, are repaired,* or *mended;* syn. مِشْعَبٌ. (M, TA.) — [And hence,] the same word, and ▼ رَآبٌ, (T, A, K,) *A man who repairs,* or *mends, cracks,* or *fissures,* (T, K,) *of bowls* [&c.]: (T:) or *who repairs,* or *mends, things well.* (A.) And [hence,] † *A man who effects reconciliation,* or *makes peace, between people.* (T.) Pl. [of the former] مَرَائِيبُ [as though the sing. were مِرْآبٌ also]. (T, A, TA.)

مُرْتَأَبٌ *i. q.* مُغْتَفَرٌ [*Forgiven:* or, accord. to the TK, † *rectified,* or *repaired, in a suitable manner*]: (K, TA:) [in one copy of the K, مُعْتَفَرٌ: and] in one copy, معتفن. (TA.)

رأبل

Q. 1. رَأْبَلَ, inf. n. رَأْبَلَةٌ, *He was,* or *became, wicked, crafty,* or *cunning;* as also ▼ تَرَأْبَلَ. (T in art. ربل.) = رَأْبَلَةٌ (M, K) inf. n. of رَأْبَلَ, said of a man; (T, K;) [also signifies] The *walking* (M, K) of a man (M) *inclining* (M, K) *to either side,* (M,) or *to one side,* (K,) *as though having the feet attenuated, and chafed,* or *abraded.* (M, K. [يَتَوَخَّى in the CK is a mistake for يَتَوَجَّى, which is expressly said in the TA to be with جيم.])

Q. 2. تَرَأْبَلَ: see above. — Also *He made a raid,* or *a sudden attack, upon people, and acted like the lion:* (S and TA in art. ربل:) and so, accord. to Fr, تَرَيْبَلَ. (TA in that art.) And تَرَأْبَلُوا *They practised theft,* (M, K, TA,) *and made raids,* or *sudden attacks, upon people, and acted like the lion.* (TA.) And (so in the M, but in the K "or,") *They went on a hostile,* or *hostile and plundering, expedition, upon their feet, and alone, without any commander over them.* (M, K. [See رَيبَلٌ and رِيبَالٌ, in art. ربل.]) — [ترأبل, said of a lion, occurs in the "Deewán el-Hudhaleeyeen," accord. to Freytag, as meaning *He had perfect teeth.*]

رَأْبَلَةٌ *Wickedness, craftiness,* or *cunning,* (M,* K, TA,) and *boldness,* and *insidiousness for the purpose of doing evil,* or *mischief.* (TA.) So in the saying, فَعَلَ ذٰلِكَ مِنْ رَأْبَلَتِهِ *He did that by reason of his wickedness,* &c. (M, K, TA.) It is the inf. n. of Q. 1 [q. v.]. (T, TK.)

رِئْبَالٌ, a quadriliteral word [as to its root], (M, K,) of the measure فِعْلَالٌ, as is shown by their saying تَرَأْبَلُوا; (M;) and also without ء, (M, K,) sometimes, (K,) the ء being suppressed, and ى substituted for it; (M;) The *lion:* (S in art. ربل, and M and K:) and the *wolf:* (M, K:) or *a malignant, guileful,* or *crafty, wolf:* and accord. to Skr, *a fleshy and young beast of prey:* (TA:) and applied as an epithet to a thief, because of his boldness: (M:) and also, (K,) as some say, (M,) *one who is the only offspring of his mother:* (M, K:) pl. رَآبِيلُ (S in art. ربل, and K) and رَآبِلُ, (K,) [the latter, probably, contracted by poetic license,] and رَآبِلَةٌ. (TA.) [See also رِيبَالٌ, in art. ربل.]

راد

1. رَوُدَ: — and رَادَ: see the next paragraph.

5. تَرَأَّدَ *It* (a branch, or twig,) *was,* or *became, in its most fresh,* or *supple, and soft,* or *tender, state,* [*in the first year of its growth;* see رُؤْدٌ;] as also ▼ رَؤُدَ: (M, L:) or *it bent, in a languid manner;* syn. تَفَيَّأَ; (T, M, L, K;) *and inclined limberly from side to side;* syn. تَذَبَّلَ, (K,) or تَذَيَّلَ: (M and L:) or *it bent:* (T:) or *it inclined this way and that:* (A:) and ▼ تَرَآدَ *it waved,* or *inclined to the right and left.* (M, L.) *It,* or ‡ *he,* (a man, TA,) *shook by reason of softness,* or *tenderness,* (S, K, TA,) *and bent from side to side;* (TA;) as also ▼ ارتأد: (S, K, TA:) and in like manner one says of a girl, (TA,) تَرَأَّدَتْ, meaning *she affected a bending of her body from side to side by reason of softness,* or *tenderness.* (T.) † *It* (the neck) *twisted,* or *bent.* (K.) † *It* (a thing) *moved to and fro:* (TA:) or *it twisted,* or *bent, and moved to and fro.* (M.) — ‡ *He* (an old man) *was,* or *became, affected with a trembling, and inclined this way and that, in his rising:* (A:) or *he* (a man) *rose, and was,* or *became, affected with a trembling,* (T, M, L, K,) *in his bones,* (M,) *in rising, until he stood up.* (T, L.) — تَرَأَّدَتِ الحَيَّةُ ‡ *The serpent shook,* in going, or passing, quickly along. (M, A.*) — تَرَأَّدَتِ الرِّيحُ † *The wind was,* or *became, in state of commotion,* (K, TA,) *and inclined to the right and left.* (TA.) — تَرَأَّدَ الضُّحَى; (T, M, A, L;) and ▼ تَرَآدَ; (M, L;) and ▼ رَأَدَ, [in Golius's Lex. رَأَدَ] inf. n. رَأْدٌ; (A, L;) ‡ *The* ضُحًى [or *period after sunrise*] *reached the stage that is termed the* شَبَاب *of the day;* (A;) i. e., *when the sun had risen high,* (T, A, TA,) *one fifth of the day having passed:* (A, TA:) or *became bright:* or *advanced beyond the spreading of the sunshine and the time when the sun had become high.* (M.)

6: see 5, in two places.

8: see 5.

رَأْدٌ: see رُؤْدٌ. — [Hence,] رَأْدُ الضُّحَى (T, S, M, A, L, K) and ▼ رَائِدَهُ (K) ‡ *The stage of the* ضُحًى [or *period after sunrise*] *that is termed the* شَبَاب *of the day;* (A;) i. e., *when the sun has risen high,* (T, S, A, K, TA,) *one fifth of the day having passed:* (A, TA:) or *the brightness thereof:* or *the period after the spreading of the sunshine and the time when the sun has become high.* (M.) = Also الرَّأْدُ (S, M, A, and so accord. to some copies of the K) and ▼ الرُّؤْدُ, (S, M, and so accord. to some copies of the K,) or رَأْدُ اللَّحْيِ, (T,) and ▼ الرُّؤْدَةُ and ▼ الرَّأْدَةُ likewise, (accord. to some copies of the K, [but these I do not find in this sense in any other lexicon,]) or الرُّؤْدَةُ only of all these, (accord. to other copies of the K, in some of which it is written without ء,) *The root of the jaw-bone* (أَصْلُ اللَّحْيِ), (T, S, M, A, K,) *that projects beneath the ear:* (T:) or *the part of the jaw-bone whence the molar teeth* (الأَضْرَاس) *grow:* or the رَأْدَانِ are *the two thin extremities of the* لَحْيَان [meaning the *two sides of the lower jaw-bone*], *which are in their upper part, sharp, and curved, and suspended in two holes beneath the two ears:* (M:) pl. أَرْآدٌ. (S.) = Also رَأْدٌ *A vacant tract* (خَلَآء) of land. (K.)

رُؤُودٌ (T, L, TA; in a copy of the M ▼ رُؤُودٌ [perhaps a mistranscription for رُؤُودٌ, if not for رُؤْدٌ; but more probably for the former, which see in art. رود]; in the L, in one place, ▼ رُؤْدٌ; and in a copy of the A ▼ رَائِدٌ [which is probably correct, as is also رُؤْدٌ];) A *branch, or twig, in the most fresh,* or *supple, and soft,* or *tender, state,* (T, M, A, L,) *in the first year of its growth:* (T, A, L:) [being also used as a coll. gen. n.,] it has for its n. un. ▼ رُؤْدَةٌ: (T, L:) some say that رُؤْدٌ signifies the *extremity of any branch* or *twig:* the pl. is أَرْآدٌ and أَرَائِدُ; the latter of which is extr.; and is not a pl. pl.; for, were it so, it would be أَرَائِيدُ. (M, L.) — Also, (T, S, M, A, K,) from the same word applied to a branch, or twig, (T,) and ▼ رَأْدٌ, (S, K,) each with ء, (AZ, S,) and ▼ رُؤْدَةٌ (S, M, K) and ▼ رَأْدَةٌ (T, S, M, A, K) and رَادَةٌ, (A, K,) without ء, (A,) [in the CK repeated with ء,] and ▼ رُؤُودَةٌ (M, K, in the CK رُؤْدَةٌ,) and ▼ رَائِدَةٌ (A) and in some copies of the K رُودَةٌ, without ء, [which is in some copies written with ء, and] to which the signification there next given (أَصْلُ اللَّحْيِ) is in other copies made to belong, (TA,) and some add رَادٌ, without ء, (MF,) ‡ A *youthful* girl: (T:) or a *soft,* or *tender,* girl or woman: (A:) and (T) a woman *goodly,* or *beautiful,* (T, S, K,) *and youthful:* (T, K:) or one *who soon attains to youthfulness with good food:* (M:) pl. of the first أَرْآدٌ. (T, M.) You say امْرَأَةٌ رَأْدَةٌ ▼ غَيْرُ رَادَةٍ, in which the former رادة may be without ء, and the latter must be so, meaning ‡ *A soft,* or *tender, woman; not one that roves about.* (A, TA.) = Also رُؤْدٌ *i. q.* تُؤَدَةٌ [*Moderation; gentleness; a leisurely manner of proceeding;* &c.] (M, K. [In the latter, the form of the word having this signification is not plainly indicated.]) A poet says,

* كَأَنَّهُ ثَمِلٌ يَمْشِى عَلَى رُودِ *

[*As though he were one intoxicated, walking in a gentle,* or *leisurely, manner*]; for عَلَى رُؤْدٍ; suppressing the ء for the sake of the rhyme: but he who regards the word as that of which رُوَيْدٌ is the dim. does not regard it as originally with ء. (M, TA.) = See also رَأْدٌ.

رُؤَدٌ: see the first sentence in the next preceding paragraph.

رِئْدٌ *A sucker, an offset,* or *a shoot from the root,* of a tree: (M, K:) or *a soft,* or *tender, branch,* or *twig,* thereof: pl. رِئْدَانٌ. (M.) — Also *i. q.* تِرْبٌ, (T, S, M, K,) i. e. (TA) ‡ *An*

equal in age, (A, TA,) of a female, (T,) and of a man, but mostly used in relation to females: (M:) sometimes, [in poetry,] رِيدٌ, with the ء suppressed, (T, Ṣ, M,) for the sake of the rhyme; (M;) as in in a verse of Kutheiyir cited voce أَصْدَةٌ: (T, Ṣ:) pl. أَرْآدٌ. (M.) ═ Also *Straitness:* (Ḳ, TA: [in the CḲ, الضِّيقُ is erroneously put for الضَّيْقُ:]) you say, وَقَعَ فِى الرَّئْدِ *He fell into straitness.* (TḲ.) But [SM says,] I have not found this in any of the lexicons that I have. (TA.)

رَادَةٌ: } see رُؤْدٌ, each in two places: ═ and رَأْدٌ.
رُؤْدَةٌ: }

رَؤُودٌ: see رَادٌ, in art. رود.

رُؤُودٌ [or رَؤُودٌ ?]: see رُؤْدٌ.

رُؤُودَةٌ: see رُؤْدٌ.

رَائِدٌ: see رَأْدٌ: — رَائِدُ الضُّحَى: see رُؤْدٌ. ═ [See also art. رود.]

رَائِدَةٌ: see رُؤْدٌ.

راس

1. رَأَسَهُ, (Ṣ, M, Ḳ,) aor. ـَ, (Ḳ, TA, [in a copy of the M ـُ,]) inf. n. رَأْسٌ, (M, TA,) *He* (a man, Ṣ) *hit,* or *hurt, his head.* (Ṣ, M, Ḳ.) — رَأَسْتُهُ بِالعَصَى *I struck his head with the staff,* or *stick.* (A.) — رَأَسَهُ البِرْسَامُ *The disease called* برسام *affected,* or *overcame,* (أَخَذَ,) *his head.* (A.) [And hence,] رُئِسَ, (M, A,) inf. n. رَأْسٌ, (M,) *His* (a man's) *head was,* or *became, affected,* or *overcome, by the disease called* برسام, or *otherwise:* (A:) or *he had a complaint of his head.* (M, TA.) ═ رَأَسَ القَوْمَ, (Ṣ, M, A,) and رَأَسَ عَلَيْهِمْ, (M,) aor. ـَ, (Ṣ, M,) inf. n. رِئَاسَةٌ, (Ṣ, M, A,) ‡ *He was,* or *became, head, chief, commander, governor, ruler, lord, master, prince,* or *king, of,* or *over, the people; he headed them;* (M, A;*) *he was,* or *became, their superior,* (M.) [See also 5.] — Also رَأَسَ, alone, aor. ـَ, inf. n. رِئَاسَةٌ, ‡ *He was,* or *became, high in rank or condition.* (Mṣb.) — And, with the same aor. and inf. n., ‡ *He strove for* رِئَاسَة [or *headship,* or *command,*] (زَاحَمَ عَلَيْهَا,) *and desired it.* (IAạr, TA.)

2. رَأَّسَ الضَّبُّ الأَفْعَى *The* [lizard called] ضبّ *turned his head towards the viper,* or *met the viper head-foremost,* in coming forth from his hole: for the viper comes to the hole of the ضَبّ, and hunts after it, and sometimes the latter comes forth with its head towards the former, and is said to be مُرَئِّس: and sometimes a man hunts after the ضَبّ, and puts a stick into the mouth of its hole, and it imagines it to be a viper, and comes forth head-foremost or tail-foremost, i. e., مُرَئِّسًا أَوْ مُذَنِّبًا. (TA.) ═ [The verb is also used intransitively, as meaning *It* (a ضَبّ) *put its head foremost* in coming forth from its hole: *contr. of* ذَنَّبَ.] ═ رَأَّسْتُهُ, inf. n. تَرْئِيسٌ, ‡ *I made,* or *appointed, him* رَئِيس [i. e. *head, chief, commander, governor, ruler, lord, master, prince,* or *king*], (Ṣ, Ḳ,) عَلَى القَوْمِ *over the people.* (Ṣ, TA.) And رَأَّسُوهُ عَلَى أَنْفُسِهِمْ, (M, A,) seen by Az, in the book of Lth, written رَوَّسُوهُ, but the former is the regular form, (TA,) ‡ *They made him head, chief, commander,* &c., *over themselves.* (M, A.)

5. تَرَأَّسَ عَلَى القَوْمِ ‡ *He became made,* or *appointed, head, chief, commander, governor, ruler, lord, master, prince,* or *king, over the people;* (Ṣ, M, A;) as also ↓ ارتأس عَلَيْهِمْ: (Ṣ:) or both signify [like رَأَسَ على القوم] *he was,* or *became,* رَئِيس [i. e. *head, chief,* &c.] (Ḳ, TA) *over the people.* (TA.)

8. ارتأس الشَّىْءَ *He,* or *it, became mounted,* or *fixed, upon the head of the thing.* (M, TA.*) In the saying, يَرْتَاسُ السِّنَانَ فَيُقْتَلُ [*He becomes fixed upon the point of the spear-head, and is slain*], in a verse cited by Th, يَرْتَاسُ is for يَرْتَئِسُ. (M.) ═ See also 5. ═ ارتأس زَيْدًا *He took Zeyd by the neck, and lowered it to,* or *towards, the ground.* (Ḳ, from the "Nawádir el-Aạráb.") — Hence, † *He occupied Zeyd so as to divert his attention:* (Ḳ, from the same:) and اِكْتَأَسَهُ and ارْتَكَسَهُ and اعْتَكَسَهُ also signify the same [app. in the former sense, or perhaps in both senses.] (TA, from the same.)

رَأْسٌ, (Ṣ, M, A, Mṣb, Ḳ,) generally with ء, except in the dial. of Benoo-Temeem, who constantly suppress the ء, (Mṣb,) [*The head* of a man and of any animal;] *a certain part of an animal,* (Mṣb,) *well known:* (Mṣb, Ḳ:) masc., (Mṣb, TA,) by common consent: (TA:) and (Ḳ) *the highest* or *uppermost part,* or *top,* or *summit,* (M, A, Ḳ,) of a thing, (M,) or of anything; (A, Ḳ;) as, for instance, of a mountain, &c.; (the Lexicons, passim;) and *the upper,* or *uppermost, part* of a valley: (TA: see رَائِس:) pl. (of pauc., Ṣ, TA) أَرْؤُسٌ, (Ṣ, M, Mṣb, Ḳ,) and, by transposition, آرُسٌ, (M, TA,* [originally أَأْرُسٌ, in the L, erroneously, أَأْرَاس,]) and (of mult., Ṣ, TA) رُؤُوسٌ, (Ṣ, M, Mṣb, Ḳ, [by some carelessly written رُؤُسٌ, and by some, allowably, رُوُسٌ,]) which is not transposed, and رُوسٌ, which is elliptical. (M, TA.) A poet uses the pl. for the dual, saying,

* رُؤُوسُ كَبِيرَيْهِنَّ يَنْتَطِحَانِ *

[*The heads of the two great ones, or old ones, of them, smite each other with their horns*]. (M.) — أُمُّ الرَّأْسِ: see أُمٌّ. — يَوْمُ الرُّؤُوسِ [*The day of the heads*] is applied by the people of Mekkeh to *the day called* يَوْمُ القَرِّ, because then they eat the heads of the animals sacrificed. (A, TA.) — أَصَابَ رَأْسَهُ ‡ *He kissed his head:* a metonymical phrase. (TA.) — رُمِىَ فُلَانٌ مِنْهُ فِى الرَّأْسِ [lit., *Such a one was shot by him in the head;* meaning,] † *he turned away from him, and did not look towards him nor pay any regard or attention to him, and deemed him troublesome.* (Ṣ, TA.) You say also, رُمِيتُ مِنْكَ فِى الرَّأْسِ, meaning, † *Thou hast an evil opinion of me* (Ṣ, Ḳ) *so that thou canst not look towards me.* (Ṣ.) — وَلَدَتْ وَلَدَهَا رَكْبَ رَأْسِهِ: see art. ركب. — عَلَى رَأْسٍ وَاحِدٍ † *She brought forth her children one after,* or *near after, another.* (IAạr, M.) In like manner you say, وُلِدَ لَهُ ثَلَاثَةُ أَوْلَادٍ رَأْسًا عَلَى رَأْسٍ, (M,) or رَأْسًا عَلَى إِثْرِ رَأْسٍ, (TA,) † *He had three children born to him one after,* or *near after, another.* (M, TA.) And اِجْعَلْ هٰذَا الشَّىْءَ رَأْسًا وَاحِدًا † *Make thou this thing to be* [*uniform,* or] *of one way,* or *mode,* or *manner.* (ISk, TA in art. باج.) — عِنْدِى رَأْسٌ مِنَ الغَنَمِ ‡ [*I have one head of sheep or goats*]: and عِدَّةٌ مِنْ أَرْؤُسٍ ‡ [*a number of head* thereof]. (A, TA.) It is said in a trad. of 'Omar, وَٱجْعَلُوا الرَّأْسَ رَأْسَيْنِ ‡ *And make ye the one head two head,* by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh in art. فرق.) And you say, فُلَانٌ يَرْتَبِطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ [*Such a one ties so many head of beasts*]. (Ṣ in art. ربط.) — أَعْطِنِى رَأْسًا مِنْ ثُومٍ وَسِنًّا مِنْهُ ‡ [*Give thou to me a head of garlic, and a clove thereof*]: and كَمْ فِى رَأْسِكَ مِنْ سِنٍّ ‡ [*How many cloves are there in thy head* of garlic?]. (A, TA.) — رَأْسٌ also signifies *The extremity* of a thing: or, as some say, *the end,* or *last,* thereof. (MF, TA.) — [*A head, head-land, cape,* or *promontory.*] — *The hilt* of a sword; (A;) and so ↓ رِئَاسٌ; (Ṣ, M, Ḳ; [in a copy of the A رِيَاسَةٌ;]) or this signifies its *pommel,* (Ṣgh, Ḳ,) more correctly; (Ṣgh;) and is also written رِيَاسٌ, but whether for رِئَاس or originally with ى is doubtful. (M.) [From the first of the above-mentioned significations arise several others, which are tropical. — Hence, الرَّأْسُ وَالذَّنَبُ † *The two nodes* of a planet: see تِنِّين. — Hence likewise,] رَأْسٌ is also ‡ *syn. with* رَئِيس, q. v. infrà. (M, Ḳ.) You say, مَا أُرِيدُهُ رَأْسًا ‡ [*I do not desire him as a* رئيس, i. e. *head, chief,* &c.]. (A.) And it is said in a trad., رَأْسُ الكُفْرِ مِنْ قِبَلِ المَشْرِقِ ‡ [*The head,* or *leader, of infidelity is from the direction of the place of sunrise*]: indicating that Ed-Dejjál or some other of the heads of error will come forth in the east. (TA.) — رَأْسُ المَالِ ‡ *The capital,* or *principal, of property.* (Mṣb, Ḳ.) [Hence the saying,] أَقْرَضَتْنِى عَشَرَةً بِرُؤُوسِهَا ‡ *She lent me ten* [pieces of money] *as a loan whereof the principal was to be repaid without interest.* (Mgh, TA.*) — القَافِيَةُ رَأْسُ البَيْتِ † [*The rhyme is the principal,* or *most essential, part of the verse*]: said by one of the tribe of 'Okeyl, to IJ. (M.) — رَأْسُ الدِّينِ الخَشْيَةُ ‡ [*The principal part,* or *the beginning, of religion is fear* of God]. (A, TA.) — رَأْسُ الشَّهْرِ † *The beginning of the month.* (Mṣb.) [And in like manner, رَأْسُ السَّنَةِ † *The beginning,* or *first day, of the year.*] — رَأْسُ الأَمْرِ, (Ḳ, TA,) or ↓ رِئَاسُ, (so in the CḲ,) [both correct, as will be seen from what follows,] ‡ *The beginning of the affair; the first thereof.* (Ḳ, TA.) — أَعِدْ عَلَىَّ كَلَامَكَ مِنْ رَأْسٍ, (Ṣ, M,) and مِنَ الرَّأْسِ, but this is less common, (M,) or is a vulgar phrase, not allowable, (Ṣ,) ‡ [*Repeat thou to me thy speech*

from the beginning:] said by a person to one talking to him. (TA.) One also says to a person talking to him, خُذْهُ مِنْ رَأْسٍ ‡ [Take thou it from the beginning]. (A.) — أَنْتَ عَلَى رَأْسِ أَمْرِكَ, and عَلَى رِئَاسِهِ ▼, † Thou art on the point of accomplishing thine affair: (M, TA:) or أَنْتَ عَلَى رِئَاسِ ▼ أَمْرِكَ signifies † thou art at the beginning of thine affair; and the vulgar say, عَلَى رَأْسِ أَمْرِكَ. (Ṣ, TA.) — أَضْرَعَتْ عَلَى رَأْسِ الوَلَدِ: see art. ضرع. — كَانَ ذٰلِكَ عَلَى رَأْسِ فُلَانٍ ‡ That was in the time of such a one; in his life-time: like the phrase عَلَى رِجْلِ فُلَانٍ. (TA in art. رجل.) — رَأْسٌ also signifies ‡ A numerous and strong company of people. (Aṣ, Ṣ, M, Ḳ.) You say, هُمْ رَأْسٌ ‡ They are a numerous and strong company of people. (Ṣ.) And هُمْ رَأْسٌ عَظِيمٌ ‡ They are an army by themselves, not needing any aid. (A, TA.) 'Amr Ibn-Kulthoom says, (Ṣ,)

* بِرَأْسٍ مِنْ بَنِى جُشَمِ بْنِ بَكْرٍ *
* نَدُقُّ بِهِ السُّهُولَةَ وَالحُزُونَا *

[as though meaning, With a numerous and strong company of Benoo-Jusham-Ibn-Bekr, with which we beat the plains and the rugged tracts]: (Ṣ, M:) but [J says,] I think that he means رَئِيس, [i. e. head, chief, &c.,] because he says ندقّ بِهِ, not بِهِمْ. (Ṣ.)

رُؤَاسٌ: see أَرْأَسُ.

رِئَاسٌ: see رَأْسٌ, in the middle of the paragraph: and again, in three places, in the latter part thereof.

رَؤُوسٌ: see رَائِسٌ. — Also A camel having no fatness (طرق) remaining except in the head; (Ṣ, Ḳ;) and so ▼ مُرَائِسٌ, (Ṣ, TA,) incorrectly said in the Ḳ to be ▼ مُرَأَّسٌ, like مُعَظَّمٌ; (TA;) mentioned by A'Obeyd, from Fr.; (Ṣ;) so too ▼ مِرْآسٌ. (Ḳ.)

رَئِيسٌ Hit, or hurt, in the head; as also ▼ مَرْؤُوسٌ. (Ṣ.) Hence, شَاةٌ رَئِيسٌ A sheep or goat, or a ewe or she-goat, hit, or hurt, in her head: pl. رَآسَى: (Ṣ, M, Ḳ:) you say غَنَمٌ رَآسَى. (Ṣ, Ḳ.) — Having his head broken, its skin being cleft. (TA.) — Having his head affected, or overcome, by the disease called بِرْسَام; as also ▼ مَرْؤُوسٌ: (A:) or ▼ the latter, a man afflicted with that disease: (M, TA:*) and ▼ the same, also, a man having a complaint of his head. (TA.) = ‡ The head, or headman, chief, commander, governor, ruler, lord, master, prince, or king, of a people; a person of authority; (Ṣ, M, A,* Ḳ;) as also ▼ رَيِّسٌ (Ṣ, Ḳ) and ▼ رَأْسٌ [q. v.]; (M, A, Ḳ;) and [in like manner] ▼ رَائِسٌ, syn. of this last, وَالٍ: (Ḳ:) or رَئِيسٌ signifies, [or rather signifies also,] a person high in rank or condition: (Mṣb:) its pl. is رُؤَسَآءُ, (M, Mṣb,) pronounced by the vulgar رُوَسَآءُ: (TA:) in El-Yemen, ▼ رَيِّسٌ is applied to one who shaves the head. (TA in art. ريس.) — رَئِيسُ الكِلَابِ, (Ṣ, M, A,) and ▼ رَائِسُهَا, (M, TA,) ‡ [The chief, or leader, of the dogs;] the dog that is among the other dogs, as the رَئِيس among a people: (Ṣ:) the chief of the dogs, that is not preceded by them in the chase. (M, TA.) — الأَعْضَآءُ الرَّئِيسَةُ ‡ [The capital parts of an animal] are, with physicians, four; (Mgh, TA;) namely, the heart, the brain, the liver, and the testicles: (Mgh, Ḳ, TA:) the first three, because without every one of them the person cannot exist; and the last, because privation thereof is a privation of نَوْع [properly species]: the assertion that they are the nose, and the tongue, and the penis, is erroneous. (Mgh, TA.)

أُرَأَّسٌ: see رُؤَاسِىٌّ.

مُرَأَّسٌ: see رُؤُوسٌ رُؤَّسٌ.

رَأَّاسٌ A seller of heads: (Ṣ, M, Mgh, Mṣb, Ḳ:) رَوَّاسٌ, (Ṣ, Mgh, Mṣb,) or رَوَّاسِىٌّ, (Ḳ, TA,) with و and with the relative ى, (TA,) is vulgar, (Ṣ,) or incorrect, (Mgh, Ḳ,) or post-classical. (Mṣb.)

رِئِّيسٌ One who is often made or appointed, or who often becomes, رَئِيس [i. e. head, chief, &c.]. (Ḳ, TA.)

رَائِسٌ [act. part. n. of 1.] — كَلْبَةٌ رَائِسٌ, (M,) or رَائِسَةٌ, (TA,) A bitch that takes the object of the chase by the head. (M, TA.) And [in like manner] كَلْبَةٌ ▼ رَؤُوسٌ A bitch that springs upon the head of the object of the chase. (TA.) = رَائِسٌ also signifies Anything elevated, or rising above the part or parts adjacent to it. (M, TA.) The head (▼ رَأْسٌ) of a valley: (M, TA:) pl. رَوَائِسُ, (TA,) which signifies the upper, or uppermost, parts of valleys. (Ḳ, TA.) = سَحَابَةٌ رَائِسٌ, (M,) or رَائِسَةٌ, (TA,) and ▼ مُرَائِسٌ, (M,) † A cloud preceding the other clouds: (M: [but perhaps سَحَابَةٌ in the copy of the M from which this is taken is a mistake for سَحَابٌ, i. e. clouds:]) pl. رَوَائِسُ. (Ḳ,* TA.) — See also رَئِيسٌ, in two places.

رَيِّسٌ: see رَئِيسٌ, in two places.

أَرْأَسُ Having a large head; (Ṣ, M, A, Mgh, Ḳ;*) applied to a man, (Ṣ, A, Mgh,) and to a sheep or goat, (Ṣ, TA,) and to a stallion; (TA; [but فحل, there, is perhaps a mistake for رَجُل;]) as also ▼ رُؤَاسِىٌّ; (Ṣ, M, A, Ḳ;) which is likewise applied to a man, (Ṣ, A,) and to a stallion, (TA,) but not to a sheep or goat; (ISk, Ṣ;) and رَوَاسِىٌّ; (TA in art. روس;) and ▼ رُؤَاسٌ; (M, TA;) applied to a stallion; (TA;) and ▼ مَرْؤُوسٌ: (Ḳ,* TA:) fem. of the first, رَأْسَآءُ. (M.) — Also A ewe, (Ṣ, M, Ḳ,) or she-goat, (M,) having a black head (A'Obeyd, Ṣ, M, Ḳ) and face, (Ṣ, M, Ḳ,) the rest of her being white. (Ṣ.)

رَأْسٌ مِرْأَسٌ, incorrectly written in the Ḳ مَرْأَسٌ, like مِقْعَدٌ, (TA,) i. q. مِصَكٌّ لِلرُّؤُوسِ [app. meaning A head strong to butt, or knock, against other heads]: pl. رُؤُوسٌ مَرَائِيسُ, (Ḳ, TA,) or مَرَائِسُ; (CḲ;) and ▼ رُؤُوسٌ رُؤَّسٌ [signifies the same]. (Ḳ,* TA.)

مُرَأَّسٌ: see رَؤُوسٌ.

مُرَئِّسٌ A [lizard of the kind called] ضَبٌّ coming forth from his hole having his head foremost: opposed to مُذَنِّبٌ. (TA.) — المُرَئِّسُ The lion. (Ḳ.)

مِرْآسٌ A horse that bites the heads of other horses when running with them in a race: (M, Ḳ:*) or [so in some copies of the Ḳ, but in others "and,"] that takes precedence of the other horses in a race. (Ḳ,* TA.) — See also رَؤُوسٌ.

مَرْؤُوسٌ: see رَئِيسٌ, in four places: — and see أَرْأَسُ. — Also One whose desire (شَهْوَة) is in his head only. (Fr, Ṣgh, Ḳ.) = ‡ Subjects [of a رَئِيس]. (Ḳ.)

مُرَائِسٌ: see رَائِسٌ: — and رَؤُوسٌ. = Also One holding back (Ṣgh, Ḳ) from the party [to which he belongs] (Ṣgh, TA) in fight, or battle. (Ṣgh, Ḳ.)

راف

1. رَؤُفَ بِهِ, (AZ, T, Ṣ, M, O, Ḳ,) aor. ـُ; (AZ, T, Ṣ, O;) and رَأَفَ, (AZ, T, Ṣ, M, Ḳ,) aor. ـَ; (AZ, T, Ṣ;) and رَئِفَ; (AZ, Ṣ, M, O, Ḳ;) inf. n. رَأْفَةٌ and رَآفَةٌ (AZ, T, Ṣ, M, O, Ḳ) and رَأْفٌ (AZ, Ṣ, Ḳ) and رَأَفٌ, (O,) the first and second being inf. ns. of رَؤُفَ, [or the first is of رَأَفَ,] and the third being inf. n. of رَئِفَ, (AZ, Ṣ, O,) and the fourth being of رَأَفَ; (O;) said of God, (Ḳ,) and of a man; (AZ, T, Ṣ;) [He pitied, or compassionated, him: or he pitied him, or compassionated him, tenderly; or in the utmost degree; or most tenderly: for] رَأْفَةٌ is syn. with رَحْمَةٌ: (Fr, T, M, Ḳ:*) or it denotes a more special and more tender affection than رَحْمَةٌ; (T;) or the utmost degree thereof; (Ṣ, Ḳ;) or the most tender thereof: (Ḳ:) and رَافَ [in the CḲ رَأَفَ, as before, and in Freytag's Lex. رَاءَفَ,] and رَاوَفَ signify the same: (Ḳ:) [the right reading here appears to be رَافَ; (for it is said in the Ḳ in art. روف that رَافَ, aor. يَرَافُ, is a dial. var. of رَأَفَ, aor. يَرْأَفُ;) and رَاوَفَ is doubtful; (for it is not there mentioned;)] or رَافَ, inf. n. رَوْفٌ, signifies سَكَنَ [he, or it, was, or became, still, &c.]; and رَأَفَ is a dial. var. thereof [signifying thus]; and is not from رَؤُوفٌ syn. with رَحِيمٌ. (M in art. روف.)

رَأْفٌ (M, O, Ḳ) and ▼ رَئِفٌ and ▼ رَائِفٌ (Ḳ) and ▼ رَؤُوفٌ [which is the most common of all] and ▼ رَؤُفٌ (T, Ṣ, M, O, Ḳ) are epithets from the verbs above: (T, Ṣ, M, Ḳ:) [the first from رَؤُفَ, like ضَخْمٌ from ضَخُمَ; the second from رَأَفَ; and the third from رَئِفَ; signifying Exercising, or having, the affection termed رَأْفَة, i. e. pity, or compassion; &c.; pitying, or compassionating; &c.; or pitiful, or compassionate; &c.: the fourth and fifth having an intensive signification; very pitiful or compassionate, &c.: or] the first and fourth and fifth all signify the same, i. q. رَحِيمٌ: (Ḳ:) [and ▼ أَرْأَفِىٌّ has a similar (most probably

an intensive) signification; as appears from what here follows:] in the saying [of a poet],

* وَكَانَ ذُو العَرْشِ بِنَا أَرَافِى *

[app. meaning *And the Lord of the empyrean was,* or *is, to us, very merciful*], by the last word is meant أَرَافِيًّا, [أَرَافِىٌّ being] like أُحْمَرِىٌّ [and أُرَيْحِىٌّ, q. v.]. (M.) —— رَأْفٌ also signifies *Wine;* (O, Ḳ;) and رَافٌ is a dial. var. thereof. (TA in art. روف.)

رَؤُفٌ : } see the next preceding paragraph.
رَئِفٌ :

رَؤُوفٌ : see رَأْفٌ. —— الرَّؤُوفُ is one of the epithets applied to God; meaning الرَّحِيمُ [*The Merciful:* or rather it has an intensive signification, i. e. *The Very Merciful*]. (T.)

رَائِفٌ : } see رَأْفٌ.
أَرَافِىٌّ :

[This art. is wanting in the copies of the L and TA to which I have had access.]

رأل

10. استرألت الرِّئْلَانُ *The young ostriches became big,* or *advanced in age;* syn. كَبِرَتْ, (O,) or كَبُرَتْ, (so in one of my copies of the Ṣ, in the other كَثُرَتْ [which is a mistranscription],) or كَبِرَتْ أَسْنَانُهَا. (Ḳ: so in my MS. copy and in the CḲ.) —— And [hence,] استرأل النَّبَاتُ † *The plant,* or *herb, became tall;* likened to the neck of the young ostrich. (Ṣ, O, Ḳ.)

رَأْلٌ The *young one of the ostrich:* (T, Ṣ, M, Ḳ:) or *a young ostrich in its first year,* or *a year old:* (M, Ḳ:) it occurs in a verse of Imra-el-Ḳeys written رال, without ء: (M:) fem. with ة: (Ṣ, M, Ḳ:) pl. (of pauc., TA) أَرْؤُلٌ (Ḳ, TA, [in the TT, as from the M, written أَرَالٌ, probably for أَرْآلٌ,]) and (of mult., TA) رِئْلَانٌ and رِئَالٌ (Ṣ, M, Ḳ) and رِئَالَةٌ. (M, Ḳ.) —— [Hence,] الرِّئَالُ [which seems to be the most common of the pls.] † *Certain stars:* (Ṣ, Ṣgh, Ḳ:) [probably *certain small stars in the neighbourhood of those called* النَّعَائِمُ, or *of those called* النَّعَامَاتُ *(in Cetus), and regarded as the young ones of these.*] —— [Hence also,] زَفَّ رَأْلُهُ ‡ *He was,* or *became, light of intellect, lightwitted,* or *irresolute.* (Ṣ and Z and TA in art. زف.) And زَفَّ رَأْلِى † *I was,* or *became, affected with sadness,* or *disquietude of mind, like the young ostrich by reason of fear,* or *fright;* a phrase like شَالَتْ نَعَامَتُهُمْ meaning "They were frightened, and fled." (M.) And زَفَّ رَأْلُهُمْ † *They perished,* or *died.* (TA.) And خَوَّدَ رَأْلُهُ † *He was,* or *became, frightened.* (Ḥam p. 179.)

رُؤَالٌ and ▼ رَاؤُولٌ, (Aṣ, T, M, Ḳ, [the latter in the CḲ رَاؤُلٌ,]) with ء accord. to ISk, and without ء accord. to A'Obeyd, (M, TA,) The *slaver of a horse* (Aṣ, ISk, T, M, Ḳ, TA) *or similar beast,* (ISk, T,) *that drops from him:* (TA:) or *his froth,* or *foam:* (Ḳ:) accord. to Lth, رُوَالٌ [q. v. in art. رول, thus without ء,] signifies the *spittle of a horse or similar beast.* (T.) —— Also the former, (M,) or ▼ the latter, (Ḳ,) *A redundance in* [*the number of*] *the teeth of a horse or similar beast:* (M, Ḳ:) but Aṣ denies that these two words have this meaning. (T. [See what next follows.])

رَائِلٌ and ▼ رَائِلَةٌ, accord. to Lth, signify *A tooth that grows to a horse or similar beast, preventing him from drinking* [*with ease*] *and from* [*eating in the manner termed*] قَضْم: and accord. to En-Naḍr, [the pl.] رَوَائِلُ signifies *small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out:* (T:) but Aṣ disallows this. (TA. [See also art. رول: and see the latter sentence of the next preceding paragraph.])

رَائِلَةٌ : see the next preceding paragraph.

رَاؤُولٌ : see رُؤَالٌ, in two places.

نَعَامَةٌ مُرْئِلَةٌ *An ostrich having* رِئَال [or *young ones*]. (M, Ḳ.)

مَرَّ مُرَائِلًا *He* (a man, Ṣ) *passed along quickly.* (Ṣ, Ḳ.)

رأم

1. رَئِمَتْ وَلَدَهَا, (T, Ṣ, M, Ḳ,) aor. ـَ, (T,) inf. n. رِئْمَانٌ (T, Ṣ, M, Ḳ*) and رَأْمٌ (M, Ḳ*) and رَأَمَانٌ, (TA,) *She* (a camel) *loved,* (T, Ṣ,) or *affected,* or *inclined to,* and *kept to,* or *clave to,* (M, Ḳ,) *her young one.* (T, Ṣ, M, Ḳ.) And تَرْأَمُ بِأَنْفِهَا is also said of a she-camel [as meaning *She makes a show of affection with her nose, by smelling her young one;* not having true love]. (Ṣ, M, Ḳ, all in art. ذأر; &c. [See مُذَائِر, and see also مُعَارِض.]) A poet says,

* أَمْ كَيْفَ يَنْفَعُ مَا تُعْطِى العَلُوقُ بِهِ *
* رِئْمَانَ أَنْفٍ إِذَا مَا ضُنَّ بِاللَّبَنِ *

or رِئْمَانُ or رِئْمَانِ, accord. to different relaters: [i. e. *Or how profits what she that smells a young one but refuses to yield her milk to it gives,* (the ب in به being redundant,) *showing affection with the nose,* (accord. to the first reading,) or *a showing of affection with the nose,* (accord. to the second and third readings,) *when there is niggardliness with the milk?*] he who says رِئْمَانَ uses this word as an inf. n.: he who says رِئْمَانُ makes it a substitute for ما: and he who says رِئْمَانِ makes it a substitute for the ه [in به]. (M.) —— [Hence,] رَئِمَ الشَّىْءَ ‡ *He loved the thing,* (Ṣ, Ḳ, TA,) and (Ṣ, Ḳ, TA) *kept,* or *clave, to it.* (Ṣ, M, Ḳ, TA.) One says, رَئِمَتِ الأَثَافِى الرَّمَادَ ‡ [*The three stones whereon the cooking-pot was placed clave to the ashes*]: as though the ashes were their young. (T, Ḳ, TA.) —— And رَئِمَ الجُرْحُ, inf. n. رِئْمَانٌ (AZ, T, Ṣ, M) and رَأْمٌ, (M, Ḳ,) ‡ *The wound coalesced,* or *closed;* (AZ, T, Ṣ, TA;) *the mouth of the wound drew together,* or *closed, preparatively to healing.* (M, Ḳ,* TA.) —— رَأَمَ, (T, Ṣ, M, Ḳ,) aor. ـَ, (T, Ḳ,) inf. n. رَأْمٌ, (T, M,) *He repaired* (T, Ṣ, M, Ḳ) *a crack,* or *fissure,* (M,) or *a bowl,* (T, Ḳ,) or *a crack,* or *fissure, of a bowl:* (Ṣ:) like رَأَبَ: (T, M:) so says Esh-Sheybánee: and [▼ رَأَّمَهُ signifies the same; for] he cites the following verse:

* وَقَتْلَى بِحِقْفٍ مِنْ أُوَارَةَ جُدِّعَتْ *
* صَدَعْنَ قُلُوبًا لَمْ تُرَأَّمْ شُعُوبُهَا *

[*And slain* men *in a winding tract of sand of Uwáreh,* (a certain water, or mountain, of Temeem,) *that had been mutilated, broke hearts of which the rifts have not been repaired*]. (Ṣ, TA.) —— And *He twisted* a rope *hard,* or *strongly;* as also ▼ ارأم. (M, Ḳ.)

3: see the last sentence but one above.

4. ارأم النَّاقَةَ *He made the she-camel to affect,* or *incline to,* (ISk, T, Ṣ, Ḳ,) *her* رُأْم [q. v.], (ISk, T,) or *the* رُأْم, (Ṣ,) or *one that was not her young one:* (Ḳ:) or ارأمها عَلَى وَلَدِهَا *he made her to affect,* or *incline to, her young one.* (M.) —— [Hence,] ارأمهُ عَلَى الأَمْرِ, (ISk, T,) or على الشَّىْءِ, (M, Ḳ,) † *He compelled him against his will to do the thing:* (ISk, T, M, Ḳ:) and so ازأمهُ عَلَيْهِ. (TA.) And ارأمهُ إِلَى كَذَا † *He,* or *it, caused him to want such a thing.* (AA, TA in art. دمغ.) —— ارأم الجُرْحَ, (inf. n. إِرْآمٌ, T,) † *He dressed,* or *treated curatively, the wound,* (T, Ṣ, M, Ḳ,) *in order that it might heal, or close,* (Ṣ,) or *so that it closed.* (M, Ḳ.) —— See also 1, last sentence.

5. ترأّمت عَلَى وَلَدِهَا, said of a she-camel, *i. q.* تَعَطَّفَتْ عَلَيْهِ [app. meaning, as quasi-pass. of عَطَّفَهَا عَلَيْهِ, *She was made to affect,* or *incline to, her young one*]. (TT, from the M. [There written ترامت, which is, in my opinion, a mistranscription.]) —— تَرَأَّمْتُهُ *i. q.* تَرَحَّمْتُ عَلَيْهِ ‡ [*I pitied,* or *compassionated, him;* or *did so much;* or *affected,* or *expressed, pity,* or *compassion,* or *much pity* or *compassion, for him;* or *expressed a wish that God would have mercy on him*]. (Ḳ, TA.)

[**8.** ارتأم, said by Golius to signify *It* (a wound) *closed,* or *became consolidated,* as on the authority of the Ṣ and Ḳ, I do not find in any copy of either of those lexicons, nor in any other lexicon.]

رُأْمٌ *A she-camel's young one;* (T, Ṣ;) accord. to IAạr: (T:) or *a she-camel's young one which she affects,* or *to which she inclines:* (M:) and, (Ṣ, M,) accord. to Lth, (T,) *i. q.* بَوٌّ [which has the former of the meanings above, but more commonly signifies *a skin of a young unweaned camel stuffed with straw or with panic grass or with dry herbage, to which a she-camel is made to incline when her young one has died; it being brought near to the mother of a young camel that has died, in order that she may incline to it and yield her milk*]: (T, Ṣ, M, Ḳ:) or *a young one to which she that is not its mother is made to incline.* (T.)

فُلَانٌ رُؤْمٌ لِلضَّيْمِ [evidently, I think, a mistranscription, for ▼ رَؤُومٌ, which is also written رَؤُمٌ,]

‡ *Such a one is abject*, or *ignominious*; *content to endure injury*. (TA.)

رِئْمٌ [The *antilope leucoryx*, or *white antelope*;] *an antelope* (ظَبْىٌ) *that is purely white*; (T, [in which only the pl. is mentioned,] Ṣ, M, Ḳ;) so accord. to Aṣ; (T, Ṣ;) and AZ says the like; (T;) *inhabiting the sands*: (Aṣ, T, Ṣ:) or, as some say, the *young one of the* ظَبْى [here app. meaning *gazelle*]: the female is called رِئْمَةٌ: (M:) pl. أَرْآمٌ (T, Ṣ, M, Ḳ) and آرَامٌ; (M, Ḳ;) the latter pl. formed by transposition. (M.) [Whether the Hebrew רְאֵם or רְאֵים or רֵים mean the same animal as the Arabic رِئْم is doubtful.] — [Hence,] مَرَّتْ بِنَا الآرَامُ ‡ *The beautiful*, or *pretty, women passed*, or *went, by us*: so called by way of comparison. (TA.)

رُئِمٌ, (Ḳ, TA,) or الرُّئِمُ, thus accord. to Kr, with ال, (M,) *i. q.* الاِسْتُ [*The podex*, or *the anus*]: (Kr, M, Ḳ:) [said to be] the only word of its measure except الدُّئِلُ, which means "a certain small beast." (M. [But see this last word.])

الرَّأْمَةُ *The* خَرَزَة [i. e. *bead*, or *the like, that is worn as an amulet, and*] *that is* [*held to be*] *a cause of love*, or *affection*. (Ḳ.)

رُؤْمَةٌ *Glue, with which a thing is stuck*: (Ṣ:) accord. to the Ḳ, [following A 'Obeyd, (see art. روم,)] it is رُومَةٌ only, without ء: but Th mentions it with ء also; and both are correct. (MF, TA.)

رُؤَامٌ *Slaver*: (T, Ḳ:) like رُوَالٌ. (T.) [See also رُوَامٌ, in art. روم.]

رَؤُومٌ: see رَائِمٌ. — Also † *A ewe, or she-goat*, (El-Umawee, T, Ṣ, Ḳ,) *that is very familiar*, (Ḳ,) *that licks the clothes of him who passes by her*. (El-Umawee, T, Ṣ, Ḳ.) — See also رُؤُومٌ.

رَائِمٌ, (T, M,) or رَائِمَةٌ, (Ṣ,) or both, (Ḳ,) and ▼ رَؤُومٌ, (T, Ṣ, M, Ḳ,) [but the last has probably an intensive signification,] *A she-camel that loves*, (T, Ṣ,) or *affects*, or *inclines to*, and *keeps to*, or *cleaves to*, (M, Ḳ,) *her young one*, (T, Ṣ, M, Ḳ,) or *the young one of another*: if she do not so, but smells it, and does not yield her milk to it, she is termed عَلُوقٌ: so says A 'Obeyd, on the authority of Aṣ: (T: [see the former of the two verses cited in the first paragraph of this art.:]) the pl. of رَائِمَةٌ is رَوَائِمُ. (TA.) — Hence, الرَّوَائِمُ signifies ‡ *The three stones whereon the cooking-pot is placed*; *what are called* الأَثَافِى; (T, M, Ḳ, TA;) *that have remained cleaving to the ashes*: (T, Ḳ:) because of their cleaving to the ashes: (M:) the ashes being as though they were their young. (T, Ḳ.)

راو

4. أَرْأَى, in one of its senses belonging to this art.: see 4 in the art. next following.

رَاوَةٌ: see the next art., in which it is mentioned in the Ṣ.

رأى

رَأَى, (Ṣ, M, &c.,) for which some say رَا, [suppressing the ء and the ى,] (M,) and some say رَآءَ, (T in art. بوأ, and M and Ḳ in art. ريأ,) like خَافَ, (TA in the latter art.,) formed by transposition, (T in art. بوأ,) first pers. رَأَيْتُ, (M, Mṣb, Ḳ, &c.,) for which some say رَيْتُ, without ء, (T, Ṣ, M,) but the former is that which is general and preferred, (T, M,) aor. يَرَى, (T, Ṣ, M,) for which يَرْأَى, agreeably with the root, is said by none except [the tribe of] Teym-er-Ribáb, (T, M,) or by such as require this form in poetry, (Ṣ,) sec. pers. fem. sing. and pl., alike, تَرَيْنَ, so that you say تَرَيْنَنِى [with an affixed pronoun], and if you will you may say تَرَيْنِّى, incorporating one ن into the other by teshdeed, (Ṣ,) imperative رَ and ارْءَ, (AZ, T, Ṣ, M,) the people of El-Ḥijáz saying رَ, dual رَيَا, pl. masc. رَوْا and fem. رَيْنَ, and Teym saying ارْءَ &c., (T, M,) inf. n. رُؤْيَةٌ (T, Ṣ, M, Mṣb, Ḳ) and رِيَّةٌ, (T, M, Ḳ,) the former being altered to رُوْيَة and then to رُيَّة and then to رِيَّة, (T, M,) and رَأْىٌ (T, Ṣ, Ḳ) and رَآءَةٌ, (Ṣ, M, Ḳ, [in the CḲ رَآة,]) like رَاعَةٌ [in measure], (Ṣ,) in which the ة is not necessarily a restrictive to unity, (M,) and رَايَةٌ (Ḳ [but this I do not find elsewhere]) and رِئْيَانٌ, (Lḥ, M, TA,) for which last we find in the copies of the Ḳ رُؤْيَان, (TA,) *He saw* [a person or thing] *with the eye*: (Ṣ:) in this sense the verb has [only] one objective complement: (Ṣ, Mṣb:) you say, رَأَيْتُهُ (T, M, Mṣb, Ḳ) and ▼ اِسْتَرْأَيْتُهُ, (T, M, Ḳ,) for which some say اِسْتَرَيْتُهُ, (T, M,) and ▼ ارْتَأَيْتُهُ, (T, M, Ḳ,) for which some say ارْتَيْتُهُ, (T, M,) all signifying the same, (T, M, Ḳ,) *I saw him*, or *it*, (a person and a thing, Mṣb) *with the eye*; (T, M, Mṣb, Ḳ, TA;) [or so,] and also, *with the mind*. (M and Ḳ in relation to the first, and Ḳ in relation to all.) رُؤْيَةٌ is of several sorts: (TA:) first, it signifies The *seeing with the eye*: (M, Ḳ, TA:) and *with what serves for the same purpose as the organ of sight*; as in the saying in the Ḳur [ix. 106], وَقُلِ ٱعْمَلُوا فَسَيَرَى ٱللّٰهُ عَمَلَكُمْ [*And Say thou, Work ye, for God will see your work*]; because the sense of sight cannot be attributed to God: (TA:) [and similar to this is the phrase, رَأَى فِيهِ كَذَا *He saw in him such a thing*: and رَأَى مِنْهُ كَذَا *He experienced from him such a thing*.] Secondly, The *seeing by supposition*, or *fancy*; as in the saying, أَرَى أَنَّ زَيْدًا مُنْطَلِقٌ [*I suppose*, or *fancy, that Zeyd is going away*]. (TA.) Thirdly, The *seeing by reflection*, or *consideration*; as in the saying [in the Ḳur viii. 50], إِنِّى أَرَى مَا لَا تَرَوْنَ [*Verily I see by reflection*, or *consideration, what ye see not*]. (TA.) Fourthly, The *seeing with the mind*, or *mentally*; [the *opining*, or *judging*, a thing; a sense in which the inf. n. رَأْىٌ is more commonly used;] (M,* Ḳ,* TA;) as in the saying in the Ḳur [liii. 11], مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَى [*The heart did not belie what he mentally saw*]. (TA.) [Of these meanings, other exs. here follow; with exs. of similar meanings.] — An ex. of رَا for رَأَى occurs in the saying of a poet,

* مَنْ رَا مِثْلَ مَعْدَانَ بْنِ يَحْيَى *

[*Who has seen the like of Maadán the son of Yaḥyà?* the measure being وَافِر, with the first foot reduced to مُفْعَلْتُنْ]. (M.) الحَمْدُ لِلّٰهِ عَلَى رِيَتِكَ, for رُؤْيَتِكَ, altered in the manner explained above, [meaning *Praise be to God for the seeing of thee*,] (M, Ḳ,*) is a saying mentioned by IAạr. (M.) صُومُوا لِرُؤْيَتِهِ means [*Fast ye*] *at the time of seeing it*; [referring to the new moon of Ramaḍán;] i. e., *when ye see it*. (Mgh.) In the phrase رَأَيْتُهُ قَائِمًا [*I saw him standing*], قائما is in the accus. case as a denotative of state. (Mṣb.) رَأْىُ عَيْنِى زَيْدًا فَعَلَ ذَاكَ [*My eye saw* (lit. *my eye's seeing*) *Zeyd do that*] is held by Sb to be an instance of an anomalous use of an inf. n., and is [said to be] the only instance of the kind, among inf. ns. of trans. verbs except سَمْعُ أُذُنِى. (M, TA: but in a copy of the former written سَمْع اذنى.) رَأَيْتُهُ رَأْىَ العَيْنِ and رأى عينى means [*I saw him*, or *it*,] *where the eye*, or *sight, fell upon him*, or *it*. (TA.) بِعَيْنٍ مَا أَرَيَنَّكَ [lit. *With some eye I will assuredly see thee*] is a saying mentioned by AZ as meaning *hasten thou*, (اِعْجَلْ, thus in copies of the Ṣ and in the TA, or عَجِّلْ as in one copy of the Ṣ,) or *work thou*, (اِعْمَلْ, thus in two copies of the Ṣ,) *and be as though I were looking at thee*: (Ṣ, TA:) it is said to one whom you send, and require to be quick; and means *pause not for anything, for it is as though I were looking at thee*. (TA in art. عين.) رَأَى المَكَانُ المَكَانَ ‡ *The place faced* [or (as we say) *looked upon*] *the place, as though seeing it*, (M, TA,) is tropical: (TA:) [and in like manner you say,] دَارِى تَرَى دَارَهُ ‡ *My house faces* [or *looks upon*] *his house*. (T, IAth, TA.) — رَأَى فِى مَنَامِهِ رُؤْيَا [*He saw, i. e. fancied that he saw, in his sleep, a vision*, or *dream*]. (Ṣ, Mṣb, Ḳ.*) — أَلَمْ تَرَ إِلَى كَذَا [*Hast thou not considered such a thing*, so as to be admonished thereby?] is a phrase used on an occasion of wonder (IAth, Ḳ, TA) at a thing, and in rousing the attention of the person to whom it is addressed; as in the saying in the Ḳur [ii. 244], أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ [*Hast thou not considered those who went forth from their houses*, so as to be admonished by their case?]; meaning, hast thou not wondered at their act, and has not their case come to thy knowledge? and so in other instances in the same: (IAth, TA:) Er-Rághib says that, when رَأَيْتُ is made trans. by means of إِلَى, it denotes consideration that leads to the becoming admonished. (TA.) In like manner also, (IAth, Ḳ,) أَرَأَيْتَكَ and أَرَأَيْتَكُمَا and أَرَأَيْتَكُمْ, (T, IAth, Ḳ,) and to a woman أَرَأَيْتَكِ, and to a pl. number of women أَرَأَيْتَكُنَّ, (T,) [which may be lit. rendered *Hast thou, and have ye two, &c., considered?*] are expressions used to arouse attention, (IAth, TA,) meaning *tell thou me* and *tell ye two me* &c.; (T, IAth, Ḳ;) as in the saying in the Ḳur [xvii. 64], قَالَ أَرَأَيْتَكَ هٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ [*He*

said, *Hast thou considered?* meaning *tell me, respecting this whom Thou hast honoured above me*]; and in the same [vi. 40 and 47], قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ ٱللّٰهِ [*Say thou, Have ye considered?* meaning *tell me, if the punishment of God come upon you*]; and occurring without the ك in other places thereof: (IAth, TA:) you say also, أَرَأَيْتَكَ زَيْدًا and أَرَأَيْتَ زَيْدًا, meaning *Tell thou me* [respecting *Zeyd*]: (Mgh:) and for أَرَأَيْتَ and أَرَأَيْتَكَ [&c.] some say أَرَيْتَ and أَرَيْتَكَ: (Ṣ:) the pronunciation without ء is the more common: the ت in أَرَأَيْتَكَ &c. is always with fet-ḥ; and accord. to the grammarians of accredited science, the ك in these cases is redundant; (T;) [i. e.] it is a particle of allocution, to corroborate the pronoun [ت, which it therefore immediately follows in every case, distinguishing the genders and numbers by its own variations, which are the same as those of the pronominal affix of the second person]: (Bḍ in vi. 40:) [IHsh says,] the correct opinion is that of Sb; that the ت is an agent, and the ك is a particle of allocution: (Mughnee in art. ك:) but sometimes أَرَأَيْتَكَ &c. mean هَلْ رَأَيْتَ نَفْسَكَ &c.; the ك being in this case an objective complement [and the verb being differently rendered according as it has not, or has, a second objective complement, as is shown here by what precedes and what follows]. (T.) In أَتُرَاكَ, also, [from ▼ أُرِىَ, not from رُئِىَ,] meaning اتظنّ [i. e. أَتَظُنُّ, *Thinkest thou?*], the pronoun [as some term it, but properly the final particle,] is [a particle of allocution] like that in أَرَأَيْتَكَ in the Ḳur vi. 40 and 47 [cited above; and in the same sense as this latter phrase, أَتُرَاكَ is used, as meaning *tell thou me*]. (Ḥar p. 570.) — When رَأَى means *He knew,* (Ṣ, Mṣb,) or *he thought,* (Mṣb,) it has two objective complements: (Ṣ, Mṣb:) or when it has two objective complements, it necessarily means knowing [or the like]. (Er-Rághib, TA.) [In this case, رَآهُ may be rendered *He saw,* or *knew, him,* or *it, to be:* and *he thought,* or *judged,* or *held, him,* or *it, to be;* or *he regarded,* or *held, him,* or *it, as.*] You say, رَأَيْتُ زَيْدًا عَالِمًا, (Ṣ, Mṣb,*) or حَلِيمًا, (M,) *I knew* [or *saw Zeyd to be learned,* or *forbearing*]; (Ṣ, M, Mṣb;) as though seeing him to be so with the eye: (M:) and *I thought him* [&c.] *to be so.* (Mṣb.) In like manner, also, ▼ تَرَاءَيْتُهُ signifies *I thought him to be.* (Ḥar p. 211.) يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ, in the Ḳur [iii. 11], means *They* [who were the unbelievers] *thinking them* [who were fighting in the cause of God] *twice as many as they, according to* the evidence of *the sight of the eye.* (TA.) The pass. form of رَأَى has [only] one objective complement: you say, رُئِىَ زَيْدٌ عَاقِلًا, meaning *Zeyd was thought* [*to be intelligent*]: (TA:) and ٱلَّذِى أُرَاهُ, with the verb in the pass. form, means الذى اظنّ [i. e. أُظَنُّ, *He whom I am thought to be;* if from رُئِىَ: or الذى أَظُنُّ, *what I think,* if from ▼ أُرِىَ: it is often used in the latter sense]. (Mṣb.) — You say also, رَأَى فِى ٱلْأَمْرِ رَأْيًا [*He formed,* or *held, an opinion,* or *a persuasion,* or *a belief, respecting the affair,* or *case*]: (Mṣb:) and so فِى ٱلْفِقْهِ [*in the science of the law*]. (Ṣ.) And ٱلَّذِى أَرَاهُ *That to which I take,* or *which I hold, as my opinion,* or *persuasion,* or *belief.* (Mṣb.) And فُلَانٌ يَرَى رَأْىَ ٱلشُّرَاةِ *Such a one holds,* or *believes, the tenets,* or *belief, of the* شراة [a certain sect of schismatics; pl. of شَارٍ]. (M.) When رَأَى is [thus] used as meaning *He held,* or *believed,* it has [only] one objective complement. (Mṣb.) — لَا تَرَ مَا, (T, Ḳ, TA, [mentioned also in the Ḳ in art. ترم, in which art. in the CḲ it is written لا تَرْمَا,]) and لَوْ تَرَ مَا, and لَوْ تَرَى مَا, and لَا تَرَى مَا, (T, TA, [in copies of the Ḳ أَوْ تَرَ مَا, which I think a mistranscription, and for which is put in the TA, as on the authority of IAạr, اذ تر ما, app. a mistranscription of a mistranscription, i. e. of او تر ما,]) and لَمْ تَرَ مَا, (T, Ḳ, TA,) in this last case with تَرَ [only, agreeably with a general rule], are forms of expression meaning لَا سِيَّمَا [i. e., virtually, *Above all,* or *especially*]: (T, Ḳ, TA:) you say, إِنَّهُ لَخَبِيثٌ وَلَا تَرَ مَا فُلَانٌ and وَلَوْ تَرَى and وَلَوْ تَرَ مَا فُلَانٌ and وَلَا تَرَى مَا فُلَانٌ and وَلَمْ تَرَ مَا فُلَانٌ [i. e. *Verily he is bad,* or *base,* or *wicked; and above all,* or *especially, such a one:* وَلَا تَرَ مَا فُلَانٌ, or وَلَا تَرَى مَا فُلَانٌ, properly meaning وَلَا تَرَى مِثْلَ ٱلَّذِى هُوَ فُلَانٌ *and thou wilt not see the like of him who is such a one;* مِثْلَ and هُوَ being understood: and in like manner are to be explained the other forms of expression here mentioned]: in all of these forms, فلان is in the nom. case: all are mentioned by Lḥ, on the authority of Ks. (T, TA.) — رَأَتْ is also said of a woman, as meaning *She saw what is termed* ٱلتَّرِيَّةُ and ٱلتَّرْئِيَةُ, i. e., *a little yellowness or whiteness or blood on the occasion of menstruation.* (M.) = رَأَيْتُهُ [from ٱلرِّئَةُ] *I hit,* or *hurt,* (Ṣ, M, Mṣb, Ḳ,*) or *struck,* or *smote,* (Er-Rághib, TA,) *his* رِئَة [or *lungs*]: (Ṣ, M, Mṣb, Ḳ, Er-Rághib:) and so وَرَيْتُهُ. (Mṣb.) — And رُئِىَ *He had a complaint of his* رِئَة [or *lungs*]; (M;) as also ▼ أُرْئِىَ. (T, Ḳ.) = رَأَيْتُ رَايَةً *I stuck,* or *fixed, a banner,* or *standard,* (T in art. ري, and Ḳ in the present art.,) *into the ground;* (TA;) as also ▼ أَرْأَيْتُهَا, (T, Ḳ,) as some say: (T:) the latter is mentioned by Lḥ; but [ISd says,] I hold that it is anomalous, and is properly only أَرْيَيْتُهَا. (M in art. ري, and TA.) = رَأَى ٱلزَّنْدُ [like وَرَى and وَرِىَ] *The* زند [or *piece of wood for producing fire*] *became kindled.* (Kr, M, Ḳ.) — And رَأَيْتُ ٱلزَّنْدَ *I kindled the* زند. (M, Ḳ.)

2. رَأَّيْتُهُ, inf. n. تَرْئِيَةٌ, *I held for him,* or *to him,* (AZ, T, Ṣ,) or *I showed,* or *presented, to him,* (M, Ḳ,) or *I withheld,* or *retained,* or *restricted, for him,* [i. e. *for his use,*] (AZ,* T,* Ṣ,* M, Ḳ,) *the mirror, in order that he might look in it,* (AZ, T, Ṣ, Ḳ,) or *in order that he might see himself in it;* (M;) as also ▼ أَرَيْتُهُ ٱلْمِرْآةَ. (M.) — See also 3.

3. رَاءَيْتُهُ, (M, Ḳ,) inf. n. مُرَاآةٌ and رِئَآءٌ, (M,) *I faced, so that I saw, him,* or *it;* (M, Ḳ;) as also ▼ تَرَاءَيْتُهُ. (M.) — Also, inf. ns. as above, [*I acted hypocritically,* or *with simulation, towards him;*] *I pretended to him that I was otherwise than I really was;* (M, Ḳ;*) as also ▼ رَأَّيْتُهُ, inf. n. تَرْئِيَةٌ: (Ḳ:) both are mentioned by Fr: (T:) [accord. to J,] رَاءَى فُلَانٌ ٱلنَّاسَ, aor. يُرَائِيهِمْ, inf. n. مُرَاآةٌ, and رَايَاهُمْ, inf. n. مُرَايَاةٌ, the latter formed by transposition, [which indicates, though written as above in my copies of the Ṣ, that we should read رَايَأَهُمْ, inf. n. مُرَايَأَةٌ,] signify the same: (Ṣ:) [but it is said in the Mgh that رَايَا (perhaps thus written for رَايَأَ) in the sense of رَاءَى is a mistake: and] رَاءَى signifies [*he acted ostentatiously;* i. e.] *he did a deed in order that men might see it:* (Mgh:) or رِئَآءٌ signifies the *making a show of what one does to men, in order that they may see it and think well of it:* and the *acting otherwise than for the sake of God:* (Mṣb, TA:) and it is said in the Ṣ to be a subst. [as distinguished from an inf. n.; but why so, I do not see]. (TA.) Hence, in the Ḳur [cvii. 6], ٱلَّذِينَ هُمْ يُرَآؤُونَ *Who act hypocritically;* when the believers pray, praying with them, pretending to them that they follow the same way [of religion] as they: (M, TA:) or *who make a show of their works to men, in order to be praised by them.* (Bḍ.) And مَنْ رَاءَى رَاءَى ٱللّٰهُ بِهِ *He who does a deed in order that men may see it, God will expose his doing so* on the day of resurrection. (Mgh) And فَعَلَ ذٰلِكَ رِئَآءً وَسُمْعَةً [*He did that in order to make others to see it and hear of it*]. (Ṣ.) [See also 4.] — In the saying of El-Farezdaḳ, satirizing a people, and charging one of their women with that which is not comely,

* وَبَاتَ يُرَاآهَا حَصَانًا وَقَدْ جَرَتْ *
* لَنَا بُرَتَاهَا بِٱلَّذِى أَنَا شَاكِرُهْ *

[*And he passed the night thinking her chaste, when her two anklets had run to us with that for which I was thankful*], by يُرَاآهَا [with حَصَانًا following it] he means يَظُنُّ أَنَّهَا حَصَانٌ, i. e. عَفِيفَةٌ; and by جَرَتْ لَنَا بُرَتَاهَا he means أَنَّهَا أَمْكَنَتْهُ مِنْ رِجْلَيْهَا حَتَّى غَشِيَهَا. (T.) — رَاءَيْتُهُ also signifies *I consulted with him; or asked his counsel,* or *advice:* (T, Ḳ:*) and ▼ ٱسْتَرْأَيْتُهُ فِى ٱلرَّأْىِ *I consulted him,* or *asked his counsel,* or *advice, respecting the opinion.* (T, Ḳ.) 'Imrán Ibn-Ḥiṭṭán says,

* فَإِنْ نَكُنْ نَحْنُ شَاوَرْنَاكَ قُلْتَ لَنَا *
* بِٱلنُّصْحِ مِنْكَ لَنَا فِيمَا نُرَائِيكَا *

i. e. [*And if we ask thy counsel,* or *advice, thou pronouncest to us, with honesty on thy part towards us, concerning that*] *respecting which we ask thy counsel,* or *advice.* (T.)

4. أَرَيْتُهُ ٱلشَّىْءَ, (IAạr, T, Ṣ, M, Ḳ,) originally أَرْأَيْتُهُ, (Ṣ,) inf. n. إِرَاءَةٌ (Sb, IAạr, T, M, Ḳ) and إِرَايَةٌ (IAạr, T) and إِرَآءٌ, (Sb, IAạr, T, M, Ḳ,) [the last originally إِرْأَآءٌ,] the ة in the first inf. n. being a substitute [for the suppressed أ, and in like manner in the second], and the last inf. n. being without any substitution, (Sb, M,) [*I made him to see the thing;* i. e. *I showed him the thing:*]

you say, أَرَيْتُهُ الشَّىْءَ فَرَآهُ [*I showed him the thing, and he saw it*]. (Ṣ.) See also 2. Aboo-'Amr read أَرْنَا مَنَاسِكَنَا, [in the Ḳur ii. 122, for أَرِنَا, i. e. *Show Thou to us our religious rites and ceremonies of the pilgrimage, or our places where those rites and ceremonies are to be performed,*] which is anomalous. (M.) — One says also, أَرَى ٱللّٰهُ بِفُلَانٍ, meaning *God showed men by* [the example of] *such a one punishment and destruction:* (Ḳ:) or *God showed by* [the example of] *such a one that which would cause his enemy to rejoice at his misfortune:* a saying of the Arabs: (T in art. رى:) said only in relation to evil. (Sh, TA.) — And أَرِنِى الشَّىْءَ *Give thou, or hand thou, to me the thing.* (M, TA.) — أَرَى in the sense of أَعْلَمَ [as meaning *He made* such a one *to know* a thing, or person, *to be*, as in the saying, أَرَيْتُ زَيْدًا عَمْرًا مُنْطَلِقًا *I made Zeyd to know 'Amr to be going away,* which may be rendered *I showed Zeyd that 'Amr was going away,*] requires [as this ex. shows] three objective complements. (M, and Bḍ in iv. 106. [See I'Aḳ, p. 117.]) — This is not the case in the saying in the Ḳur [iv. 106], لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ ٱللّٰهُ; (M, Bḍ;) for here it has but two objective complements, namely, the ك in اراك, and the suppressed pronoun ه in أَرَاكَهُ: it is in this instance from الرَّأْى in the sense of الاِعْتِقَادُ: (M:) the meaning is, [*That thou mayest judge between men*] *by means of that which God hath taught thee,* syn. عَرَّفَكَ, (Ksh, Bḍ,) or عَلَّمَكَ, (Jel,) and *revealed to thee.* (Ksh, Bḍ.) — See also 1, in the latter half of the paragraph, in two places, in which the pass., أُرِىَ, is mentioned. ═ أَرْأَى [as an intrans. v., preserving the original form, inf. n. إِرْآءٌ, as below,] *He looked in the mirror;* (T, Ḳ;) and so تَرَآءَى ▼ فِيهَا and تَرَأَّى ▼ فِى المِرْآةِ: (T, M, Ḳ:) or تَرَأَّى ▼ signifies *he* (a man) *looked at his face in the mirror* or *in the sword:* (Ṣ:) and تَمَرْأَى ▼ *he looked at his face in the water;* the doing of which is forbidden in a trad.; of the measure تَمَفْعَلَ [from المِرْآةُ]; mentioned by Sb; like تَمَسْكَنَ from المِسْكِينُ, and تَمَدْرَعَ from المِدْرَعَةُ, and تَمَنْدَلَ from المِنْدِيلُ. (M.) — *He* (a man) *had many dreams.* (T, Ḳ.*) — *He moved his eyelids,* (Ḳ,) or *made much motion* with his eyes, (T,) *in looking:* (T, Ḳ:) you say, هُوَ يُرْئِى بِعَيْنَيْهِ, (TA,) and يُرَارِئُ بِعَيْنَيْهِ. (T, TA.*) — *He acted* (T, Ḳ) *well,* or *righteously,* (T,) *in order to make others see what he did, and hear of it.* (T, Ḳ.) [See also 3.] — *He possessed,* or *became possessed of, intelligence* (Ḳ, TA) *and judgment and forecast:* (TA:) inf. n. إِرْآءٌ. (Ḳ, TA. [The inf. n. is mentioned with this signification, in the Ḳ, app. because it is the first there explained, and therefore as applying to the verb in all its senses.]) — And *He had the appearance,* or *evidence, of foolishness,* or *stupidity, in his face:* (T, Ḳ, TA: [the words by which Az explains this meaning are تَبَيَّنَتْ آرَاؤُهُ فِى وَجْهِهِ وَهِىَ الحماقة, accord. to one copy of the T; in another copy of the same, الرؤاه: the TA follows the former reading: but the right reading is الرَّأْوَةُ; mentioned in the T, thus correctly written, in art. رأو; in the Ṣ, in the present art.; and in the M, in art. راو, which is its proper art., and therefore the proper art. of the verb in the sense thus explained:]) thus it bears two contr. meanings. (Ḳ. [But it is added in the TA that this requires consideration.]) — Also *He had what is termed a* رَئِىّ, *of the jinn,* or *genii;* (T, Ḳ, TA;) i.e., *a follower, of the jinn.* (TA.) — And *He followed the opinion,* or *belief, of some one, or more, of the lawyers* (Ḳ, TA) *in the science of the law.* (TA.) — أَرْآتْ said of a she-camel and of a ewe or she-goat, (M,) and of any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, *Her udder showed her to be pregnant:* (M, Ḳ:) and in like manner it is said of a woman: (M:) or, said of a ewe or she-goat, *she was,* or *became, big in her udder:* (Ṣ:) and accord. to IAar, said of a she-goat, *she was,* or *became, swollen in her vulva, and her being so became apparent,* or *evident.* (M.) And أَرْأَى said of a man, *His ewe,* or *she-goat, was,* or *became, black in her udder.* (T.) ═ See also 1, in two places, near the end of the paragraph. ═ [It is also said in the Ḳ and TA that أَرْأَى, said of a camel, means انْتَكَثَ خَطْمُهُ عَلَى خَلْقِهِ; in the CḲ انْتَكَبَ; and in the TA this is said to be on the authority of En-Naḍr: but in a copy of the T, I find it stated, on the authority of ISh, (i. e. En-Naḍr,) that الارآ (i. e. الإِرْآءُ) signifies انتكاثُ خطمِ البَعِيرِ على خَلْقِه: in another copy of the T, on the authority of En-Naḍr, that الرآ (a mistranscription for الإِرْآءُ) signifies انتكاث خطم البعير خلقة: and it is added that the epithet applied to a camel is مُرَاى (as in one copy, i. e. مُرْأًى ▼, and thus it is written in the TA, but in the other copy of the T مُرَأَى, an obvious mistranscription); and to camels, مُرْآآتٌ (as in one copy, for مُرْأَآتٌ, i. e. مُرْآتٌ, in the other copy of the T erroneously written مُرَاآة, and in the TA مرايات): therefore the verb is evidently أُرْئِىَ, in the pass. form, inf. n. إِرْآءٌ; and I think that the correct explanation is انْتَكَثَ خَطْمُهُ خِلْقَةً, app. meaning *His muzzle was thin,* or *lean, by nature:* see art. نكث: and see also مُرْأًى below.]

5. تَرَأَّى فِى المِرْآةِ: see 4, in the former half of the paragraph. — تَرَأَّى لِى: see the paragraph here following.

6. تَرَآءَوْا *They saw one another:* (M, Ḳ:) dual تَرَآءَيَا. (TA.) And تَرَآءَى الجَمْعَانِ, (Ṣ, TA,) in the Ḳur [xxvi. 61], (TA,) *The two bodies of people saw each other:* (Ṣ:) or *approached and faced each other so that each was able to see the other.* (TA.) And تَرَآءَيْنَا *We met and saw each other.* (A'Obeyd, T.) See also 3, first sentence. It is said in a trad., (T,) لَا تَرَآءَى نَارَاهُمَا, [for تَتَرَآءَى, as it is written in some copies of the Ḳ,] (T, Ḳ,) [i. e. ‡ *Their two fires shall not be within sight of each other;*] meaning that the Muslim may not dwell in the country of the believers in a plurality of gods, and be with them so that each of them shall see the fire of the other: (T, Ḳ r*) so says A'Obeyd: or, accord. to AHeyth, it means that the Muslim may not mark himself with the mark of the believer in a plurality of gods, nor assimilate himself to him in conduct and guise, nor assume his manners, or dispositions; from the phrase مَا نَارُ بَعِيرِكَ, meaning "What is the brand of thy camel?" (T:) IAth explains it similarly to A'Obeyd; and says that the verb is thus used tropically. (TA.) — تَرَآءَى لِى *He addressed,* or *presented, himself* [*to my sight,* or] *in order that I might see him;* as also تَرَأَّى ▼ لِى. (M, Ḳ.) And تَرَآءَى لَهُ شَىْءٌ مِنَ الجِنِّ [*Somewhat of the jinn,* or *genii, presented itself to his sight*]. (Ṣ.) — تَرَآءَى النَّخْلُ *The palm-trees showed the colours of their unripe dates.* (AḤn, M, Ḳ.) — تَرَآءَيْنَا الهِلَالَ *We tasked the sight by trying whether or not we could see the new moon:* or, as some say, *we looked* [*together, at,* or *for, the new moon*]: (Sh,* T, TA:) or *we lowered our eyes towards the new moon in order that we might see it.* (Mṣb.) [See also 6 in art. نقض.] — See also 4, in the former half of the paragraph, in two places. — تَرَآءَينا الأَمْرَ or تَرَآءَيْنَا فِى الأَمْرِ: see 8. — هُوَ يَتَرَآءَى بِرَأْىِ فُلَانٍ *He takes to,* or *holds, the opinion,* or *persuasion,* or *belief, of such a one;* and *inclines to it;* and *conforms to it.* (T, TA.) — See also 1, in the latter half of the paragraph.

8. ارْتَآهُ [is syn. with رَآهُ as signifying *He saw him,* or *it, with the eye;* and also, *with the mind*]: see 1, first sentence: or it is [syn. with رَآهُ in the latter sense only, being] from الرَّأْى and التَّدْبِير: (Ṣ, TA:) or ارْتَأَى is from رَأْىُ القَلْبِ, (Lth, T,) or from رُؤْيَةُ القَلْبِ, or from الرَّأْى, and means *he thought, reflected,* or *considered, and acted deliberately,* or *leisurely.* (IAth, TA.) You say, ارْتَأَيْنَا فِى الأَمْرِ, and تَرَآءَيْنَا ▼ [i. e. تَرَآءَينا فيه] or تَرَآءَيْنَاهُ, (accord. to different copies of the Ḳ,) meaning نَظَرْنَاهُ [or نَظَرْنَا فيه, i. e. *We looked into, examined,* or *considered, the affair,* or *case*]. (Ḳ.) And ارْتَآهُ وَٱعْتَقَدَهُ [*He saw it with his mind, looked into it, examined it,* or *considered it, and believed it*]. (Mgh.)

10. استرآهُ *He,* or *it, called for, demanded,* or *required, the seeing of it;* (M, Ḳ;) i.e., a thing. (M.) — See also 1, first sentence. — And see 3, last sentence but one. — You say also, يُسْتَرْأَى فُلَانٌ [*Such a one is counted, accounted,* or *esteemed, hypocritical,* or *ostentatious*], from الرِّئَآءُ [inf. n. of 3]; like as you say, يُسْتَحْمَقُ, and يُسْتَعْقَلُ. (AA, Ṣ.)

Q. Q. 2. تَمَرْأَى: see 4, in the former half of the paragraph.

رَأْىٌ is an inf. n. of رَأَى [q. v.]: (T, Ṣ, Ḳ:) [and is also a subst.: used as a subst.,] it means The رَأْى of the eye; (Lth, T, Mṣb;) i. e. the *sight* thereof; like رُؤْيَةٌ, q. v.: (Mṣb:) and also, of the mind; (Lth, T;) [i. e.,] it signifies also *mental perception:* (Mṣb:) [*conception: idea: notion:*] *belief;* (M, Ḳ;) as a subst., not an inf. n.: (M:)

[or *judgment*: or *persuasion*: or *opinion*; i. e.] *a preponderating belief of one of two things that are inconsistent, each with the other*: (Er-Rághib, TA:) *a thing that a man has seen with his mind, looked into, examined,* or *considered,* (مَا آرْتَآهُ,) *and believed*: (Mgh:) [*a tenet*:] also *intelligence*: and *forecast*: and *skill in affairs*: (Mṣb:) [and hence it often means *counsel,* or *advice*:] pl. آرَآءٌ (T, Ṣ, Ḳ &c.) and آرَآءٌ, (Ṣ, M, Ḳ,) the latter formed by transposition, [being for أَرْآءٌ,] (Ṣ,) and أَرْءٍ [originally أَرْؤُىٌ, like as أَظْبٍ is originally أَظْبُىٌ,] (Lḥ, M, Ḳ, TA, in some copies of the Ḳ أَرْىٌ) and رُئِىٌّ and رِئِىٌّ [both originally رُؤُوىٌ], (Lḥ, M, TA,) in the Ḳ رُىٌّ, with ḍamm, [in the CḲ رُئِىٌّ,] and رِىٌّ, with kesr, (TA,) and [quasi-pl. n.] ▼ رَئِىٌّ, (Ṣ, Ḳ,) of the measure فَعِيلٌ, like ضَئِينٌ. (Ṣ.) One says, مَا أَضَلَّ رَأْيَهُ [*How erroneous is his mental perception,* &c.!], and مَا أَضَلَّ آرَآءَهُ [*How erroneous are his mental perceptions,* &c.!]. (Lth, T.) أَصْحَابُ الرَّأْىِ, [often meaning *The speculatists,* or *theorists,*] as used by those who treat of the traditions, means *the followers of analogy*; because they pronounce according to their رَأْى [or belief, &c.,] in relation to that concerning which they have not found any [tradition such as is termed] حَدِيث or أَثَر, (IAth, Ḳ, TA,) or in relation to that which is dubious to them in a tradition. (IAth, TA.) But accord. to the usage of others, one says, فُلَانٌ مِنْ أَهْلِ الرَّأْىِ meaning *Such a one holds the belief,* or *opinion,* &c., *of the* [*heretics,* or *schismatics, called*] خَوَارِج *and says according to their persuasion.* (TA.) [Sometimes, also, this phrase means *Such a one is of the people of intelligence*; or *of counsel,* or *advice.*] See also رَئِىٌّ. And رَجُلٌ ذُو رَأْىٍ means *A man having mental perception,* and *skill in affairs.* (Mṣb.) — See also the next paragraph.

رَأْيًا and ▼ رَأْىَ and رُؤْيًا and أَتَاهُمْ حِينَ جَنَّ رُؤْىٌ (M, Ḳ*) [*He came to them*] *when the darkness had become confused so that they did not see one another.* (M, Ḳ.)

رِئْىٌ, (M, TA,) in the Ḳ said to be ▼ رَئِىٌّ, like صَلِىٌّ, (TA, [but the former is the right, as will be shown by a citation from the Ḳur in what follows,]) and ▼ رُوَآءٌ and ▼ مَرْآةٌ *Aspect, look,* or *outward appearance*: (M, Ḳ:) [and so ▼ رُؤْيَةٌ; used in this sense in the Ṣ and Ḳ in explanation of طَلْعَةٌ:] or the first and second (i. e. رِئْىٌ and ▼ رُوَآءٌ, M) signify *beauty of aspect* or *outward appearance*; (M, Ḳ;) or so does this last; (T, Ṣ;) [and so رُوَآءٌ, with و, mentioned in the Ṣ in art. روى, and there explained as syn. with مَنْظَرٌ;] and ▼ مَرْآةٌ signifies *aspect,* or *outward appearance, absolutely,* (M, Ḳ,*) *whether beautiful or ugly*: (M:) or this (مرآة) signifies *a beautiful aspect* or *outward appearance*: and رِئْىٌ signifies *what the eye sees, of goodly condition and clean apparel*; as in the phrase in the Ḳur [xix. 75], هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا [*they being better in respect of goods,* or *property, and of appearance of goodly condition and outward apparel*], accord. to him who reads it [thus] with ء; and read without ء it may be from the same, or from رَوِيَتْ أَلْوَانُهُمْ وَجُلُودُهُمْ meaning "their colours and skins became full and beautiful" [or rather "beautiful and full"]: (Ṣ:) for Náfi' and Ibn-'Ámir read رِيًّا, by conversion of the ء [into ى] and incorporating it [into the radical ى], or from الرِّىّ meaning النِّعْمَةُ; and Aboo-Bekr read رِيئًا, by transposition; and another reading is رِيًا, with the ء suppressed; and another زِيًّا, from الزِّىّ. (Bḍ.)

One says ▼ امْرَأَةٌ حَسَنَةُ المَرْآةِ and ▼ المَرْأَى [*A woman beautiful of aspect*]; like as you say فُلَانٌ حَسَنُ المَنْظَرِ and حَسَنَةُ المَنْظَرَةِ: (T, Ṣ:) and فِى مَرْآةِ ▼ العَيْنِ *Such a one is beautiful in aspect*: and it is said in a prov., ▼ تُخْبِرُ عَنْ مَجْهُولِهِ مَرْآتُهُ *His outward appearance indicates* [what would otherwise be *his unknown character,* meaning,] *his inward state.* (Ṣ.) [See also تَرْئِيَةٌ.]

رِئَةٌ, (T, Ṣ, M, Mṣb, Ḳ,) with ء, (T, Ṣ, Mṣb,) and رِيَةٌ, without ء, (T, Mṣb,) The سَحْر [or *lungs,* or *lights*]; (Ṣ;) the *place of the breath and wind* (M, Ḳ) of a man &c., (M,) [i. e.] of an animal: (Ḳ:) the ة is a substitute for the ى, (Ṣ, Mṣb,) which is suppressed: (Mṣb:) pl. رِئُونَ, (Ṣ, M, Mṣb, Ḳ,) agreeably with a general rule relating to words of this class, (M,) and رِئَاتٌ: (M, Mṣb, Ḳ:) dim. ▼ رُؤَيَّةٌ and رُوَيَّةٌ. (T.) Some say that the suppressed letter [in رِيَةٌ] is و; and that it is originally وِرْيَةٌ, like as عِدَةٌ is originally وِعْدَةٌ: and وَرَيْتُهُ signifies "I hit, or hurt, his رِيَة." (Mṣb.) [Hence ذَاتُ الرِّئَةِ *Inflammation of the lungs.*]

رَاوَةٌ *An indication* of a thing. (M in art. راو [to which it belongs: but in the Ṣ and TA mentioned in the present art.; and in the T, in art. رأ: in one copy of the Ṣ written رَآوَةٌ; and in one place in the TA, written رؤاوة, and said to be like ثُمَامَةٌ, app. from the author's having found it written رُآوَةٌ for رَآوَةٌ.]) You say, عَلَى فُلَانٍ رَآوَةُ الحُمْقِ [*Upon such a one is the indication of foolishness,* or *stupidity*]. (M.) And عَلَى وَجْهِهِ رَآوَةُ الحُمْقِ [*Upon his face is the indication of foolishness,* or *stupidity*], when you know foolishness, or stupidity, to be in him before you test him. (Lḥ, T, Ṣ.) And إِنَّ فِى وَجْهِهِ لَرَآوَةً *Verily in his face is an ugliness.* (T.) [See also an explanation of أَرْآءٌ, above. J seems to have regarded the و as substituted for ى.]

رَائِيَةٌ, originally thus, with ء; (T, Mṣb;) but the Arabs prefer omitting it, [saying رَايَةٌ,] and some of them say that it has not been heard with ء; (Mṣb;) [Az says,] the Arabs did not pronounce it with ء: accord. to Lth, its radical letters are رى ى: (T:) *A banner,* or *standard,* (T, Mṣb,) *of an army*: (Mṣb:) pl. رَايَاتٌ. (T, Mṣb.) [See also art. رى.]

رُؤْيَةٌ an inf. n. of رَأَى [q. v.]: (T, Ṣ, M, Mṣb, Ḳ:) [and also a subst.: used as a subst.,] it means The *sight* of the eye; as also ▼ رُؤْى: [and accord. to the M and Ḳ, it is with the mind also; like رَأْى:] pl. رُؤًى. (Mṣb.) — See also رِئْىٌ. — [Also The *phasis* of the moon.]

رُؤْيَا, (T, Ṣ, M, Mṣb, Ḳ,) with ء, (T, M,) of the measure فُعْلَى, (Ṣ, Mṣb,) without tenween, (Ṣ,) [i. e.] imperfectly decl., because the ا is that which is the sign of the fem. gender, (Mṣb,) also pronounced رُويَا, without ء, (Fr, T, M,) and رُيَّا, [which is anomalous, like رُىٌّ, for رُوىٌ,] mentioned by El-Fárisee on the authority of Abu-l-Ḥasan, (M,) and رِيًّا, (T, M,) heard by Ks from an Arab of the desert, (T,) *A dream,* or *vision in sleep*; (T,* Ṣ,* M, Ḳ;) accord. to most of the lexicologists, *syn. with* حُلْم; or the former is *such as is good,* and the latter is the contr.: (MF voce حُلْم, q. v.:) accord. to Lth, it has no pl.; but accord. to others, (T,) its pl. is رُؤًى, (T, Ṣ, M, Ḳ,) with tenween. (Ṣ.) One says, رَأَيْتُ عَنْكَ رُؤًى حَسَنَةً *I dreamt, of thee, good dreams.* (M.)

رُوَآءٌ: see رِئْىٌ, in two places.

رِئَآءٌ an inf. n. of 3 [q. v.]. (M. [Said in the Ṣ to be a subst.]) — [Hence,] قَوْمٌ رِئَآءٌ *A party,* or *company of men, facing one another.* (Ṣ.) And in like manner, بُيُوتُهُمْ رِئَآءٌ [*Their tents,* or *houses, are facing one another*]. (Ṣ.) And مَنَازِلُهُمْ رِئَآءٌ *Their places of alighting,* or *abode, are facing,* or *opposite, one to another.* (T.) — And دُورُ القَوْمِ مِنَّا رِئَآءٌ *The houses of the people,* or *party, are as far as the eye reaches, where we see them, namely, the people.* (M.) — And هُمْ رِئَآءُ أَلْفٍ *They are as many as a thousand in the sight of the eye.* (Ḳ,* TA.)

رَئِىٌّ and ▼ رِئِىٌّ (Lth, T, M, Ḳ, TA) *A jinnee,* or *genie, that presents himself to a man, and shows him,* or *teaches him, divination* or *enchantment* or *the like*: (Lth, T, TA:) or *a jinnee whom a man sees*: or, accord. to Lḥ, *one whom a person loves, and with whom he becomes familiar*: (M:) or *a jinnee that is seen and loved*: or the latter word means *such as is loved*: (Ḳ:) and the former word, *some other than this*: (TA:) or the former means *a follower, who is of the jinn*; of the measure فَعُولٌ or فَعِيلٌ; [if the latter, originally رَؤُوىٌ;] so called because he presents himself to the sight of him of whom he is the follower; or from the saying, فُلَانٌ رَئِىُّ قَوْمِهِ, meaning, صَاحِبُ ▼ رَأْيِهِمْ [i. e. *Such a one is the counsellor,* or *adviser, of his people,* or *party*]: and sometimes it is pronounced رِئِىٌّ. (IAth, TA.) You say, لَهُ رَئِىٌّ *He has a jinnee* &c. (Lḥ, M, TA.) And مَعَهُ رَئِىٌّ *With him is a jinnee* &c. (Lth, T, TA.) And بِهِ رَئِىٌّ مِنَ الجِنِّ, meaning مَسٌّ [i. e. *In him is a touch,* or *stroke, from the jinn,* or *genii*]. (Ṣ.) — Also, both words, *A great serpent,* (Ḳ, TA,) *that presents itself to the sight of a man*; (TA;) so called as being likened to a jinnee; (Ḳ, TA;) or because they assert that the serpent is a transformed jinnee, wherefore they call it

شَيْطَانٌ and جَانٌّ. (IAth, TA.) — And *A garment*, or *piece of cloth, that is spread out for sale.* (Aboo-'Alee, M, Ḳ.) ═ For the former word, see also رَأْىٌ [of which it is a quasi-pl. n.].

رِئْىٌ: see رِئْىٌ [for which it is app. a mistranscription].

رُئْىٌ: see رِئْىٌ.

رُوَيَّةٌ dim. of رِئَةٌ, q. v.; also prounced رُوَيْئَةٌ. (T.)

رَأْآءٌ, or رَاْآءٌ, A man (M) *who sees much.* (M, Ḳ.)

رَاءٍ [act. part. n. of رَأَى; *Seeing:* &c. ═] *Still*, or *motionless:* as also رَاهٍ. (TA.)

أَرْأَى *More*, and *most, apt, meet, suited, suitable, fitted, fit, proper, competent*, or *worthy.* (M, Ḳ, TA.) You say, أَنَا أَرْأَى أَنْ أَفْعَلَ ذٰلِكَ *I am more*, or *most, apt*, &c., *to do that.* (Ḳ,* TA.) And هُوَ أَرْآهُمْ لِأَنْ يَفْعَلَ ذٰلِكَ *He is the most apt*, &c., *of them to do that.* (M.)

تَرْئِيَةٌ inf. n. of 2. (AZ, T, Ṣ.) — [Also,] as a subst., not an inf. n., (M,) *Beauty*, or *goodliness; beauty of aspect.* (M, Ḳ.) [See also رِئْىٌ.] — Also, (M, Mgh,) and تَرِيَّةٌ (Ṣ, M, Mgh) and تَرِيَةٌ, the former of these two words extr., (M,) *A slight yellowness and dinginess* (Ṣ, Mgh) *which a woman sees after washing herself in consequence of menstruation:* what is in the days of menstruation is termed حَيْض [app. for دَمُ حَيْض]; not تَرِيَّة: (Ṣ:) or *a little yellowness* or *whiteness or blood which a woman sees on the occasion of menstruation:* or, as some say, تَرِيَّةٌ signifies the *piece of rag by means of which she knows her state of menstruation from her state of purity:* it is from الرُّؤْيَةُ. (M.) — See also what next follows.

تَرْئِيَةٌ A man *who practises evasions* or *elusions, shifts, wiles*, or *artifices;* as also ▼ تَرْئِيَةٌ. (Ibn-Buzurj, T.)

مَرْأًى: see رِئْىٌ. — You say also, هُوَ مِنِّى مَرْأًى وَمَسْمَعٌ, and مَرْأًى وَمَسْمَعًا, (M, Ḳ,) accord. to Sb, as adv. ns. having a special, or particularized, meaning, used as though they had not such a meaning, (M,) and sometimes they said مَرًى, (TA in art. سمع,) *He is where I see him and hear him.* (M, Ḳ.) And فُلَانٌ مِنِّى بِمَرْأًى وَمَسْمَعٍ *Such a one is where I see him and hear what he says.* (Ṣ.)

مُرْأًى, applied to a [camel's] head, *Long in the* خَطْم [or *muzzle*], (Aṣ, T, M, Ḳ,) *in which is* تَصْوِيب [i. e. *a bending down*], (M, Ḳ, [in the CḲ, erroneously, تَصْوِيت,]) or *in which is the like of* التَّصْوِيب, *like the form of the* [*vessel called*] إِبْرِيق: (Aṣ, T:) Nuṣeyr likens رُؤُوس مُرْآيَات to قَوَارِير [i. e. flasks, or bottles]: I know not [says ISd] any verb belonging to this word, [though أُرْئِىَ seems to be its verb,] nor any art. to which it belongs. (M.) See 4, last sentence.

مُرْءٍ, applied to a she-camel, and a ewe or she-goat, (M,) and any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, *Whose udder shows her to be pregnant;* as also مُرْئِيَةٌ: (M, Ḳ:) and in like manner applied to a woman: (M:) or, applied to a ewe or she-goat, *big in her udder.* (Ṣ.)

مَرْآةٌ: see رِئْىٌ, in five places. — You say also, هُوَ مَرْآةٌ بِكَذَا *He is apt, meet, suited, suitable, fitted, fit, proper*, or *competent, for such a thing;* or *worthy of such a thing.* (Ḳ, TA. [In the CḲ, erroneously, مُرْآة.]) And هُوَ مَرْآةٌ أَنْ يَفْعَلَ كَذَا *He is apt, meet, suited*, &c., *to do such a thing:* and in like manner you say of two, and of a pl. number, and of a female. (Lḥ, M.)

مِرْآةٌ *A mirror:* (T, Ṣ, M, Ḳ:) originally مِرْأَيَةٌ: (Mṣb:) pl. مَرَاءٍ and مَرَايَا; (T, Ṣ, Mṣb;) the latter formed by transmutation [of the ء into ى]. (T. [It is said in the Ṣ, that the former pl. is used in speaking of three; and the latter, in speaking of many; but for this distinction I see no reason: and in the Mṣb it is said that, accord. to Az, the latter pl. is a mistake; but this I do not find in the T.])

مُرَاءٍ [act. part. n. of 3, q. v.:] *A hypocrite:* [&c.:] (T, Ṣ:*) pl. مُرَاؤُونَ. (Ṣ.)

رب

1. رَبَّهُ, (M, Ḳ,) aor. ـُ, inf. n. رَبٌّ, (M,) [*He was*, or *became, its* رَبّ, or *lord, possessor, owner*, &c.;] *he possessed*, or *owned, it; had possession of it, and command*, or *authority, over it;* (M, Ḳ;) namely, a thing; (Ḳ;) syn. مَلَكَهُ. (M, Ḳ.) [And in like manner, *He was*, or *became, his* رَبّ, or *lord*, &c.] You say, رَبَبْتُ القَوْمَ, [inf. n. as above and مَرَبَّةٌ and رِبَابَةٌ,] *I ruled*, or *governed, the people;* syn. سُسْتُهُمْ; i. e. *I was*, or *became, over them* [*as their lord, master*, or *chief*]. (Ṣ.) And طَالَتْ مَرَبَّتُهُمُ النَّاسَ and رِبَابَتُهُمْ *Their ruling*, or *governing, the people continued long.* (M, Ḳ.*) The saying of Ṣafwán, (T, Ṣ,) on the day of Ḥoneyn, (T,) لَأَنْ يَرُبَّنِى رَجُلٌ مِنْ قُرَيْشٍ أَحَبُّ إِلَىَّ مِنْ أَنْ يَرُبَّنِى رَجُلٌ مِنْ هَوَازِنَ means [*Assuredly that a man of Kureysh*] *should be over me* (T, Ṣ) as رَبّ [or *lord*, &c.], and *as master*, or *chief, having command*, or *authority, over me*, (T,) [*is more pleasing to me than that a man of Hawázin should be lord*, &c., *over me.*] — Also, (Ṣ, M, Mgh, Ḳ,) aor. ـُ, (Ṣ, M,) inf. n. رَبٌّ, (Ṣ, Mgh, M,) *He reared, fostered, brought up, fed*, or *nourished, him; i. q.* رَبَّاهُ; (Ṣ, M, Mgh, Ḳ;) namely, his child, (Ṣ,) or a child, (M, Ḳ,) either his own or another's; *taking good care of him, and acting as his guardian*, (M,) *until he attained to puberty*, or *to the utmost term of youth:* (M, Ḳ:) and so ▼ رَبَّبَهُ, (Lḥ, Ṣ, M, Mgh, Ḳ,) or this has a more emphatic signification, (TA,) inf. n. تَرْبِيبٌ (Lḥ, M, Mgh, Ḳ) and تَرِبَّةٌ; (Lḥ, M, Ḳ;) and ▼ تَرَبَّبَهُ; (Ṣ, M, Ḳ;) and ▼ ارْتَبَّهُ: (M, Ḳ:) [in like manner, also,] ▼ رَبْرَبَ signifies *he reared, fostered*, or *brought up*, an orphan: (AA, T:) and accord. to IDrd, (M,) رَبَبْتُهُ is a dial. var. [of رَبَّبْتُهُ]: (M, Ḳ:) he says also that the verb is used in like manner in relation to the young one of an animal other than man; and he used to cite this ex.:

* كَانَ لَنَا وَهْوَ فُلُوٌّ نِرْبَبُهْ *

[*He belonged to us when he was a young weaned*, or *one-year-old, colt, we rearing him*]; with the letter characteristic of the aor. meksoor, to show that the second letter of the preterite is meksoor, accord to the opinion of Sb in respect of a case of this kind; and this, he says, is peculiar to the dial. of Hudheyl in this species of verb. (M, TA.) رَبَّتِ المَرْأَةُ صَبِيَّهَا, used tropically, means ‡ *The woman patted her child repeatedly on its side in order that it might sleep.* (A, TA.) [See 2 in art. ربت.] [It is said that] the primary signification of الرَّبُّ is التَّرْبِيَةُ; i. e. The *bringing* a thing *to a state of completion by degrees.* (Bd in i. 1.) A poet says, (Ṣ,) namely, Ḥassán Ibn-Thábit, (TA,)

* مِنْ دُرَّةٍ بَيْضَاءَ صَافِيَةٍ *
* مِمَّا تَرَبَّبَ ▼ حَائِرُ البَحْرِ *

[*Than a white, clear, pearl, of those which the depth of the sea has brought to maturity*]; meaning a pearl which the shell has reared, or brought to maturity, in the bottom of the water. (Ṣ, TA.) And the phrase لَكَ نِعْمَةٌ تَرُبُّهَا occurs in a trad., meaning [*Thou hast wealth*] *which thou preservest, and of which thou takest care, and which thou fosterest like as the man fosters his child.* (TA.) — [Hence,] المَطَرُ يَرُبُّ النَّبَاتَ وَالثَّرَى *The rain causes the plants*, or *herbage, and the moisture* [*of the earth*] *to increase.* (M.) And السَّحَابُ يَرُبُّ المَطَرَ *The clouds collect and increase the rain.* (M.) And رَبَّ, (T, Ṣ, M, Ḳ, TA,) aor. ـُ, inf. n. رَبٌّ and رِبَابٌ and رِبَابَةٌ; (Lḥ, M, TA;) and ▼ رَبَّبَ; (M, TA;) ‡ *He increased*, (M, Ḳ, TA,) or *rightly disposed, and completed*, (T, Ṣ,) a benefit, or benefaction. (T, Ṣ, M, TA.) — رَبَّ الأَمْرَ, (M, Mṣb, Ḳ,) aor. ـُ, inf. n. رَبٌّ (M, Mṣb) and رِبَابَةٌ, (M,) ‡ *He put the affair into a right*, or *proper, state; adjusted it, arranged it, ordered it*, or *rightly disposed it;* (M, Ḳ;) *and established it firmly:* (M:) or *he managed, conducted*, or *regulated, the affair:* (Mṣb:) [perhaps from رَبَّ signifying "he reared," &c.; but more probably, I think, from what next follows.] — رَبَّ, (T, Ṣ, M, Ḳ,) aor. ـُ, (T, M,) inf. n. رَبٌّ (T, M, Ḳ) and رُبٌّ; (Ḳ;) and ▼ رَبَّبَ; (M;) *He seasoned* a skin (T, Ṣ, Ḳ) for clarified butter (T, Ṣ) *with* رُبّ [i. e. *rob*, or *inspissated juice*], (T, Ṣ, Ḳ,) *of dates*, (TA,) which imparts a good odour to it, (Ṣ, TA,) and prevents the flavour and odour of the butter from being spoiled: (TA:) or *he seasoned* a skin with رُبّ, and a jar with tar or pitch: or, as some say, رَبَبْتُهُ signifies *I smeared it over, and prepared it properly.* (M.) — And رَبَّ and ▼ رَبَّبَ, (Ḳ,) or the latter, but the former also is allowable, (M,) ‡ *He made* oil, or ointment, *good, and sweet*, or *fragrant*, or *he perfumed* it, (M, Ḳ,* TA,) accord. to Lḥ, *by infusing in it jasmine or some other sweet-smelling*

plant. (M, TA.) See also مُرَبَّبٌ, below. — رَبَّ also signifies *He collected,* or *congregated,* (Ḳ, TA,) people: (TA:) [and so, probably, ▼ ربّب: see رَبَبٌ.] You say, فُلَانٌ يَرُبُّ النَّاسَ *Such a one collects,* or *congregates, to him the people.* (T, Ṣ, M.) ═ رَبَّ, aor. ـُ: see 4. ═ رَبَّتْ, (Lḥ, M, Ḳ,) aor. ـُ, (so in the M,) or ـِ, (MF, TA,) inf. n. رَبٌّ, (M, TA,) or رِبَابٌ, (Ṣ, Ḳ, [in each of which this is mentioned as the inf. n. whence the epithet رُبَّى,]) said of a ewe or she-goat, *She brought forth:* (Lḥ, M, Ḳ:) or, as some say, *she conceived:* or, accord. to some, there is no verb to the epithet رُبَّى: (M:) AZ says that it has no verb: (Mṣb:) [but] ▼ رِبَابٌ is an inf. n. used in relation to a ewe or she-goat as meaning her *being in the state of such as is termed* رُبَّى [q. v.]: (Ṣ, M,* Mṣb,* Ḳ:*) and in relation to a she-camel, as in the ex. cited by Munteji' Ibn-Nebhán to Aṣ,

* حَنِينَ أُمِّ البَوِّ فِى رِبَابِهَا *

[*The yearning cry of the mother of the young camel in the time of her having recently brought forth*]: (Ṣ:) and used also in relation to a woman as meaning her *having recently brought forth:* or *her state within two months after having brought forth:* or *within twenty days:* whence the phrase, in a trad., حَمْلُهَا رِبَابٌ, meaning *She becomes pregnant soon after having brought forth.* (TA.)

2. ربّب: see 1, in five places. — [Also *He preserved with* رُبٌّ, i. e., *rob,* or *inspissated juice:* see مُرَبَّبٌ.]

4. اربّ بِالمَكَانِ, (T, M, A, Ḳ,*) inf. n. إِرْبَابٌ; (T;) and ▼ رَبَّ, (M, Ḳ,) aor. ـُ; (MF, TA;) *He remained, stayed, dwelt,* or *abode, in the place,* (T, M, A, Ḳ,*) *not quitting it;* (T;) like أَلَبَّ: (T, A:) and the former, [or each,] *he kept,* or *clave, to the place.* (M.) And اربّت الإِبِلُ بِالمَوْضِعِ, (T,) or بِمَكَانِ كَذَا, (Ṣ,) *The camels kept,* or *clave,* (T, Ṣ,) *to the place,* (T,) or *to such a place, and remained in it.* (Ṣ.) And اربّت النَّاقَةُ, (Ṣ,) or اربّت الناقة بالفَحْلِ, and بِوَلَدِهَا, (M,) *The she-camel kept to the stallion,* (Ṣ, M,) and *to her young one,* (M,) *and affected it.* (TA.) And اربّت السَّحَابَةُ (S, M, A) بِأَرْضِهِمْ (A) ‡ *The cloud continued raining* [*in their land*]. (Ṣ,* M.) And اربّت الجَنُوبُ † *The south,* or *southerly, wind continued.* (T, Ṣ.) — الإِرْبَابُ also signifies The *drawing near,* or *approaching,* (Ṣ, M, Ḳ,) a thing, (Ṣ, M,) of any kind. (M.)

5. تربّب الأَرْضَ, (M, A, Ḳ,) and الرَّجُلَ, (M, Ḳ,) *He asserted himself to be the* رَبّ [or *lord,* &c.,] *of the land,* (M, A, Ḳ,) and *of the man.* (M, Ḳ.) — See also 1, in two places, in the former half of the paragraph. ═ تربّبوا *They collected themselves together,* or *congregated;* or *they became collected* or *congregated.* (Ṣ.)

6. ترابّوا *They united in a confederacy, league,* or *covenant.* (M, TA.) [App. from the fact of some confederates dipping their hands into رُبّ: see رِبَابٌ.]

8. ارتبّهُ: see 1. — تَرْتَبُّ الشَّعَرَ [*She adjusts,* or *arranges, and composes,* or *collects together, the hair*], said of a woman, is from [الرَّبُّ signifying] الجَمْعُ and الإِصْلَاحُ. (M.) — أُرْتُبَّ العِنَبُ *The grapes were cooked so as to become* رُبّ [or *rob*], *used to give a relish to bread.* (AḤn, M.)

R. Q. 1. رُبْرُبَ: see 1.

رُبْ: see رَأَبَ, of which it is an imperative.

رُبَ and رُبَّ and رُبْ and رُبْ and رَبْ; and رُبَّمَا and رُبَمَا &c.: see رُبَّ.

رَبٌّ: see the next paragraph, last sentence but one.

رَبٌّ *A lord, a possessor, an owner,* or *a proprietor,* syn. مَالِكٌ, (T, IAmb, Ṣ, M, A, Mṣb, Ḳ,) of a thing, (T,) of anything, (Ṣ, M, A, Ḳ,) or of an irrational thing; (Mṣb;) *a person who has a right,* or *just title* or *claim, to the possession* of anything; or its صَاحِب [which is syn. with مَالِك]; (M, A, Ḳ;) رَبٌّ and مَالِكٌ and صَاحِبٌ all signifying in Pers. خُدَاوَنْد: (KL:) and *a lord, master,* or *chief;* (Mṣb, TA;) or *a lord, master,* or *chief, to whom obedience is paid:* (IAmb, TA:) and *a lord, ruler, governor, regulator,* or *disposer;* (TA;) *an orderer, a rectifier,* or *a reformer:* (IAmb, TA:) *a rearer, fosterer, bringer-up, feeder,* or *nourisher:* and *a completer,* or *an accomplisher:* (TA:) it is an epithet, like نَمٌّ from نَمَّ: or an inf. n. used as an intensive epithet; like عَدْلٌ; (Ksh and Bḍ* in i. 1;) originally signifying the "bringing (a thing) to a state of completion by degrees;" (Bḍ, ibid.;) then used in the sense of مَالِكٌ: (Ksh and Bḍ ibid.:) the pl. [of pauc.] is أَرْبَابٌ and [of mult.] رُبُوبٌ, (M, Ḳ,) and accord. to Sh, رِبَابٌ also, (TA,) signifying أَصْحَابٌ, (Ḳ,) and ▼ رَبُوبٌ is app. a quasi-pl. n.: (M:) the fem. is ▼ رَبَّةٌ; of which the pl. is رَبَّاتٌ. (T.) Whoever possesses a thing is its رَبّ: you say, هُوَ رَبُّ الدَّابَّةِ [*He is the possessor,* or *owner,* or *master, of the beast*], and الدَّارِ [*of the house*], (T,) and المَالِ [*of the property,* or *cattle*]; (Mṣb;) and هِىَ رَبَّةُ ▼ البَيْتِ [*She is the owner,* or *mistress, of the house* or *tent*]. (T.) With the article ال, it is [properly] applied only to *God:* (T, Ṣ, M, A, Mṣb, Ḳ:) He is رَبُّ الأَرْبَابِ [*The Lord of lords*]. (T. [Thus the pl. with the article ال is applied to created beings.]) To any other being it is not [properly] applied but as a prefixed noun governing another noun as its complement in the gen. case [or in a similar manner]. (Ṣ.) The pagan Arabs, however, sometimes applied it to *A king,* (Ṣ,) or to a *lord* as meaning a *master* or *chief:* (Mṣb:) El-Ḥárith says, (Ṣ, Mṣb,) i. e. Ibn-Ḥillizeh, (Ṣ,)

* وَهُوَ الرَّبُّ وَالشَّهِيدُ عَلَى يَوْ *
* مِ الحِيَارَيْنِ وَالبَلَآءُ بَلَآءُ *

(Ṣ, Mṣb,) i. e. *And he* (meaning El-Mundhir Ibn-Má-es-Semà, or, as some say, 'Amr Ibn-Hind,) *was the king* [or *lord*] *and witness of* our fighting on *the day of El-Ḥiyárán* (the name of a place), *and the trial was a* hard *trial.* (EM, p. 285: [in which الحِيَارَيْنِ is erroneously put for الحِيَارَيْنِ.]) Some forbid that a man should be called the رَبّ of his slave: (Mṣb:) it is said in a trad. that the slave shall not say to his master, رَبِّى, because it is like attributing a partner to God: (TA:) but رَبّ is sometimes used in the sense of *lord* as meaning *master* or *chief* prefixed to a noun signifying a rational being governed by it in the gen. case: thus in the saying of the Prophet, حَتَّى تَلِدَ الأَمَةُ رَبَّهَا [*So that the female slave shall bring forth* him who will become *her master*], or ▼ رَبَّتَهَا [*her mistress*], accord. to different transmitters; (Mṣb;) relating to the signs of the hour of resurrection: i. e., the female slave shall bring forth to her master a child that shall be as a master [or mistress] to her because like his [or her] father in rank: meaning that captives and concubines shall be numerous. (TA.) As to the phrase in the Ḳur [xii. 42], اُذْكُرْنِى عِنْدَ رَبِّكَ [*Mention thou me in the presence of thy lord*], Joseph thus addressed his fellow-prisoner agreeably with the acceptation in which he [the latter] understood the words. (TA.) A similar instance also occurs in the same chapter, in the verse immediately preceding. (Mṣb.) In another verse, [23 of the same ch.,] إِنَّهُ رَبِّى [*Verily he is my lord*] may refer to Joseph's master or to God. (M, TA.) The words of the Ḳur [lxxxix. 28 and 29], ارْجِعِى إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً فَادْخُلِى فِى عَبْدِى, as some read, [instead of عِبَادِى,] may mean *Return to thine owner,* [*approving, approved,*] *and enter into my servant.* (M, TA.) — Without the article ال, as some say, (L, TA,) it is sometimes written and pronounced ▼ رَبْ, without teshdeed; (L, Ḳ;) as in the following verse, cited by El-Mufaḍḍal,

* وَقَدْ عَلِمَ الأَقْوَامُ أَنْ لَيْسَ فَوْقَهُ *
* رَبٌ غَيْرُ مَنْ يُعْطِى الحُظُوظَ وَيَرْزُقُ *

[*And the peoples have known that there is not above him a lord beside Him who gives the portions* of mankind and of others *and grants the means of subsistence*]. (L.) And Aḥmad Ibn-Yaḥyà [i. e. Th] mentions the phrase لَا وَرَبْيِكَ لَا أَفْعَلُ, for لَا وَرَبِّكَ [i. e. *No, by thy Lord, I will not do* such a thing]; the [latter] ب being changed into ى because of the reduplication. (M, Ḳ:* in the CḲ وَرَبْيكَ.)

رُبَّ is a word of which there are seventy dial. vars., all mentioned by Zekereeyà El-Anṣáree in his great Expos. of the "Munferijeh," but only eighteen of which are mentioned in the Ḳ, including some that are formed with the affix ت, some with the affix مَا, and some with both these affixes together; as follows: (TA:) رُبَّ (T, Ṣ, M, Mṣb, Mughnee, Ḳ, &c.) and رَبَّ (T, M, Mughnee, Ḳ) and رُبُّ, (Mughnee,) and ▼ رُبَ (T, Ṣ, M, Mughnee, Ḳ) and رَبَ (T, M, Mughnee, Ḳ) and رُبْ and (Mughnee, Ḳ) and رَبْ; (Mughnee;) and ▼ رُبَّتَ (T, Ṣ, M, Mṣb, Mughnee, Ḳ) and رَبَّتَ (M, Mughnee, Ḳ) and رُبَّتُ and رَبَّتُ and رُبَّتِ and رَبَّتِ and رُبَّتْ and رَبَّتْ and (TA)

and رُبَّتْ and رُبْتُ (Mughnee) and رُبْتْ, (TA,) and ▼ رُبَتْ (T, Mughnee, Ḳ) and رَبَتْ (Mughnee, Ḳ) and رُبَتَ and رُبْتَ and رُبْتُ and رَبُتْ and رَبَتِ and رُبَتُ and رَبُتُ and رَبَتَ and رُبَتْ and رُبَتِ and رَبْتِ (TA) and رُبْتِ and رُبْتْ (Mughnee) and رُبْتْ ; (TA;) and رُبَّمَا (T, Ṣ, M, Ḳ) and رَبَّمَا (M, Ḳ) and رُبَمَا, (TA,) and ▼ رُبَمَا (T, Ḳ) and رَبَمَا (Ḳ) and رُبْمَا and رُبْمَا ; (TA;) and ▼ رُبَّتَمَا (T, Ṣ, M, Ḳ) and رَبَّتَمَا (M, Ḳ) and رُبَّتُمَا and رُبَّتْمَا and رُبَّتْمَا and رُبَتَمَا and رَبَتَمَا and رُبَّتِمَا, (TA,) and ▼ رُبَتَمَا and رَبَتَمَا (M, Ḳ) and رُبَّتْمَا and رُبَتْمَا and رَبَتْمَا and رُبُتْمَا and رُبَتُمَا and رُبْتُمَا and رَبْتَمَا and رُبْتِمَا and رُبْتُمَا : (TA:) [of all these, the most common are رُبَّ and رُبَّمَا : and] ▼ رُبَّتَ is the most common of the forms that have the affix ت : (Mughnee and Ḳ on the letter ت :) and the forms with teshdeed are more common than the [corresponding] forms without teshdeed. (M.) It is a word, (M,) or particle, (T, Ṣ, Mughnee, Ḳ,) governing the gen. case: (Ṣ, M, Mughnee, Ḳ:) or a noun, (Ḳ, TA,) [i. e. an indecl. noun,] in the opinion of the Koofees and some others; but this opinion is rejected by Ibn-Málik in the Tes-heel and its Expos., and by AḤei, and by IHsh in the Mughnee. (TA.) Accord. to some, (Ḳ, TA,) it is used to denote a small number, (T, M, Mṣb, Ḳ, TA,) always, (TA,) or mostly: (Mṣb, TA:) [thus it may be rendered *Few* if we render the noun following it as a pl.; and *scarce any* if we render the noun following as a sing. or a pl.:] it is the *contr. of* كَمْ when this latter is not used interrogatively: (T:) [and with مَا affixed, restricting it from government, it may be rendered *Few times*, or *seldom:*] or it is used to denote a large number; (Ḳ, TA;) i. e. always: so says IDrst: (TA:) [thus used, but such is not always the case, it may be rendered *Many*, whether we render the noun following it as a sing. or as a pl.: and with مَا affixed, *Many times, many a time, oftentimes, ofttimes, often,* or *frequently:*] or it is used to denote a small and a large number; (Mughnee, Ḳ;) often the latter, and seldom the former: (Mughnee:) or it is used in a case of boasting, or glorying, (Ḳ, TA,) exclusively of other cases, (TA,) to denote a large number: (Ḳ, TA:) or it does not denote by itself either a small number or a large number; but one or the other of these meanings is inferred from the context: (Ḳ:) [but sometimes neither of these meanings can be clearly inferred from the context: in these cases, it may be rendered *Some:* and with مَا affixed, *Sometimes:*] accord. to Er-Radee, its primary meaning is to denote a small number, but it has been so much used to denote a large number as to be in this latter sense as though it were proper, and in the former sense as though it were tropical, requiring context [to explain it]. (Marginal note in my copy of the Mughnee.) [Without the affix مَا,] it governs an indeterminate noun (T,* Ṣ, Mṣb, Mughnee, Ḳ) only, (T, Ṣ, Ḳ,) and a pronoun. (Ṣ, M, Mughnee.) You say, رُبَّ يَوْمٍ بَكَّرْتُ فِيهِ [*Few*, or *many, days have I gone forth early therein*]: (T:) and رُبَّ رَجُلٍ قَائِمٌ [*Few*, or *many, men are standing*]: (M:) and رُبَّ رَجُلٍ قَامَ [*Few*, or *many, men stood*]: (Mṣb:) and in like manner, رُبَّتَ ▼ رَجُلٍ ; (Mṣb;) for the ت in this case is not a denotative of the fem. gender. (Mṣb.) The pronoun affixed to it is of the third pers., (Ṣ, M,) and is [generally] sing. and masc., (Ṣ, Mughnee,) though it may be followed by a fem. and by a dual and by a pl.: (Ṣ:) notwithstanding its being determinate in the utmost degree, its use in this manner is allowable because it resembles an indeterminate noun in its being used without the previous mention of the noun to which it relates; and hence it requires a noun to explain it: (IJ, M:) it annuls the government of رُبَّ ; (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (Ṣ, Mughnee:) thus you say, رُبَّهُ رَجُلًا قَدْ ضَرَبْتُ [*Few*, or *many, men I have beaten*]: (Ṣ, M:*) but accord. to the Koofees, you say رُبَّهُ رَجُلًا, (Ṣ,) and رُبَّهَا ٱمْرَأَةً, (M,) and رُبَّهُمَا رَجُلَيْنِ, and رُبَّهُمْ رِجَالًا, and رُبَّهُنَّ نِسَآءً : he who puts the pronoun in the sing. [in all cases] holds it to be allusive to something unknown; and he who does not put it in the sing. [when it is not followed by a sing. noun] holds it to be used in reply to a question, as though it were said to a man, "Hast thou not any young women?" and he answered, رُبَّهُنَّ جَوَارٍ قَدْ مَلَكْتُ [*Few*, or *many, young women have I possessed*]: Ibn-Es-Sarráj says that the grammarians are as though they were of one consent in holding رُبَّ to be a replicative [app. meaning in a case of this kind, with an affixed pronoun]: (Ṣ:) [but it is not always a replicative in a case of this kind; though perhaps it was originally:] AHeyth cites as an ex.

* وَرُبَّهُ عَطِبًا أَنْقَذْتُ مِ العَطَبِ *

[*And many a perishing man have I saved from perdition*]. (TA. [But the reading commonly found in grammars is مِنْ عَطَبِهْ *from his state of perdition*.]) The following is an ex. of the use of رُبَّ to denote a small number, [or rather to denote singleness,]

* أَلَا رُبَّ مَوْلُودٍ وَلَيْسَ لَهُ أَبٌ *

* وَذِى وَلَدٍ لَمْ يَلْدِهِ أَبَوَانِ *

[*Now surely scarce an instance is there of anyone born not having a father, and of anyone having offspring whom two parents have not procreated*]; meaning [our Lord] Jesus and Adam: (Mughnee: [but I have substituted يَلْدِه for يَلْدَهُ, the reading in my copy of that work: لَمْ يَلْدِه is for لَمْ يَلِدْهُ, for the sake of the metre; like as لَمْ أَجْدِ is for لَمْ أَجِدْ :]) and among the many exs. of its use to denote a large number, is the saying, in a trad., يَا رُبَّ كَاسِيَةٍ فِى الدُّنْيَا عَارِيَةٌ يَوْمَ القِيٰمَةِ [*O, many a female having clothing in the present state of existence will be naked on the day of resurrection!*]; and the saying of an Arab of the desert, after the ending of Ramadán, يَا رُبَّ صَائِمِهِ لَنْ يَصُومَهُ وَيَا رُبَّ قَائِمِهِ لَنْ يَقُومَهُ [*O, many a keeper of its fast shall not keep its fast* again! *and O, many a passer of its nights in prayer, or performer of its* تَرَاوِيح, *shall not pass its nights in prayer*, or *perform its* تراويح, again!]. (Mughnee.) [But in this last ex., and in others, it relates to few in comparison with others, though many abstractedly.] مَا — is affixed to رُبَّ &c. in order that a verb may follow it; (Ṣ, Mughnee;) and the verb that follows it is generally a preterite, (T, Mughnee,) as to the letter and the meaning: (Mughnee:) you say, رُبَّمَا جَآءَنِى فُلَانٌ [*Seldom*, or *often, such a one came to me*, or *has come to me*]: (T:) sometimes the verb is a future; (T, Mughnee;) but only when it expresses an event of which one is certain: (T:) so in the saying in the Ḳur [xv. 2], رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ, (T, Ṣ, M, Mughnee), meaning *Often* [*will those who have disbelieved wish that they had been Muslims*]; (Mughnee, Jel;) or *seldom*, (Zj, T, M, Jel,) because terrors will bereave them of their reason so that they will but seldom recover reason to wish this; (Jel;) for God's threat is true, as though it had come to pass, and therefore the verb here is equivalent to a preterite [which is often used in the Ḳur and elsewhere in this manner]. (T.) مَا is also sometimes affixed when a noun follows, (T, Mughnee,) or a nominal proposition, and generally restricts رُبَّ &c. from governing: thus, Aboo-Duwád says,

* رُبَّمَا الجَامِلُ المُؤَبَّلُ فِيهِمْ *

* وَعَنَاجِيجُ بَيْنَهُنَّ المِهَارُ *

[*Sometimes*, or *often, the numerous herd of camels is among them, and* there are *swift horses, among which are the colts*]: another says, making رُبَّ, with مَا affixed, to govern,

* رُبَّمَا ضَرْبَةٍ بِسَيْفٍ صَقِيلٍ *

* قَيْنِ بُصْرَى وَطَعْنَةٍ نَجْلَآءَ *

[*Many a stroke with a polished sword of the forging of Busrà*, (the Bozrah of the Bible, a city famous for its sword-blades,) *and many a wide spear-wound;* or, perhaps, *few strokes* &c.]: (Mughnee: [but I have substituted قَيْنِ for بَيْنَ, which is the reading in my copy of the Mughnee, an evident mistranscription:]) and another, cited by IAạr, says,

* مَاوِىَّ يَا رُبَّتَمَا ▼ غَارَةٍ *

* شَعْوَآءَ كَاللَّذْعَةِ بِالْمِيسَمِ *

[*Máweeyeh*, (مَاوِىَّ being an apocopated proper name of a woman, originally مَاوِيَّةُ,) *O, many a raid spreading widely and dispersedly, like the burn with the branding-iron*]. (T. [In the TT, as from the T, I find, here, بَلْ in the place of يا, which I find in a copy of the T, and which is the reading commonly known.])

رُبٌّ *Rob*, or *inspissated juice*, (دِبْس,) *of any fruit;* i.e., (M, TA,) the *first*, or *clear, juice of the thick residuum of any fruit after it has been pressed* (M, Ḳ, TA) *and cooked:* (M, TA:) *thick* طِلَآء [or *expressed juice;* such as the *inspissated juice of dates*, with which a skin for clarified butter is seasoned; see 1, in the latter half of the paragraph]: (Ṣ:) or *what flows from fresh ripe*

dates, like honey, when it has been cooked [*and so rendered thick*]; before which it is called صَقْر: (Mṣb in the present art. and in art. صقر:) *what is prepared by coction from, or of, dates:* (TA:) *expressed juice of grapes,* and *of apples, &c., cooked and* [*so*] *thickened:* (KL:) and *dregs,* (Ḳ,) or *black dregs,* (IDrd, M,) of clarified butter, (IDrd, M, Ḳ,) and of olive-oil: (IDrd, M:) pl. رُبُوبٌ and رِبَابٌ (Ṣ) [and pl. pl. (i. e. pl. of رُبُوب) رُبُوبَاتٌ, which means *sorts,* or *species, of* رُبّ]. — See also رُبِّى.

رَبَّةٌ: see رَبٌّ, in three places. — اَلرَّبَّةُ was also the name of *A Kaabeh* [or *square temple*], (M, Ḳ,) *in Nejrán,* (M,) *belonging to* [*the tribe of*] *Medh-ḥij* (M, Ḳ) *and Benu-l-Ḥárith-Ibn-Kaab, who held it in honour.* (M.) In a trad. of 'Orweh (Ḳ, TA) Ibn-Mes'ood Eth-Thakafee, (†A,) it is applied *to El-Lát* (اللَّاتُ), (Ḳ, TA,) *the rock which* [*the tribe of*] *Thakeef worshipped, at Eṭ-Ṭáïf.* (TA.) And in another trad., it is said to be the name of *A temple of* [*the tribe of*] *Thakeef, which, when they became Muslims, was demolished by El-Mugheereh.* (TA.) — And رَبَّةٌ, (Ḳ,) or دَارٌ رَبَّةٌ, (M,) signifies *A large house* or *mansion.* (M, Ḳ.) — See also رُبِّى.

رِبَّةٌ *A party, division, sect,* or *distinct body* or *class, of men:* (M:) or *a large assembly* or *company:* (Ḳ:) or *a myriad;* i. e. *ten thousand:* (M, Ḳ:) or *thereabout:* (M:) and ▼ رُبَّةٌ signifies the same: (M, Ḳ:) or this signifies *a company* [*of men*]: (T:) the pl. of the former is رِبَابٌ: (Ṣ, M:) and that of the latter is أَرِبَّةٌ: (T, Ḳ:) by Th [and in the Ḳ], the former pl. is said to be a pl. of رُبَّةٌ; but this is a mistake. (M.) — [Hence, the pl.] رِبَابٌ signifies *Companions.* (Ḳ.) — And hence [also], i. e., as pl. of الرِّبَّةُ, (Ṣ, M,) الرِّبَابُ is an appellation of *The* [*confederate*] *tribes of Dabbeh;* (M, Ḳ, TA;) or *Teym and 'Adee and 'Okl;* (T, TA;) or *Teym and 'Adee and 'Owf and Thowr and Ashyab;* (TA; [but for the orthography of the last of these names I have found no authority; it is written in the TA اشيب, without any syll. signs;]) and Ḍabbeh was their paternal uncle; (TA;) or *five tribes which united in a confederacy, consisting of Ḍabbeh and Thowr and 'Okl and Teym and 'Adee:* (Ṣ:) they were thus called because of their division into distinct bodies; (M;) or because they collected themselves (Aṣ, Th, Ṣ, TA) in distinct bodies: (Th, M, TA:) or because they united in a confederacy against Temeem Ibn-Murr: (AO, M, TA:) or because they dipped their hands in some رُبّ, and formed a confederacy over it: (Aṣ, T, M, Ḳ:) or, as some say, because they congregated, and became like the رِبَابَة [or bundle] of arrows [used in the game called المَيْسِر]: (TA:) the rel. n. is ▼ رُبِّىٌّ, formed from the sing., (Sb, Ṣ, M,) accord. to a rule generally observed except when a [single] man has a pl. word for his name, as كِلَابٌ &c. (Ṣ, TA.) — The sing. (رِبَّةٌ) also signifies *Plenty,* or *abundance, of the means of subsistence:* (Ḳ:) and *constant,* or *inseparable, prosperity.* (Khálid Ibn-Jembeh, TA.) — See also رُبِّى.

رُبَّةٌ: see the next preceding paragraph, first sentence. — [Hence its pl.] أَرِبَّةٌ signifies *Confederates;* (Ṣ, IB, Ḳ;) [or] it is for ذَوُو أَرِبَّةٍ *having covenants;* أَرِبَّةٌ being said by AAF to be pl. of رِبَابٌ in the sense of عَهْدٌ. (IB, TA.) — Also *A species of plant,* (Ṣ, M, Mṣb, Ḳ,) *of the* [*season called*] صَيْف, (M,) *remaining in the end of the* صَيْف: (Mṣb:) or the name of *a number of plants which do not dry up in the* صَيْف, *remaining green in the winter and the* صيف [or *summer*]; *among which are the* حُلَّب *and the* رُخَامَى *and the* مَكْر *and the* عَلْقَى or عُلْقَى: [see رِبْل:] or *a certain soft,* or *tender, herb,* or *leguminous plant:* (TA:) or *any plant that is green in the hot season:* or *certain species of trees,* or *of plants, undefined:* (M:) pl. رُبَبٌ. (Ṣ, Mṣb.) [In the dial. of Egypt, *Alexandrian trefoil* (برسيم, q. v.,) *of the second and third crops.*] — Also *A certain tree:* as some say, the *tree of the* خَرُّوب [an appellation generally applied to the *carob,* or *locust-tree*]. (M, Ḳ.)

رَبَبٌ, (Ṣ, M, Ḳ,) or مَآءٌ رَبَبٌ, (Ṣ, TA,) *Much water,* (Ṣ, M, Ḳ,) *collected together:* (M:) or *sweet-water:* (Ṣ, Ḳ:) accord. to Th, it means مَا رَبَّبَهُ الطِّينُ [app. *such* (*water*) *as the clay has collected;* for تَرَبَّبَ signifying تَجَمَّعَ is probably quasi-pass. of رَبَّبَ, so that this last seems to signify جَمَّعَ]. (M.)

رُبَتَ and رُبَّتَ &c.; and رُبَتَمَا and رُبَّتَمَا &c.: see رُبَّ.

رَبَابٌ *Clouds:* (M:) or *white clouds:* (Ṣ, Ḳ:) or *clouds that one sees beneath other clouds,* (Ṣ,) or *clouds suspended beneath other clouds,* (M,) *sometimes white and sometimes black:* (Ṣ, M:) this latter is said by IB to be the signification commonly known: (TA:) or *clouds consisting of an accumulation of parts:* (A'Obeyd, T:) n. un. with ة. (A'Obeyd, Ṣ, Ḳ.) Hence الرَّبَابُ as a proper name of a woman. (A'Obeyd, T, Ṣ.) — Also *A certain instrument of diversion,* [meaning, *of music,*] (Ḳ,) *having strings,* (TA,) *with which one plays* [lit. *beats*]. (Ḳ.) [The رباب in common use among the Arabs in the present day is *a kind of viol.* A specimen of it is figured and described in my work on the Modern Egyptians. Being an instrument of remarkable simplicity, it is probably similar to the ancient رباب.] Memdood Ibn-'Abd-Allah El-Wásiṭee Er-Rabábee became proverbial for his musical skill with the رباب. (Ḳ.) — See also رَبَّانٌ.

رُبَابٌ: see رُبِّى, of which it is an anomalous pl.: — and see also رُبَّانٌ.

رِبَابٌ: see رِبَابَةٌ, in two places. — Also ‡*Tithes,* or *tenths;* syn. عُشُورٌ: (Ṣ, M, Ḳ:) from the same word signifying "a covenant." (Ṣ.) — In the phrase يُعْطِيهَا الأَمَانَ رِبَابُهَا, ending a verse of Aboo-Dhu-eyb, describing some asses, رِبَاب is said to signify *An oath,* or *a promise,* which the owner of the asses takes of a people to permit those asses to water: or the poet means that the person giving those asses permission to water gives to their owner *an arrow,* of those used in the game called المَيْسِر, [as a token,] to show that they have received permission to water, and that no one may offer them any opposition: (TA:) some say that رِبَابُهَا here means *their owners:* (M:) [holding this last opinion,] Sh says that رِبَاب in this verse is a pl. of رَبٌّ. (TA.) — It is also a pl. of رِبَّةٌ; (Ṣ, M;) not of رُبَّةٌ, as it is said to be by Th [and in the Ḳ]. (M.) — See also 1, last sentence. — And see رُبَّانٌ.

رُبُوبٌ: see رَبِيبٌ. — See also رَبٌّ, of which it is said in the M to be app. a quasi-pl. n.

رَبِيبٌ *Reared, fostered, brought up, fed,* or *nourished;* [*and taken good care of, until the age of puberty;* (see 1;)] as also ▼ مَرْبُوبٌ; (Ṣ, M, Ḳ;) both applied to a boy: (Ṣ, M:) and in like manner applied to a horse: (M:) or the latter epithet, applied to a horse, ‡ *tended well,* or *taken good care of:* (A:) the former is also applied to a gazelle; (IAạr, Ḳ in art. دخل;) [as meaning † *brought up in,* or *near, the house* or *tent, and there fed;*] like أَهْلِىٌّ: (TA in that art.:) and [its fem.] رَبِيبَةٌ is applied to a ewe or she-goat, (شَاةٌ, Ḳ,) meaning † *brought up in the tent,* or *house, for the sake of her milk;* (Ṣ, Ḳ; [see also رُبِّى;]) pl. رَبَائِبُ; (Ṣ;) this last being applied to sheep or goats *that are tied near to the tents,* or *houses, and there fed, and that do not go forth to pasture;* (M, TA;) of which it is said that none are to be taken for the poor-rate. (TA.) — [Hence, *A step-son,*] a man's *wife's son* (T, Ṣ, M, A, Mṣb, Ḳ) *by another husband;* (T, Ṣ, M, A, Ḳ;) as also ▼ رُبُوبٌ: (T, Ḳ:) pl. أَرِبَّآءُ. (Mṣb.) And رَبِيبَةٌ [*A step-daughter;*] a woman's *husband's daughter by another wife:* (Ṣ:) or a man's *wife's daughter* (T, M, A, Mgh, Mṣb, Ḳ) *by another husband;* (T, M, A;) because he rears her: (Mgh:) pl. رَبَائِبُ (A, Mgh, Mṣb) and sometimes رَبِيبَاتٌ. (Mṣb.) — Also, and ▼ رَابٌّ, (T, M, Ḳ,) both syn., like شَهِيدٌ and شَاهِدٌ, and خَبِيرٌ and خَابِرٌ, (TA,) or the latter, (T, Ṣ,) mentioned by IAạr, is the correct term, (T,) [*A step-father;*] the *husband of a mother* (T, Ṣ, M, Ḳ) *who has a child by another husband.* (T.) And رَبِيبَةٌ and ▼ رَابَّةٌ, (T,) or the latter [only], (Ṣ, Ḳ,) [*A step-mother;*] the *wife of a father* (T, Ṣ, Ḳ) *who has a child by another wife.* (T.) رَبِيبَةٌ also signifies [*A foster-mother;*] *a woman who has the charge of a child, who carries him, and takes care of him, and rears,* or *fosters, him;* (Th, Ṣ, M, Mṣb, Ḳ;) like ▼ رَابَّةٌ; the former being of the measure فَعِيلَةٌ in the sense of فَاعِلَةٌ. (Mṣb.) أَرِبَّآءُ النَّبِىِّ [meaning *The foster-fathers of the Prophet*] is an appellation given to the people [of the tribe of Saad] among whom Mohammad was suckled; as though اربآء were pl. of رَبِيبٌ [as it is said to be in one of the senses mentioned above]. (TA.) — And رَبِيبٌ signifies also *A confederate; a person with whom one unites in a confederacy, league,* or *covenant.* (M, Ḳ.) — And *A king.* (M, Ḳ.)

رَبَابَةٌ : see رُبُوبِيَّةٌ. ═ Also *A covenant, compact, confederacy,* or *league*; (Ṣ, M, Ḳ;) as also ▼ رِبَابٌ, (M, Ḳ,) of which latter, in this sense, the pl. is أَرِبَّةٌ. (AAF, IB, TA.) [See رِبَّةٌ, second sentence.]) ═ And *A thing* [or case] *resembling a quiver* (كِنَانَة), *in which the arrows of the game called* المَيْسِر *are enclosed together*: (Ṣ:) or *a piece of skin,* (T,) or *a piece of thin skin,* (Lḥ, M, TA,) *in which the arrows are enclosed,* (Lḥ, T, M, TA,) *resembling a quiver* (كنانة): (TA:) or *a piece of rag,* (M, Ḳ, TA,) or *of skin,* (TA,) *in which the arrows are enclosed* (M, Ḳ, TA) or *bound*: (TA:) or *a piece of thin skin which is bound upon the hand of the man who takes forth the arrows* (Ḳ, TA) *of that game,* (TA,) *lest he should know the feel of an arrow for the owner of which he has an affection*: (Ḳ, TA:) or *a small cord with which the arrows are bound* [*together*]: or the *arrows* [*themselves*] *collectively*: (M, Ḳ:) sometimes it is used in this last sense: (Ṣ:) and ▼ رِبَابٌ also seems to be used in like manner; as meaning the رَبَابَة of the arrows of the game of الميسر. (TA.) [See an ex. in a verse cited voce أَفَاضَ in art. فيض.]

رُبُوبَةٌ : see رُبُوبِيَّةٌ.

رَبَابِىٌّ *A player on the* رَبَاب [q. v.]. (MA, Ḳ.)

رَبُوبِىٌّ, (M, Ḳ,) with fet-ḥ [to the ر], (Ḳ,) a rel. n. from الرَّبُّ, deviating from rule: so in the phrase عِلْمٌ رَبُوبِىٌّ [*Knowledge, science,* or *doctrine, relating to the Lord,* i. e., *to God*]. (M, Ḳ.)

رُبُوبِيَّةٌ [*Lordship*; or the *state,* or *quality, of such as is termed* رَبٌّ, i. e. *a lord, a possessor, an owner,* or *a proprietor*; &c.: and, with the article ال, particularly *godship, godhead,* or *deity*:] a subst. from الرَّبُّ; (T,* Ṣ,* M, Ḳ;) as also ▼ رَبَابَةٌ [which seems to be properly an inf. n. of 1 in the sense first explained]. (M, Ḳ.) ═ Also, (M, Ḳ,) or ▼ رُبُوبَةٌ, (so in a copy of the Ḳ,) The *state,* or *condition, of a* مَمْلُوك [or *slave*]. (M, Ḳ.)

رُبَّتَ and رَبَّتَ &c.; and رُبَّتَمَا and رَبَّتَمَا &c.: see رُبَّ, in five places.

رُبَّى, applied to a ewe or she-goat (شَاة), (Ṣ, M, &c.,) *That has brought forth*: (M, Mṣb, Ḳ:) and so *if her young one has died*: (M, Ḳ:) or *that has recently brought forth*: (Lḥ, Ṣ, M, Mgh, Mṣb, Ḳ:) or *that has brought forth twenty days before*: (M:) or *that has brought forth two months before*: (El-Umawee, Ṣ, M:) or *that is followed,* (M,) or *accompanied,* (Aṣ, Mgh,) *by her young one*: (Aṣ, M, Mgh:) or *that is confined in the tent,* or *house, for the sake of her milk*: (Mṣb: [see also رَبِيبَةٌ, voce رَبِيبٌ:]) accord. to AZ, (Ṣ, Mṣb,) it is applied to a she-goat, (Ṣ, M, Mṣb,) and رَغُوثٌ is applied to a ewe: (M:) accord. to others, the former is applied to a she-goat and a ewe, and sometimes to a she-camel: (Ṣ, Mṣb:) the pl. is ▼ رُبَابٌ, (Aṣ, T, Ṣ, M, Mgh, Mṣb, Ḳ,) which is extr. [in form]: (M, Ḳ:) Lḥ mentions the phrase غَنَمٌ رِبَابٌ, or رِبَابٌ, which, he says, is rare. (M.) — See also رُبَّانٌ, in two places. ═ *A benefit, favour, boon,* or *good.* (AA, T, Ḳ.) [See an ex. in the first paragraph of art. جشأ.] — *A want*; (AA, T, Ḳ;) as in the saying, لِى عِنْدَ فُلَانٍ رُبَّى [*I have a want for such a one to supply,* or *accomplish*]. (AA, T.) ═ A child's *nurse*; syn. دَايَةٌ. (AA, T. In one copy of the T بابه; and in the TA راية. [Perhaps the right reading is رَابَّةٌ, meaning *a foster-mother.*]) ═ *A firm knot*: (AA, T, Ḳ:) [and so, app., ▼ رُبَّانٌ, if correctly written thus, in the instance here following.] You say, إِنْ كُنْتَ بِى تَشُدُّ ظَهْرَكَ فَأَرْخِ بِرُبَّانٍ ▼ إِزْرَكَ, (TA,) or بِرُبًّا إِزْرَكَ, (so in the TT, as from the M, [as though for بِرُبَّى,]) and مِنْ رُبَّى إِزْرَكَ, (T, TA,) a prov., meaning † *If thou place thy reliance upon me,* then let me weary myself, and *enjoy thou relaxation and rest*: (T, TA:) here رُبَّى [properly] signifies *a firm knot.* (T.) [See also a similar prov. in Freytag's Arab. Prov. i. 24.]) ═ Also a name of *Jumádà-l-Oolà* [the fifth month of the Arabian calendar]; and so ▼ رُبٌّ: (M, Ḳ:) and likewise, (Ḳ,) or accord. to Kr, (M,) a name of *Jumádà-l-Ákhireh* [the sixth month]; and so ▼ رُبَّةٌ: (M, Ḳ:) and this last likewise, (Ḳ, there expressly said to be with ḍamm,) or ▼ رِبَّةٌ, (so accord. to the M as transcribed in the TT,) a name of *Dhu-l-Ḳaạdeh* [the eleventh month]: (M, Ḳ:) thus these months were called in the Time of Ignorance. (M. [See also شَهْرٌ: and see رُنَّى or الرُّنَّى, in art. رن.])

رِبِّىٌّ : see رَبَّانِىٌّ. — And for its pl., رِبِّيُّونَ, see رِبِّىٌّ, in two places.

رِبِّىٌّ rel. n. of رِبَّةٌ, q. v. (Sb, Ṣ, M.) — See also its pl., رِبِّيُّونَ, in the next paragraph, in two places.

رِبِّىٌّ sing. of رِبِّيُّونَ, (T, Ṣ, Ḳ,) which signifies *Thousands* (Fr, Th, T, Ṣ, Ḳ) of men: (Ṣ, Ḳ:) accord. to Akh, it is from الرَّبُّ; and if so, it is ▼ رَبِّيُّونَ, with fet-ḥ to the ر: but accord. to Fr, it is from رِبَّةٌ, meaning "a company:" (Th, T:) Zj says that it is رِبِّيُّونَ and ▼ رُبِّيُّونَ, with kesr to the ر and also with ḍamm to the ر, and signifies *a numerous company*: he adds that رِبَّةٌ is said by some to signify "ten thousand;" and that رِبِّيُّونَ is said to signify *learned, pious, patient men*; and that each of these sayings is good: accord. to Aboo-Ṭálib, it signifies *numerous companies*: (T:) [in the Ḳur iii. 140,] El-Ḥasan read ▼ رُبِّيُّونَ; and Ibn-'Abbás, ▼ رَبِّيُّونَ; the former with ḍamm, and the latter with fet-ḥ, to the ر. (L, TA.) — See also رَبَّانِىٌّ.

رِبَّانٌ : see the next paragraph, in four places.

رُبَّانٌ The *first,* or *beginning,* or *commencement,* or the *first and fresh state,* of anything; (Aṣ, A'Obeyd, T;) [and so ▼ رِبَّانٌ &c., as appears from what follows.] You say, أَتَيْتُهُ فِى رُبَّانِ شَبَابِهِ, (T,) and رِبَّانِ ▼ شبابه or رُبَّانِ ▼ شبابه, (accord. to different copies of the T,) and رُبَابِ ▼ شبابه, (T,) and رُبَابِ ▼ شبابه, or رِبَابِ ▼ شبابه, (accord. to different copies of the T,) and رُبَّى ▼ شبابه, all meaning [*I came to him*] *in the beginning,* or *first and fresh state, of his youth.* (T.) And اِفْعَلْ ذٰلِكَ الأَمْرَ بِرُبَّانِهِ *Do thou that thing in its first and fresh state*: so accord. to ISk: and hence, he says, ▼ شَاةٌ رُبَّى [explained above]. (Ṣ.) And أَخَذْتُ الشَّىْءَ بِرُبَّانِهِ, (Aṣ, Ṣ, Ḳ,*) and ▼ بِرِبَّانِهِ with ḍamm and with fet-ḥ, (Ḳ,) i. e. [*I took the thing*] *in its first state*: (Ḳ:) or *altogether,* (Aṣ, Ṣ, Ḳ,) *not leaving of it aught.* (Aṣ, Ṣ.) They said also, ذَرْهُ بِرُبَّانٍ [app. meaning *Leave thou him early, before he acquire more power*]: and Th cites the following [as an ex.]:

* فَذَرْهُمْ بِرُبَّانٍ وَإِلَّا تَذَرْهُمُ *
* يُذِيقُوكَ مَا فِيهِمْ وَإِنْ كَانَ أَكْثَرَا *

[which seems to mean *Then leave thou them early, before they acquire more power*; *for if thou do not,* or *wilt not, leave them, they will make thee to taste what is in them, though it be more*]. (M.) — Also, accord. to A'Obeyd, The *chief,* or *main, part* or *portion* of a constellation: or, accord. to Aṣ, the *aggregate* thereof: or, accord. to AO, ▼ رَبَّانٌ, with fet-ḥ, has this meaning: (T:) or both signify *a company* or *an assembly,* or *an aggregate* or *assemblage.* (Ḳ, TA.) ═ Also *A captain of sailors* (Sh, Ḳ) in the sea; (Sh;) and so ▼ رُبَّانِىٌّ: (Sh, Ḳ:) *one skilled in navigation*: pl. [or rather coll. n. of the latter] رَبَّانِيَّةٌ. (TA voce رَهْنَامَجٌ.) ═ See also رُبَّى, in two places.

رَبَّانٌ : see the next preceding paragraph, second sentence.

رَبَّانِىٌّ (T, Ṣ, M, A, Ḳ) and ▼ رِبِّىٌّ, (M,) or ▼ رُبِّىٌّ, (A, KL,) *One who devotes himself to religious services or exercises,* or *applies himself to acts of devotion*; (Ṣ, A, Ḳ;) *who possesses a knowledge of God*: (T, Ṣ, Ḳ, KL:) or *a learned man*: (T:) or the first signifies, (M,) or signifies also, (Ḳ,) and so the second, (M,) *i. q.* حَبْرٌ [i. e. *a learned man,* or particularly *of the Jews,* &c.; or *a good,* or *righteous, man*]; (M, Ḳ;) and *a lord,* or *master, of knowledge* or *science*: or *a worshipper of the Lord* (الرَّبّ): (M:) or *a learned man, a teacher of others, who nourishes people with the small matters of knowledge,* or *science, before the great*: (IAạr, T:) or *a learned man firmly grounded in knowledge,* or *science, and religion*: or *a learned man who practices what he knows and instructs others*: or *one of high rank in knowledge,* or *science*: or *learned with respect to what is lawful and what is unlawful, and what is commanded and what is forbidden*: (TA:) رَبَّانِىٌّ is a rel. n. from رَبَّانٌ; or from الرَّبُّ meaning "God:" (TA, and some copies of the Ḳ:) the ا and ن being added to give intensiveness to the signification; (M;) or, as Sb says, to denote a special reference to the knowledge of the

Lord, as though the word signified *one possessing a knowledge of the Lord exclusively of other branches of knowledge*; (T;) so that it is like لِحْيَانِىٌّ, (T, M, and so in some copies of the Ḳ,) meaning "long-bearded," (T,) or "large-bearded," (M,) and رَقَبَانِىٌّ, "thick-necked," and شَعْرَانِىٌّ, "having much hair:" (T:) or it is a Syriac word; (TA, and some copies of the Ḳ;) or Hebrew; and was unknown to the [pagan] Arabs, and known only to the men of law and science: (TA:) the pl. is رَبَّانِيُّونَ, (T, Ṣ,) occurring in the Ḳur iii. 73 (Ṣ) [and v. 48 and 68].

رَبَّانِىٌّ : see رَبَّانٌ, last sentence but one.

رَبَّانِيَّةٌ The *quality denoted by the epithet* رَبَّانِىٌّ [q. v.]. (A.)

رُبْرُبٌ *A herd* (T, Ṣ, M, Ḳ) *of oxen*, (T,) [i. e.] *of wild oxen* (بَقَرِ الوَحْشِ): (Ṣ, M, Ḳ:) or, as some say, *of gazelles*: or, accord. to Kr, *a number of* [*wild*] *oxen together, less than ten*: it has no sing., or n. un. (M.)

رَابٌّ; and its fem., with ة: see رَبِيبٌ in three places.

أَرِبَّةٌ said in the T and Ḳ to be pl. of رِبَّةٌ [q. v.]: and said by AAF to be pl. of رِبَابٌ.

مَرَبٌّ *A place of collecting* (T, Ṣ, M, A) *of people*: (M, A:) *a place of alighting*: (M, Ḳ:) *a place of abiding, or dwelling, and congregating*. (M.) [Hence,] مَرَبُّ الإِبِلِ *The place where the camels keep, or remain*. (T, Ṣ.) — [Hence also,] فُلَانٌ مَرَبٌّ † *Such a one is a person who collects, or congregates, people*. (T, Ṣ, M, Ḳ.*) [And hence,] فُلَانٌ مَرَبٌّ لِبَنِى فُلَانٍ † *Such a one is an object of resort for his counsel and authority to the sons of such a one*. (TA in art. جمع.) == Also, and ▼ مِرْبَابٌ, (M, Ḳ,) *Land abounding with plants, or herbage*; (Ḳ;) or with رِبَّة [q. v.]: (TA:) or *land in which there ceases not to be moisture*; and so ▼ مَرَبَّةٌ: or ▼ مِرْبَابٌ signifies *land abounding with plants, or herbage, and with people*. (M.)

مُرِبٌّ Anything *keeping, or cleaving, to a thing*. (M. [See its verb, 4.]) You say نَاقَةٌ مُرِبٌّ *A she-camel keeping to, and affecting, her young one*, and *the stallion*. (AZ, TA.) And إِبِلٌ مَرَابُّ [originally مَرَابِبُ, pl. of مُرِبٌّ,] *Camels keeping in a place; remaining in it*. (T, Ṣ.) And فَقْرٌ مُرِبٌّ † *Constant, inseparable, poverty*: occurring in a trad.: or the epithet there is مُلِبٌّ. (IAth.)

مَرَبَّةٌ : see مَرَبٌّ.

مُرَبَّبٌ *Made* [*or preserved*] *with* رُبّ [*or inspissated juice*]; (Ṣ, Ḳ;) like as مُعَسَّلٌ signifies "made [or preserved] with عَسَل [or honey]:" (Ṣ:) you say زَنْجَبِيلٌ مُرَبَّبٌ and مُرَبًّى [*ginger so preserved*]: and ▼ مُرَبَّبَاتٌ signifies *Preserves*, or *confections, made with* رُبّ; (Ṣ, Ḳ;) and in like manner مُرَبَّيَاتٌ, except that this is from التَّرْبِيَةُ [inf. n. of رَبَّى]. (Ṣ.) — Also Oil *of which the grain* (حَبّ [perhaps a mistranscription for حُبّ i.e. *jar*]) *whence it has been prepared*, or *taken, has been perfumed* (▼ رُبِّبَ): (T, TA:) or oil *perfumed with sweet-smelling plants*; as also ▼ مَرْبُوبٌ and مُرَبًّى. (A.)

مُرَبَّبَاتٌ : see the next preceding paragraph.

مِرْبَابٌ : see مَرَبٌّ, in two places.

مَرْبُوبٌ : see رَبِيبٌ. — Also *A slave; a bondman*; syn. مَمْلُوكٌ [lit. *possessed*, and now particularly applied to *a male white slave*]. (M, Ḳ.) العِبَادُ مَرْبُوبُونَ لِلّٰهِ means [*Mankind* (lit. *the servants* of God) *are*] *bondmen* (مَمْلُوكُونَ) [*to God*]. (M.) — A skin for clarified butter &c. *seasoned with* رُبّ [*or inspissated juice*]. (T, Ṣ.) [And A jar *smeared* with tar or pitch: see 1.] — See also مُرَبَّبٌ.

مُتَرَبِّبٌ One *who confers a benefit, or benefits*. (Ḳ.) — And One *on whom a benefit is conferred, or on whom benefits are conferred*. (Ḳ.)

ربأ

1. رَبَأَ, [aor. َ , inf. n. رَبْءٌ,] *He, or it, was, or became, high, or elevated*: (Ḳ:) [or] *he, or it, was, or became, high, or elevated, so as to overtop, or overlook, what was around or adjacent*; as also ▼ ارتبأ. (M, Ḳ.) You say, رَبَأَتِ الأَرْضُ, (M, TA,) inf. n. رَبْءٌ, (M,) *The ground rose*: and some read, in the Ḳur xxii. 5 and xli. 39, رَبَأَتْ instead of رَبَتْ; because, as Zj says, when a plant is about to appear, the earth rises thereat. (M, TA.) And you say also, رَبَأَ عَلَى جَبَلٍ and ▼ ارتبأ and ▼ اربأ *He took a high and commanding position upon a mountain, or ascended upon it*, (أَشْرَفَ عَلَيْهِ,) *to look*. (TA.) And مَا عَرَفْتُ فُلَانًا حَتَّى أَرْبَأَ ▼ لِى *I knew not such a one until he became within a commanding, or near, view of me*; syn. أَشْرَفَ. (T.) And رَبَأَ عَلَى شَرَفٍ *He ascended upon an eminence* [*to watch*] *lest an enemy should come unawares upon a party*. (TA.) And رَبَأْتُ المَرْبَأَةَ and ▼ ارْتَبَأْتُهَا *I ascended upon the place of observation*. (Ṣ.) And رَبَأَ القَوْمَ, (Ṣ, M, Ḳ,*) aor. َ , (M, Ḳ,) inf. n. رَبْءٌ; (Ṣ, M;) and رَبَأَ لَهُمْ; (T, M, Ḳ;) and ▼ اِرْتَبَأَهُمْ; (Ṣ;) *He was, or became*, [*or acted as*,] *a scout to the party*, (T, Ṣ, M,* Ḳ,) *upon an eminence*. (M.) And رَبَأَ لَنَا فُلَانٌ, and ▼ ارتبأ, *Such a one was, or became, or acted as, a scout to us*. (Ṣ.) — رَبَأْتُ بِكَ عَنْ كَذَا, aor. and inf. n. as above, means *I exalted thee* [*or held thee*] *above such a thing*: (M:) and رَبَأْتُ بِكَ أَرْفَعَ الأَمْرِ *I exalted thee* [*in the highest degree*]: (IJ, M:) and رَبَأْتُ بِنَفْسِى عَنْ عَمَلِ كَذَا [*I held myself above the doing such a thing*]: (Ḥar p. 265:) and إِنِّى لَأَرْبَأُ بِكَ عَنْ هٰذَا الأَمْرِ *Verily I exalt thee* [*or hold thee*] *above this thing*, (Ṣ, Ḥar ubi suprà, TA,) *and do not approve of it for thee*: (Ḥar, TA:) as though properly signifying I betake myself with thee to an elevated place of observation, in honour of thee, and in care, or solicitude, for thee, and preserve thee and keep watch for thee as a scout and a watchman: (Ḥar ubi suprà:) [this usage of the verb, as is shown in the TA, is what is meant by its being said that] رَبَأَ is also *syn. with* رَفَعَ. (Ḳ.) — رَبَأَ المَالَ *He preserved, guarded, or took care of*, (TA,) *and put into a good, or right, state*, (Ḳ, TA,) *the property, or cattle*. (TA.) — See also 3. — رَبَأَ فِى الأَمْرِ *He looked into the thing, or affair, and considered*. (TA.) — عَلِمْتُ عِلْمَهُ, رَبَأْتُ فِيهِ, accord. to Fr, means [lit. *I knew his knowledge, or what he knew*; app. meaning *I tried, proved, or tested, him, and so knew what he knew*]. (TA. [See the phrase لَأَخْبُرَنَّ خَبْرَكَ.]) — مَا رَبَأَ رَبْأَهُ *He did not know, or had no knowledge of, nor did he desire, him, or it*: (M:) or *he did not know, or had no knowledge of, and did not prepare himself for, him, or it*: (Lḥ, M:) or *he did not care for, mind, heed, or regard, him, or it*: (T:) or مَا رَبَأْتُ رَبْءَ فُلَانٍ means *I did not know such a one, nor care for, mind, heed, or regard, him*. (Ṣ, Ḳ.*) == رَبَؤُوا لَهُ *They collected for him of every kind of food*, (M, Ḳ,*) *milk and dates &c*. (M.) == جَاءَ يَرْبَأُ فِى مِشْيَتِهِ *He came bearing himself heavily, or sluggishly, in his gait*. (M, Ḳ.* [Like يَرْتَأُ.]) == See also what next follows.

2. رَبَّأَهُ, inf. n. تَرْبِئَةٌ, *He made it to pass away*; (Ḳ, TA;) namely, property: so in the Tekmileh: in the Ḳ, ▼ رَبَأَ is likewise mentioned, in an earlier part of the art., as meaning أَذْهَبَ; but the context in the Ḳ compared with that in the Tekmileh seems to show that this is a mistake. (TA.)

3. رابأ *He watched, or observed*, a thing; (M, Ḳ;*) as also ▼ رَبَأَ and ▼ اربأ and ▼ ارتبأ: (TA:) *he guarded* (حَارَسَ, T, M, Ḳ) men, (M,) or a man, (T, Ḳ,*) *being guarded* by him. (T.) — *He was cautious of, or he feared*, a thing, (T,* Ṣ, Ḳ,*) or a man; (M;) inf. n. مُرَابَأَةٌ. (T, Ṣ. [In one of my copies of the Ṣ, رَبَأْتُ الشَّىْءَ مَرْبَأَةً is erroneously put for رَابَأْتُ الشىء مُرَابَأَةً.])

4: see 1, in two places, near the beginning: == and see also 3.

8. ارتبأ *He stationed himself, or stood, upon a place such as is called* مَرْبَأ. (T.) See also 1, in five places. == And see 3.

رُبَاءَةٌ, (Ḳ,) written by El-Munáwee رُبَّاءَةٌ, but it is not certain, (TA,) The [*kind of leathern vessel for water called*] إِدَاوَة *that is made of four skins*; (Ḳ;) made of four skins because of its largeness. (MF.)

رَبَاءٌ [*High ground*]. You say أَرْضٌ لَا رَبَاءَ فِيهَا وَلَا وَطَاءَ, with medd in each case, [*A land in which is no high ground nor low ground*.] (T.)

رَبِىْءٌ : see what next follows, in two places.

رَبِيئَةٌ (T, Ṣ, M, O, Ḳ) and ▼ رَبِىْءٌ (Ṣ, O) and

مُرْتَبِىٌ ▾ (T in art. رمى) *A scout;* (T, Ṣ, M, O, Ḳ;) but only (O, TA) *such as is stationed upon a mountain or some elevated spot,* (T,* O, TA,) *whence he looks out:* (O, TA:) [perhaps also signifying *scouts;* for the word طليعة by which the first is explained in the Ṣ and M and O and Ḳ, and the second also in the Ṣ and O, means "a scout" and "scouts:"] pl. [of the first] رَبَايَا. (Ṣ, O.) The first is fem. because the طليعة is also called عَيْنٌ, and عين is fem.: but Sb states that this last word in the sense of طليعة is masc. and fem.; fem. originally, and masc. as being turned from [the signification of] a part [i. e. an eye] to [that of] the whole [person]. (M.) AA cites, as an ex. of رَبِىءٌ ▾,

* فَأَرْسَلْنَا أَبَا عَمْرٍو رَبِيئًا *

[*And we sent Aboo-'Amr as a scout*]: (TA:) from a poem of 'Abd-Esh-Shárik El-Juhanee. (Ḥam pp. 218 et seqq.)

رَابِئُ الضُّرَبَاءِ [*The superintendent,* or *supervisor, of the players at the game called* المَيْسِر, whose place is behind them]. (TA in art. رقب.)

مَرْبَأٌ and مَرْبَأَةٌ ▾ (Ṣ, M, Ḳ) and مُرْتَبَأٌ ▾ (Ṣ, Ḳ) and مَرْبَآءٌ ▾ (TA as from the Ḳ [but not in the CḲ nor in my MS. copy of the Ḳ]) *An elevated place of observation,* or *upon which a person is stationed to watch;* (Ṣ, Ḳ;) the *place of the* رَبِيْئَة [or *scout*]. (M.) — And hence, the first of these words, (Ṣ,) or ▾ the second, (T, M,) The مَنَارَة [or *perch*], (T,) or *place,* (Ṣ, M,) of the hawk, or falcon, (T, Ṣ, M,) *upon which he stands,* (Ṣ,) or *upon which he mounts.* (M.) A rájiz suppresses the ء, saying,

* بَاتَ عَلَى مَرْبَاتِهِ ▾ مُقَيَّدَا *

[*He passed the night upon his perch, shackled*]. (T.)

مَرْبَأَةٌ and مُرْبَأَةٌ: see the next preceding paragraph, in three places.

مَرْبَآءٌ, (M, and so in copies of the Ḳ,) accord. to IAar, with medd and fet-ḥ, (M,) or مِرْبَآءٌ ▾, (M, and so in the Ḳ accord. to the TA,) the latter preferred by Th, (M,) *A stair,* or *ladder.* (IAar, M, Ḳ.)

مِرْبَآءٌ: see مَرْبَأٌ; and مَرْبَآءٌ.

مُرْتَبَأٌ: see مَرْبَأٌ.

مُرْتَبِئٌ: see رَبِيئَةٌ.

ربت

1. رَبَتَ: see 2. — رَبِتَ, aor. ـَ, (TḲ,) inf. n. رَبْتٌ, (Ḳ,) *It* (a thing, TḲ) *was,* or *became, closed;* syn. اِسْتَغْلَقَ. (Ḳ, TḲ.)

2. رَبَّتَ, (T, Ṣ, M,) inf. n. تَرْبِيتٌ, (T, Ṣ, Ḳ,) *He fed, nourished, reared,* or *brought up,* (T, Ṣ, M, Ḳ,) a child; (T,* Ṣ, M;) syn. رَبَّى; (T, Ṣ, M, Ḳ;) as also رَبَتَ ▾, (M,) aor. ـُ, (TḲ,) inf. n. رَبْتٌ; (Ḳ;) and تَرَبَّتَ ▾. (TA, and Ḥam p. 633.) — And رَبَّتَ, (TḲ,) inf. n. as above, (Ḳ,) *He patted* a child (Ḳ, TA, TḲ) *repeatedly* (TA) *on the side in order that it might sleep.* (Ḳ, TA, TḲ.) [See رَبَّتِ المَرْأَةُ صَبِيَّهَا, in art. رب.]

5: see 2.

رُبَتَ &c.: } see رُبَّ, in art. رب.
رُبَّتَ &c.: }

ربث

1. رَبَثَهُ, aor. ـِ, inf. n. رَبْثٌ, (Ks, ISk, T,) *He hindered, withheld, restrained,* or *prevented, him, and retarded him;* or *diverted him, by occupying him otherwise;* (Ks, T, TA;) as also رَبَّثَهُ ▾: (A:) and *he kept him,* or *held him, back:* (Ks, T, TA:) and *he deceived, deluded, beguiled, circumvented,* or *outwitted, him.* (ISk, T.) You say, رَبَثَهُ عَنْ حَاجَتِهِ, (Sh, T, Ṣ, A,* Ḳ,*) and أَمْرِهِ, (T, M,) aor. as above, (T, Ṣ, M,) and so the inf. n.; (T, Ṣ, M, A, Ḳ;) and رَبَّثَهُ ▾, (M,) inf. n. تَرْبِيثٌ; (Ḳ;) *He hindered, withheld, restrained,* or *debarred, him;* (Sh, T, Ṣ, M, A, Ḳ;) and *turned,* or *diverted, him;* (M;) *from the thing that he wanted,* (Sh, T, Ṣ, A, Ḳ,) and *from his affair,* (T, M,) *by pretexts.* (T.) — رَبِثَ *He was,* or *became, slow, tardy, dilatory, late,* or *backward.* (Sh, TA.) [See also 5.]

2. رَبَّثَهُ: see above, in two places. Also *He made him to tarry, stay,* or *stop.* (M.)

5. تربّث *He tarried, stayed,* or *stopped,* (Ṣ, Ḳ,) in his journeying. (Ṣ.)

8: see the next paragraph.

9. اربثّوا *They became separated, disunited, dispersed,* or *scattered.* (TA.) And اربثّت الغَنَمُ *The sheep,* or *goats, became dispersed,* or *scattered.* (A, TA.) And اربثّوا فِى مَنَازِلِهِمْ, and رَأْيِهِمْ, *They became separated,* or *disunited, in their places of alighting* or *abode,* and *their judgment* or *opinion.* (A, TA.) — [Hence,] اربثّ أَمْرُهُمْ, (Ṣ, TA,) or ارْبَاثَّ ▾, (Ḳ, TA,) or ارْبَأَثَّ ▾, (CḲ,) which last has been heard thus pronounced with ء to avoid the conjunction of two quiescent letters, (MF,) † *Their affair was,* or *became, weak, and slow, tardy,* or *dilatory, so that they became separated, disunited, dispersed,* or *scattered:* (Ṣ, Ḳ:) or the first (اربثّ امرهم) signifies, (T, M, A,) or signifies also, (Ḳ,* TA,) ‡ *their affair,* or *state of affairs, was,* or *became, discomposed, dissipated, disorganized, disordered,* or *broken up;* (T, M, A, Ḳ;*) as also ارتبث ▾. (Ḳ.)

11. ارْبَاثَّ, (Ḳ, TA,) or ارْبَأَثَّ ▾, (CḲ,) *He was,* or *became, hindered, withheld, restrained,* or *debarred.* (Ḳ, TA.) You say, دَنَا فُلَانٌ ثُمَّ ارْبَاثَّ *Such a one drew near,* or *approached: then became hindered, withheld,* &c. (TA.) — See also 9.

Q. Q. 4. ارْبَأَثَّ: see 11: — and see also 9.

رَبِيثٌ i. q. مَرْبُوثٌ ▾, (M, Ḳ,) *Hindered, withheld,* &c.: (M,* Ḳ:) the former, (T, M,) and the latter also, (M,) applied to an affair, or an event. (T, M.) One says, جَرْيُهُ كَرِيثٌ وَأَمْرُهُ رَبِيثٌ [app. meaning *His running is attended with difficulty, and the accomplishment of his affair is hindered*]: (T: [in a copy of the A, as cited in the TA, حَزْبُهُ is put in the place of جَرْيُهُ, which appears to be the right reading, from what here follows:]) and

* جَرْىٌ كَرِيثٌ أَمْرُهُ رَبِيثُ *

[app. meaning *A running attended with difficulty, the affair of which is hindered*]: (M:) كَرِيثٌ is [here] syn. with مَكْرُوثٌ. (T.) — It is also said to signify The جِرِّيث [or *eel*]; and so رَبِيثَةٌ ▾: and in the "Jámi'" of El-Ghooree, رِبِّيثَى ▾, with kesr to the ر and with teshdeed of the ب, is said to mean *a species of fish.* (Mgh.)

رَبِيثَةٌ, (T, Ṣ, M, Ḳ,) a subst. from رَبَثَهُ signifying as expl. in the second sentence of this art., (T,) and رِبِّيثَى ▾, (T, Ṣ, M, Ḳ,) [in like manner a subst.] from رَبَثَهُ signifying as expl. in the first sentence of this art., (T,) *A thing,* or *an event, that hinders, withholds, restrains,* or *prevents, one* [from a thing that he wants, and from his affair; and *that turns,* or *diverts, one* therefrom; and *that deceives,* or *deludes, one*]: (Ṣ, Ḳ:) or both signify *deceit,* or *delusion;* [in which sense, accord. to the TA, the former word is expl. in the Ḳ, but it is not so in my MS. copy of the Ḳ nor in the CḲ;] and *hindrance, restraint,* or *prevention:* (M, TA:) pl. of the former رَبَائِثُ. (TA.) You say, فَعَلَ ذٰلِكَ لَهُ رَبِيثَةً and رِبِّيثَى ▾ *He did that to him from a motive of deceit,* or *delusion, and hindrance, restraint,* or *prevention.* (M.) And إِنَّمَا قُلْتُ ذٰلِكَ رَبِيثَةً مِنِّى *I said that only from a motive of deceit,* or *delusion, on my part.* (ISk, T.) It is said in a trad., تَعْتَرِضُ الشَّيَاطِينُ النَّاسَ يَوْمَ الجُمُعَةِ بِالرَّبَائِثِ, meaning [*The devils go forth against men indiscriminately, on Friday,*] *with the means of hindering them,* or *withholding them,* from prayer: (M:) or إِذَا كَانَ يَوْمُ الجُمُعَةِ بَعَثَ إِبْلِيسُ جُنُودَهُ إِلَى النَّاسِ فَأَخَذُوا عَلَيْهِمْ بِالرَّبَائِثِ, i.e. [*When Friday is come, Iblees sends forth his forces to men, and*] *they remind them of the wants that hinder,* or *withhold, them* [from the prayers of that day]: (Ṣ:) or, as some relate it, يَرْمُونَ النَّاسَ بِالتَّرَابِيثِ ▾, which is said by El-Khaṭṭábee to be of no account; but it may mean [*they assail men with*] *hindrances;* for تَرَابِيثُ may be pl. of تَرْبِيثَةٌ ▾, inf. n. un. of رَبَّثَهُ. (MF.) — See also رَبِيثٌ, last sentence.

رِبِّيثَى: see the next preceding paragraph, in two places: — and see also رَبِيثٌ, last sentence.

رَابِثٌ *Slow, tardy, dilatory, late,* or *backward.* (TA.)

تَرْبِيثَةٌ, and its pl. تَرَابِيثُ: see رَبِيثَةٌ, last sentence but one.

مَرْبُوثٌ: see رَبِيثٌ.

ربح

1. رَبِحَ فِى تِجَارَتِهِ, (Ṣ, A, Mgh, Mṣb, Ḳ,)

aor. ـَ, (Mṣb, Ḳ,) inf. n. رِبْحٌ (Mgh, Mṣb, TA) and رَبَحٌ and رَبَاحٌ, (Mṣb, TA,) *He gained; or made gain, or profit; in his traffic;* (MA, KL, TḲ;) *i. q.* اِسْتَشَفَّ, (Ṣ, Ḳ,) or أَفْضَلَ. (Az, Mṣb.) The Arabs say to a man when he enters upon traffic, بِالرَّبَاحِ وَالسَّمَاحِ [*With gaining and liberality.*] (TA.) — And رَبِحَتْ تِجَارَتُهُ ‡ (A, Mṣb, TA) *His traffic brought him gain, or profit.* (Mṣb, TA.)

2. رَبَّحهُ: see 4. = Also رَبَّح, inf. n. تَرْبِيحٌ, *He took to himself* (اِتَّخَذَ) *an ape* (رُبَّاح, TA) *in his place of abode.* (Ḳ.)

3. أَعْطَاهُ مَالًا مُرَابَحَةً *He gave him property on the condition that the gain, or profit, should be* [*divided*] *between them two.* (TA.) And بِعْتُهُ المَتَاعَ مُرَابَحَةً (Ṣ,* Mṣb) *I sold him the commodity naming a certain gain, or profit, for every portion of the price:* (Mṣb:) you say, بِعْتُهُ السِّلْعَةَ مُرَابَحَةً عَلَى كُلِّ عَشَرَةِ دَرَاهِمَ دِرْهَمٌ [*I sold him the commodity on the condition of my receiving as gain, or profit, upon every ten dirhems, a dirhem*]: (TA:) and اِشْتَرَيْتُهُ مِنْهُ مُرَابَحَةً *I bought it of him in like manner:* (Mṣb, TA:) the gain, or profit, must be named. (TA.) = See also 4.

4. اربح فِى تِجَارَتِهِ *He found a profitable market in* [or *for*] *his traffic.* (Az, Mṣb.) = اربحهُ *He gave him gain, or profit:* (Mgh, Mṣb:) ▼ رَبَّحْتُهُ we have not heard; (Mgh;) [i. e.] ▼ ربّحتهُ as meaning *I gave him gain, or profit,* has not been transmitted [from the Arabs of classical times]. (Mṣb.) You say, أَرْبَحْتُهُ عَلَى سِلْعَته, (Ṣ,) or ▼ رَابَحْتُهُ عَلَيْهَا, (A, Ḳ,) or both, (TA,) *I gave him a gain, or profit, upon his commodity.* (Ṣ, A, Ḳ, TA.) And اربحهُ بِمَتَاعِهِ [*He made him to gain by his commodity*]. (TA.) And اربح اللّٰهُ بَيْعَتَهُ [*God made, or may God make, his sale to be productive of gain, or profit*]. (Ṣ and Ḳ in art. رجع.) = Also اربح *He slaughtered for his guests young weaned camels;* (Ḳ, TA;) which are called رُبَح. (TA.) = And اربح النَّاقَةَ *He milked the she-camel in the early morning, or between the prayer of daybreak and sunrise, and at midday.* (Ḳ.)

5. تربّح *He sought gains, or profits.* (A.) = *He* (a man, TA) *was, or became, confounded or perplexed, and unable to see his right course.* (Ḳ.)

رِبْحٌ and ▼ رَبَحٌ and ▼ رَبَاحٌ [all originally inf. ns.] *Gain, or profit;* (IAạr, Ṣ, A, Ḳ, and Mgh in explanation of the first and last;) *increase* [*obtained*] *in traffic;* (TA;) *excess, or surplus,* [*obtained,*] *above the capital* [*expended*]; wherefore it is also termed شِفٌّ. (Ksh and Bḍ in explanation of the first in ii. 15.) [Hence,] البِرُّ خَيْرُ تِجَارَةٍ ▼ رَبَاحًا ‡ [*Piety is the best traffic in respect of gain, or profit.*] (A.)

رَبَحٌ: see the next preceding paragraph. — *Horses and camels that are brought from one place to another for sale.* (Ḳ.) — And *Fat,* as a subst. (Ṣ, Ḳ.) A poet says, (Ṣ,) namely, Khufáf Ibn-Nudbeh, (TA,)

* قَرَوْا أَضْيَافَهُمْ رَبَحًا بِبُحٍّ *
* يَعِيشُ بِفَضْلِهِنَّ الحَىُّ سُمْرِ *

[as though meaning *They entertained their guests with fat, on the superabundant remains of which the tribe lived, by means of tawny-coloured gaming-arrows whereby the lots* that determined who should afford the entertainment *were divided*]: (Ṣ,* TA:) but [this is inconsistent with the affixed pronoun relating to ربحا, wherefore], in this case, as some say, (Ṣ, TA,) it means *young weaned camels;* (Ṣ, Ḳ, TA;) [as a quasi-pl. n.;] and its sing. is ▼ رَابِحٌ; (Ḳ;) like as that of حَرَسٌ is حَارِسٌ; and that of خَدَمٌ, خَادِمٌ: (TA:) or *a young weaned camel;* [like رُبَحٌ;] and its pl. is رِبَاحٌ: (Ḳ:) or it means here the *gain, or profit, obtained by means of the game called* المَيْسِر. (Ṣ, TA.) — See also the next paragraph.

رُبَحٌ *A young weaned camel:* (Ṣ, Ḳ:) app. a dial. var. of رُبَعٌ. (Ṣ.) [See also رَبَحٌ and رُبَّاحٌ.] — *A lamb, or kid:* (ISd, TA in art. نصح:) or *the latter;* (Ḳ;) as also ▼ رُبَّاحٌ. (IAạr, Ḳ.) — See also رُبَّاحٌ, first sentence. — Also *A certain bird,* (Ṣ, Ḳ,) *resembling the* رَامِج [which is an owl employed for catching hawks]: or, accord. to Kr, the word is ▼ رُبَحٌ, and signifies *a certain bird resembling the* زَاغ [or *rook*]. (TA.)

رَبَاحٌ: see رِبْحٌ, in two places. = Also *A certain small animal, resembling the cat.* (So in many copies of the S.) F observes that J says, الرَّبَاحُ دُوَيْبَّةٌ يُجْلَبُ مِنْهَا الكَافُورُ; and that بَلَدٌ has been substituted as an amendment for دويبّة in some of the copies [of the Ṣ]; but that each of these readings is erroneous: for يجلب we find [in copies of the Ṣ] in the handwriting of Aboo-Zekereeyà and that of Aboo-Sahl يُحْلَبُ, with the unpointed ح; and the substitution of بلد for دويبّة was made by IKṭṭ: in the copies of the Ṣ, moreover, we find مِنْهُ instead of مِنْهَا: and IB says that the passage in J's original copy, in his own handwriting, runs thus: الرَّبَاحُ أَيْضًا دُوَيْبَّةٌ كَالسِّنَّوْرِ يُجْلَبُ مِنْهُ الكَافُورُ. (TA.) [But I find that, in five copies of the Ṣ, between السنّور and يجلب, occur the words وَالرَّبَاحُ أَيْضًا بَلَدٌ, or بَلْدَةٌ, or اَسْمُ بَلَدٍ: and I think it most probable that J intended to have introduced these or similar words, and therefore wrote مِنْهُ instead of مِنْهَا; meaning that رباح is the appellation of a certain small animal, resembling the cat: and that الرباح is also the name of a country or town from which camphor is brought: this country or town is said in a marginal note in a copy of the Ṣ to be in India.]

رَبِيحٌ: see رَبَاحٌ.

رَبِيحٌ: see رَابِحٌ.

رَبَاحِىٌّ *A certain kind of camphor:* (Ḳ:) so called in relation to a certain country, or town, agreeably with what is [said to have been] asserted by J, or to a certain king named رَبَاحٌ, who applied his mind to this kind of camphor, and discovered it. (TA.)

رُبَّاحٌ (A'Obeyd, Ṣ, A, L, Ḳ) and ▼ رُبَاحٌ, (A, TA,) the latter of the dial. of El-Yemen, (TA,) and ▼ رُبَحٌ, (L, TA,) *The male ape;* (Ṣ, A, L, Ḳ;) [*simia caudata, clunibus nudis:* (Forskål, "Descr. Animalium" &c., p. iii.:)] or the *young one of an ape:* (TA:) or *apes* [as a coll. gen. n.]: (TA in art. نصح, in explanation of the last, which is there said to be originally رُبَّاحٌ:) pl. of the first رَبَابِيحُ. (TA.) One says أَمْلَحُ مِنْ رُبَّاحٍ and رُبَاحٍ, meaning [*Prettier*] *than the ape.* (A, TA.) — [Hence, app.,] رُبُّ رُبَّاحٍ (Lth, A, Ḳ) or رُبَّاحٍ (A) *A sort of dates* (Lth, A, Ḳ) *of El-Baṣrah.* (Lth.) — Also, (Ḳ,) accord. to some, (TA,) رُبَّاحٌ signifies *A small young weaned camel,* (Ḳ,) and *small young camels,* syn. حَاشِيَةٌ, (TA,) *slender in the bones and meagre in the body:* (Ḳ:) but AHeyth asks, How can it mean small young weaned camels, seeing that a poet applies to it the epithet ثَنِىّ, and the ثنىّ is five years old? and Khidásh Ibn-Zuheyr, in a verse cited by Sh, speaks of a رباح breathing hard in labour, in order that her young one might come forth. (TA.) — See also رُبَحٌ.

مَتْجَرٌ رَابِحٌ and ▼ رَبِيحٌ ‡ *Trafficking in which one makes gain, or profit;* (TA;) and so تِجَارَةٌ رَابِحَةٌ; (T, Ṣ, A,* Mṣb, Ḳ;) [*lucrative,* or *profitable, traffic;*] a phrase like لَيْلٌ نَائِمٌ and سَاهِرٌ meaning "a night in which one sleeps" and "in which one is wakeful:" (Az, TA:) and بَيْعٌ ▼ مُرْبِحٌ *a sale in which one makes gain, or profit.* (TA.) And مَالٌ رَابِحٌ † *Property having gain, or profit:* رابح in this case being like لَابِنٌ and تَامِرٌ: occurring in a trad.: but some read [رَائِحٌ, or, more probably, رَايِحٌ, from رَاحَ,] with ى [or rather ء]. (TA.) — See also رِبْحٌ.

مُرْبِحٌ: see the next preceding paragraph.

ربد

1. رَبَدَ, (Ṣ, M, Mṣb, Ḳ,) aor. ـُ, (Ṣ, L,) or ـِ, (Mṣb,) inf. n. رُبُودٌ, (Ṣ, L, Ḳ,) or رَبْدٌ, (Mṣb,) *He remained, stayed, dwelt,* or *abode,* (Ṣ, M, L, Mṣb, Ḳ,) بِمَكَانٍ *in a place.* (Ṣ, M, L, Mṣb.) = رَبَدَ, (IAạr, Ṣ, M, Mṣb, Ḳ,) aor. ـُ, (M,) inf. n. رَبْدٌ, (T, M, Mṣb,) *He confined; kept close,* or *within certain limits;* or *shut up;* (IAạr, T, Ṣ, M, Mṣb, Ḳ;) him, or it; (IAạr, Ṣ, M, Mṣb;) or camels [&c.]. (M.) — *He tied camels.* (A, TA.) — Also, (TA,) or ▼ ربّد, (so accord. to the TT, as from the T,) [or ربد التَّمْرَ,] *He stowed,* or *packed, dates,* or *the dates, in* رَبَائِد, i. e. *oblong pieces of matting* [*of woven palm-leaves*]. (AA, T, TA.) [From what here follows, and from the usage of the part. n. رَابِدٌ (q. v.), it appears that the former verb is correct; but the latter may be so too, or may have an intensive signification.]

You say also, رَبَدْتُ تَمْرَكَ رَبْدًا حَسَنًا *I stowed thy dates in the* مِرْبَد *in a good manner.* (A.)

2: see 1. — رَبَّدَتْ, said of a ewe or she-goat, *She secreted milk in her udder a little before her bringing forth* (أَضْرَعَتْ), *and her udder exhibited patches, or shining hues, of black* (Ṣ, M, A) *and white:* (Ṣ:) or *her udder exhibited patches, or shining hues, of faint blackness and whiteness:* (T:) a dial. var. of رَمَّدَتْ [q. v.]. (Ṣ.)

4. اربد *He* (a man) *marred,* or *wasted,* or *ruined, his property,* and *his goods.* (M, TA. [See also ارمد.])

5. تربّد *It* (the udder of a ewe or goat) *exhibited patches,* or *shining hues, of black* (M, A, L) *and white,* (L,) or *of faint blackness and whiteness.* (T.) *He,* or *it, was,* or *became, marked, in oblong shapes,* (كَانَ مُوَلَّعًا) *with black and white;* (TA;) and so ↓ اربدّ and ↓ اربادّ: (Ḳ, TA:) or all three signify *it became of a red hue in which was blackness;* (M and L and TA in explanation of the first and second, and TA in explanation of the third also;) said of a man's face, on an occasion of anger: (M, L:) or, said of a man's face, (Ṣ, TA,) تربّد signifies *it became altered,* (Ṣ, Ḳ, TA,) by reason of anger; (Ṣ;) and so ↓ اربدّ and ارمدّ: (Aṣ, T:) or *it became like the colour of ashes;* as also ارمدّ: (TA:) or *was as though parts of it became black,* on an occasion of anger: (T, TA:) and ↓ اربدّ, said, in a trad., of the Prophet's face when revelations came down to him, *it became altered to a dusty hue:* (TA:) and تربّد said of a man's colour, *it assumed various hues; appearing at one time red, and another time yellow, and another time* أَخْضَر [here meaning *a dark,* or *an ashy, dust-colour*], by reason of anger. (ISh, TA.) — Also *He* (a man, Ṣ) *looked sternly, austerely,* or *morosely.* (Ṣ, Ḳ.) — And تَرَبَّدَتِ السَّمَآءُ *The sky became clouded.* (Ṣ, M, A, Ḳ.)

9. اربدّ, (Ṣ, M, Ḳ,) or اربدّ لَوْنُهُ, (T,) *He* (an ostrich, Ṣ, M) *was,* or *became, of the colour termed* رُبْدَة; (Ṣ, M, Ḳ;) as also ↓ اربادّ. (Ḳ.) — See also 5, in three places.

11: see what next precedes: — and see also 5.

رَبْدٌ or رَبَدٌ: see رُبْدَةٌ.

رُبَدٌ [app. pl. of رُبْدَةٌ] The *diversified wavy marks, streaks,* or *grain,* (فِرِنْد,) *of a sword:* (Ṣ, M, A, Ḳ:) of the dial. of Hudheyl. (M.) You say سَيْفٌ ذُو رُبَدٍ *A sword* [*having such marks;*] *in which one sees what resembles dust, or the tracks of ants.* (Ṣ, L.) [See an ex. in a verse of Ṣakhr, cited voce خَشِيبَةٌ.]

رُبْدَةٌ *A colour like* وُرْقَة, *inclining to blackness;* as also رُمْدَةٌ: (T:) or *dust-colour:* (M:) or *a colour inclining to that of dust:* (Ṣ, Ḳ:) or *a colour between blackness and dust-colour:* (AO, TA:) or *ash-colour;* like رُمْدَة: (A:) or *blackness mixed with dinginess,* or *duskiness:* (Mṣb:) or, in the ostrich, (M, L,) as also ↓ رَبْدٌ, (M,) or ↓ رَبَدٌ, (L,) *a mixed black colour:* or, accord. to Lḥ, *entire blackness.* (M, L.) Also *Dust-colour in the lip.* (M, L.) [See also أَرْبَدُ.]

رَبِيدٌ Dates (تَمْرٌ) *laid one upon another* (Ṣ, M, Ḳ) *in an earthen pot,* (Ṣ,) or *in jars,* (M,) *and then sprinkled with water.* (Ṣ, M, Ḳ.) [See also رَبِيطٌ.]

رَبِيدَةٌ The [*kind of repository termed*] قِمَطْر [q. v.] *of the* [*records termed*] مَحَاضِر, (Ḳ, TA,) i. e. سِجِلَّات. (TA.) — See also رَبَائِدُ.

رِبِّيدَانٌ *A certain plant.* (M, L.)

رَبَائِدُ [a pl. of which the sing. (probably ↓ رَبِيدَةٌ) is not indicated] *Oblong pieces of matting* [*of woven palm-leaves*], *in which dates are stowed,* or *packed.* (AA, T.)

رَابِدٌ *One who reposits, stows, lays up, keeps, preserves,* or *guards,* property &c.; *a treasurer:* (IAạr, T, Ḳ:) fem. with ة. (IAạr, T.)

أَرْبَدُ, and its fem. رَبْدَآءُ, applied to an ostrich, *Of the colour termed* رُبْدَة; (Ṣ, M, A;) and so the former applied to dates (تَمْرٌ): (A:) accord. to Lḥ, (M,) the latter, applied to an ostrich, (T, M,) as also رَمْدَآءُ, (T,) signifies *black;* (T, M;) *entirely:* (M:) or, (T, M,) as he says in one place, (M,) *having, in its blackness, specks of white* or *red:* (T, M:) pl. رُبْدٌ. (Ṣ.) Hence أَرْبَدُ meaning *A male ostrich.* (T, L.) Also the fem., applied to a ewe (Mṣb, TA) or she-goat, (T, Ṣ, Ḳ,) to the latter specially, (Ṣ,) *Speckled, and marked in the place of the girdle with red:* (T, L:) or *speckled with red and white* or *black:* (L, TA:) or *black, speckled with red* (Ṣ, Mṣb, Ḳ) *and white.* (Mṣb.) — Also A man, and a woman, *having a dusty hue in the lips.* (M, L.) — الأَرْبَدُ also signifies *A species of serpent,* (T, M, Ḳ,* TA,) *of a foul, malignant,* or *noxious, nature,* (T, Ḳ,) *that bites so that the face in consequence alters to an ashy hue* or *the like* (يَتَرَبَّدُ), (M, [but this addition in the M seems to be founded upon a mistranscription in a passage in the T immediately following, but not relating to, what is said of this serpent,]) or *that bites camels.* (TA.) — And *The lion;* as also ↓ المُتَرَبِّدُ. (Ḳ.) — [Hence also,] دَاهِيَةٌ رَبْدَآءُ ‡ *An abominable calamity.* (Ṣ, A, Ḳ.*) And أُمُورٌ رُبْدٌ † *Black calamities.* (M.) — And عَامٌ أَرْبَدُ ‡ *A year of drought.* (A.)

مِرْبَدٌ, a subst. like مِطْبَخ [q. v.], (Sb, M,) from the trans. v. رَبَدَ, (Mṣb, TA,) [properly *A thing with which one confines,* &c.: and hence,] *a place of confinement:* (Ḳ:) [pl. مَرَابِدُ. And particularly] *Anything with which camels are confined;* (Aṣ, T;) *and also sheep or goats:* (TA:) *a place in which camels* (T, Ṣ, M, A, Mgh, Mṣb) *and other animals* (Ṣ, Mgh) *are confined* (T, Ṣ, M, A,* Mgh) or *stationed.* (Mṣb.) In the phrase عَصَا مِرْبَدٍ, used by a poet, the latter word is said to signify *A piece of wood, or a staff, that is put across the breasts of camels to prevent them from going forth:* (M:) or, accord. to Aṣ, by that word is meant *a staff put across at the entrance* [*of an enclosure*] *to prevent the camels from going forth;* wherefore it is thus called: but others disapprove of this; and say that the poet means [by the phrase] *a staff put across at the entrance of the* مِرْبَد; not that the staff is a مِرْبَد. (T.) — Also The *place of dates,* (T, Ṣ, A, Mgh, Mṣb,) *in which they are put to dry* (Ṣ, A) *in the sun;* (A;) in the dial. of El-Medeeneh; (Ṣ;) i. q. مِسْطَح (Ṣ, Mṣb) in the dial. of El-Yemen, (TA in art. سطح,) and جَرِينٌ (T, Ṣ, Mgh, Ḳ) in the dial. of Nejd: (Ṣ:) or مِرْبَدُ التَّمْرِ signifies *the* جَرِين *of dates,* [i. e. *the place*] *in which they are put, after the cutting, in order that they may dry:* (M:) accord. to A'Obeyd, مِرْبَد and جَرِين in this sense are both of the dial. of El-Ḥijáz, and أَنْدَر of that of Syria, and بَيْدَر of El-'Irák. (T.) — Also *A court,* or *yard,* or *spacious place, behind houses, of which use is made.* (M.) — And The *like of a* حُجْرَة [i. e. *a chamber,* or *an upper chamber,*] *in a house.* (M.)

مُرَبَّدٌ *Marked, in oblong shapes,* (مُوَلَّع,) *with black and white.* (Aboo-'Adnán, Ḳ.) [See also its verb, 9.]

المُتَرَبِّدُ: see أَرْبَدُ.

ربذ

1. رَبِذَ, [aor. ـَ,] (M,) inf. n. رَبَذٌ, (Lth, T, M, Ḳ,) *He was, or became, light,* or *active,* (Lth, T, M, Ḳ,) *in the arm,* or *hand,* (M, Ḳ,) *in working* or *in doing a thing,* and *in the leg,* or *foot, in walking* or *going,* (M,) or *in the legs in walking* or *going,* and *in the fingers in working* or *in doing a thing.* (Lth, T.) And رَبِذَتْ يَدُهُ بِالقِدَاحِ, aor. ـَ, inf. n. as above, *His hand was light,* or *active, with the* قداح [or *gaming-arrows*]. (Ṣ, A,* L, Ḳ.)

رَبَذَةٌ: see رِبْذَةٌ: — and see also رَبِذٌ.

رَبِذٌ *Light,* or *active,* (Lth, T, Ṣ, M, Ḳ,) *in the arm,* or *hand, in working* or *in doing a thing,* and *in the leg,* or *foot, in walking* or *going,* (M,) or *in the legs in walking* or *going,* (Lth, T, Ṣ, Ḳ,) as also رَبِذُ القَوَائِمِ; (A;) and *light,* or *active, in the fingers in working* or *in doing a thing,* (Lth, T,) as also رَبِذُ الأَصَابِعِ فِى عَمَلِهِ. (A.) And A *quick,* or *fleet,* horse. (T.) And فَرَسٌ لَهُ قَوَائِمُ رَبِذَاتٌ *A horse having light,* or *active, legs.* (A.) — جَآءَ رَبِذَ العِنَانِ means † *He came alone, put to flight.* (IAạr, M, Ḳ.*) But the saying of Hishám El-Mara-ee,

* غَدَاةَ تَرَكْتَهُ رَبِذَ العِنَانِ *

is explained by IAạr as meaning † [*In the morning*] *when thou leftest him exempt from satire.* (M.) — Accord. to Aboo-Sa'eed, (T,) لِثَةٌ رَبِذٌ means *A gum having little flesh.* (T, Ḳ.)

رِبْذَةٌ (T, Ṣ, M, A, Ḳ) and ↓ رَبَذَةٌ, (Ṣ, A, Ḳ,) the former of which is said to be the more chaste, (TA,) The *wisp of wool,* (T, Ṣ, M, A, Ḳ,) or *piece of rag,* (Ks, T, M,) *with which one smears with tar a camel* (Ks, T, Ṣ, M, A, Ḳ) *that is*

scabby or *mangy*: (Ks, T:) of the dial. of Temeem: (M:) also called وَفِيعَةٌ [and ثَمَلَةٌ]. (T.) One says, كَأَنَّ عِرْضَهُ رِبْذَةُ الهَانِئِ [*As though his honour*, or *reputation, were the* ربذة *of him who smears camels with tar*]; and in like manner, رِبْذَةُ الحَائِضِ [explained below]. (A.) And لَمَّا أَسْمَعَهُمُ الحَقَّ نَبَذُوهُ كَمَا يَنْبِذُ الهَانِئُ الرِّبْذَةَ [*When he made them to hear*, or *told them, the truth, they rejected it, like as he who smears camels with tar rejects the* ربذة after using it]. (A.) — Also The *piece of rag with which the goldsmith polishes ornaments*. (Ṣ, L, Ḳ, and Mṣb in explanation of the latter word.) — And the former word, The *rag of a menstruating woman*; (M, A, L, Ḳ;) the *thing that the menstruating woman throws away*. (Lth, T.) — And [hence,] † *Anything unclean, dirty*, or *filthy*, (M, L, Ḳ, TA,) *and stinking*. (TA.) — And [hence likewise,] † *A man in whom is no good* or *goodness, devoid of goodness*, or *worthless*, (M, Ḳ,) *and*, accord. to Lḥ, *stinking*. (M.) — Also The *stopper* (صِمَام) *of a bottle*, or *flask*. (IAạr, T, M, Ḳ.) — Also, (M, L, Ḳ,) and ▼ رَبَذَةٌ, (Fr, A'Obeyd, Ṣ, M, L,) of which latter ▼ رَبَذٌ is pl., or rather a quasi-pl. n., (M,) [or more properly a coll. gen. n., رَبَذَةٌ being its n. un.,] *A single one of the* رَبَذ, meaning *tufts of dyed wool* (عُهُون) *which are hung upon the necks of camels*; (Fr, A'Obeyd, Ṣ, L;) and which are likewise called ▼ مَرَابِذُ, (A, TA,) an irreg. pl. like مَحَاسِنُ [and مَلَامِحُ &c.]; (TA;) or *which are hung upon a she-camel*: (L:) or *a tuft of dyed wool* (عِهْنَةٌ) *which is hung upon the ear of a camel* (M, L, Ḳ) *&c.*, (Ḳ,) [i. e.,] *upon the ear of a he-camel* and *she-camel*, or *of a sheep* or *goat*. (M, L.) — The pl. of رِبْذَةٌ in all the senses expl. above is رِبَذٌ and رِبَاذٌ. (M, L, Ḳ.)

رَبَذَةٌ: see the next preceding paragraph, in two places. — Also The عَذَبَة [app. as meaning the عِلَاقَة, or *suspensory thong in the handle*,] *of a whip*: (Ḳ:) [n. un. of ▼ رَبَذٌ: for you say] سَوْطٌ ذُو رَبَذٍ meaning *A whip having thongs in the fore part of its* جِلْز [or *handle*]. (En-Naḍr, TA.) ═ Also *Difficulty*, or *distress*. (IAạr, T, Ḳ.) So in the saying, كُنَّا فِى رَبَذَةٍ فَٱنْجَلَتْ عَنَّا [*We were in difficulty*, or *distress, and it became removed*, or *cleared away, from us*]. (IAạr, T.)

ذُو رَبَذَاتٍ [in one of my copies of the Ṣ رَبَذَاتٍ, and in a copy of the A رِبْذَاتٍ,] ‡ One *who makes many mistakes in his speech*. (Ṣ, A, L, Ḳ.) [See also مِرْبَاذٌ, below.]

رَبَذَانِىٌّ: see مِرْبَاذٌ.

رِبَاذِيَةٌ † *Evil* (ISk, T, Ṣ, M, Ḳ) *that occurs between*, or *among, people*. (ISk, T, Ṣ,* M.*) You say, بَيْنَ القَوْمِ رِبَاذِيَةٌ *Between*, or *among, the people is evil*. (Ṣ, M.*)

مِرْبَاذٌ and ▼ رَبَذَانِىٌّ † One *who talks much, and irrationally*, or *erroneously*, (Ḳ, TA,) *making many mistakes in his speech*. (TA.)

مَرَابِذُ: see رِبْذَةٌ.

ربص

1. رَبَصَ بِفُلَانٍ, or بِالشَّىْءِ: see 5. ═ رَبَصَنِى أَمْرٌ (Ḳ) *A thing*, or *an affair*, or *an event, put me in expectation*. (TA.)

5. تربّص *He expected*; or *awaited*: (Ṣ:) *he tarried*; or *tarried expecting*. (IAth.) You say تربّص الأَمْرَ *He looked for, expected, awaited*, or *waited for, the thing*, or *event*. (Mṣb.) And تربّص بِهِ الشَّىْءَ, (M,) or الأَمْرَ, (Mṣb,) *He looked for, expected, awaited*, or *waited for, the thing*, or *event, to befall him*, or *betide him*. (M, Mṣb.) It is said in the Ḳur [ix. 52], هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى ٱلْحُسْنَيَيْنِ [*Do ye look for*, &c., aught *save one of the two best things* (namely victory or martyrdom) *to betide us?*]. (M.) And a poet says,

* تَرَبَّصْ بِهَا رَيْبَ المَنُونِ لَعَلَّهَا *

* تُطَلَّقُ يَوْمًا أَوْ يَمُوتُ حَلِيلُهَا *

[*Wait thou for the vicissitudes of fortune to befall her: perhaps she may be divorced some day*, or *her husband may die*]. (TA.) You say also, تربّص بِسِلْعَتِهِ الغَلَآءَ [*He looked for*, &c., a time of *dearness for his commodity*, or *article of merchandise*]. (A.) And, [elliptically,] تربّص بِفُلَانٍ, (Ḳ,) or بِالشَّىْءِ; (M;) and ▼ رَبَصَ بِهِ, (M, A, Ḳ,) aor. ـُ, (TḲ,) inf. n. رَبْصٌ; (M, A, Ḳ;) *He looked for, expected, awaited*, or *waited for*, [*something*] good or evil *to befall*, or *betide*, (M, A, Ḳ,) *such a one*, (A, Ḳ,) or *the thing*: (M:) or تربّص بالشَّىْءِ signifies *he looked for, expected, awaited*, or *waited for, a day for the thing*. (Lth.)

رُبْصَةٌ *An expecting; an awaiting; a waiting*: (AḤát, Ṣ, A, Mṣb, Ḳ:) *a tarrying*; or *tarrying in expectation*. (M.) You say, لِى فِى مَتَاعِى رُبْصَةٌ [*I have to endure an expecting*, &c., *with respect to my goods*, or *commodities*; app. meaning, I have to wait for a favourable opportunity to sell them]. (Ṣ, A.) And لِى بِالبَصْرَةِ رُبْصَةٌ [*I have to endure an expecting*, or *a waiting, in El-Baṣrah*]. (AḤát, A.) And لِى عَلَى هٰذَا الأَمْرِ رُبْصَةٌ [*I have to endure a tarrying*, or *a tarrying in expectation, for*, or *on account of, this thing*, or *affair*]. (M.) — Also The *period that is assigned to a husband when he has been pronounced incapable of sexual intercourse with his wife; so that if he go in to her* [*it is well with him, and he remains her husband*]; *but if not, a separation is made between them*: so in the saying, أَقَامَتِ ٱلْمَرْأَةُ رُبْصَتَهَا فِى بَيْتِ زَوْجِهَا [*The woman abode during the period so assigned to her husband in the house*, or *tent, of her husband*]. (ISk, Ḳ.) [In like manner رُبْضَةٌ (perhaps a mistranscription) is explained in the A and TA in art. ربض: and the period is there said to be a year.]

مَرْبُوصٌ, applied to a man, (Ḳ,) *Put in expectation*. (TḲ.)

مُتَرَبِّصٌ One *who withholds*, or *collects and withholds*, wheat or the like, *waiting for a time of dearness*; syn. مُحْتَكِرٌ. (Ṣ.)

ربض

1. رَبَضَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. رُبُوضٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and رَبْضٌ (Mṣb, Ḳ) and رَبْضَةٌ, (Ḳ,) [the last an inf. n. of un.,] said of the sheep and goat, (Ṣ, A, Mgh, Ḳ,) and of the gazelle, (Ṣ, A,) and of the ox-kind, and the horse, (Ṣ,) or beast, (Mṣb,) and of the dog, (Ṣ, A,) [signifying *He lay down*, or *laid himself down, upon his breast*,] is like بَرَكَ said of a camel, (Ṣ, Mṣb, Ḳ,) and جَثَمَ said of a bird, (Ṣ, TA,) or جَلَسَ said of a man. (Mgh.) Said of a man, it means [† *He lay down*: and *he sat*: or] *he sat upon his knees*: and it may also mean *he sat upon his thighs and his buttocks*. (Ḥar p. 172.) [And hence, † *He remained fixed*, or *stationary, like an animal lying upon its breast*; as is shown by what here follows: whence a signification of رَبَضَ, q. v.] The saying of Moḥammad to Ed-Ḍaḥḥák, when he sent him to his people, إِذَا أَتَيْتَهُمْ فَٱرْبِضْ فِى دَارِهِمْ ظَبْيًا, means *When thou comest to them, remain in their abode in security*, or *without fear, like the gazelle* in his covert: (IAạr, ISd, Ḳ:) or *trust them not, but be vigilant, like a wild animal, ready to spring up*, for thou wilt be in the midst of the unbelievers; (Az, ISd, Ḳ;*) so, if anything induce in thee suspicion, thou mayest flee from them like the gazelle: (Az, ISd, TA:) accord. to each interpretation, ظبيا is in the accus. case as a denotative of state; the subst. being put in the place of the act. part. n., as though for مُتَظَبِّيًا: the former of the two explanations is said to be the more agreeable with the circumstances of the case. (TA.) You say also, رَبَضَ الأَسَدُ عَلَى فَرِيسَتِهِ, and القِرْنُ عَلَى قِرْنِهِ, *The lion laid himself down upon his breast* (بَرَكَ) *on his prey*, and *the adversary on his adversary*. (Ḳ.) — *He* (a beast) *lodged, and abode*, in a place. (TA.) — † *He* (a man) *became heavy, and slept, stretched upon the ground*. (TA.) — رَبَضَ عَنِ الغَنَمِ, (Ṣ, A, Ḳ,) inf. n. رُبُوضٌ, (Ṣ,) ‡ *He* (a ram) *abstained from tupping*, or *covering the ewes, and avoided it*, (Ṣ, A,* Ḳ,*) or *them*, (TA,) *being fatigued*: (Ṣ:) or *was unable to cover them*: (Ḳ:) one does not say, of a ram, جَفَرَ. (Ṣ.) You say also of a ewe when she is pregnant, قَدْ رَبَضَ عَنْهَا. (Ibn-'Abbád, A.) And you say of a man, رَبَضَ عَنْ مَعَالِى الأُمُورِ † *He abstained*, or *held back, from seeking the means of acquiring eminence*, or *nobility*. (TA.) — رَبَضَ اللَّيْلُ (A, Ḳ) ‡ *The night cast its darkness* [lit. *itself*] (expl. by أَلْقَى بِنَفْسِهِ) *upon the earth*]. (Ḳ.) ═ رَبَضَهُ, aor. ـِ and ـُ, (IAạr, O, Ḳ,) but the latter aor. was afterwards rejected by IAạr, (TA,) *He betook himself*, or *repaired, to him for lodging, covert*, or *refuge*. (IAạr, O, Ḳ.) ═ رَبَضَتْهُ, aor. ـِ, and IAạr is related to have said ـُ also, but afterwards to have retracted it, ‡ *She* (a wife, or sister, or other woman,) *undertook*, or *managed, his affairs, and gave him lodging*, or *refuge*: (TA:) *she was to him* [*as though she were*] *a* رَبَض, or *place of abode*: like أَبَوْتُهُ "I was to him a father," and أَمَمْتُهُ "I was to him a mother." (A, TA.) [The aor. occurs in the Ḳ, in the phrase تَرْبِضُ زَوْجَهَا: thus in the TA:

in the CḲ, تَرْبُضُ: in the L, تَرْبُضُ; and thus also the aor. is written in a copy of the A.]

2: see 4. — رَبَّضْتُهُ بِالمَكَانِ, inf. n. تَرْبِيضٌ, † *I fixed him*, or *made him to remain fixed, in the place.* (TA.) — رَبَّضَ السِّقَآءَ بِالمَآءِ, (TA,) inf. n. as above, (Ḳ, TA,) [*He made the skin to cleave to the ground with water*; i. e.] *he put into the skin as much water as covered and concealed its bottom:* (Ḳ,* TA:) mentioned by Ṣgh, from Ibn-'Abbád. (TA.)

4. اربض *He made* a sheep, or goat, [&c., (see 1,)] *to lie down upon his breast*; (Ṣ, Ḳ;) as also ▾ رَبَّضَ, inf. n. تَرْبِيضٌ. (TA.) — أَرْبَضَهُمْ ‡ *It* (a vessel, Ṣ, A, Ḳ, and beverage, or wine, A, TA) *satisfied their thirst so that they became heavy, and slept, stretched upon the ground:* (Ṣ,* A,* Ḳ:) ‡ *it* (milk) *satiated them.* (TA.) — اربضت الشَّمْسُ ‡ *The sun became vehemently hot,* (Ṣ, A, Ḳ,) *so as to make the gazelle and the sheep or goat,* (Ṣ,) or *the wild animals,* (A,) *to lie down upon their breasts:* (Ṣ, A:) or *became still, like a beast lying upon its breast, having attained its utmost height and not begun to descend.* (O.) — اربض أَهْلَهُ, (O, Ḳ,) and أَصْحَابَهُ, (O,) † *He undertook*, or *managed, the expenses of his family,* (O, Ḳ,) and *of his companions*; (O;) syn. قَامَ بِنَفَقَتِهِمْ: (O, Ḳ:) so says Ibn-'Abbád. (TA.)

رَبْضٌ: see رَبَضٌ.

رِبْضٌ: see رَبَضٌ, in five places. — Also, accord. to Ks, (Ṣ,) and Aṣ, (Ṣgh, TA,) The *middle* of a thing: (Ṣ, Ṣgh, Ḳ:) but this is disapproved by Sh. (T, TA.) — And *A collection of trees of the kinds called* طَلْح and سَمُر: (Ḳ:) or *a collection of abundant and dense trees.* (TA.)

رُبْضٌ: see رَبِيضٌ: in three places.

رَبَضٌ The *lodging-place* of sheep or goats; (Ṣ, A,* Ḳ;) because they lie therein upon their breasts; and in like manner of wild animals: (TA:) the *nightly lodging-place* of sheep or goats: (Mṣb:) and ▾ مَرْبِضٌ signifies the same: (Ṣ,* A, Mgh, Mṣb:) pl. of the former أَرْبَاضٌ: (Ṣ, A,* TA:) and of the latter مَرَابِضُ: (Ṣ, Ḳ:*) the مرابض of sheep or goats are like the مَعَاطِن of camels. (Ṣ.) — ‡ *A place of abode: a place of abode* of a people *by itself:* (A, TA:) pl. as above. (A.) — ‡ *Anything to which a man betakes himself,* or *repairs, for lodging, covert,* or *refuge,* (ISk, Ṣ, A,* Mṣb, Ḳ,) *and at which,* or *with which, he finds rest,* or *ease*; (Ḳ;) *such as a house* or *tent,* (Ṣ, A, Ḳ,) and *the like,* (Ṣ, Ḳ,) and *a wife,* (ISk, Ṣ, A, Mṣb,) or *relations,* (ISk, A, Mṣb,) or *a family,* and *a relation,* and *property,* (Ḳ,) and *sheep* or *goats,* and *means of subsistence,* and *food*; (TA;) and hence, (Ṣ,) *milk which sustains a man, and suffices him for food:* (Ṣ, Ḳ:*) pl. as above: (Ḳ:) and ▾ رَبْضٌ and ▾ رِبْضٌ and ▾ رُبْضٌ (IAạr, Ṣgh, Ḳ) and ▾ رُبُضٌ (Ḳ) are applied to *a wife* لِأَنَّهَا تَرْبِضُ زَوْجَهَا (so in copies of the Ḳ and in the TA, but in the CḲ تُرَبِّضُ,) i. e. because she undertakes, or manages, the affairs of her husband, and gives him lodging, or refuge; (TA;) or because she fixes him, (تُرَبِّضُهُ, i. e. تُثَبِّتُهُ,) so that he does not quit his place: (L, TA:) or to the *mother*; or the *sister*; who undertakes, or manages, the affairs of تَعَزَّبَ [so in copies of the Ḳ and in the TA, in the latter of which it is thus explained, but in the CḲ تَقَرَّبَ,] her relation. (Ḳ.) A poet says,

* جَآءَ الشِّتَآءُ وَلَمَّا أَتَّخِذْ رَبَضًا *
* يَا وَيْحَ كَفَّيَّ مِنْ حَفْرِ القَرَامِيصِ *

(Ṣ, Mgh) i. e. [*The winter has come, and I have not yet made for myself*] *a lodging*: [*O, wo to my two-hands, in consequence of digging*] *hollows in which to sit for protection from the cold.* (Mgh.) And from رَبَضٌ applied to "milk which sustains a man, and suffices him for food," originated the prov., (Ḳ, TA,) مِنْكَ رَبَضُكَ وَإِنْ كَانَ سَمَارًا, meaning ‡ *Thy family and thy servants* (Ṣ, Ḳ) *and those to whom thou betakest thyself for lodging or refuge,* (Ṣ,) *are appertenances of thine, though they be persons falling short* [*of their duty*]: (Ṣ, Ḳ:) or *thy manager of affairs,* &c., *though he be not a good manager of thine affairs:* (L, TA:) and رَبَضٌ also signifies *any woman who undertakes,* or *manages, the affairs of a house:* but in the T we find ▾ رُبْضُكَ, thus written, as by Th, on the authority of IAạr, but not restricted by a measure, and explained as meaning *the person who undertakes,* or *manages, the affairs of thy house*; and so in the book of proverbs by Aṣ: and in the margin of a copy of the Ṣ, we find the above-cited prov. thus written, مِنْكَ رُبْضُكَ ▾ وَإِنْ كَانَ سَمَارًا, as from the "Book on Goats" by Ibn-Zeyd, and expl. as meaning *the sons of thy father are appertenances of thine, though they be evil persons, in whom is no good.* (TA.) — ‡ The *wall* of a city: (Ḳ, TA:) the *environs* of a city, (Ṣ, A, Mgh,) and of a قَصْر [or palace &c.], (A,) *consisting of houses* or *dwellings,* (A, Mgh,) or *of open country:* (TA:) and ▾ رُبْضٌ signifies the same: (TA:) or this latter signifies the *foundation,* or *basis, of a building*; and *of a city* also: (Ḳ:) IKh writes it ▾ رُبُضٌ: and some say that ▾ رُبْضٌ and رَبَضٌ signify the same: (TA:) the former of these two signifies also the *part,* of a thing, *that touches the ground:* (Ḳ, TA:) so says Sh: accord. to ISh, رُبْضُ ▾ الأَرْضِ signifies *what touches the ground,* of a thing: (TA:) and رَبَضٌ also signifies *a lateral,* or *an outward* or *adjacent, part:* (Ḳ:) or *lateral,* or *outward* or *adjacent, parts* of a thing: (Ks, Ṣ:) also the *space immediately pertaining to a mosque:* and [the pl.] أَرْبَاضٌ is explained by El-Karkhee as applied to the *quarters,* or *districts, of a town,* or *city.* (Mgh.) — رَبَضٌ also signifies ‡ The *rope of the* [*camel's saddle called*] رَحْل, (A, Ḳ,) *with which the* رحل *is bound*; (A, TA;) *one of the* أَرْبَاض, or *ropes of the* رَحْل: (Ṣ, A:) or the *part that is next the ground thereof*; (Ḳ;) i. e., *of the rope of the* رحل; (TA;) not what is above the رحل: (Ḳ:) accord. to Lth, the *part* [*of the belly*] *of the camel that is next the ground when he lies down*; (L, TA;*) and the *belly of the she-camel*; and in like manner IAạr explains the pl. أَرْبَاض as meaning the *bellies of camels*; but Az says that this is a mistake. (TA.) And † *A girth of a* رَحْل, *like the* نِطَاق [q. v.], *which is put upon the flanks of the she-camel, so as to have the haunches behind it,* (Ḳ, TA,) *on either side, having at its two ends two rings, to which are tied the* [*woven,* or *plaited, thongs called*] أَنْسَاع: *the* رحل *is bound with it.* (TA.) — Also ‡ The مَصَارِين [or *guts,* or *intestines,*] *of the belly, that have a winding,* or *coiled, form*; (Lth, A, TA;) *such as are in the belly of a sheep* or *goat:* (Lth, TA:) or the *folding intestines of beasts:* (AḤat, TA:) or the *guts, bowels,* or *intestines, into which the food passes from the stomach*; syn. أَمْعَآء: (Ṣ, Ḳ:) or the *contents of the belly,* (Ḳ, TA,) *consisting of the* مَصَارِين *&c.,* (TA,) *except the heart* (Ḳ, TA) *and the lungs.* (TA.) † The *part that comprises the* حَوَايَا [or *winding, circling,* or *coiled, guts* or *intestines*]; (IAạr, TA;) as also ▾ رَبِيضٌ and ▾ مَرْبِضٌ and ▾ مَرْبَضٌ: (IAạr, Ḳ, TA:) some describe the رَبَض as *below the navel*; and the ▾ مَرْبَض, as *beneath the navel and above the pubes.* (TA.)

رُبُضٌ [‡ *Holding back, through indolence*]. رُبُضٌ عَنِ الحَاجَاتِ, (A, Ḳ,) in [some of] the copies of the Ḳ, erroneously, عَلَى الحاجات, (TA,) and الأَسْفَارِ, (A, TA,) means ‡ A man *who does not rise to perform needful affairs,* (A, Ḳ,) and *journeys:* (A, TA:) or *who does not go forth to undertake them.* (Lḥ, TA.) ═ See also رَبَضٌ, in three places.

رُبْضَةٌ, applied to a man, *i q.* ▾ مُتَرَبِّضٌ; (Ḳ;) i. e. ‡ *Remaining stationary, and impotent*; (TA;) as also ▾ رُبَضَةٌ. (Ḳ.) ═ See also رِبْضَةٌ. — Also † *A portion,* (Ḳ,) or *large portion,* (IDrd,) *of* ثَرِيد [i. e. *crumbled bread moistened with broth*]. (IDrd, Ḳ.) ═ See also رُبْصَةٌ, with the unpointed ص.

رِبْضَةٌ *A mode,* or *manner, of lying upon the breast:* (Ḳ, and Ḥar p. 382: [see 1, first signification:]) this is the primary meaning. (Ḥar.) — And *A place thereof.* (Ḥar ibid. [See again رَبَضٌ, first signification.]) — See also رَبِيضٌ, in three places. — Also † *A place of slaughter* (مَقْتَل) *of any party,* or *company of men, slain in one plot of ground:* (Lth, Ṣgh, Ḳ:) erroneously written by Ṣgh in the TṢ رَبَضَة; but in the O correctly. (TA.) [And accord. to the TA, it seems to be also applied to † The *party so slain.*] ═ Also The *body* [of an animal] *when lying upon the breast*; particularly, of a hare, (A, Ḳ,) and of a lamb, (A, TA,) and of a she-goat; and so ▾ رُبْضَةٌ. (TA.) Hence the saying, أَتَانَا بِثَرِيدٍ كَأَنَّهُ رِبْضَةُ أَرْنَبٍ [*He brought us crumbled bread moistened with broth resembling* in size and shape *the body of a hare lying upon its breast*]. (A, Ḳ.*)

دَابَّةٌ ضَخْمَةُ الرِّبْضَةِ *A beast of which the traces of the place where it has been tied* [*and* app. *where it has lain*] *are large,* or *wide.* (TA.)

رُبَضَةٌ: see رُبْضَةٌ.

رَبُوض : see رَابِض. — Applied to a [skin such as is termed] قِرْبَة, ‡ *Great*, or *large; hardly*, or *not at all, to be lifted; so that it remains fixed; or so that it causes him who desires to lift it to remain fixed.* (A, TA.) — Then, (A,) applied to a tree (شَجَرَة), meaning ‡ *Great*, or *large*, (A'Obeyd, Ṣ, A,* Ḳ,) *and thick*, (Ṣ,) and, accord. to the Ḳ, *wide*, but [SM says,] I have not seen that any of the leading authorities applies it in this last sense to a tree: (TA:) pl. رُبُض. (Ḳ.) — Applied to a chain (سِلْسِلَة), ‡ *Large*, or *big*, (Ṣ, Ḳ, TA,) *and heavy, cleaving to him upon whom it is put:* it is of a measure having an intensive signification, and qualifying alike a masc. and a fem. n. (TA.) — Applied to a coat of mail (دِرْع), ‡ *Large*, or *big:* (A, TA:) or *wide.* (Ḳ.) — And, applied to a town (قَرْيَة), † *Populous*, (Ṣgh, Ḳ, TA,) *and large.* (TA.)

رَبِيض *Sheep*, or *goats, with their pastors, collected together in their lodging-places;* (Ṣ, A, Ḳ;) as though it were a quasi-pl. n.; as also ▼ رِبْضَة and ▼ رِبْض: (TA:) and hence, (L, TA,) ▼ the former of these two, † *a company of men:* (L, Ḳ:) and ▼ the latter of them, [accord. to the Ḳ,] *a herd of bulls*, or *cows, in their lodging-place;* from the author of the book entitled كِتَابُ المُزْدَوِجِ مِنَ اللُّغَاتِ, only: (Ḳ,* TA:) but what this author says is, that ▼ رِبْض signifies the *lodging-places of bulls* or *cows* [app. *with the beasts in them*]: and that the primary application of this word (رِبْض) and ▼ رِبْضَة is to sheep or goats; and that by a subsequent usage they have been applied to bulls or cows and to men. (TA.) See also رَابِض. — One says also, صَبَّ ٱللّٰهُ عَلَيْهِ حُمَّى رَبِيضًا [app. meaning † *May God send* (lit. *pour*) *upon him a fever that shall cleave to him* like as an animal lying upon its breast cleaves to the ground]. (TA.) = See also رَبَض, last sentence.

رَبَّاض : see the next paragraph, in two places.

رَابِض *Lying upon his breast;* applied to a sheep or goat [&c.]; and so ▼ رَبُوض applied to a hare; so too ▼ رَبَّاض [but app. in an intensive or a frequentative sense] applied to a lion, as is also رَابِض, and to a man lying on his adversary: (TA:) and [hence] ▼ الرَّبَّاض is an appellation of *the lion:* (Ḳ:) the pl. [of رَابِض] is رُبَّض and رُبُوض: and the phrase كَرَبِيضَةِ ▼ الغَنَمِ, occurring in a trad., means كَالغَنَمِ الرُّبَّضِ [*Like the sheep*, or *goats, that are lying upon their breasts*]. (TA.) It is said in a prov., كَلْبٌ جَوَّالٌ خَيْرٌ مِنْ رَبَضٍ or أَسَدٍ رَابِضٍ [*A dog that roams about is better than a lion lying upon his breast* or *that has laid himself down upon his breast*]. (TA.) — [Hence, because of his cleaving to the ground,] ‡ *A sick* man. (TA.) — [Hence also the phrase,] أَرْنَبَتُهُ رَابِضَةٌ عَلَى وَجْهِهِ ‡ *The end of his nose is flat, and spreading upon his face.* (A.) — الرَّابِضَانِ is an appellation applied to *The Turks and the Abyssinians.* (Ḳ, TA.) These are meant in the trad. of Mo'áwiyeh, لَا تَبْعَثُوا الرَّابِضَيْنِ, i. e. *Rouse not ye* against you *the two* [peoples] *that are remaining quiet* as long as they do not pursue you: it is like another trad., in which it is said, اُتْرُكُوا التُّرْكَ مَا تَرَكُوكُمْ وَدَعُوا الحَبَشَةَ مَا وَدَعُوكُمْ [Leave ye alone the Turks as long as they leave you alone, and let ye alone the Abyssinians as long as they let you alone]. (TA.)

رَابِضَة [as a subst. from رَابِض, made so by the affix ة, *An animal lying upon its breast*]. One says of a man who kills when he shoots, and more commonly of him who kills when he smites with the [evil] eye, فُلَانٌ مَا تَقُومُ رَابِضَتُهُ [*Such a one* is so effective in his aim that *his animal lying upon its breast does not rise*]: (ISk, Ṣ, TA:) and in like manner, مَا تَقُومُ لَهُ رَابِضَةٌ: it is a prov. (TA.) — It is said in a trad., فَٱنْبَعَثَ لَهُ وَاحِدٌ مِنَ الرَّابِضَةِ [*And there rose and went to him one of the* رابضة]: (Lth, A, TA:) الرَّابِضَةُ means ‡ *certain angels who were sent down* [*from Paradise*] *with Adam*, (Lth, A, Ḳ, TA,) *who direct those that err from the right way:* (Lth, A, TA:) perhaps (Lth, TA) so called from their remaining upon the earth: (Lth,* A, TA:*) and [so in the Ḳ, but correctly "or,"] *the remainder of the Bearers of Evidence* (حَمَلَةِ الحُجَّةِ [meaning *those angels whereof every individual of mankind has two appointed to attend him constantly for the purpose of their bearing evidence of his good and evil deeds*, which two are termed in the Ḳur l. 16 المُتَلَقِّيَانِ,]) *whereof the earth will never be destitute.* (Ṣ, Ḳ.) — And in another trad., respecting the signs of the coming of the resurrection, the Prophet is related to have said that one of those signs will be, that the ▼ رُوَيْبِضَة will speak respecting the affairs of the community: (T, TA:) الرُّوَيْبِضَةُ is the dim. of الرَّابِضَةُ (T, Ḳ, TA) signifying *The pastor of* رَبِيض [q. v.]; (T, TA;) and means † *the mean, contemptible man*, (Ṣ, Ḳ,) who speaks respecting the affairs of the community: thus expl. by the Prophet himself: (Ḳ: [in the CḲ, التَّاقِهُ is erroneously put for التَّافِهُ:]) or he explained it as meaning † *the vitious*, or *wicked*, who speaks respecting the affairs of the community: A'Obeyd compares this trad. with another, in which it is said that one of the signs above mentioned will be, that the pastors of sheep or goats will be the heads of the people: and Az says that الرويبضة means *the pastor of sheep* or *goats:* some say that it means † *he who abstains*, or *holds back, from seeking the means of acquiring eminence*, or *nobility;* and الرَّابِضَةُ signifies [the same, or] *impotent to attain eminence:* in this latter, the ة is added to give intensiveness to the signification: and Az thinks it most probable that each of these is applied to the mean man because of his remaining in his house, or tent, and seldom rising and going forth to occupy himself in great affairs. (TA.)

رُوَيْبِضَة : see the next preceding paragraph.

تِرْبَاض *i. q.* عُصْفُرٌ [*Safflower*, or *bastard saffron*]. (IAạr, Ḳ.)

مَرْبِض : see رَبَض, last sentence, in two places.

مَرْبِض : see رَبَض, first sentence: — and the same in the last sentence.

مُتَرَبِّض : see رِبْضَة.

ربط

1. رَبَطَ, (Ṣ, Mgh, &c.,) aor. ـِ and ـُ, (Ṣ, Mṣb, Ḳ,) inf. n. رَبْطٌ, (Mṣb, TA,) *He tied, bound*, or *made fast*, (Ṣ, Mgh, Mṣb, Ḳ,) a thing, (Ṣ, Mṣb,* Ḳ,* TA,) and a beast; (Mgh, TA;) and in like manner ▼ ارتبط *he tied*, or *bound*, a beast *with a rope, in order that he might not run away.* (TA.) You say, فُلَانٌ يَرْتَبِطُ ▼ كَذَا رَأْسًا مِنَ الدَّوَابِّ [*Such a one ties so many head of beasts:* or the verb may here have a different signification, explained below]. (Ṣ, TA.) And it is said in a prov., أَكْرَمْتَ, or, accord. to one relation, اِسْتَكْرَمْتَ فَارْبِطْ, i. e. *Thou hast found a generous horse, therefore do thou preserve him;* or, as some relate it, ▼ فَارْتَبِطْ: relating to the duty of preservation. (TA.) See also 3. — رَبَطَ عَلَيْهِ † *He held back*, or *drew back, from him*, or *it;* as though he confined, and bound, himself. (TA, from a trad.) — رَبَطَ جَأْشُهُ, inf. n. رِبَاطَة, † *His heart became strong, and firm, and resolute*, (Ḳ,* TA,) *so that he did not flee on the occasion of fear.* (TA. [In the CḲ, رَبَطَ جَأْشَهُ, which would be more properly rendered ‡ *He strengthened*, or *fortified, his heart.*]) — رَبَطَ لِذٰلِكَ الأَمْرِ جَأْشًا ‡ *He constrained himself to be patient, and confined*, or *restricted, himself to that thing*, or *affair.* (TA.) — رَبَطَ ٱللّٰهُ عَلَى قَلْبِهِ (Mṣb, Ḳ) بِالصَّبْرِ (Mṣb) ‡ *God inspired him with patience.* (Mṣb, Ḳ.) Thus in the Ḳur [xviii. 13], وَرَبَطْنَا عَلَى قُلُوبِهِمْ ‡ *And we inspired them with patience:* (TA:) or *strengthened them with patience.* (Bḍ.) And in like manner in [viii. 11 and] xxviii. 9. (TA.)

3. المُرَابَطَةُ signifies, (Ḳ, TA,) in its primary acceptation, (TA,) *Two* [*hostile*] *parties' tying of their horses, each at their frontier, and each in preparation for the other:* (Ḳ, TA:) and مُرَابَطَتُهَا and رِبَاطُ الخَيْلِ signify the same [as above]. (Ṣ, TA.) [You say, رَابَطَ الفَرِيقَانِ *The two parties tied their horses at their respective frontiers, each in preparation for the other.*] And one says, with reference to horses, ▼ رَبَطَ, inf. n. رَبْطٌ and رِبَاطٌ, as well as رابط, inf. n. مُرَابَطَةٌ and رِبَاطٌ. (Bḍ in viii. 62.) Hence, (Ṣgh, L, Ḳ,) رابط, (Mgh, Mṣb,) inf. n. رِبَاطٌ (Ṣ, Mgh, Ṣgh, L, Ḳ) and مُرَابَطَةٌ, (Ṣ, Mgh, Mṣb, Ḳ,) *He*, or *it*, (an army, Mgh) *kept post*, or *remained, on*, or *at, the frontier* (Ṣ, Mgh, Ṣgh, L, Ḳ) *of the enemy*, (Ṣ, Mṣb, Ḳ,) or *over against the enemy.* (Mgh.) And hence, i. e. from this latter application, رابط الأَمْرَ, (AAF, TA,) (TḲ,) inf. n. رِبَاطٌ (AAF, Ḳ) and مُرَابَطَةٌ, (TḲ,) † *He kept*, or *applied himself, constantly, perseveringly*, or *assiduously, to the thing*, or *affair.* (AAF, Ḳ, TḲ.) It is said in the Ḳur [ch. iii., last verse], اِصْبِرُوا وَصَابِرُوا وَرَابِطُوا *Be ye patient* in endurance of what your religion requires, *and vie ye in patience* with your enemy, *and persevere ye in fighting against your enemy*, (Mgh, TA,) *and in tying the horses*

[*at the frontier*]: (TA:) or the last of these verbs means *keep ye post*, or *remain ye, on*, or *at, the frontier* [*of the enemy*]: (Az, Ḳ:) or † *be ye mindful of the times of prayer*: or † *apply yourselves constantly, perseveringly*, or *assiduously, to prayer*: (TA:) or † *wait ye for prayer after prayer*; the doing this being termed by the Prophet رِبَاط; (Az, Ḳ, TA;) which word, thus used, is an inf. n. of رَابِطُوا; or, as some say, a simple subst., meaning, in this case, a thing whereby one is tied from acts of disobedience, and restrained from forbidden deeds. (TA.) [See also صَابِرُوا.]

6. تَرَابَطَ المَآءُ فِى مَكَانِ كَذَا وَكَذَا ‡ *The water remained in*, or *did not quit*, or *go forth from, such and such a place*. (TA.)

8: see 1, in three places. — ارتبط فَرَسًا *He took a horse for the purpose of tying him*, or *keeping post, on the enemy's frontier*. (Ḳ,* TA.) = [*He*, or *it, became tied, bound*, or *made fast*.] — ارتبط فِى الحَبْلِ *He became caught*, or *entangled, in the rope*. (Lḥ.) — اِرْتِبَاطٌ is also explained by AO and Ez-Zejjájee as *syn. with* اِعْتِلَاقٌ. (TA.) [Thus, ارتبطهُ signifies *He*, or *it, attached himself*, or *itself*, or *clung*, or *clave, to him*, or *it*: (see a citation from Lebeed, voce بَعْضٌ:) and app. also † *he loved him*.]

رِبَاطٌ *A thing with which one ties, binds*, or *makes fast*, (Ṣ, Mṣb, Ḳ,) *a skin*, (Ṣ, Mṣb,) *and a beast*, (Ṣ,) *&c.*; (Ṣ, Mṣb;) *a rope with which a beast is tied*: (Mgh:) pl. رُبُطٌ (Ṣ, Mṣb, Ḳ) and رُبْطٌ; (Ṣ, TA;) the latter a contraction of the former: (TA:) and ↓ مِرْبَطٌ and ↓ مِرْبَطَةٌ also signify *a thing with which a beast is tied*. (Ḳ.) It is said in a prov., إِنْ ذَهَبَ عَيْرٌ فَعَيْرٌ فِى الرِّبَاطِ [*If an ass is gone away, an ass is tied to the cord*]: relating to contentment with what is present and relinquishment of what is absent. (Mgh.) [See also 3.] — [Hence,] used by the vulgar in the sense of أُخْذَةٌ, meaning † *A kind of fascination by which enchantresses withhold their husbands from other women*. (TA in art. اخذ.) — *A snare for catching game*. (Ṣ, Mgh.) You say, قَطَعَ الظَّبْىُ رِبَاطَهُ [*The gazelle rent his snare*]. (Ṣ.) — † The *heart*: (Ḳ:) as though the body were tied thereby. (TA.) Hence, (TA in art. قرض,) قَرَضَ رِبَاطَهُ † *He died*: (M and Ḳ in that art.:) or *he was at the point of death*. (Ḳ in that art.) And جَآءَ فُلَانٌ وَقَدْ قَرَضَ رِبَاطَهُ ‡ *Such a one came having turned away, or back, harassed, distressed*, or *fatigued*, (Ṣ, TA, and AZ and Az in art. قرض,) *and at the point of death*: (AZ, Az:) or *harassed*, or *distressed, by thirst*, or *by fatigue*: (A in art. قرض:) or *in a state of intense thirst and hunger*. (M in that art.) — † The *spirit*: as in the saying of El-'Ajjáj, describing a wild bull,

* فَبَاتَ وَهْوَ ثَابِتُ الرِّبَاطِ *

[*And he passed the night firm in spirit*]. (TA.) = See also رَبِيطٌ, (of which it is a pl., or pl. pl.,) in three places. = *A single building of those which are called* رِبَاطَاتٌ: (Ṣ, Ḳ:) [*a public building for the accommodation of travellers and their beasts*; (see بَرِيدٌ;) an application well known, and mentioned in the TḲ:] *a religious house*, or *house inhabited by devotees*; *a dwelling for Ṣoofees*; (El-Maḳreezee's "Khiṭaṭ," ii. 427;) [*a hospice*, or *an asylum for poor Muslim students and others*, like زَاوِيَةٌ;] *a building for the poor*: in this sense post-classical: pl., accord. to analogy, رُبُطٌ and رِبَاطَاتٌ. (Mṣb.)

رَبِيطٌ *Tied, bound*, or *made fast*; as also ↓ مَرْبُوطٌ; (Ḳ, TA;) applied to a horse, (Mgh,) or similar beast (دَابَّة); as also ↓ مَرْبُوطَةٌ; (TA;) applied to the former, *i. q.* مَرْبُوطٌ; (Mgh;) or مَا يُرْتَبَطُ [which may perhaps signify the same; but more probably, *taken to be tied*, or *for keeping post, on the enemy's frontier*]; (Ṣ;) and [in like manner] رَبِيطَةٌ, applied to the latter, *i. q.* مَا ٱرْتُبِطَ: (Ḳ:) and رَبِيطٌ applied to a horse also signifies *tied and fed in the court of a house*: (TA:) pl. رُبُطٌ (TA) and ↓ رِبَاطٌ, (Mgh,) or the latter is a pl. pl., being pl. of رُبُطٌ. (TA.) مِنْ رِبَاطِ ↓ الخَيْلِ, in the Ḳur [viii. 62], means *Of horses that are tied*; (Bḍ, Mgh;) رِبَاطٌ being of the measure فِعَالٌ in the sense of the measure مَفْعُولٌ; or an inf. n. used as a subst., being an inf. n. of رَبَطَ in the sense of رَابَطَ; (Bḍ;) or it is an inf. n. of رَابَطَ; and therefore [when used as an epithet, like any inf. n. so used,] is applied to one as well as to a pl. number; (Ḥam p. 222;) or pl. of رَبِيطٌ: (Bḍ, Mgh:) or it means *of mares*: (Fr, TA:) and رِبَاطٌ signifies *horses*; *five thereof*, and *upwards*: (Ṣ, Ḳ:) or *horses, themselves, that are taken to be tied*, or *for keeping post, on the enemy's frontier*. (L.) And you say, لِفُلَانٍ رِبَاطٌ ↓ مِنَ الخَيْلِ *Such a one has a stud constituting the source of his horses*; like as you say تِلَادٌ. (Ṣ.) ↓ رَابِطَةٌ, also, applied to horses, signifies *Tied in a town or country or the like*: occurring in a trad., in which it is said that upon every horse shall be levied a deenár; but upon the رابطة, nothing: properly meaning, in this case, ذَاتُ الرَّبْطِ; being like رَاضِيَةٌ in the phrase عِيشَةٌ رَاضِيَةٌ. (Mgh.) — See also رَابِطٌ. — Also, and ↓ رَابِطٌ, † *A monk*: *one who abstains from worldly pleasures*: *a sage who restrains himself from worldly things*. (Ḳ, TA.) [In the L and TA, الرَّبِيطُ is also explained, as on the authority of Ez-Zejjájee, as signifying الذَّاهِبُ; but this I think a mistranscription, for الرَّاهِبُ.] = † Unripe dates *soaked* [*in water*]: (Ṣ, Ḳ:) or † fresh ripe dates *soaked with water*; also called مَنْقُوشٌ: (Ṣgh, TA in art. نقش:) or ‡ dried dates (A'Obeyd, IF, A, Ḳ) *put into jars* (جِرَار), (A'Obeyd, A,) *and having water poured upon them*, (A'Obeyd, IF, Ḳ,) or *moistened with water, in order that they may become like fresh ripe dates*: (A:) but perhaps this is an adventitious term: (IF:) some say that it is رَبِيدٌ, and not original. (TA.)

رَبَّاطٌ *One who ties bow-strings*. (TA.)

رَابِطٌ [act. part. n. of 1]. — خَلَّفَ فُلَانٌ بِالثَّغْرِ جَيْشًا رَابِطَةً [*Such a one left behind him on the frontier an army having their horses tied in preparation for the enemy*; or *keeping post*]. (Ṣ.) And بِبَلَدِ كَذَا رَابِطَةٌ مِنَ الخَيْلِ [*In such a town*, or *country*, or *the like, is a company of horsemen having their horses tied at the frontier in preparation for the enemy*; or *keeping post on the frontier*: or it may perhaps mean, *a number of horses tied*: see رَبِيطٌ]. (Ṣ.) ↓ مُرَابِطَةٌ also signifies *A company of warriors*; or *of men warring against an enemy*: (Mgh:) or *a company of men having their horses tied at the frontier in preparation for the enemy*; or *keeping post on the frontier*; and in like manner [its pl.] مُرَابِطَاتٌ, *a company of horsemen having their horses tied* &c. (TA.) — فُلَانٌ رَابِطُ الجَأْشِ and ↓ رَبِيطُ الجَأْشِ, ‡ *Such a one is strong in heart*: (Ṣ:) or *courageous*: (Ḳ:) as though he tied himself from flight, (Ṣ, TA,) and restrained himself by his boldness and courage. (TA.) — نَفْسٌ رَابِطٌ † *A spirit* [*still attached to the body*, and consequently *not doomed, but*] *having ample power*, or *liberty*, [*and*] *capable of good*; syn. وَاسِعٌ أَرِيضٌ. (Ḳ.) An Arab is related by IAạr to have said, اَللّٰهُمَّ ٱغْفِرْ لِى وَالجِلْدُ بَارِدٌ وَالنَّفْسُ رَابِطٌ وَالصُّحُفُ مُنْتَشِرَةٌ وَالتَّوْبَةُ مَقْبُولَةٌ [*O God, forgive me while the skin is cool*, not heated by fever, *and the spirit is yet attached to my body*, *and is at liberty*, *and capable of good*, *and the volumes* in which my actions are registered *are still expanded*, *and repentance is accepted*]: he meant thereby, while he was in health; before death. (TA.) — See also رَبِيطٌ, in two places.

رَابِطَةٌ [fem. of رَابِطٌ. — Also] *A tie*, or *connection, of any kind*; syn. عُلْقَةٌ [q. v.] and وُصْلَةٌ. (TA.) [This meaning of رابطة is well known, though omitted in the Ṣ and Ḳ &c. — Hence, † The *copula* in a proposition.]

مَرْبِطٌ (Ṣ, Mgh, Ḳ) and مَرْبَطٌ, (Ṣ, Ḳ,) the former used by him who says أَرْبِطُ, and the latter by him who says أَرْبُطُ, (IB,) The *place where a thing*, (Ṣ,) or *where a beast*, (Mgh, Ḳ,) *is tied, bound*, or *made fast*: (Ṣ, Mgh, Ḳ:) *a stable*: pl. مَرَابِطُ. (Ḥar p. 33.) You say, لَيْسَ لَهُ مَرْبِطُ عَنْزٍ [*He has not so much as*, or *even, a place where a she-goat is tied*]. (Ṣ.) Each is a noun of place used in a definite manner; so that you may not say, هُوَ مِنِّى مَرْبِطَ الفَرَسِ, like مَنَاطَ الثُّرَيَّا. (TA: [in which, however, the word مناط has been inadvertently omitted.]) — [Also *A place where soldiers tie their horses at the frontier in preparation for the enemy*; or *where they keep post on the frontier*; as also ↓ مُرَابَطٌ. You say,] الغُزَاةُ فِى مَرَابِطِهِمْ and ↓ مُرَابَطَاتِهِمْ *The warriors are in their places where they tie their horses at the frontier in preparation for the enemy*; or *where they keep post on the frontier*. (TA.)

مِرْبَطٌ: see رِبَاطٌ.

مِرْبَطَةٌ: see رِبَاطٌ. — Also *A slender plaited thong which is bound over the pad* (حَشِيَّة), for

which, in the copies of the Ḳ, we find erroneously substituted خَشَبَة, TA,) *of the* رَحْل [or *camel's saddle*]. (Ḳ,* TA.)

مَرْبُوطٌ, and its fem., with ة: see رَبِيطٌ.

مُرَابِطٌ: pl. مُرَابِطَاتٌ: see مَرْبِطٌ, in two places.

مُرَابِطَةٌ: see رَابِطٌ.

هُوَ مُرْتَبِطٌ كَذَا وَكَذَا مِنَ الخَيْلِ *He takes,* or *is taking, such and such* [a number] *of horses for the purpose of tying them,* or *keeping post, on the enemy's frontier.* (TA.)

مَآءٌ مُتَرَابِطٌ ‡ *Water remaining in a place, not quitting it,* or *not going forth from it.* (Esh-Sheybánee,* Ṣ,* Ḳ,* TA.)

ربع

1. رَبَعَهُمْ, aor. ـَ and ـُ and ـِ, (Mṣb, Ḳ,) inf. n. رَبْعٌ, (TA,) *He took the fourth part of their property,* or *possessions.* (Mṣb, Ḳ.) And (so in the Ḳ, but in the Mṣb "or,") رَبَعَهُمْ, (Ṣ, Ṣgh, Mṣb, Ḳ,) aor. ـَ (Ṣ, Ṣgh, Mṣb) and ـُ and ـِ, (Ṣgh, Mṣb,) not, as is implied in the Ḳ, ـُ only, (TA,) [or rather, not ـَ only,] inf. n. as above, and رباعة [most probably رِبَاعَةٌ] also, (L,) *He took the fourth part of their spoil:* (Ṣ, Ṣgh, Mṣb, Ḳ:) i. e., of the spoil of an army: this was done in the Time of Ignorance, but El-Islám reduced it to a fifth part; (Ḳ;) as is declared in the Ḳur viii. 42. (TA.) It is said in a trad., أَلَمْ أَجْعَلْكَ تَرْبَعُ وَتَدْسَعُ, (Ṣ,* TA,) mentioned [and explained] in art. دسع, q. v.: the meaning [intended] is, *Did I not make thee an obeyed chief?* (TA.) — And رَبَعَهُمْ, (Ṣ, Ṣgh, Mṣb,) or رَبَعَ الثَّلَاثَةَ, (Ḳ,) aor. ـَ (Ṣ, Ṣgh, Mṣb, Ḳ) and ـُ and ـِ, (Ṣgh, Mṣb, Ḳ,) [inf. n., app., رَبْعٌ,] *He became the fourth of them;* (Ṣ, Ṣgh, Mṣb;) or, *the fourth of the three:* (TA:) or *he made the three to be four by* [adding *to them*] *himself.* (Ḳ.) And رَبَعَهُمْ also signifies *He made them, by adding himself to them, forty:* or, *four and forty.* (Ḳ,* TA.) *And He made them* (namely thirteen) *to be fourteen.* (T in art. ثلث.) — رَبَعَهُ, aor. ـَ, (Ṣ, Ḳ,) inf. n. رَبْعٌ, (Ṣ,) *He twisted it* (namely a bow-string, Ṣ, TA, and a rope, or cord, Ḳ, TA) *of four twists,* or *strands.* (Ṣ, Ḳ.) = رَبَعَتِ الإِبِلُ, (Ṣ, Ḳ,) aor. ـَ, inf. n. رَبْعٌ, (TA,) i. q. ▾ وَرَدَتِ الرِّبْعَ; (Ṣ, Ḳ;) i. e., *The camels, having been kept from the water three days* [*counting two portions of days as one of those days*], or *four days* [*counting two portions of days as two days* (for the difference is only verbal)], *and three* [*whole*] *nights, came to the water on the fourth day* [*counting the day of the next preceding watering as the first*]. (Ḳ.) [See رِبْعٌ, below. Another meaning of this phrase will be found later in the present paragraph.] Hence, رَبَعَتْ عَلَيْهِ — أَرْبَعَ المَرِيضُ: see 4. (TA.) — رُبِعَ الحُمَّى, (Ṣ, Mṣb, Ḳ,) aor. ـَ, inf. n. رَبْعٌ; (Mṣb;) and ▾ أَرْبَعَتْ عَلَيْهِ, (Ṣ, Mṣb, Ḳ,) and ▾ أَرْبَعَتْهُ, but not رَبَعَتْهُ; (IAạr;) or the phrase used by the Arabs is ▾ أَرْبَعَتْ عليه الحمّى: (Az, TA:) *The fever seized him on one day and left him two days and then came again on the fourth day* [*counting the day of the next preceding fit as the first*], (Ṣ, Mṣb, Ḳ,) *and so on.* (Mṣb.) And رُبِعَ, and ▾ أُرْبِعَ, (Ṣ, Ḳ,) and ▾ أُرْبِعَ is said to be also used in the same sense, (TA,) *He had,* or *was seized by, a quartan fever; a fever of the kind described above.* (Ṣ, Ḳ, TA.) — رَبَعَ said of a horse, *He came fourth in the race.* (T, M, L, all in art. ثلث.) = رُبِعَ, said of a man, also signifies *He was hit,* or *hurt, in the* أَرْبَاع, meaning *regions, of his head.* (TA.) = رَبَعَ المَطَرُ الأَرْضَ [*The rain watered the earth and made it to produce herbage:* see رَبِيعٌ]. (TA.) And رُبِعَتِ الأَرْضُ *The land was watered by the rain in the season called* رَبِيع. (Ṣ.) And رُبِعُوا *They were rained upon by the rain of the season called* رَبِيع; (Ḳ,* TA;) similar to قِيظُوا and صِيفُوا: (TA in art. قيظ:) and in like manner, رُبِعَتِ الإِبِلُ *The camels were rained upon by that rain:* and مَرْبَعٌ may be an inf. n. thereof. (Ḥam p. 425.) — Hence, i. e. from رَبَعَ المَطَرُ الأَرْضَ, the phrase, رَبَعَ الفَرَسُ عَلَى قَوَائِمِهِ † *The horse sweated in his legs.* (TA.) — And [hence also,] رَبَعَهُ ٱللّٰهُ ‡ *God restored him from a state of poverty to wealth* or *competence* or *sufficiency; recovered him from his embarassment* or *difficulty,* or *from a state of perdition* or *destruction.* (TA.) = رَبَعَ الرَّبِيعُ, aor. ـَ, inf. n. رُبُوعٌ, *The* [*season called*] ربيع *commenced.* (TA.) — رَبَعَ بِالمَكَانِ, (Ḳ, TA,) aor. ـَ, inf. n. رَبْعٌ, (TA,) in its primary acceptation, signifies *He remained, abode,* or *dwelt, in the place in the* [*season called*] رَبِيع; (TA;) as also ▾ ارتبع بِهِ. (Ṣ, Ḳ.) — And hence, (TA,) ‡ *He remained, abode,* or *dwelt, in the place,* (Ḳ, TA,) *in any circumstances, and at any time;* (TA;) *he took it as his home.* (Ḳ.) — Also *He alighted and abode wherever he would, in the place, in abundance of herbage, and pasturage.* (Ḳ,* TA.) — رَبَعَتِ الإِبِلُ, (Ḳ,) aor. ـَ, inf. n. رَبْعٌ, (TA,) *The camels fed by themselves in the pasturage, and ate as they pleased, and drank.* (Ḳ.) [Another meaning of this phrase has been mentioned before.] — رَبَعَ فِي المَآءِ *He* (a man, TA) *acted according to his own opinion or judgment,* or *did what he judged fit, with respect to the water.* (Ḳ.) — رَبَعَ, (Ḳ,) aor. ـَ, inf. n. رَبْعٌ, (TA,) said of a man, also signifies *He had,* or *obtained, abundance of herbage* (Ḳ, TA) [*arising*] *from the* [*season,* or *rain, called*] رَبِيع. (TA.) — Also, [app. from رَبَعَ بِالمَكَانِ in the second of the senses explained above, and if so, tropical, or doubly tropical,] aor. ـَ, † *He* (a man, ISk, Ṣ) *paused,* (ISk, Ṣ, Ḳ,) *and acted,* or *behaved, with deliberation or in a leisurely manner,* (Ḳ,) *and withheld himself.* (ISk, Ṣ, Ḳ.) And [hence,] رَبَعَ عَلَيْهِ, (Ḳ,) inf. n. رَبْعٌ, (TA,) † *He was affectionate,* or *pitiful,* or *compassionate, towards him:* (Ḳ:) or *he acted gently towards him.* (TA.) And رَبَعَ عَنْهُ, (Ḳ,) inf. n. رَبْعٌ, (TA,) † *He restrained himself, refrained, abstained,* or *desisted, from it.* (Ḳ.) The phrases اربع على ظَلْعِكَ and اِرْبَعْ عَلَى نَفْسِكَ (Ṣ, Ḳ) and اربع عَلَيْكَ (Ḳ) are from رَبَعَ in the sense of "he paused," &c., (Ṣ, Ḳ,) as explained by ISk, (Ṣ,) [or in one of the senses following that,] meaning † *Deal thou gently with thyself; moderate thyself; restrain thyself:* (Ṣ, TA:) or *behave thou with deliberation,* or *in a leisurely manner:* or the second of these phrases may mean *continue thou notwithstanding thy slight lameness:* or it may be from رَبَعَ الحَجَرَ, [q. v. infrà,] meaning *take thou it,* or *reach it, notwithstanding thy slight lameness.* (TA.) The phrase اِرْبَعِي بِنَفْسِكِ, or عَلَى نَفْسِكِ, in the trad. of Subey'ah El-Aslameeyeh, accord. to two different relations, admits of two interpretations: one is, † *Pause thou, and wait for the completion of the* عِدَّة [q. v.] *of decease;* and this is accord. to the persuasion of those who say that her عِدَّة is the more remote of the two periods, which is the persuasion of 'Alee and I'Ab: the second is, from رَبَعَ الرَّجُلُ signifying "the man had, or obtained, abundance of herbage," and the meaning is, † *relieve thou thyself, and release thyself from the straitness of the* عِدَّة, *and the evil of thy condition;* and this is accord. to the persuasion of those who hold that her عِدَّة is the nearer of the two periods; and hence 'Omar said, "If she bring forth when her husband is on his bier, meaning, not buried, it is allowable for her to marry." (TA.) It is also said, in another trad., لَا يَرْبَعُ عَلَى ظَلْعِكَ مَنْ لَا يُحْزِنُهُ أَمْرُكَ, i. e. † *He will not restrain himself, and be patient with thee, whom thy case does not grieve.* (TA.) And it is said in a prov., حَدِّثِ ٱمْرَأَةً حَدِيثَيْنِ فَإِنْ أَبَتْ فَارْبَعْ, i. e. † *Speak thou to a woman twice; and if she refuse, abstain thou:* or, accord. to one relation, it is ▾ فَأَرْبِعْ: and accord. to another, فَأَرْبَعْهُ, i. e., *then add;* for she is very weak in understanding; *if she understand not, then make thou the two speeches to be four:* Aboo-Sa'eed says, فَإِنْ لَمْ تَفْهَمْ بَعْدَ الأَرْبَعَةِ فَالْمِرْبَعَةُ, i. e., [*and if she understand not after the four, then*] *the stick* [is to be used; or, *then use thou the stick*]: the prov. applies to the hearing and answering in an evil manner. (TA.) You say also, رَبَعَتْ عَلَى عَقْلِ فُلَانٍ وَكَسَرَ فِيهَا رِبَاعَهُ, inf. n. رِبَاعَةٌ, ‡ [app. *She behaved in a gentle and coaxing manner so as to get the better of the reason,* or *understanding, of such a one, and he sold his houses one after another to expend upon her;*] i. e., *he expended upon her all that he possessed, so that he sold his dwellings.* (TA. [The و before كسر is not in the TA; but as it seems to have been dropped by inadvertence, I have supplied it.]) = رَبَعَ الفَصِيلُ *The young camel widened his stepping, and ran;* as also ▾ ارتبع. (TA.) = رَبَعَ الحَجَرَ, (Ṣ, Ḳ,) aor. ـَ, inf. n. رَبْعٌ; (TA;) and ▾ ارتبعهُ; (Ṣ;) *He raised,* or *lifted, the stone,* (Ṣ, Ḳ, TA,) *with the hand;* (Ḳ, TA;) or *carried it;* (TA;) *for trial of strength.* (Ḳ.) It is said in a trad., مَرَّ بِقَوْمٍ يَرْبَعُونَ حَجَرًا, [*He passed by a company of men raising,* &c., *a stone*]; and ▾ يَتَرَبَّعُونَ [signifies the same]; (Ṣ;) and ▾ يَرْتَبِعُونَ (Z, TA.) — رَبَعَ الحِمْلَ, (Ṣ, Ḳ,) aor. ـَ, inf. n.

رَبَعَ, (TA,) *He put the* [*staff, or small staff, called*] مِرْبَعَة *beneath the load, and took hold of one end of the former, while another took hold of the other end, and then raised it,* (Ṣ, Ḳ,) *with the help of his companion,* (Ḳ,) *upon the camel,* (Ṣ,) or *upon the beast.* (Ḳ.) [See also 3.] == رَبَعَ بِعَيْشِهِ *He* (a man) *approved his life; was satisfied,* or *content, with it.* (TA.)

2. رَبَّعَهُ, inf. n. تَرْبِيعٌ, *He made it four.* (Esh-Sheybánee, Ḳ voce وَحَّدَهُ.) — *He made it* (a thing) مُرَبَّع; (Ṣ, Ḳ;) i. e. *he made it to have four portions* [or *sides* or *faces* or *angles* &c.]: or *he made it of the form of a thing having four legs;* or *of the form of a quadruped.* (TA.) — فُلَانٌ يُثَلِّثُ وَلَا يُرَبِّعُ *Such a one counts three Khaleefehs,* [namely, Aboo-Bekr and 'Omar and 'Othmán,] *and* [*does not count a fourth,* i. e.,] *rejects* ['Alee,] *the fourth.* (TA in art. ثلث.) — رَبَّعَتْ *She brought forth her fourth offspring.* (TA in art. بكر.) — رَبَّعَ لِٱمْرَأَتِهِ, or عِنْدَهَا, *He remained four nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) — تَرْبِيعٌ also signifies [The *watering* of seed-produce *on the fourth day, counting the day of the next preceding watering as the first;*] the *watering* of seed-produce *that is* [*next*] *after the* تَثْلِيث. (TA.) [You say, رَبَّعَ الزَّرْعَ *He watered the seed-produce on the fourth day,* &c.]

3. عَامَلَهُ مُرَابَعَةً, (Ks, Ṣ, Ḳ,) or ٱسْتَأْجَرَهُ مُرَابَعَةً, and رِبَاعًا, (Ḳ,) [*He bargained with him for work, or he hired him, or took him as a hireling, by,* or *for, the season called* رَبِيع,] is from الرَّبِيع, (Ḳ,) like مُشَاهَرَةٌ (Ks, Ṣ, Ḳ) from الشَّهْرُ, (Ḳ,) and مُصَايَفَةٌ (Ks, Ṣ, TA) from الصَّيْفُ, &c. (TA.) == مُرَابَعَةٌ also signifies The *taking hold of the hand of another person beneath a load, and so raising it upon the camel, without a* [*staff, or small staff, such as is called*] مِرْبَعَة. (Ṣ,* Ḳ,* TA.) You say, رَابَعَهُ *He took hold of his hand* &c. (IAạr.) [See also 1; last signification but one.]

4. اربع القَوْمُ *The party of men* (three in number, Mṣb) *became four:* (Ṣ, Mṣb, Ḳ: [but in the last of these, mentioned after another signification with which it is connected by the conjunction أَوْ "or"]) or, *became forty.* (TA.) == أَرْبَعَتْ, and أَرْبَعَتْهُ, and أَرْبَعَ, and عَلَيْهِ الحُمَّى: see رَبَعَتْ عليه الحمّى, [which is from رَبَعَتِ الإِبِلُ,] in three places; and رَبَعَ, in two places. — أَغِبُّوا فِى عِيَادَةِ المَرِيضِ وَأَرْبِعُوا, occurring in a trad., [*Come ye every third day, and every fourth day, counting the day of the next preceding visit as the first, in visiting the sick;* or, which is the same, *leave ye him one day, and*] *leave ye him two days, and come to him on the third day, in visiting the sick;* unless he be overcome [by his sickness]: (Ṣ, TA:) this is [in like manner] from the watering of camels termed رِبْعٌ. (TA.) You say also, أَرْبَعَ المَرِيضَ *He omitted visiting the sick man two days, and came to him on the third;* (O, Ḳ;) or, as in the L, and in [some of] the copies of the Ṣ, *on the fourth* [*if counting the day of the next preceding visit as the first*]. (TA.) — [Hence also,] اربع عَلَيْهِ السَّائِلُ *The asker,* or *beggar, asked,* or *begged, then went away, and then returned.* (Ibn-'Abbád, Sgh, Ḳ.*) — And اربع بِالمَرْأَةِ *He returned to the* مُجَامَعَة *of the woman without langour:* (L:) or اربع alone, said of a man, *multum coïvit.* (Ibn-'Abbád, Ḳ.) — And اربع الوِرْدُ, (O, Ḳ,) i. e. أَرْبَعَتِ الإِبِلُ بِالوِرْدِ, (TA,) *The camels quickly returned to watering,* (O,* Ḳ,* TA,) *so that they came to water without any appointed time:* (TA:) mentioned by A'Obeyd as written with the pointed غ, which is a mistranscription. (L, TA.) — And اربع said of the water of a well, *It* [*returned quickly so that it*] *became abundant,* or *copious.* (Ḳ.) — Said of a man, it also signifies وَرَدَتْ إِبِلُهُ رِبْعًا ▼; (Ṣ;) [meaning] *He was,* or *became, one whose camels came in the state in which they are termed* رَوَابِع [i. e. *being watered on the fourth day, counting the day of the next preceding watering as the first:* from رَبَعَتِ الإِبِلُ: whence, likewise, what next follows]. (TA.) — اربع الإِبِلَ *He watered the camels in the manner termed* رِبْعًا [i. e. *on the fourth day, counting the day of the next preceding watering as the first*]. (TA.) — This last phrase, also, (Ḳ,) or اربع الإِبِلَ عَلَى المَآءِ, (Aṣ,) signifies *He sent and left the camels to go to the water whenever they pleased.* (Aṣ, Ḳ.*) [Another signification of the verb thus applied will be found below.] == اربع, (inf. n. إِرْبَاعٌ, Ṣ, Mṣb) *He* (a sheep or goat, a bull, a solid-hoofed beast, and a camel,) *became what is termed* رَبَاعٍ; i. e., *he shed the tooth called* رَبَاعِيَة: (Ṣ, Mṣb, Ḳ:) it is when they do this that the camel and the horse begin to be strong. (TA.) == اربع القَوْمُ *The people,* or *company of men, entered the* [*season called*] رَبِيع: (Ṣ, Ḳ:) or [app. a mistake for "and"] it has the first of the significations mentioned in this paragraph. (Ḳ.) — And (so in the Ṣ, but in the Ḳ "or") *The people,* or *company of men, remained in the place where they had alighted and taken up their abode in the* [*season called*] رَبِيع, *abstaining from seeking after herbage;* (Ṣ, Ḳ, TA;) *the rain having been general, they remained where they were, because of the general fertility, not needing to remove for seeking after herbage.* (TA.) [See also رَبَعَ بِالمَكَانِ.] — And *The people,* or *company of men, came to,* or *arrived at, land of seed-produce and fruitfulness, and water.* (TA.) — اربع الغَيْثُ *The rain caused the* [*herbage called*] رَبِيع *to grow:* (TA:) or *the rain confined the people in their* رِبَاع [or *dwellings*] *by reason of its abundance.* (Mṣb.) — اربعت الأَرْضُ *The earth,* or *land, produced herbage.* (Mṣb in art. جمد.) — اربع said of a man, ‡ *He had offspring born to him in the prime of his manhood:* (Ṣ, TA:) this being likened to the [season called] رَبِيع. (TA.) — اربع إِبِلَهُ بِمَكَانِ كَذَا *He pastured his camels in the* [*season called*] رَبِيع *in such a place.* (Ṣ.) — اربعت النَّاقَةُ *The she-camel's womb was,* or *became, closed,* (ٱسْتَغْلَقَتْ رَحِمُهَا,) *so that it did not admit the seminal fluid;* (Lth, Ḳ;) [perhaps because this commonly takes place in the season called رَبِيع, meaning either the spring or the season called رَبِيعُ الكَلَإِ; the usual season of the coupling of camels being winter;] as also ▼ ارتبعت. (TA.) == اربع لَهَا بِالكَلَامِ *He made an abominable request to her;* mentioned in the T in art. عذم; (TA;) meaning سَأَلَهَا الوَطْءَ فِى الدُّبُرِ. (TA in art. عذم.) == See also a prov. mentioned in the latter part of the first paragraph.

5. تربّع فِى جُلُوسِهِ (Ṣ, Ḳ) [*He crossed his legs in his sitting;* i. e. *he sat cross-legged;* because a person who does so puts himself in such a posture as to occupy nearly a square space;] *contr. of* اقْعَى and جَثَا. (Ḳ.) == تربّع said of a camel, (Ṣ, Ḳ,) and of a horse, (TA,) *He ate the* [*herbage called*] رَبِيع, (Ṣ, Ḳ, TA,) *and in consequence became brisk, lively,* or *sprightly,* (TA,) *and fat;* (Ḳ, TA;) and ▼ ارتبع signifies the same: (Ṣ, Ḳ:) or تربّعوا and ▼ ارتبعوا signify *they lighted on,* or *found,* [*herbage called*] رَبِيع: or *they lighted on it,* or *found it, and remained among it:* and تربّعت الإِبِلُ بِمَكَانِ كَذَا *The camels remained,* or *abode, in such a place.* (TA.) You say also, تَرَبَّعْنَا فِى الحَزْنِ وَالصَّمَّانِ *We pastured upon the herbs,* or *leguminous plants, during the winter, upon the rugged ground and the hard and stony ground by the side of sand.* (TA.) — تربّعت النَّخِيلُ *The palm-trees had their fruit cut off;* (TA, and in some copies of the Ḳ;) [because this is done in the autumn, which is called الرَّبِيع.] == See also 1, near the end of the paragraph. — [Hence,] تربّعت النَّاقَةُ سَنَامًا طَوِيلًا *The she-camel carried a tall hump.* (Ḳ.)

6. ترابعوا حَجَرًا [*They vied, one with another, in lifting a stone, for trial of strength:* see رَبَعَ الحَجَرَ.] (TA in art. جذو.)

8. ارتبع *He* (a camel) *beat* [*the ground*] *with all his legs, in going along;* (Ṣ;) *and went quickly.* (TA.) — See also 1, near the end of the paragraph. == *He* (a man) *was of middling stature, neither tall nor short.* (Ṣ.) == See also رَبَعَ بِالمَكَانِ: — and see 5, in two places: — and 4, near the end of the paragraph: == see also رَبَعَ الحَجَرَ, in two places, near the end of 1. == ارتبع أَمْرَ القَوْمِ *He looked for, expected,* or *awaited, his being made commander,* or *lord, over the people,* or *party of men.* (TA.)

10. استربعهُ *He had power,* or *ability, for it, to do it,* or *to bear* or *endure it:* (IAạr:) from رَبَعَ الحَجَرَ. (Az.) — [Hence also,] استربع said of a camel, *He was,* or *became, strong,* لِلسَّيْرِ *for journeying.* (ISk, Ḳ.) — *It* (sand) *became heaped up.* (AZ, Ḳ.) — *It* (dust) *rose;* or *rose high.* (AZ, Ḳ.)

رَبْعٌ *A place where people remain, abide,* or *dwell, in the* [*season called*] رَبِيع; (Ḳ, TA;) as also ▼ مَرْبَعٌ, (Ṣ, Mṣb, Ḳ,) and ▼ مُرْتَبَعٌ: (Ḳ, TA:)

this is the primary signification: (TA:) and hence, (TA,) ‡ *a place of alighting* or *abode*, (Sh, Ṣ, Mṣb, Ḳ, TA,) *of a people*, or *company of men*; (Mṣb;) *a settled place of abode; a place of constant residence; a dwelling; a home; whenever and wherever it be*; as also ▼ مَرْبَعٌ, and ▼ مُرْتَبَعٌ: (TA:) and † *a house, wherever it be*: (Ṣ, Mgh, Ḳ:) [in Egypt, *a range of distinct lodgings over shops or magazines, separate from the shops or magazines, but generally having one common entrance and staircase*:] pl. [of mult.] رِبَاعٌ and رُبُوعٌ (Ṣ, Mgh, Mṣb, Ḳ) and [of pauc.] أَرْبَاعٌ and أَرْبُعٌ: (Ṣ, Mṣb, Ḳ:) and the pl. of ▼ مَرْبَعٌ is مَرَابِعُ. (Ṣ.) You say, مَا أَوْسَعَ رَبْعَ بَنِى فُلَانٍ ‡ *How ample*, or *spacious, is the place of alighting*, or *abode, of the sons of such a one!* (Ṣ, TA.) — Hence, also, ‡ The *people of a place of alighting* or *abode*; (Sh, Mṣb, TA;) the *people of a house* or *tent*: (Aboo-Málik, TA:) *a company of men* or *people*: (Ḳ:) *a large number*: (IB:) pl. as above: (Mṣb:) رُبُوعٌ signifies the *people of places of alighting* or *abode*: (Sh:) and also *tribes*. (TA.) You say, أَكْثَرَ ٱللّٰهُ رَبْعَكَ ‡ *May God multiply the people of thy house* or *tent*. (TA.) And هُمُ ٱلْيَوْمَ رَبْعٌ ‡ *They now*, or *to-day*, [*are a large number*; or] *have become many, and have increased*. (TA.) — [Hence, also,] † *A bier*; or *a bier with a corpse upon it*; syn. نَعْشٌ. (Ḳ, TA: [in the CḲ نفس.]) So in the saying, حَمَلْتُ رَبْعَهُ † [*I bore*, or *carried, his bier*, or *his bier with his corpse upon it*]. (TA.) — † The *extremity of a mountain*. (TA.) [App. because travellers often stop and rest there.] = Also *i. q.* ▼ رَبْعَةٌ, (L, Mṣb, Ḳ,) which signifies, (Ṣ, L, &c.,) as also ▼ رَبَعَةٌ, and ▼ مَرْبُوعٌ, (L, Mṣb, Ḳ,) or ▼ مَرْبُوعُ ▼ الخَلْقِ, (Ṣ, Mgh, L,) and ▼ مُرْتَبِعٌ, (Ṣ, L, Ḳ,) and ▼ مُرْتَبَعٌ, (L, Ḳ,) and ▼ مِرْبَاعٌ, (Ḳ, but this last [says SM] I have not seen in the lexicons, except applied by the author of the "Moheeṭ" as an epithet to a rope, TA,) applied to a man, (Ṣ, L, &c.,) *Of middling stature*; (Mṣb;) *neither tall nor short*; (Ṣ, L;) *between tall and short*: (Ḳ:) and so, applied to a woman, ▼ رَبْعَةٌ (Ṣ, Mgh, L, Mṣb, Ḳ) and ▼ رَبَعَةٌ, (L, Mṣb,) though originally applied to a man, like خَمْسَةٌ &c.: (L:) the pl. of رَبْعٌ is رَبْعُونَ: (Fr:) and that of ▼ رَبْعَةٌ is رَبَعَاتٌ, applied to men and to women, (Ṣ, Mgh, L, Ḳ,) and رَبْعَاتٌ also; (IAar, Fr, L, Ḳ;) the former of these two pls. being anomalous, because a word of the measure فَعْلَةٌ has not its medial radical movent when it is an epithet, but only when it is a subst. and has not و or ى for that radical; (Ṣ, O, Ḳ;) or the medial radical is movent in this instance because رَبْعَةٌ is originally a fem. subst. applied to a male and a female, and used as an epithet; (L;) or because it resembles a subst. in its being applied alike to a man and a woman. (Az.)

رُبْعٌ (Ṣ, Mgh, Mṣb, Ḳ) and ▼ رُبُعٌ, (Ṣ, Mṣb, Ḳ,) the former a contraction of the latter, (Mṣb,) [which is the more chaste, but the former is the more common,] *A fourth part*; (Ṣ, Mṣb, Ḳ;) *one of four parts*; (Mgh;) as also ▼ رَبِيعٌ, (Mṣb, Ḳ,) like عَشِيرٌ; (TA;) and ▼ مِرْبَاعٌ, like مِعْشَارٌ (Ḳtr, and Ṣ:) or the last signifies, (Mṣb, Ḳ,) or signifies also, (Ṣ,) the *fourth part of the spoil, which the chief used to take* (Ṣ, Mṣb, Ḳ) *in the Time of Ignorance*: (Ḳ:) the pl. of رُبْعٌ and ▼ رُبُعٌ is أَرْبَاعٌ [a pl. of pauc.] (Mṣb, TA) and رُبُوعٌ [a pl. of mult.]: (TA:) and that of ▼ رَبِيعٌ is رُبُعٌ. (Ḳ.) — الرُّبْعُ ٱلْهَاشِمِىُّ *The same as the* صَاعٌ; because the قَفِيز is twelve times what is termed مَنّ: but الرُّبْعُ ٱلْحَجَّاجِىُّ is *the same as the* مُدّ, *which is a quarter of what is termed* الصَّاعُ الحَجَّاجِىُّ. (Mgh.) [In Egypt, the رُبْع is *the fourth part of a* وَيْبَة, q. v.] — أَرْبَاعُ ٱلرَّأْسِ *The* [*four*] *regions of the head*. (TA.)

رِبْعٌ The ظِمْءٌ [or *interval between two waterings, or keeping from water during that interval*,] *which is meant in the phrase* رَبَعَتِ ٱلْإِبِلُ [q. v.]; (Ṣ;) *a certain* ظِمْء *of camels, respecting which authors differ*: (TA:) it is *when camels are kept from the water three days* [*counting two portions of days as one of those days*], *or four days* [*counting two portions of days as two days* (for the difference is only verbal)], *and three* [*whole*] *nights, and come to the water on the fourth day* [*counting the day of the next preceding watering as the first*]; (Ḳ;) or [in other words] *their coming to the water one day, and leaving it two days, and then coming to it on the fourth day*; or *a period of three* [*whole*] *nights and four days* [*of which the first and last are incomplete*]; as is indicated in the Ḳ: or, as some say, [but this at variance with common usage,] *their being kept from the water four* [*nights* (for the n. of number is here fem.)], *and then coming to it on the fifth* [*day* (for the n. of number is here masc.)]. (TA.) You say, وَرَدَتِ ٱلْإِبِلُ ٱلرِّبْعَ: see رَبَعَتِ ٱلْإِبِلُ. (Ṣ, Ḳ.) And وَرَدَتْ إِبِلُهُ رِبْعًا: see 4. (Ṣ.) And أَوْرَدَ ٱلْإِبِلَ رِبْعًا, *i. q.* أَرْبَعَ ٱلْإِبِلَ [q. v.]. (TA.) — [Also, for سَيْرُ رِبْعٍ, *A journey in which the camels are watered only on the first and fourth days*.] — [In like manner,] with respect to fever, it signifies The *seizing on one day and leaving two days and then coming again on the fourth day* [*counting the day of the next preceding fit as the first*]. (Ṣ, Ḳ.) [The fever is termed] حُمَّى ٱلرِّبْعِ [*The quartan fever*;] *the fever that occurs on one day and intermits two days and then comes again on the fourth, and so on*. (Mṣb.) And you say, جَآءَتْهُ ٱلْحُمَّى رِبْعًا, *i. q.* رَبَعَتْ عَلَيْهِ ٱلْحُمَّى [q. v.]. (Ḳ.) — Also The *fourth young one*, or *offspring*. (A in art. ثلث.)

رُبَعٌ: see رُبَاعٌ. = رُبَعٌ *A young camel brought forth in the* [*season called*] رَبِيع [here meaning *autumn*], *which is the beginning of the breeding-time*: (Ṣ, Mṣb, Ḳ:) so called because he widens his stepping, and runs: [see 1, near the end of the paragraph:] (TA:) fem. with ة: pl. masc. رِبَاعٌ [a pl. of mult.] and أَرْبَاعٌ [a pl. of pauc.]; (Ṣ, Mṣb, Ḳ;) both irreg.; for accord. to the rule given by Sb, the pl. should be رِبْعَانٌ [like صِرْدَانٌ pl. of صُرَدٌ]: (TA:) pl. fem. رُبَعَاتٌ (Ṣ, Mṣb, Ḳ, TA [in the CḲ, erroneously, رُبْعَاتٌ]) and رِبَاعٌ. (Ḳ.) Hence the saying, مَا لَهُ هُبَعٌ وَلَا رُبَعٌ *He has not a young camel brought forth in the end of the breeding-time nor one brought forth in the beginning thereof*. (Ṣ, TA.) [See another ex. voce بَلَعٌ.] — [Hence, also,] الرُّبَعُ † *A very small star in the midst of the* عَوَائِذ, *which are in the head of* ٱلتِّنِّين [or *Draco*]. (Ḳzw.)

رُبُعٌ: see رُبْعٌ, in two places.

رَبْعَةٌ: see رَبْعٌ, last signification, in three places. = [*A small round basket, covered with leather, in which perfumes are kept by him who sells them*;] the جُونَة *of the* عَطَّار; (Ṣ, Mgh, Ḳ;) which is *a* سُلَيْلَة *covered with leather*: (Mgh:) or *a four-sided vessel, like the* جُونَة: said by El-Iṣbahánee to be so called because originally having four طَاقَات [app. meaning compartments, one above another, for different kinds of perfume]; or because having four legs. (TA.) — Hence, app., *A chest in which the volumes of a copy of the Ḳur-án are kept*; (Ṣgh, Ḳ;) called رَبْعَةُ ٱلْمُصْحَفِ: (Mgh:) but thus applied, it is post-classical, (Ṣgh, Ḳ,) belonging to the conventional language of the people of Baghdád. (Ṣgh.) — Its application to *A household utensil proper for women* requires consideration. (Mgh.)

رِبْعَةٌ The *beasts' collecting of themselves together in the* [*season called*] رَبِيع: [whence] a country, or region, is said to be طَيِّبُ ٱلرِّبْعَةِ [*good for the beasts' collecting of themselves together* &c.]. (TA.) — [Hence, app.,] تَرَكْنَاهُمْ عَلَى رِبْعَتِهِمْ *We left them in their former*, or *first*, or *original, and right*, or *good, state*, or *condition*. (TA.) ▼ رِبَاعَةٌ, also, and ▼ رَبَاعَةٌ, signify *An affair, a business*, or *a concern, in which one continues occupied*; or *a case, a state*, or *a condition, in which one abides*, or *continues*; (Ḳ, TA;) meaning *a former*, or *first, affair*, &c.; (TA;) and only relating to *a good state* or *condition*: (Yaạḳoob, Ḳ:) or one's *way, course, mode*, or *manner, of acting*, or *conduct*, or *the like*: (Ḳ:) or one's *right*, or *good, state*, or *condition*, (Ḳ, TA,) *in which he has been before*: (TA:) or his [*tribe such as is termed*] قَبِيلَة: or [the *portion thereof which is termed*] his فَخِذ: (Ḳ:) or ▼ هُمْ عَلَى رِبَاعَتِهِمْ, (Ṣ, Ḳ,) and ▼ رَبَاعَتِهِمْ, and ▼ رَبَاعِهِمْ, and ▼ رِبَعَاتِهِمْ, and ▼ رَبِعَاتِهِمْ, and ▼ رَبَعَتِهِمْ, (Ḳ,) means *They are in their right*, or *good, state*, or *condition*: (Ḳ, TA:) or *they are occupied in their affair*, or *business*, or *concern, in which they were occupied before*; or *they are in their case*, or *state*, or *condition, in which they were before*: (Ṣ, Ḳ:) or ▼ على رَبَعَاتِهِمْ, (Ṣ, Ḳ,) and ▼ رَبِعَاتِهِمْ, (Fr, Ṣ, Ḳ,) signifies *in their right*, or *good, state*, or *condition, and in their former*, or *first, case*; or *in their right*, or *good, state*, or *condition, and occupied in their former*, or *first, affair*, or *business*, or *concern*: (Ṣ:) or it means *in their places of abode*. (Th, Ḳ.) You

say also, مَا فِى بَنِى فُلَانٍ مَنْ يَضْبِطُ رِبَاعَتَهُ غَيْرُ فُلَانٍ i. e. [*There is not among the sons of such a one he who manages thoroughly*, or *soundly*,] *his case*, or *affair*, or *business*, or *concern*, *in which he is occupied* [*except such a one*]. (Ṣ.) And [hence,] هُوَ ذُو رِبَاعَةِ قَوْمِهِ and هُوَ عَلَى رِبَاعَةِ قَوْمِهِ *He is the chief of his people.* (Ḥam p. 313. [See also رَبَاعَةٌ below.])

رَبْعَةٌ *A quick pace of a camel, in which he goes along beating the ground with his legs:* (TA:) or the *most vehement running:* (Ḳ:) or the *most vehement running of camels:* (Ṣ and Ḳ:) or *a kind of running of camels which is not vehement.* (Ḳ.) ═ See also رَبْعٌ, last signification, in two places. — See also its pl., رَبَعَات, voce رَبْعَةٌ, in two places.

رَبَعَةٌ: see its pl., رَبَعَات, voce رَبْعَةٌ, in two places.

رِبَعَةٌ: see رَبْعَةٌ.

رِبْعِىٌّ *Of*, or *relating to*, *the* رَبِيع; (Ṣ, Mṣb, Ḳ;) i. e., the *season so called;* [and the *rain*, and the *herbage*, *so called;*] a rel. n. irregularly formed. (Mṣb.) — *Born in the* [*season called*] رَبِيع; applied to a young camel: *born in the beginning of the breeding-time;* [which means the same;] so applied. (TA.) — And hence, (TA,) ‡ *A son born in the prime* [or *spring-time*] *of his father's manhood;* (Ṣ,* TA;) because the ربيع is the beginning, and the most approved part, of the breeding-time: (TA:) pl. رِبْعِيُّونَ. (Ṣ, TA.) Saad Ibn-Málik says, (TA,)

* إِنَّ بَنِىَّ صِبْيَةٌ صَيْفِيُّونْ *
* أَفْلَحَ مَنْ كَانَ لَهُ رِبْعِيُّونْ *

[*Verily my sons are boys born in the summer of my age: happy is he who has sons born in the spring-time of his manhood.*] (Ṣ, TA.) — A palm-tree (نَخْلَةٌ, i. e. سَبْطٌ,) *of which the fruit ripens in the end of the summer*, or *hot season;* AḤn says, because then is the time of the [rain called] وَسْمِىّ. (TA.) — The Arabs say, صَرَفَانَةٌ رِبْعِيَّةٌ تُصْرَمُ بِالصَّيْفِ وَتُؤْكَلُ بِالشَّتِيَّهْ [*A hard kind of date that would ripen in the season called* ربيع (meaning *autumn*) *that is cut in the summer and eaten in the winter-season*]. (TA.) — نَاقَةٌ رِبْعِيَّةٌ *A she-camel that brings forth* [*in the season called* رَبِيع,] *before others.* (TA.) — رِبْعِيَّةٌ [used as a subst., or as an epithet in which the quality of a subst. is predominant, for مِيرَةٌ رِبْعِيَّةٌ,] signifies The مِيرَة [or *corn brought for provision*, or the *bringing thereof*,] *in the beginning of winter:* (Ṣ, Ḳ:) or the مِيرَة *of the* [*season called*] رَبِيع; which is the first مِيرَة; next after which is the صَيْفِيَّة; and next after this, the دَفَئِيَّة; and next after this, the رَمَضِيَّة. (TA.) [See art. مير.] — Also, the same, [used in like manner, for عِيرٌ رِبْعِيَّةٌ,] *Camels that bring provision of corn in the* [*season called*] رَبِيع; or, which means the same, *in the beginning of the year:* pl. رَبَاعِىُّ. (TA.)

— And [used in the same manner, for غَزْوَةٌ رِبْعِيَّةٌ,] *A warring*, or *warring and plundering*, *expedition in the* [*season called*] رَبِيع. (TA.) — رِبْعِىٌّ also signifies ‡ The *first*, or *beginning*, or *former part*, of anything; for instance, of youthfulness, or the prime of manhood; and of glory: and رِبْعِيَّةٌ likewise, the *beginning* of breeding, and of summer. (TA.) — رِبْعِىُّ الطِّعَانِ † *The sharpest kind of thrusting*, or *piercing*. (Th, TA.)

رِبْعِيَّةٌ fem. of رِبْعِىٌّ: [and also used as a subst., or as an epithet in which the quality of a subst. predominates: see the latter word, in several places.]

رَبَاعٌ: see an ex. in the phrase هُمْ عَلَى رَبَاعِهِمْ, voce رِبَاعَةٌ. ═ رَبَاعٍ, (Ṣ, Mṣb, Ḳ,) like ثَمَانٍ (Ṣ, Ḳ) and يَمَانٍ [in the CK ثَمانٌ and يَمانٌ] and شَنَاحٍ and [pls. like] جَوَارٍ, which are the only words of this form, (Ḳ,) and رَبَاعٌ, (Kr, Ḳ,) accus. of the former رَبَاعِيًا, (Ṣ, Mṣb, Ḳ,) and fem. رَبَاعِيَةٌ, (Ṣ, Ḳ,) *Shedding its tooth called the* رَبَاعِيَة, q. v.; applied to the sheep or goat *in the fourth year*, and to the bull and cow and the solid-hoofed animal *in the fifth year*, and to the camel *in the seventh year:* (Ṣ, Mṣb, Ḳ:) [see 4:] pl. [of pauc.] أَرْبَاعٌ (Az, Ḳ) and [of mult.] رُبُعٌ (Az, Ṣ, Mṣb, Ḳ) and رُبْعٌ, (Th, Az, Ḳ,) but the former is the more common, (Az,) and رُبَعٌ (IAạr, Ḳ) and رِبْعَانٌ (Ṣ, Mṣb, Ḳ) and رِبَاعٌ and رَبَاعِيَاتٌ. (Ḳ.) You say, رَكِبْتُ بِرْذَوْنًا رَبَاعِيًا [*I rode a hackney shedding his* رَبَاعِيَة, or *in his fifth year*]. (Ṣ, Mṣb, Ḳ.) — Hence, حَرْبٌ رَبَاعِيَةٌ † *Vehement and youthful war.* (TA.)

رُبَاعُ [*Four and four: four and four together:* or *four at a time and four at a time:*] is a deviation from the original form, (Ṣ, Ḳ,) or أَرْبَعَةٌ أَرْبَعَةٌ; for which reason, [and, accord. to general opinion, because it is at the same time an epithet, (see ثُلَاثُ,)] it is imperfectly decl.: (Ḳ:) but the dim. is رُبَيِّعٌ, perfectly decl. (Ṣ voce ثُلَاثُ, q. v.) [See exs. voce ثُلَاثُ.] In the Ḳur iv. 3, El-Aạmash read وَرُبَعَ instead of وَرُبَاعَ. (IJ, Ḳ.)

رَبُوعٌ A she-camel *that yields four* أَقْدَاح [pl. of قَدَحٌ] *of milk.* (IAạr.) ═ See also الأَرْبِعَاءُ.

رَبِيعٌ: see رَبْعٌ, in two places. ═ It has also a twofold application; to months and to seasons: and it has a twofold application to months; denoting *Two months*, (Ṣ, Mṣb, Ḳ,) [*next*] *after* صَفَر; (Ṣ, Ḳ;) and they say, (Mṣb,) one should only say, in speaking of them, شَهْرُ رَبِيعٍ الأَوَّلِ and شَهْرُ رَبِيعٍ الآخِرِ; (Ṣ, Mṣb, Ḳ:) [but in the margin of the copy of the Ṣ which I have here followed, I find it stated that in the handwriting of the author the former is شهر ربيع الاول (with a single kesreh, and with no syll. sign to الاول); and in another copy of the Ṣ I find شهرُ ربيعِ الاولِ and شهرُ ربيعِ الآخِرِ;] with the addition of شهر: but it is allowable to say also شَهْرُ رَبِيعٍ الأَوَّلُ and شَهْرُ رَبِيعٍ الآخِرُ: the word شهر is necessarily added in order to discriminate between the months thus called and the season called ربيع: Az says, the Arabs mention all the months without the word شهر except the two months of ربيع and the month of رَمَضَان: and they say also شَهْرَا رَبِيعٍ and شُهُورُ رَبِيعٍ and أَشْهُرُ رَبِيعٍ: (Mṣb:) these months were thus called because, when they received this name, they occurred in the season when the earth produced herbage. (Mṣb in art. جمد.) It has a twofold application also to seasons; الرَّبِيعُ الأَوَّلُ being *The season in which the truffles and the blossoms come*, (Ṣ, Mṣb, Ḳ,) and this is [also called] رَبِيعُ الكَلَإِ [*the rabeeạ of the herbage*, properly called *the spring of Arabia*]; (Ṣ;) and الرَّبِيعُ الثَّانِى *The season in which fruits ripen;* (Ṣ, Mṣb, Ḳ;) [also called رَبِيعُ الثِّمَارِ;] but some people call this الرَّبِيعُ الأَوَّلُ; (Ṣ, TA;) and the season which follows the winter, and in which the truffles and the blossoms come, they call الرَّبِيعُ الثَّانِى; but all of them agree that the خَرِيف [or *autumn*] is called الرَّبِيعُ: AḤn says, the *two divisions of the winter* [by which he means the *half-year commencing at the autumnal equinox*] are called رَبِيعَانِ; the former being رَبِيعُ المَآءِ وَالأَمْطَارِ [*the rabeeạ of the water and the rains*, in which the rain called الوَسْمِىّ, which is termed the first of the rains, commences]; and the second being رَبِيعُ النَّبَاتِ [or رَبِيعُ الكَلَإِ *the rabeeạ of the herbage*], because the herbage therein attains to its last stage: and he adds, that رَبِيع is applied by the Arabs to the whole *winter*, [meaning, again, the *half-year commencing at the autumnal equinox*,] because of the moisture, or rain: (TA:) or *the year consists of six seasons;* (so in the Ḳ; but in the Ṣ, "and I heard Abu-l-Ghowth say, the Arabs make the year to be six seasons;") *two months thereof are called* الرَّبِيعُ الأَوَّلُ; and two months, صَيْفٌ; and two months, قَيْظٌ; (Ṣ, Ḳ;) and *two months*, ربيع الثانى, (so in a copy of the Ṣ,) or رَبِيعٌ الثَّانِى, (so in another copy of the Ṣ, [but in the margin of this latter, I find it stated that in the handwriting of the author it is ربيعُ الثانى, without tenween,]) or الرَّبِيعُ الثَّانِى; (Ḳ;) and two months, خَرِيفٌ; and two months, شِتَآءٌ. (Ṣ, Ḳ.) Az relates, with respect to the seasons and divisions of the year, on the authority of Aboo-Yaḥyà Ibn-Kibáseh, who possessed very great knowledge thereof, that the year consists of four seasons; namely, الرَّبِيعُ الأَوَّلُ, which the vulgar call الخَرِيف [*The autumn*]; then الشِّتَآءُ [*the winter*]; then الصَّيْفُ, which is الرَّبِيعُ الآخِرُ [or الثَّانِى, i. e. *the spring*]; then القَيْظُ [*the summer*, or *hot season*]: all this is what the Arabs in the desert say: *the* ربيع *which is with the Persians the* خريف, he says, *commences on the third of* أَيْلُول [*September O. S.*]; and the شِتَآء, on the third of كَانُون الأَوَّل [December O. S.]; and *the* صيف

which is with the Persians the ربيع, *on the fifth of* آذار [*March O. S.*]; and the قيظ which is with the Persians the صيف, on the fourth of حزيران [June O. S.]: and Aboo-Yahyà adds, *the* ربيع *of the people of El-'Irák agrees with the* ربيع *of the Persians, which is after the* شتاء [or *winter*], *and which is the season of the flowers, or roses, and is the most temperate of the seasons:* the people of El-'Irák, he says, have rain in all the winter, and have abundance of herbage in the خريف, which the Arabs call الربيع الاوّل: and Az says, the quarter of the خريف is called خريف because the fruits are gathered therein; and the Arabs call it ربيع because the first rain [which is called الوَسْمِىّ] falls therein. (TA.) The pl. of ربيع is أَرْبِعَةٌ [a pl. of pauc.] and أَرْبِعَآءُ [a pl. of mult.] (Ṣ, Mṣb, Ḳ) and رِبَاعٌ; (AḤn, Ḳ;) or the first of these is pl. of رَبِيعُ الكَلَإِ (Fr, Yaạkoob, Ṣ, Mṣb, Ḳ) and of the ربيع of the months; (Fr, Mṣb;) but the second is pl. of ربيع in the sense of جَدْوَلٌ, to be explained below. (Fr, Yaạkoob, Ṣ, Mṣb, Ḳ.) Hence the phrase in a supplication, mentioned in a trad., اَللّٰهُمَّ ٱجْعَلِ القُرْآنَ رَبِيعَ قَلْبِى [*O God, make Thou the Kur-án to be the life, or ease, of my heart*]; because the heart of man becomes lively, or at ease, in the season called ربيع. (TA.) Hence also, (TA,) أَبُو الرَّبِيعِ *The* هُدْهُد [or *hoopoe*]; (Ḳ;) because it appears with the [season called] ربيع. (TA.) [See also, respecting the seasons &c., the word زَمَنٌ.] — Also The *rain in the* [*season called*] رَبِيع [as meaning *the half-year commencing at the autumnal equinox,* (which includes what is really the spring of Arabia, called "the rabeea of the herbage,") accord. to a statement of AḤn cited above, and accord. to what is stated on the authority of AZ voce نَوْءٌ]: (Ṣ, Ḳ:) or [only, accord. to some,] the *rain which is after the* وَسْمِىّ, *and after which is* [*that called*] *the* صَيْف, *and then the* حَمِيم: or, accord. to AḤn, *rain whenever it comes:* Az says, I have heard the Arabs call thus the *first rain falling upon the earth in the days of the* خريف [or *autumn*]: (TA:) the pl. [of pauc.] is أَرْبِعَةٌ and [of mult.] رِبَاعٌ. (AḤn, TA.) [See also, respecting the rains, the word زَمَنٌ.] — Also *Herbage; green herbage which the beasts eat;* (TA;) [properly] the *herbage that is produced by the first rain in the quarter which is called the* ربيع, *and which is commonly called the* خريف [or *autumn*], (Mṣb in art. زمن,) [*continuing its growth during the winter-quarter, which is also called the* رَبِيع, *and which includes, as stated above, what is really the spring of Arabia, called "the rabeea of the herbage," wherein,* as AḤn says, *the herbage attains to its last stage:* it seems generally to mean the *spring-herbage,* which is earlier or later in different latitudes:] pl. أَرْبِعَةٌ. (TA.) [Hence,] a poet says,

* يَدَاكَ يَدٌ رَبِيعُ النَّاسِ فِيهَا *
* وَفِى الأُخْرَى الشُّهُورُ مِنَ الحَرَامِ *

meaning † [*Thy two hands* are such that] *one hand has in it the means of the plentiful subsistence of mankind,* [*and in the other are the sacred months,* i. e.] *in the other is* [*that which causes*] *security, and safeguard, and the preservation of what is to be regarded as sacred and inviolable.* (TA.) [Compare Proverbs iii. 16.] — Also † *A rivulet, or streamlet;* (Mṣb, Ḳ;) *i. q.* جَدْوَلٌ: (Ṣ, Mṣb, Ḳ:) or *i. q.* نَهْرٌ: (Mgh:) or نَهْرٌ صَغِيرٌ: (Ḥar p. 402:) ‡ *a rivulet, or streamlet, that runs to palm-trees:* and رَبِيعُ السَّاقِى, a subst. prefixed to its epithet, occurring in a trad., † *the river* [or *rivulet*] *that waters seed-produce:* (TA:) pl. أَرْبِعَآءُ (Fr, Yaạkoob, Ṣ, Mṣb, Ḳ) and رِبْعَانٌ. (TA.) A poet says, describing one drinking much,

* فُوهُ رَبِيعٌ وَكَفُّهُ قَدَحْ *

† *His mouth is a river* [*and his hand is a bowl*]. (TA.) — Also *A share, or portion, of water for* [*irrigating*] *land,* (IDrd, Ḳ, TA,) *whatever it be:* or, as some say, *a share,* or *portion, thereof for the quarter of a day* or *night;* but this is not of valid authority. (TA.) You say, لِفُلَانٍ مِنْ هٰذَا المَآءِ رَبِيعٌ, (Ḳ, TA,) or, as in some copies of the Ḳ, فِى, instead of مِنْ, i. e. *To such a one belongs a share,* or *portion, of this water* [*for irrigating land*]. (TA.) — The dim. of رَبِيع is ▼ رُبَيِّعٌ. (Mṣb.)

رُبَيِّعٌ: see رُبَاعٌ: = and see also رَبِيعٌ, last sentence.

رُبَاعَةٌ: see رِبْعَةٌ, in two places.

رِبَاعَةٌ: see رِبْعَةٌ, in four places. — It also signifies *A kind of* حَمَالَة [meaning *obligation,* or *responsibility, that must be discharged,* or *performed, taken upon himself by a person for others;* and here, particularly, *such as is taken upon himself by the head,* or *chief, of a people*]. (Ṣ, Ḳ.) You say, هُوَ عَلَى رِبَاعَةِ قَوْمِهِ, [properly *He is over the affairs of his people,* as indicated above, voce رِبْعَةٌ, last sentence,] meaning *He is the head, or chief, of his people.* (TA.) Abu-l-Ḳásim El-Iṣbahánee says, رِبَاعَةٌ is metaphorically used to signify ‡ The *being a head,* or *chief;* or the *office of head,* or *chief;* in consideration of the taking of the مِرْبَاع [or fourth part of the spoil, which was the share of the chief]: and hence one says, لَا يُقِيمُ رِبَاعَةَ القَوْمِ غَيْرُ فُلَانٍ ‡ [*None will act vigorously in the office of head, or chief, of the people, except such a one*]. (TA.)

رَبِيعَةٌ *A stone that is raised,* or *lifted,* (Ṣ, Ḳ, TA,) *for trial of strength:* (Ḳ, TA:) applied only to a stone. (Az, TA.) = *A helmet of iron.* (Lth, Ṣ, Ḳ.) = *A meadow;* or *a garden;* syn. رَوْضَةٌ. (IAạr, Ḳ.) = *A* [*leathern water-bag, such as is called*] مَزَادَة. (Ḳ.) — *A kind of receptacle for perfume and the like;* syn. عَتِيدَةٌ, q. v. (Ḳ.)

رُبَاعِىٌّ A boy *four spans* (أَشْبَار) *in height.* (Ṣ and Mṣb voce خُمَاسِىّ, q. v.) It is also applied to a camel, like سُبَاعِىّ; [app. meaning *Four cubits in height:*] fem. with ة. (TA in art. سبع.) — [Also A word *composed of four letters, radical only,* or *radical and augmentative.*]

رَبَاعِيَةٌ The *tooth that is between the* ثَنِيَّة [or *central incisor*] *and the* نَاب; (Ṣ, Mṣb, Ḳ;) i. e. *each of the four teeth which are next to the* ثَنَايَا, (Mgh,* TA,) pertaining to man and to others: (TA:) pl. رَبَاعِيَاتٌ: (Ṣ, Mgh, Mṣb, Ḳ:) a man has, above, [two teeth called] ثَنِيَّتَانِ, and [two called] رَبَاعِيَتَانِ, after them, and [two called] نَابَانِ, and [two called] ضَاحِكَانِ, and six أَرْحَآء, on each side [three], and [two teeth called] نَاجِذَانِ; and the like below: (Aṣ, TA:) and the solid-hoofed animal has, after the ثَنَايَا, four رَبَاعِيَات, and four قَوَارِح, and four أَنْيَاب, and eight أَضْرَاس. (AZ, TA.) = Also fem. of رَبَاعٍ [q. v.]. (Ṣ, Ḳ.)

رَبَّاعٌ One *who often buys,* or *sells,* رِبَاع, meaning *houses,* or *places of abode.* (IAạr, Ḳ.)

رَابِعٌ [act. part. n. of رَبَعَ]. — The *chief who used to take the fourth part of the spoil,* in the Time of Ignorance. (Ḥam p. 336.) — هُوَ رَابِعُ أَرْبَعَةٍ *He is* [*the fourth of four, or*] *one of four.* (TA.) — رَابِعَ عَشَرَ and رَابِعَةَ عَشْرَةَ, the former masc. and the latter fem., meaning *Fourteenth,* are subject to the same rules as ثَالِثَ عَشَرَ and its fem., expl. in art. ثلث, q. v. = إِبِلٌ رَوَابِعُ [*Camels coming to water, or being watered, on the fourth day, counting the day of the next preceding watering as the first:* pl. of رَابِعَةٌ]: from وَرَدَتِ الرِّبْعَ, meaning رَبَعَتِ الإِبِلُ. (Ṣ, Ḳ.) In like manner, also, رَوَابِعُ is applied, metaphorically, to birds of the kind called قَطًا, as an epithet denoting their coming to water, by El-'Ajjáj. (TA.) = رَبِيعٌ رَابِعٌ *A fruitful,* or *plentiful,* ربيع [meaning the season so called]. (ISk, Ḳ.) — One does not say يَوْمٌ رَابِعٌ like as one says يَوْمٌ قَائِظٌ &c., because there is no corresponding verb, like قَاظَ, &c., for such a verb would have no meaning of heat nor of cold. (IB.) = هُوَ رَابِعٌ عَلَى حَالِهِ *He is abiding, or continuing, in his state, or condition.* (TA.)

أَرْبَعُ: see أَرْبَعَةٌ. = هِىَ أَرْبَعُهُنَّ لِقَاحًا *She is the quickest of them in conceiving, or becoming pregnant.* (Th.)

أَرْبَعَةٌ [*Four;*] a masc. n. of number; fem. ▼ أَرْبَعٌ. (Ṣ, Ḳ.) [Respecting a peculiar pronunciation of the people of El-Ḥijáz, and a case in which اربعة is imperfectly decl., see ثَلَاثَةٌ. See also سِتَّةٌ.] — ذَوَاتُ الأَرْبَعِ *The quadrupeds.* (The Lexicons passim.) — جَآءَتْ عَيْنَاهُ بِأَرْبَعَةٍ ‡ *His two eyes shed tears running from their four sides:* or it means, accord. to Z, *he came weeping most vehemently.* (TA.) [See another ex. voce ثَمَانِيَةٌ.] — أَرْبَعَةَ عَشَرَ [indecl. in every case, meaning *Fourteen,*] is pronounced by some of the Arabs أَرْبَعَةَ عْشَرَ: and [the fem.] أَرْبَعَ عَشْرَةَ, thus in the dial. of El-Ḥijáz [and of most of the Arabs], is pronounced أَرْبَعَ عَشِرَةَ in the dial. of Nejd. (Ṣ in art. عشر.)

الأَرْبِعَآءُ, [also written without tenween when not rendered determinate by the article or otherwise accord. to most authorities, who make it fem., but with tenween when indeterminate accord. to those who make it masc.,] and الأَرْبَعَآءُ, (Aṣ, Ṣ, Mṣb, Ḳ,) the latter on the authority of some of the Benoo-Asad, (Ṣ, Mṣb,) and الأَرْبُعَآءُ, (Aṣ, Mṣb, Ḳ,) which is a form of the word seldom used, (Mṣb,) and الإِرْبِعَآءُ, and الإِرْبَعَآءُ, the last two mentioned by IHsh, the first of all the most chaste, (MF,) but it is the only sing. word of its measure, (El-Ḳutabee, Mṣb,) except أَرْمِدَآءُ, (AZ, O,) the name of *A certain day*; (Ṣ, Mṣb, Ḳ;) [namely *Wednesday*;] *the fourth day of the week*; (L;) as also ▼ الرَّبُوعُ; but this is post-classical: (TA:) the dual of أَرْبِعَآءُ is أَرْبِعَاوَانِ; (L;) and the pl. is أَرْبِعَاوَاتٌ, (Ṣ, L,) [accord. to those who make the sing. fem.;] or the dual is أَرْبِعَاءَانِ, and the pl. is أَرْبِعَاءَاتٌ; (Ḳ;) thus says Aboo-Jukhádib, regarding the noun as masc.: (Fr:) Aboo-Ziyád used to say, مَضَى الأَرْبِعَآءُ بِمَا فِيهِ [*Wednesday passed with what* (*occurred*) *in it*], making it sing. and masc. [because he meant thereby يَوْمُ الأَرْبِعَآءِ]; but Abu-l-Jarráḥ used to say, مَضَتِ الأَرْبِعَآءُ بِمَا فِيهِنَّ, making it fem. and pl., and employing it like a n. of number: (Lḥ:) Th is related to have mentioned أَرَابِيعُ as a pl. of الأَرْبِعَآءُ; but ISd says, I am not sure of this. (TA.) The word has no dim. (Sb, Ṣ in art. امس.)

أَرْبَعُونَ [*Forty*;] *a certain number*, (TA,) *after* ثَلَاثُونَ. (Ṣ, Ḳ.) — [Also *Fortieth*.]

أَرْبِعَاوِىٌّ One *who fasts alone on the* أَرْبِعَآء [or *Wednesday*]. (IAạr.)

مِرْبَعٌ; see رِبْعٌ, in three places.

مُرْبِعٌ, applied to a camel, [*That is watered on the fourth day, counting the day of the next preceding watering as the first*: (see 4:) and] *that is brought to the water at any time*. (TA.) — See also مَرْبُوعٌ.

مُرْبِعٌ: — see مَرْبُوعٌ: = Applied to rain, (Ṣ, Mṣb, TA,) *That comes in the* [*season called*] رَبِيع: [in the Ḥam p. 425, written مَرْبَعٌ:] or *that induces the people to remain in their abodes and not to seek after herbage*: (TA:) or *that confines the people in their* رِبَاع [or *dwellings*] *by reason of its abundance*: (Mṣb:) or *that causes the* [*herbage called*] رَبِيع *to grow*: (TA:) or *that causes the growth of that in which the camels may pasture at pleasure*. (Ṣ.) — With ة, applied to land (أَرْض), *Abounding with* [*the herbage called*] رَبِيع; as also ▼ مِرْبَاعٌ. (TA.) — Without ة, applied to a she-camel, (Aṣ, Ṣ, Ḳ,) *That brings forth in the* [*season called*] رَبِيع: (Ṣ, Ḳ:) or *that has her young one with her*; (Aṣ, Ṣ, Ḳ;) the young one being called رُبَعٌ: (Aṣ, Ṣ:) as also ▼ مِرْبَاعٌ: (Aṣ, TA:) or the latter signifies one *that usually brings forth in the* [*season called*] رَبِيع: (Ṣ, Ḳ:) or *that brings forth in the beginning of the breeding-time*: (Aṣ, Ṣ, Ḳ:) or *that is early*, or *before others*, *in becoming pregnant*: (TA:) and the former, so applied, signifies also one *whose womb is*, or *becomes*, *closed*, [app. in the season called رَبِيع, (see 4,)] *so that it does not admit the seminal fluid*. (TA.) — Applied to a man, ‡ *Having offspring born to him in the prime of his manhood*. (TA.) [See 4.] = Also The *sail of a full ship*: (AA, Ḳ:) that of an empty ship is called رُومِىٌّ. (AA, TA.)

مِرْبَعَةٌ: see مِرْبَعٌ.

مُرَبَّعٌ (Ṣ, Ḳ,) *Having four portions* [or *sides* or *faces* or *angles* &c.; generally meaning either *square* or *quadrilateral*]: or *of the form of a thing having four legs*; or *of the form of a quadruped*. (TA.) [See also مُثَلَّثٌ.] — مُرَبَّعُ الحَاجِبَيْنِ † A man *whose eyebrows have much hair*; as though he had four eyebrows. (TA.) — مُرَبَّعُ الجَبْهَةِ [*Having a square forehead*; meaning] ‡ *a slave*. (TA.)

أَرْضٌ مَرْبَعَةٌ *A land containing*, or *having*, يَرَابِيع [or *jerboas*]; (Ṣ, Ḳ;) as also ▼ أَرْضٌ مُرْتَبِعٌ. (TA.)

مِرْبَعَةٌ *A staff*, (Ḳ,) or *small staff*, (Ṣ,) *of which two men take hold of the two ends in order to raise a load* (Ṣ, Ḳ) *and put it upon the back of the camel*, (Ṣ,) or *upon the beast*; (Ḳ;) as also ▼ مِرْبَعٌ: (Ḳ:) which latter is also expl. as signifying *a piece of wood with which a thing is taken*. (TA.) [See 1, last signification but one.]

مِرْبَاعٌ: see رُبْعٌ: = and مَرْبُوعٌ: = and رِبْعٌ. = *Rain that comes in the beginning of the* [*season called*] رَبِيع: [an epithet used in this sense as a subst.:] pl. مَرَابِيعُ. (Ṣ,* Ḳ,* TA,* [in which only the pl. is mentioned,] and EM p. 140.) Hence, مَرَابِيعُ النُّجُومِ, as used in a verse of Lebeed cited in the first paragraph of art. رزق; by the نُجُوم being meant the أَنْوَآء; (Ṣ;) i. e. the Mansions of the Moon [which by their rising or setting at dawn were supposed to bring rain or wind or heat or cold]. (EM ubi suprà.) — Applied to a place, *That produces herbage in the beginning of the* [*season called*] رَبِيع. (Ḳ, TA.) — Applied to land (أَرْض): see مُرْبِعٌ. — Applied to a she-camel: see مُرْبِعٌ.

مَرْبُوعٌ *Twisted of four twists*, or *strands*; (Ṣ, TA;) applied to a rope, (TA,) as also ▼ مِرْبَاعٌ, (Ibn-'Abbád, TA,) and to a bow-string, and a bridle. (Ṣ, TA.) — Applied to a spear, *Four cubits in length*: (TA:) or *neither long nor short*; (Ṣ, TA;) and in like manner applied to a man: see رَبْعٌ, in two places: (Ṣ, Mgh, L, &c.:) and [hence its pl.] مَرَابِيعُ, applied to horses, *compact in make*. (TA.) = Also, applied to a man, *Having a fever which seizes him on one day and leaves him two days and then comes again on the fourth day* [*counting the day of the next preceding fit as the first*; i. e. *having*, or *seized by*, *a quartan fever*]; as also ▼ مُرْبَعٌ; (Ṣ, Ḳ;) and ▼ مُرْبِعٌ is said to be used in the same sense; but the Arabs say مُرْبَعٌ. (Az, TA.) = أَرْضٌ مَرْبُوعَةٌ, and شَجَرٌ مَرْبُوعٌ, *Land*, and *trees*, *watered by the rain in the season called* رَبِيع. (Ṣ, TA.) — [Hence,] مَرْبُوعٌ, applied to a man, also signifies ‡ *Restored from a state of poverty to wealth* or *competence* or *sufficiency*; *recovered from his embarassment* or *difficulty*, or *from a state of perdition* or *destruction*. (TA.)

مَرَابِيعُ, pl. of مَرْبُوعٌ [q. v.]: = and pl. of مِرْبَاعٌ [q. v.].

مُرْتَبَعٌ: see رَبْعٌ, in three places.

مُرْتَبِعٌ, applied to a beast, *That has pastured upon the* [*herbage called*] رَبِيع, *and become fat, and brisk, lively*, or *sprightly*. (TA.) = See also رَبْعٌ: = and see أَرْضٌ مَرْبَعَةٌ.

تَرَبَّعَ فِى جَلَسَ مُتَرَبِّعًا *He sat cross-legged*; i. q. جُلُوسِهِ. (TA.)

مُسْتَرْبِعٌ شَيْئًا *Having power*, or *ability*, *for*, or *to do*, *a thing*; as, for instance, war, or battle; (IAạr;) or *to bear*, or *endure*, *a thing*; (IAạr, Ṣgh;) as when relating to an envier, meaning his envy. (Ṣgh.) You say also رَجُلٌ مُسْتَرْبِعٌ بِعَمَلِهِ *A man who is able by himself to execute his work, having power*, or *strength*, *to do it, and very patient*. (Ḳ.)

يَرْبُوعٌ, in which the ى is augmentative, (Kr, Ṣ, Mṣb,) because there is not in the language of the Arabs any word of the measure فَعْلُولٌ, (Kr, Ṣ,) except what is extr., such as صَعْفُوقٌ, (Ḳ,) which is a foreign word [introduced into their language], (Ṣ in art. صعفق,) [The *jerboa*;] *a certain well-known beast*; (Ḳ;) *a small beast like the* فَأْرَة [or *rat*], *but longer in the tail and ears, and of which the hind legs are longer than the fore-legs, the reverse of what is the case in the* زَرَافَة [or *giraffe*]; *called by the vulgar* جَرْبُوع; (Mṣb;) *a rat* (فَأْرَة) *of which the burrow has four entrances*; Az says, it is *a small beast larger than the* جُرَذ, [q. v.; but in the L, in art. جرذ, the reverse of this is said;] and the name is applied alike to the male and the female: (TA:) [Forskål ("Descr. Animalium," p. iv.,) terms it *mus jaculus*: see the questions appended to Niebuhr's "Descr. de l'Arabie," p. 177:] pl. يَرَابِيعُ. (Ṣ, Mṣb.) [See ذُو الرُّمَيْحِ, voce رُمْحٌ.] — Hence, (TA,) اليَرْبُوعُ also signifies ‡ لَحْمَةُ المَتْنِ [*The portion of flesh and sinew next the back-bone, on either side*]; (Ṣ,* Ḳ;) as being likened to the فَأْرَة [thus called]: (TA:) or this is with ḍamm [اليُرْبُوعُ]: (Ḳ:) or the يَرَابِيعُ of the مَتْن are *its portions of flesh*; (T, Ṣ, Ḳ;) and the word has no sing.: (Ḳ:) Az says, I have not heard any sing. thereof. (TA.)

الجَارُ اليَرْبُوعِىُّ *The neighbour that is variable in his actions* [*like the jerboa*, which is noted for having recourse to various expedients, in the formation of its burrow, &c., to avoid capture]; like الجَارُ البَرَاقِشِىُّ. (IAạr, TA in art. جور.)

ربق

1. رَبَقَهُ, aor. ـُ (Ṣ, Mṣb, Ḳ) and ـِ, (Ṣ, Ḳ,) inf. n. رَبْقٌ, (JK, Ṣ, Mṣb,) *He put his head* (i. e. the head of a kid, Ṣ, Ḳ, or of a lamb, Ḳ, or of a sheep or goat, Mṣb) *into the* رِبْقَة, (Ṣ, Ḳ,) or *into the* رِبْق: (Mṣb:) or, accord. to the M, *he made fast,* or *bound* or *tied fast* or *firmly, him,* or *it, in the* رِبْقَة: (TA:) or *he made fast,* or *bound* or *tied fast* or *firmly, his* (a sheep's or goat's) *neck with the* رِبْق, or *cord:* (JK:) and ▼ رَبَّقَهُ, inf. n. تَرْبِيقٌ, *he made fast,* or *bound* or *tied fast* or *firmly, him,* or *it, in the* رِبَاق [pl. of رِبْق or of رِبْقَة]. (TA.) — [Hence,] رَبَقَهُ فِى الأَمْرِ, (Mṣb, Ḳ,) aor. ـُ, inf. n. رَبْقٌ, (Mṣb,) † *He made him to fall into the thing,* or *affair.* (Mṣb, Ḳ.) — رَبْقٌ also signifies The act of *making fast;* or *binding,* or *tying, fast,* or *firmly;* and so رِبْقٌ; (Ḳ;) each as an inf. n. of رَبَقَهُ. (TḲ.)

2. ربّق [*He prepared the* أَرْبَاق, pl. of رِبْق]. One says, رَمَّدَتِ الضَّأْنُ فَرَبِّقْ رَبِّقْ, i.e. [*The ewes have secreted milk in their udders: therefore*] *prepare thou the* أَرْبَاق: *prepare thou the* ارباق: for they will bring forth soon: (Ṣ, Ḳ:) because they [begin to] secrete milk in their udders عَلَى رَأْسِ الوَلَدِ [i. e. at the time of bringing forth, or when about to produce the young]. (Ṣ.) It is not thus in the case of she-goats: therefore, (Ṣ,) in the case of these, one says رَنِّقْ, with ن, (Ṣ, Ḳ,) meaning "wait thou:" because they show signs of pregnancy in the state of their udders, and bring forth after some length of time: and [in the case of these] one says also رَمِّقْ, with م. (Ḳ. [See arts. رمق and رنق.]) — One also says, رَبَّقَ أَثْنَآءَ الحَبْلِ, meaning *He made loops in the middle of the rope to put upon the necks of the young lambs or kids.* (T in art. ثنى.) — See also 1. — رَبَّقْتُ الكَلَامَ *I interlarded,* or *embellished, the speech,* or *discourse, with falsehood;* as also رَمَّقْتُهُ; syn. لَفَّقْتُ بَيْنَهُ; (JK;) [or لَفَّقْتُهُ; for] تَرْبِيقُ الكَلَامِ signifies تَلْفِيقُهُ; (Ibn-'Abbád, Ḳ;) as also تَرْمِيقُهُ. (Ibn-'Abbád.)

5. تَرَبَّقْتُ الشَّىْءَ, (JḲ,) or تربّقته مِنْ عُنُقِى, (Ibn-'Abbád, Ḳ,) ‡ *I hung the thing upon my neck.* (JK, Ibn-'Abbád, Ḳ, TA.)

8. ارتبق *He* (a kid) *had his head put into the* رِبْقَة. (Ṣ.) — [Hence,] ارتبق فِى حِبَالَتِى *He* (a gazelle, Ṣ, Ḳ) *became caught in my snare.* (Lḥ, JK, Ṣ, Ḳ.) — And ارتبقتُ فِى حِبَالَتِهِ ‡ *I became caught in* [*the snare of*] *his deceit.* (TA.) — And ارتبق فِى الأَمْرِ † *He fell into the thing,* or *affair.* (Mṣb, Ḳ.) = ارْتَبَقْتُهُ لِنَفْسِى *I tied, bound,* or *made fast, him,* or *it, for myself.* (TA.)

رِبْقٌ *A cord having in it a number of loops wherewith lambs,* or *kids, are tied,* or *made fast; any one of which loops is termed* ▼ رِبْقَة (Ṣ, Mṣb, Ḳ) and ▼ رُبْقَة: (Ḳ:) or *a cord which is doubled in the form of a ring, into which is put the head of a sheep* or *goat, and which is then tied,* or *made fast:* so, says Az, I have heard from the Arabs of the desert of Benoo-Temeem: (TA:) pl. [of mult.] رِبَاقٌ (Ṣ, Mṣb, Ḳ) and رُبُقٌ and [of pauc.] أَرْبَاقٌ. (Ṣ, Ḳ.) — Hence, (TA,) خَلَعَ ▼ رِبْقَةَ الإِسْلَامِ مِنْ عُنُقِهِ, (Ṣ, Mṣb, TA,) occurring in a trad., (Ṣ,) ‡ *He cast off the tie of El-Islám,* (Mṣb, TA,) with which he had bound himself, (TA,) [*from his neck.*] (Mṣb, TA. [See also خَلَعَ.]) And لَكُمُ العَهْدُ مَا لَمْ تَأْكُلُوا الرِّبَاقَ, also occurring in a trad., (Ṣ,) meaning ‡ [*The covenant is yours*] *as long as ye sever not the tie with which ye are bound;* this tie being likened to the رِبْق upon the necks of lambs or kids; and the severing thereof, to the beast's eating its رِبْق, and severing it; for thereby the beast becomes free from the tie. (TA.) And in a trad. of 'Omar, حُجُّوا بِالذُّرِّيَّةِ لَا تَأْكُلُوا أَرْزَاقَهَا وَتَذَرُوا أَرْبَاقَهَا فِى أَعْنَاقِهَا [*Perform ye the pilgrimage with the women: devour not their means of subsistence, while ye leave their ties upon their necks*]: he likens the obligations imposed upon them to ارباق. (TA.) One says also, حَلَّ ▼ رِبْقَتَهُ, meaning ‡ *He removed from him his anxiety:* (Ḳ, TA:) and so قَطَعَ ▼ رِبْقَتَهُ. (TA.)

رَبْقَةٌ: see the next preceding paragraph.

رِبْقَةٌ: see رِبْق, in four places. — Also *A thing woven of black wool, of the width of the* تِكَّة [or *band of the drawers or trowsers*], *in which is a red stripe of dyed wool: its extremities are tied together, and then it is hung upon the neck* [or *shoulder*] *of a boy, so that one of his arms comes forth from it like as when a man puts forth one of his arms from the suspensory of the sword: the Arabs of the desert hang the* رِبَق [pl. of رِبْقَة] *upon the necks of their boys only as a preservative from the* [*evil*] *eye.* (T, TA.)

رِبَقَانٌ and رِبَقَّانَةٌ *Evil in disposition:* applied to a man; and in like manner to a woman: mentioned by Aṣ; and in the Ḳ in art. عبق [where, in some copies, it is written رِبْقَانٌ]. (TA.)

رَبِيقٌ, (TA,) or رَبِيقَةٌ, (Ṣ, Mṣb, Ḳ,) applied to a lamb or kid (بَهْمَة), (ISk, Ṣ, Ḳ,) or to a sheep or goat (شَاة), (Mṣb, TA,) *Having its head put into the* رِبْقَة; (ISk, Ṣ, Mṣb, Ḳ, TA;) as also ▼ مَرْبُوقَة (ISk, JK, Ṣ, Mṣb, Ḳ) and ▼ مُرَبَّقَة. (JK, TA.)

أُمُّ الرُّبَيْقِ *Calamity,* or *misfortune:* (JK, Ṣ, Ḳ:) whence the prov., جَآءَنَا بِأُمِّ الرُّبَيْقِ عَلَى أُرَيْقٍ, (TA,) meaning *He brought us a great calamity,* or *misfortune:* (Ḳ in art. ارق:) Aṣ says that the Arabs assert it to have been said by a man who saw the ghool upon a dusky white camel (جَمَل أَوْرَق); (Ṣ in that art., and TA;) أُرَيْق being the dim. of أَوْرَق: (Ḳ in that art.:) or ام الربيق is a name of *war,* or *battle:* or *the viper:* (JK, Ibn-'Abbád, TA:) this last signification is held to be correct by Z, because, he says, the viper is short, and when it folds itself it resembles the رِبْق. (TA.)

تَرْبِيقٌ *A cord with which a ewe,* or *goat, is tied* (Ḳ, TA) *by the neck.* (TA.)

مُرَبَّقٌ i. q. مُطْرِقٌ [*Silent:* or *lowering the eyes, looking towards the ground:* &c.]. (JK, TA.)

مُرَبَّقَةٌ: see رَبِيق. = Also, [or خُبْزَةٌ مُرَبَّقَةٌ,] *A cake of bread,* or *one baked in ashes, into which fat has been put;* syn. خُبْزَةٌ مُشَحَّمَةٌ. (Ḳ.)

مَرْبُوقَةٌ: see رَبِيق.

ربك

1. رَبَكَهُ, (Ṣ, Ḳ,) [like لَبَكَهُ,] aor. ـُ, inf. n. رَبْكٌ, (Ṣ, TA,) *He mixed,* or *mingled, it.* (Ṣ, Ḳ.) — Also, (Ḳ,) aor. as above, (TA,) and so the inf. n., (Ṣ, TA,) *He made it good,* or *qualified it properly,* namely, ثَرِيد [i. e. crumbled, or broken, bread, moistened with broth], (Ṣ, Ḳ, TA,) *and mixed it with some other thing.* (TA.) — And رَبَكَ رَبِيكَةً, (Ḳ, TA,) [and رَبَكَ alone,] aor. and inf. n. as above, (TA,) *He made* ربيكة [q. v.]. (Ḳ.) غَرْثَانُ فَارْبُكُوا لَهُ [He is *hungry, therefore make ye* ربيكة *for him*], (Ṣ, Ḳ,) or, as IDrd relates it, فَابْكُلُوا لَهُ [i. e., "therefore mix ye بَكِيلَة (a certain food) for him"], (TA,) is a prov.; (Ṣ, Ḳ;) the origin of which was this: (Ṣ:) a certain Arab of the desert, (Ṣ, Ḳ,) said in the O to be Ibn-Lisán-el-Ḥommarah, (TA,) came to his family, or wife, (Ṣ, Ḳ,) from a journey, (TA,) and was congratulated with the annunciation that a boy was born to him: whereupon he said, "What shall I do with him? Shall I eat him or shall I drink him?" so his wife said, غَرْثَانُ فَارْبُكُوا لَهُ: and when he was satiated, he said, "How are the infant and his mother?" (Ṣ, Ḳ:) the saying means, "he is hungry, therefore prepare ye for him food, that his hunger may be allayed, and then congratulate him with the annunciation of the birth of the child:" and IDrd says that it is applied to the case of him whose anxiety has departed and who has become unoccupied so that he may attend to other things. (TA.) — And رَبَكَ فُلَانًا, (Lth, Ḳ,) inf. n. as above, (Lth, TA,) *He threw such a one into mire.* (Lth, Ḳ.) = رَبِكَ: see 8.

8. ارتبك *It was,* or *became, mixed,* or *mingled.* (Ṣ, Ḳ.) — *He* (a man) *stuck fast* in mire. (Lth, Ḳ,* TA.) And ‡ *He* (an animal of the chase) *struggled* in the snare. (Ḳ, TA.) — ‡ *He* (a man, TA) *was,* or *became, in the condition of one whose affair,* or *case, is confused to him;* as also ▼ رَبِكَ, aor. ـَ, (Ḳ, TA,) inf. n. رَبَكٌ. (TA.) And ارتبك فِى الأَمْرِ † *He* (a man) *was,* or *became, entangled in the affair, and could hardly,* or *not at all, escape from it.* (Ṣ.) And ارتبك فِى الهَلَكَاتِ ‡ *He fell into cases of perdition, and could hardly,* or *not at all, escape from them.* (TA from a trad. of 'Alee.) — ارتبك فِى كَلَامِهِ ‡ *He reiterated in his speech, by reason of an impediment,* or *inability to say what he would;* syn. تَتَعْتَعَ. (Ḳ, TA.)

11. ارباكّ رَأْيُهُ عَلَيْهِ, (Ḳ,* TA,) inf. n. ارْبِيكَاكٌ, (TA,) † *His opinion,* or *judgment, was,* or *became, confused to him.* (Ibn-'Abbád, Ḳ, TA.) — And ارباكّ عَنِ الأَمْرِ † *He* (a man) *paused,* or *stopped, from the affair.* (Ibn-'Abbád, Ḳ.)

رَبِكٌ † A man (IDrd) *weak in art, artifice,*

cunning, ingenuity, or *skill, in the management of affairs:* (IDrd, Ḳ:) a possessive epithet. (IDrd.)

رَبَكٌ and ▼ رَبِكٌ and ▼ رَبِيكٌ † A man *in a state of confusion in respect of his affair,* or *case:* (Ḳ:) the last is a possessive epithet. (TA.)

رَبِكٌ : see what next precedes.

رَبُوكٌ *Dates kneaded with clarified butter and* [*the preparation of dried curd called*] أَقِط, *after which it is eaten.* (Ṣgh, TA.) [See also رَبِيكَةٌ.]

رَبِيكٌ : see the next paragraph: — and see also رَبَكٌ.

رَبِيكَةٌ (Ṣ, Ḳ) and ▼ رَبِيكٌ (Ḳ) *Dates with clarified butter and* [*the preparation of dried curd called*] أَقِط, (Ṣ, Ḳ,) *kneaded together, and then eaten;* [like رَبُوكٌ, as explained above;] and, as ISk says, *sometimes water is poured upon it, and it is drunk:* or, he adds, accord. to Ghaneeyeh Umm-El-Ḥomáris, أقط *and dates and clarified butter, made soft, not like what is called* حَيْس: (Ṣ:) or (accord. to Ed-Dubeyreeyeh, Ṣ) *flour and* أقط (Ṣ, Ḳ) *ground, and then* (Ṣ) *mixed with clarified butter* (Ṣ, Ḳ) *and* رُبّ [or *inspissated juice*]: (Ṣ:) or *dates and* أقط (Ḳ, TA) *kneaded without clarified butter:* (TA:) or *inspissated juice* (رُبّ, Ḳ, TA) *mixed* (TA) *with flour or* سَوِيق [i. e. *meal of parched barley*]: (Ḳ, TA:) or *a cooked compound of dates and wheat.* (Ḳ.) — Also the former word, *A portion of fresh butter from which the milk will not separate,* (Ṣgh, Ḳ,) *so that it is mixed* [*therewith*]. (Ṣgh.) — And *Water mixed with mud.* (Ṣgh, Ḳ.) — [Hence,] رَمَاهُ بِالرَّبِيكَةِ i. e. † [*He accused him of*] *a thing that stuck fast upon him.* (TA.)

ربل

1. رَبَلُوا, (T, Ṣ, M, Ḳ,) aor. ـُ (T, Ṣ, Ḳ) and ـِ, (Ḳ,) inf. n. رُبُولٌ, (T,) *They multiplied; became many in number:* (T, M, Ḳ:) *they increased and multiplied:* (Ṣ:) *and their children multiplied, and their cattle,* or *property.* (M, Ḳ.) See also 8. — رَبَلَتْ *She* (a woman) *was,* or *became, fleshy;* (M;) and so ▼ تربّلت. (Ṣ.) And you say also ▼ تربّل لَحْمُهُ [app. meaning *His flesh was,* or *became, abundant*]. (M in art. رأبل.) ═ رَبَلَتِ الأَرْضُ, (IDrd, M, Ḳ,) inf. n. رَبْلٌ; (IDrd, TA;) and ▼ اربلت; (IDrd, M, Ḳ;) *The land produced* رَبْل [q. v.]: (IDrd, Ḳ:) or *abounded with* رَبْل: (M:) or the latter signifies *it ceased not to have in it* رَبْل. (T.) And رَبَلَتِ المَرَاعِى *The pasturages abounded with herbage.* (T.) [See also 5.]

4: see above. ═ Also اربل *He was,* or *became, wicked, crafty,* or *cunning;* [like رَأْبَلَ; see art. رأبل;] and *lay in wait for the purpose of doing evil,* or *mischief.* (TA.)

5: see 1, in two places. ═ تربّلت الأَرْضُ *The land had trees such as are termed* رَبْل; i. e. *breaking forth with green leaves, without rain, when the season had become cool to them, and the summer had retired:* (Aṣ, A'Obeyd, T:) or *the land became green after dryness, at the advent of autumn.* (Ṣ.) And تربّل الشَّجَرُ *The trees put forth leaves such as are termed* رَبْل. (M, Ḳ.*) — تربّل also signifies *He ate* رَبْل; (Ibn-'Abbád, Ḳ;) said of a gazelle. (Ibn-'Abbád, TA.) And *They* (a company of men) *pastured their cattle upon* رَبْل. (M, Ḳ.) And *He prosecuted a search after* رَبْل. (Ibn-'Abbád, Ḳ.) — Also *He took, captured, caught, snared,* or *trapped;* or *sought to take* &c.; *game,* or *wild animals,* or *the like.* (M, Ḳ.) You say, خَرَجُوا يَتَرَبَّلُونَ *They went forth to take* &c., or *seeking to take* &c., *game* &c. (M.)

8. ارتبل مَالُهُ *His cattle,* or *property, multiplied;* (Ibn-'Abbád, Ḳ;) like ▼ رَبَلَ. (Ibn-'Abbád, TA.)

Q. Q. 2. تَرَيْبَلَ, originally تَرَأْبَلَ: see the latter, in art. رأبل.

رَبْلٌ *Fat, and soft,* or *supple:* [perhaps, in this sense, a contraction, by poetic license, of رَبِلٌ:] an epithet applied to a man. (Ḥam p. 630.) ═ Also *A sort of trees which, when the season has become cool to them, and the summer has retired, break forth with green leaves, without rain:* (Aṣ, A'Obeyd, T, Ṣ:) or *certain sorts of trees that break forth* [*with leaves*] *in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain:* (Ḳ:) accord. to Aboo-Ziyád, *a plant,* or *herbage, that scarcely,* or *never, grows but after the ground has dried up;* as also رَبْحَةٌ and خِلْفَةٌ and رِبَّةٌ: (TA:) [and] *leaves that break forth in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain:* (M:) pl. رُبُولٌ. (Ṣ, M, Ḳ.)

رَبَلٌ *A certain plant, intensely green, abounding at Bulbeys* [a town in the eastern province of Lower Egypt, commonly called Belbeys or Bilbeys,] (Ḳ) *and its neighbourhood:* (TA:) *two drachms thereof are an antidote for the bite of the viper.* (Ḳ.)

رَبِلٌ, applied to a man, *Fleshy:* (A'Obeyd, Ṣ, TA:) or *fleshy and fat.* (TA. [See also رَبِيلٌ.]) And [in like manner the fem.] رَبِلَةٌ, as also ▼ مُتَرَبِّلَةٌ, *Fleshy* (M, Ḳ) *and fat;* applied to a woman. (M.) And رَبِلَةٌ applied to a woman signifies also *Large in the* رَبَلَات [pl. of رَبَلَةٌ, q. v.]; (Lth, T, M, Ḳ;) as also ▼ رَبْلَآءُ: (M, Ḳ:) or both signify رَفْغَآءُ; (O, Ḳ; [in the CḲ, erroneously, رَقْعاء;]) i. e. *narrow in the* أَرْفَاغ [or *groins,* or *inguinal creases,* or *the like*], as expl. in the 'Eyn: (TA:) or you say رَبْلَآءُ رَفْغَآءُ, meaning [app., as seems to be implied in the context, *large in the* رَبَلَات *and*] *narrow in the* أَرْفَاغ. (Lth, T.)

رَبْلَةٌ : see what next follows.

رَبَلَةٌ (AZ, T, Ṣ, M, Ḳ) and ▼ رَبْلَةٌ, (Ṣ, M, Ḳ,) the former said by Aṣ to be the more chaste, (Ṣ,) *The inner part of the thigh;* (AZ, T, Ṣ, M, Ḳ;) i. e., *of each thigh,* of a man: (AZ, T:) or *any large portion of flesh:* (M, Ḳ:) or the *parts* (M, Ḳ) *of the inner side of the thigh* [or *of each thigh*] (M) *that surround the udder* (M, Ḳ) *and the vulva:* (Ḳ:) pl. رَبَلَاتٌ; (AZ, T, Ṣ, M, Ḳ;) which Th explains as meaning the *roots of the thighs.* (M, TA.)

رَبَالٌ *Fleshiness and fatness.* (IAạr, T. [Thus in two copies of the T, without ة. See also رَبَالَةٌ.])

رَبِيلٌ *Fleshy;* applied to a man: (T:) or *corpulent, large in body,* or *big-bodied;* so applied: (TA:) and with ة, *fat;* applied to a woman. (TT, as from the T; but wanting in a copy of the T. [See also رَبِلٌ.]) — [Also] *A thief who goes on a hostile,* or *hostile and plundering, expedition,* (M, Ḳ,) *against a party,* (M,) *by himself.* (M, Ḳ. [See also رِيبَال; and see Q. 2 in art. رأبل.])

رَبَالَةٌ *Fleshiness,* (A'Obeyd, Ṣ, M, Ḳ,) and some add *and fatness.* (TA. [See also رَبَالٌ.]) — بِئْرٌ ذَاتُ رَبَالَةٍ *A well of which the water is wholesome and fattening to the drinkers.* (Ḥam p. 367.)

رَبِيلَةٌ *Fatness;* (Ṣ, M, Ḳ;) and *ease,* or *ampleness of the circumstances,* or *plentifulness and pleasantness,* or *softness* or *delicateness, of life:* (M, Ḳ: [in the CḲ, النَّعْمَةُ is erroneously put for النَّعْمَةُ:]) or the primary signification is *softness,* or *suppleness, and fatness.* (Ḥam p. 367.)

رُبَيْلٌ, applied to a woman, *Soft,* or *tender:* (O, TA:) or *fleshy:* (TA:) or *soft,* or *tender, and fleshy.* (Ḳ. [In the CḲ, النَّاقَةُ is erroneously put for النَّاعِمَةُ.])

رَابِلَةٌ The *flesh of the shoulder-blade.* (Ibn-'Abbád, TA.)

رِيبَالٌ The *lion;* (A'Obeyd, T, Ṣ, M, Ḳ;). as also رِئْبَالٌ, (Ṣ,) which is the original form, (M in art. رأبل, q. v.,) derived from رَأْبَلَةٌ signifying "wickedness," &c.: (TA in that art.:) Aboo-Sa'eed says that it is allowable to omit the ء [and substitute for it ى]: (Ṣ:) [and Az says,] thus I have heard it pronounced by the Arabs, without ء: (T:) or, accord. to Skr, it signifies *a fleshy and young lion:* (TA:) the pl. is رَيَابِلَةٌ (T, TA) and رَيَابِيلُ: (Ṣ, TA:) and hence رَيَابِيلُ العَرَبِ, meaning *Those, of the Arabs, who used to go on hostile,* or *hostile and plundering, expeditions, upon their feet* [*and alone*]. (TA. [See also رَبِيلٌ; and see Q. 2 in art. رأبل.]) It is also applied as an epithet to a wolf: and to a thief: (T, Ṣ:) accord. to Lth, because of their boldness: (T:) or as meaning *Malignant, guileful,* or *crafty.* (TA.) Applied to an old, or elderly, man, (M, Ḳ,) it means *Advanced in age,* (M,) or *weak,* or *feeble.* (Ḳ.) Also *One who is the only offspring of his mother.* (Ibn-'Abbád, TA.) — Applied to herbage, *Tangled,* or *luxuriant,* or *abundant and dense, and tall.* (Fr, T, Ḳ.)

رِيبَالَةٌ *A cunning,* or *crafty,* lion. (TA.)

رَبْلٌ أَرْبَلُ means, (M, Ḳ,) app., (M,) *Good,* or

excellent, رَبِلٌ. (M, Ḳ.*) === رَبِلَةٌ [its fem.]: see رَبِلٌ.

أَرْضٌ مِرْبَالٌ *A land that ceases not to have in it* رَبْلٌ: (T:) or *a land abounding therewith.* (M, Ḳ.)

مُتَرَبِّلَةٌ, applied to a woman: see رَبِلٌ.

ربو

1. رَبَا, aor. يَرْبُو, (T, Ṣ, M, Mṣb, Ḳ,) inf. n. رُبُوٌّ, (so in copies of the Ṣ, [in one of my copies of the Ṣ not mentioned,]) or رُبُوٌّ and رَبَآءٌ, (M, Ḳ, TA,) the latter erroneously written in [some of] the copies of the Ḳ رِبَآءٌ, (TA,) *It* (a thing, T, Ṣ, Mṣb) *increased*, or *augmented.* (T, Ṣ, M, Mṣb, Ḳ.) Said, in this sense, of property: (Mgh:) or, said of property, *It increased by usury.* (M, TA.) وَمَا آتَيْتُمْ مِنْ رِبًا ▼ لِيَرْبُوَ فِي أَمْوَالِ ٱلنَّاسِ فَلَا يَرْبُو عِنْدَ ٱللّٰهِ, in the Ḳur [xxx. 38], (T, Bḍ,) means *And what ye give of forbidden addition in commercial dealing,* [i. e. *of usury,*] (Bḍ,) or *what ye give of anything for the sake of receiving more in return,* (Zj, T, Bḍ,) and this is not forbidden accord. to most of the expositions, though there is no recompense [from God] for him who exceeds what he has received, (Zj, T,) *in order that it may increase the possessions of men,* (T,* Bḍ,) *it shall not increase with God,* (T, Bḍ,) nor will He bless it: (Bḍ:) some (namely, the people of El-Ḥijáz, T, or Náfi' and Yaạkoob, Bḍ) read ▼ لِتُرْبُوا, (T, Bḍ,) meaning, *in order that ye may increase* [*the property of men*], or *in order that ye may have forbidden addition* [*or usury therein*]. (Bḍ.) — Also *It became high.* (Mṣb,* TA.) — رَبَا, aor. as above; and رَبِىَ, aor. يَرْبَى; said of a child, *He grew up.* (Mṣb.) You say, رَبَوْتُ فِى بَنِى فُلَانٍ, (Ṣ,) or فِى حَجْرِهِ, inf. n. رُبُوٌّ, (M, Ḳ, TA) and رُبُوٌّ, (M, TA,) with ḍamm, (TA,) this latter on the authority of Lḥ, (M, TA,) accord. to the Ḳ رَبْوٌ, with fet-ḥ, but correctly with ḍamm; (TA;) and رَبِيتُ, (Ṣ, M, TA,) in the copies of the Ḳ erroneously written رَبَيْتُ, (TA,) inf. n. رَبَآءٌ and رُبِىٌّ; (M, Ḳ, TA; [the latter, accord. to the CḲ, رُبِى, which is a mistranscription;]) *I grew up* [*among the sons of such a one,* or *in his care and protection*]. (Ṣ, M, Ḳ.) — رَبَتِ الأَرْضُ *The ground* [being rained upon] *became large, and swelled.* (M, TA.) In the Ḳur xxii. 5 and xli. 39, for وَرَبَتْ, some read وَرَبَأَتْ: the former means *and* [*becomes large, and swells;* or] *increases:* the latter means "and rises." (T. [See art. ربأ.]) — رَبَا السَّوِيقُ, inf. n. رُبُوٌّ, *The* سويق [or *meal of parched barley*] *had water poured upon it, and in consequence swelled:* (M, TA:) in the copies of the Ḳ, رَبَا السَّوِيقَ, expl. as meaning *he poured water on the* سويق, *and it consequently swelled.* (TA.) — رَبَا said of a horse, (Ṣ, Ḳ,) aor. يَرْبُو, (TA,) inf. n. رَبْوٌ, (Ḳ,) *He became swollen,* or *inflated, from running,* or *from fear,* or *fright.* (Ṣ, Ḳ.) — *He was,* or *became, affected with what is termed* رَبْوٌ; (Ṣ, M, Ḳ;) i. e. *he was,* or *became, out of breath; his breath became interrupted* by reason of fatigue or running &c.; or *he panted,* or *breathed shortly* or *uninterruptedly;* syn. اِنْبَهَرَ: (TA:) and so ▼ تَرَبَّى; for you say, طَلَبْنَا الصَّيْدَ حَتَّى تَرَبَّيْنَا, i. e. [*We pursued the chase until*] *we became out of breath;* &c.; syn. بُهِرْنَا. (M.) — See also 4. === رَبَوْتُ الرَّابِيَةَ *I ascended,* or *mounted, upon the hill,* or *elevated ground.* (Ṣ, Ḳ.)

2. رَبَّيْتُهُ, (Ṣ, M, Mgh, Mṣb, Ḳ,) inf. n. تَرْبِيَةٌ, (Ṣ, Ḳ,) *I reared him, fostered him,* or *brought him up;* (M, Mṣb;) namely, a child: (Mṣb:) *I fed,* or *nourished, him,* or *it;* (Ṣ, Mgh, Ḳ;) namely, a child, (Mgh,) or anything of what grows, or increases, such as a child, and seed-produce, and the like; (Ṣ;) as also ▼ تَرَبَّيْتُهُ: (Mgh, Ḳ:) the former is said to be originally رَبَّبْتُهُ. (Er-Rághib, TA. [See 1 in art. رب, in two places.]) [Thus رَبَّيْتُ signifies *I reared,* or *cultivated,* plants or trees.] And رَبَّى is said of earth, or soil, meaning *It fostered* plants or herbage. (L in art. رشح, &c.) And يُنَوِّرُ وَلَا يُرَبِّى is said of a tree [as meaning *It produces blossoms, but does not mature its produce*]. (AḤn, M and L in art. مظ.) — رَبَّيْتُ الأُتْرُجَّ بِعَسَلٍ; ‡ [*I preserved the citron with honey*], and الوَرْدَ بِسُكَّرٍ [*the roses with sugar:* like رَبَّبْتُهُ]. (TA.) — رَبَّيْتُ عَنْ خِنَاقِهِ [in the CḲ خُنَاقِه, which I think a mistranscription,] ‡ *I removed,* or *eased,* [*his cord with which he was being strangled;* app. meaning, *his straitness;*] (Ḳ;) mentioned by Z. (TA.) [See a similar phrase in art. رخو, conj. 4.]

3. رَابَاهُ, (Ḳ in art. مجر, as syn. of مَاجَرَهُ,) inf. n. مُرَابَاةٌ, (TA ibid.,) [*He practised usury,* or *the like, with him:* used in this sense in the present day.] — And رَابَيْتُهُ, (Ḳ,) inf. n. as above, (TA,) *I treated him with gentleness,* or *blandishment; soothed, coaxed, wheedled,* or *cajoled, him.* (Ḳ,* TA.)

4. أَرْبَيْتُهُ (in [some of] the copies of the Ḳ, erroneously, ارتبيته, TA) *I increased,* or *augmented, it.* (M, Ḳ, TA.) Hence, in the Ḳur [ii. 277], وَيُرْبِى الصَّدَقَاتِ (M, TA) *And He will increase,* or *augment, alms-deeds;* (Jel;) *will multiply the recompense thereof,* (Bḍ, Jel,) *and bless them.* (Bḍ.) See also an ex. in the first paragraph. === أَرْبَيْتُ *I took more than I gave.* (Ṣ.) — [Hence,] اربى, said of a man, signifies [particularly] *He engaged in,* or *entered upon,* الرِّبَا [i. e. *the practising,* or *taking, of usury* or *the like; he practised,* or *took, usury* or *the like;* as also ▼ رَبَا, aor. يَرْبُو; for] إِرْبَآءٌ and رُبُوٌّ, as inf. ns., both signify, in Pers., رِبَا خُورْدَنْ. (KL. [In the TA, رَبَا, said of a man, is expl. by the words حصل فى ربوة: but I think that the right reading must be حَصَّلَ فِى رِبًوا, or مِنْ رِبًوا; and the meaning, *He acquired in the practice of usury* or *the like,* or *he acquired of usury* or *the like.*]) See, again, an ex. in the first paragraph. — اربى عَلَى الخَمْسِينَ, (M, Mṣb,) وَنَحْوِهَا, (M,) *He exceeded* [*the age of fifty, and the like*]. (M, Mṣb.) — [أَرْبَى said of the عَرْفَج, in a copy of the Ṣ, in art رقط, is a mistranscription for أَدْبَى, with dál.]

5. تَرَبَّى, said of a child, (Mgh, Mṣb,) *He was,* or *became, fed,* or *nourished;* (Mgh;) or *reared, fostered,* or *brought up.* (Mṣb.) === See also 1, near the end of the paragraph. === تَرَبَّيْتُهُ: see 2.

رُبْوٌ: see رُبْوَةٌ. — Also *A company* (IAạr, T, Ḳ, TA) *of men:* (IAạr, T, TA:) pl. أَرْبَآءٌ: (IAạr, T, Ḳ, TA:) and ▼ رُبْوَةٌ likewise signifies *a company;* or, as some say, *ten thousand;* as also رُبَّةٌ; (M, TA;) or the former of these two words, (i. e. ربوة,) accord. to the A, signifies *a great company* of men, *such as ten thousand.* (TA.) It is said in the Ḳ that ▼ رُبْوَةٌ signifies *Ten thousand dirhems;* as also ▼ رُبَّةٌ: but in this assertion are errors; for the former of these two words signifies as explained in the foregoing sentence; and the latter of them is with teshdeed, belonging to art. رب, and signifies *a company* [or *great company*] of men. (TA.) === Also, (T, Ṣ, M, Ḳ, TA,) and ▼ رُبْوَةٌ, (M, TA,) The *state of being out of breath; interruption of the breath* by reason of fatigue or running &c.: or *a panting,* or *breathing shortly* or *uninterruptedly:* syn. بُهْرٌ, (T, M, TA,) and اِنْبِهَارٌ: (TA:) or *a loud* (lit. *high*) *breathing:* (Ṣ:) and *a state of inflation of the* جَوْف [or *chest*]. (M, TA.) [The former word is now often used as signifying *Asthma.*]

رِبًا, (T, M, Mṣb, Ḳ,) or ▼ رِبَوا, (Ṣ, Mgh,) [for it is often thus written, and generally thus in the copies of the Ḳur-án,] with the short ا accord. to the pronunciation best known, (Mṣb,) [which implies that it is also pronounced ▼ رِبَآءٌ,] *An excess,* and *an addition:* (Mṣb:) *an addition over and above the principal sum* [*that is lent* or *expended*]: but in the law it signifies *an addition obtained in a particular manner:* (Er-Rághib, TA:) [i. e. *usury,* and *the like;* meaning both *unlawful,* and *lawful, interest* or *profit;* and the *practice of taking such interest* or *profit:*] it is in lending, (Zj, T,) or in buying and selling, (Ṣ,) and in giving: and is of two kinds; unlawful, and lawful: the unlawful is *any loan for which one receives more than the loan,* or *by means of which one draws a profit;* [and the *gain made by such means:*] and the lawful is *a gift by which a man invites more than it to be given to him,* or *a gift that he gives in order that more than it may be given to him;* [and the *addition that he so obtains:*] (Zj, T:) [it generally means] *an addition that is obtained by selling food* [*&c.*] *for food* [*&c.*], or *ready money for ready money, to be paid at an appointed period;* or *by exchanging either of such things for more of the same kind:* (Bḍ in ii. 276:) or the *taking of an addition in lending and in selling:* (PṢ:) [it is said to be] *i. q.* عِينَةٌ: (M, Ḳ:) [but although رِبًا and عِينَةٌ are both applicable sometimes in the same case, neither of them can be properly said to be generally explanatory of the other, or syn. therewith: رِبَا النَّسِيْئَةِ is a term specially employed to signify *profit obtained in the case of a delay of payment:* and رِبَا الفَضْلِ, to signify *profit obtained by the superior value of a thing received over that of a*

thing given:] the dual of رِبًا (M, Mṣb, Ḳ) or رِبْوا (Ṣ) is رِبَوَانِ and رِبَيَانِ; (Ṣ, M, Mṣb, Ḳ;) the former being agreeable with the original; (M, Mṣb;) the ى in the latter being because of the imáleh occasioned by the preceding kesreh. (M.) See an ex. near the beginning of the first paragraph of this art. ▼ رُبْيَةٌ, thus pronounced by the Arabs, but by the relaters of a trad., in which it occurs, ▼ رُبِّيَّةٌ, (Fr, T, Ṣ, Mgh,) or, as some say, ▼ رُبْيَّةٌ, as though this were the dim. of رُبْيَةٌ, (Mgh,) is a dial. var. of رِبْوا [or رِبًا]; and by rule should be رُبْوَةٌ: (Fr, T, Ṣ, Mgh:) or, accord. to Z, رُبْيَةٌ may be of the measure فُعُولَةٌ from الرِّبَا. (TA.) [See also رِمَآءٌ, in art. رمى.]

رِبَةٌ: see رَبْوٌ.

رُبْوَةٌ: see the next paragraph: ═ and see also رَبْوٌ.

رُبْوَةٌ and ▼ رَبْوَةٌ and ▼ رِبْوَةٌ; (T, Ṣ, M, Mṣb, Ḳ;) the first of which is preferred, (T,) or most common; (Mṣb;) and the second, of the dial. of Temeem; (T, Mṣb;) and ▼ رُبْوٌ (M, Ḳ) and ▼ رَبَاوَةٌ (T, Ṣ, M, Ḳ) and ▼ رِبَاوَةٌ (M, Ḳ) and ▼ رُبَاوَةٌ (IJ, Ḳ) and ▼ رَابِيَةٌ (T, Ṣ, M, Mṣb, Ḳ) and ▼ رَبَاةٌ; (M, Ḳ;) *A hill;* i. e. *an elevation of ground,* or *elevated ground:* (T, Ṣ, M, Ḳ:) or *an elevated place:* so called because it is high: (Mṣb, TA:) the pl. of رُبْوَةٌ is رُبًى (T, Mṣb) and رُبِىٌّ: (T:) and the pl. of ▼ رَابِيَةٌ is رَوَابٍ; (T, Mṣb;) which ISh explains as meaning *elevated sands, like the* دَكْدَاكَة [q. v.], *but higher and softer than the latter; the latter being more compact and rugged; the* رابية, he says, *has in it depression and elevation; it produces the best and the most numerous of the herbs,* or *leguminous plants, that are found in the sands; and men alight upon it.* (T.)

رِبْوَةٌ: see the next preceding paragraph: — and see رَبْوٌ, in two places.

رُبْيَةٌ and رُبِّيَّةٌ and رُبْيَّةٌ: see رِبًا, last sentence: ═ and see also art. ربى.

رِبْوا: see رِبًا. [The و is silent, like the ا.]

رُبْوَآءُ: see رَابٍ.

رِبَوِىٌّ *Of,* or *relating to, what is termed* رِبًا or رِبْوا [i. e. *usury* and *the like*]: (Mgh, Mṣb:) رَبَوِىٌّ is said by Mṭr to be wrong. (Mṣb.)

رَبَآءٌ *Excess, excellence,* or *superiority;* syn. طَوْلٌ: (IDrd, Ṣ, Ḳ:) so in the saying, لِفُلَانٍ عَلَى فُلَانٍ رَبَآءٌ [*Such a one possesses excess, or excellence, or superiority, over such a one*]. (IDrd, Ṣ.) — And *An obligation, a favour,* or *a benefit;* syn. مِنَّةٌ. (Ḳ.)

رِبَآءٌ: see رِبًا.

رَبَاةٌ: see رُبْوَةٌ.

رَبَاوَةٌ and رِبَاوَةٌ and رُبَاوَةٌ: see رُبْوَةٌ.

رَابٍ [*Increasing,* or *augmenting:* &c. — Hence,] فَأَخَذَهُمْ أَخْذَةً رَابِيَةً, in the Ḳur [lxix. 10], *And He punished them with a punishment exceeding other punishments;* (Fr,* Ṣ,* M,* Ḳ,* Jel;) *a vehement punishment.* (Ḳ.) ═ اِمْرَأَةٌ رَابِيَةٌ *A woman affected with what is termed* رَبْوٌ; [i. e., *out of breath;* &c.; (see 1, near the end of the paragraph;)] (T, TA;) as also ▼ رَبْوَآءُ. (TA.)

رَابِيَةٌ [as a subst.]: see رُبْوَةٌ, in two places.

أَرْبَى in the Ḳur xvi. 94 means *More numerous,* (Bḍ, Jel,) and *more abundant in wealth.* (Bḍ.)

أُرْبِيَّةٌ, originally أُرْبُوَةٌ, (Ṣ,) or of the measure فُعْلِيَّةٌ, (M,) The *root of the thigh:* (Ks, T, Ṣ, Ḳ:) or the *part between the upper portion of the thigh and the lower portion of the* بَطْن [or *belly*]: (ISh, T, Ḳ:) or the *part between the upper portion of the thigh and the lower portion of the* بَظْر [q. v.]: or, accord. to Lḥ, the *root of the thigh, next the* بَظْر: (M:) or, as in the A, *a portion of flesh, in the root of the thigh, that becomes knotted in consequence of pain:* (TA:) there are two parts, together called أُرْبِيَّتَانِ. (Ṣ, TA.) — Also ‡ A man's *household,* and the *sons of the paternal uncle* of a man; (T, M, Ḳ, TA;) not including any others: (T, M:) or the *nearer members of the household* of a man. (A, TA.) One says, جَآءَ فُلَانٌ فِى أُرْبِيَّتِهِ, and فِى أُرْبِيَّةِ قَوْمِهِ, (T,) or فِى أُرْبِيَّةٍ مِنْ قَوْمِهِ, (Ṣ,) ‡ *Such a one came among his household, and the sons of his paternal uncle:* (T, TA:) or *among the people of his house consisting of the sons of his paternal uncles;* not of any others. (Ṣ.)

إِرْبِيَانٌ: see art. ربى.

مُرْبٍ One *who practises* رِبًا [i. e. *usury* or *the like*]. (M, Ḳ.) — أَرْضٌ مُرْبِيَةٌ † *Good land.* (M.)

مَرْبَاةٌ for مَرْبَأَةٌ: see the latter, in art. ربأ.

مُرَبًّى [*Reared, fostered, brought up, fed,* or *nourished:* see 2. — And] *Made* [or *preserved*] *with* رُبّ [or *inspissated juice, &c.* (see 2, last sentence but one)]: you say زَنْجَبِيلٌ مُرَبًّى [*Ginger so preserved*]; as also مُرَبَّبٌ: (Ṣ, Ḳ:) and ▼ مُرَبَّيَاتٌ signifies *Preserves,* or *confections, made with* رُبّ; like مُرَبَّبَاتٌ. (Ṣ in art. رب.)

مُرَبَّيَاتٌ: see what next precedes.

ربى

1. رَبَيْتُ, in the copies of the Ḳ, in art. ربو, is a mistake for رَبِيتُ. (TA in that art., q. v.)

لَا وَرَبِيكَ for لَا وَرَبِّكَ [as though رَبٍ were a dial. var. of رَبّ]: see رَبّ (last sentence), in art. رب.

رِبَيَانِ a dual of رِبًا, mentioned in art. ربو.

رُبْيَةٌ *A species of the* [*small animals called*] حَشَرَات [q. v.]: (AḤát, Ṣ and Ḳ* in art. ربو:) pl. رُبًى: (AḤát, Ṣ:) accord. to IAạr, the *rat,* or *mouse:* pl. as above: (T:) [or] *a certain small beast,* or *reptile, between the rat,* or *mouse, and* [*what is called*] أُمّ حُبَيْنٍ [q. v.]. (M.) And The *cat.* (Ḳ in art. ربو.) ═ See also رِبًا (last sentence), in art. ربو.

رُبِّيَّةٌ : }
رُبْيَّةٌ : } see رِبًا (last sentence), in art. ربو.

أُرْبِيَّةٌ: see art. ربو.

إِرْبِيَانٌ *A species of fish,* (Ṣ and Ḳ in art. ربو, and M in the present art.,) *white,* (Ṣ,) *resembling worms,* (Ṣ, Ḳ,) *found at El-Baṣrah.* (Ṣ.) — Accord. to Scer, *A certain plant.* (M.)

رت

1. رَتَّ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb,) inf. n. رَتَتٌ; (Ṣ,* Mṣb;) or رُتَّ, inf. n. رُتَّةٌ; (so in the M;) *He had, in his speech,* or *utterance, what is termed* رُتَّة, expl. below. (Ṣ, M, Mṣb, Ḳ.)

4. ارتّه *He* (God) *caused him to have, in his speech,* or *utterance, what is termed* رُتَّة. (Ṣ, Ḳ.)

R. Q. 1. رَتْرَتَ *He reiterated, by reason of an impediment in his speech, in uttering the letter* ت (IAạr, T, Ḳ) *&c.* (IAạr, T.)

رَتٌّ The *swine that assaults* or *attacks* [*men*]: (T, TA:) or *a thing* [meaning *an animal*] *resembling the wild swine:* (M, TA:) pl. رِتَّةٌ, (T,) or رِتَتَةٌ, (TA,) and رُتُوتٌ: (Ṣ, M, TA:) or رُتُوتٌ signifies [simply] *swine:* (Ṣ, Ḳ:) in some of the copies of the Ṣ, *wild swine:* (TA:) or *boars:* (M:) or *boars in which is strength and boldness:* (A:) it has been asserted that no one but Kh has mentioned it. (IDrd, M.) — [Hence, (in the TA said to be بالضمّ, but this is a mistranscription for بالفتح,)] ‡ *A chief* (IAạr, T, Ṣ, A, Ḳ) *in eminence,* or *nobility,* and *in bounty,* or *gifts:* (IAạr, T:) pl. رُتُوتٌ (IAạr, T, Ṣ, A, Ḳ) and رِتَّانٌ. (Ḳ.) You say, هُوَ مِنْ رُتُوتِ النَّاسِ ‡ *He is of the lords of mankind.* (A.) And هٰؤُلَآءِ رُتُوتُ البَلَدِ ‡ *These are the lords of the town,* or *country.* (TA.)

رُتَّةٌ *A vitiousness,* or *an impediment, in speech* or *utterance, so that one does not speak distinctly:* (Ṣ, A, Ḳ:) or *a hastiness therein,* (M, Mgh,) *and a want of distinctness:* or the *changing of* ل *into* ى: (M:) or *an impediment in speech* or *utterance:* (Mṣb:) or, accord. to Mbr, *what resembles wind, impeding the commencement of speech, until, when somewhat thereof comes forth, it becomes continuous:* it is an inborn habit, and is often found in persons of elevated, or noble, rank: (T, Mgh, Mṣb:) or, as some say, it is *a reiterating of a word, preceded by the breath:* or the *incorporating of one letter into another* (إِدْغَام) *when this should not be done:* (Mṣb:) or *a vitious and faulty kind of repetition, in the tongue.* (AA, TA.)

رَتَّى A woman *who changes, in pronunciation,* س *into* ث, or ر *into* غ *or* ل, *and the like;* or *who changes one letter into another;* syn. لَثْغَآءُ. (AA, T, Ḳ.) [See also what follows.]

أَرَتُّ A man *having in his speech*, or *utterance*, *what is termed* رُتَّةٌ: (T, Ṣ, A, Mgh, Mṣb:) accord. to 'Abd-Er-Raḥmán, *whose word*, or *speech, is held back, and is preceded by his breath:* (Mgh:) or *having an impediment in his speech, so that his tongue will not obey his will:* (TA:) fem. رَتَّآءُ: (Mṣb:) and pl. رُتٌّ. (A, Mṣb.) [See also رُتَّى.]

رتب

1. رَتَبَ, (T, Ṣ, M, &c.,) aor. ـُ, inf. n. رُتُوبٌ, (Ṣ, M, Mṣb, Ḳ,*) *It* (a thing, Ṣ, M, Mṣb) *was*, or *became, constant, firm, steady, steadfast, stable, fixed, fast, settled, established,* (Ṣ, M, A, Mṣb, Ḳ,) and *stationary*, or *motionless;* (Ṣ,* M, A,* Mṣb,* Ḳ;) as also ▼ ترتّب. (M, Ḳ.) Also, said of a thing, (T,) of a كَعْب [i. e. cockal-bone, or die], [aor. and] inf. n. as above, (Ṣ, M, A, TA,) and of a man, (M, TA,) aor. as above, inf. n. رَتْبٌ, (M,) or رَتَبٌ, (Ḳ,* TA,) *It*, and *he, stood erect*, or *upright;* (T, Ṣ, M, A, TA; [but in some copies of the Ḳ, الاِنْصِبَابُ is erroneously put for الاِنْتِصَابُ as the explanation of الرَّتَبُ:]) and (TA) so ▼ ارتب, (Ḳ, TA, [but this I rather think to be a mistranscription,]) said of a man: mentioned in the T as on the authority of IAạr. (TA. [But in the T, I find only رَتَبَ in this sense.]) So in the saying, رَتَبَ رُتُوبَ الكَعْبِ فِى المَقَامِ الصَّعْبِ [*He stood erect like as does the cockal-bone*, or *the die, in the difficult standing-place*]: (Ṣ,* A, TA:) occurring in a trad. of Luḳmán Ibn-'Ád. (TA.) And رَتَبَ فِى الصَّلَاةِ *He stood erect in prayer.* (A.) [Or] رَتَبَ said of a man, [aor. ـُ,] inf. n. رَتْبٌ and رُتُوبٌ, signifies *He remained, stayed, dwelt*, or *abode, in the town*, or *country:* and also *he stood firm.* (Mṣb.) And you say also, رَتَبَ فِى الأَمْرِ [*He was constant, firm, &c., in the affair*]. (A.)

2. رتّب, (Ṣ, M, A, &c.,) inf. n. تَرْتِيبٌ, (Ṣ, Ḳ,) *He made*, or *rendered*, (a thing, Ṣ, M, or things, A,) *constant, firm, steady, steadfast, stable, fixed, fast, settled, established,* and *stationary*, or *motionless.* (Ṣ,* M, Mṣb, Ḳ.) You say, رتّب الطَّلَائِعَ فِى المَرَاتِبِ [*He stationed the scouts upon the* مراتب]. (A. See مَرْتَبَةٌ.) — *He set* things *in order, disposed* them *regularly, arranged* them, or *classified* them. (MA.) You say, رتّب الرُّتَبَ [*He set in order, regularly disposed, arranged, classified, distributed*, or *appointed, the stations, posts of honour*, &c.]. (TA voce أَصَّلَ.) — [Hence,] تَرْتِيبٌ is sometimes used as signifying The *mode of construction termed* لَفٌّ وَنَشْرٌ [*when it is regularly disposed:* see art. لف]. (Ḥar p. 383.) — [Also The *prescribing*, or *observing, a particular order* in any performance; as, for instance, in the ablution termed الوُضُوْء.] — And The *drawing of omens, one after another.* (KL.)

4. أَرْتَبَ الكَعْبَ, ارتب الكعب, (T, M, A,) inf. n. إِرْتَابٌ, (T,) said of a boy, (T, M, A,) *He made the* كعب [i. e. *cockal-bone*, or *die*,] *to stand erect*, or *upright:* (T,* A:) or *he made the* كعب *firm*, or *steady.* (M.) — ارتب as an intrans. v.: see 1. — Also, inf. n. as above, *He became a beggar, after having been rich*, or *in a state of competence.* (IAạr, T, Ḳ. [Perhaps formed by transposition from أَتْرَبَ.]) — And *He invited distinguished persons to his food*, or *banquet.* (T.)

5. ترتّب: see 1, first sentence. — [Also, as quasi-pass of 2, *It was*, or *became, set in order, regularly disposed, arranged*, or *classified.* — And ترتّب عَلَيْهِ *It was consequent upon it; it resulted*, or *accrued, from it.*]

رَتْبٌ: see the next paragraph.

رَتَبٌ The *steps of stairs.* (M, TA.) — *Rocks near together, some of them higher than others:* (M, Ḳ:) [a coll. gen. n.:] n. un. ▼ رَتَبَةٌ; mentioned on the authority of Yaạḳoob as [written ▼ رُتَبٌ,] with ḍamm to the ر and fet-ḥ to the ت. (M.) — *Elevated ground,* (Ṣ, Ḳ,) *like a* بَرْزَخ [or *bar*, or *an obstruction, between two things:* app. a coll. gen. n. in this sense also; n. un. with ة; for] you say ▼ رَتَبَةٌ and رَتَبٌ like as you say دَرَجَةٌ and دَرَجٌ. (Ṣ.) — *Hardness*, or *difficulty:* (Ṣ, A, Ḳ:) *coarseness, hardness*, or *difficulty, of life* or *living:* (M, Ḳ:*) *fatigue, weariness, embarrassment*, or *trouble;* as also ▼ مَرْتَبَةٌ. (M.) You say, مَا فِى عَيْشِهِ رَتَبٌ (T, Ṣ, M, A) *There is no hardness*, or *difficulty, in his life* or *living:* (Ṣ, A:) or *no coarseness, hardness*, or *difficulty.* (M.) And مَا فِى هٰذَا الأَمْرِ رَتَبٌ, and ▼ مَرْتَبَةٌ, *There is no fatigue, weariness, embarrassment*, or *trouble, in this affair.* (M.) And مَا فِى هٰذَا الأَمْرِ رَتَبٌ وَلَا عَتَبٌ *There is not in this affair any hardness*, or *difficulty:* (Ṣ:) or *any fatigue*, or *trouble:* (T:) i. e. *it is easy, and rightly disposed.* (T, A.) — Also The *space between the little finger and that next to it*, namely, *the third finger*, [*when they are extended apart:*] and the *space between the third finger and the middle finger* [*when they are so extended*]: (M, Ḳ:) or the *space between the fore finger and the middle finger* [*when they are so extended*]: sometimes written and pronounced ▼ رَتْبٌ: (Ṣ, TA:) [or it is a coll. gen. n.; and] ▼ رَتَبَةٌ [is the n. un., and] signifies the *space between* [*any two of*] *the fingers.* (TA in art. رتق. [See also بُصْمٌ.]) It denotes also The [*space that is measured by*] *putting the four fingers close together.* (Ḳ. [See also عَتَبٌ.])

رُتْبَةٌ *A single step of stairs* or *of a ladder;* (MA;) [and so ▼ مَرْتَبَةٌ, as appears from what follows:] pl. of the former رُتَبٌ (MA) [and رُتُبَاتٌ, for Az says that] رُتْبَةٌ signifies *one of the* رُتُبَات *of stairs:* (T:) [the pl. of مَرْتَبَةٌ is مَرَاتِبُ.] You say, رَقِىَ فِى رُتَبِ الدَّرَجِ and ▼ مَرَاتِبِهَا [*He ascended the steps of the stairs*]. (A.) — [Hence,] also, (Ṣ, M, A,* Mṣb, Ḳ,) and ▼ مَرْتَبَةٌ, (T, Ṣ, M, A, Ḳ, TA,) [or] from رَتَبَ signifying "he stood erect," (TA,) ‡ *A station*, or *standing; a post of honour; rank; condition; degree; dignity;* or *office;* (T, Ṣ, M, A, Mṣb, Ḳ, TA;) *with*, or *at the courts of, kings;* and *the like:* (T, TA:) or *a high station*, &c.: (TA:) pl. of the former رُتَبٌ; (A,* Mṣb, TA;) and of the latter ▼ مَرَاتِبُ. (A, TA.) You say, هُوَ فِى أَعْلَى الرُّتَبِ ‡ [*He is in the highest of stations*, &c.]: and لَهُ مَرْتَبَةٌ ▼ عِنْدَ السُّلْطَانِ ‡ [*He has a station*, &c., or *high station*, &c., *with*, or *at the court of, the Sulṭán*]: and هُوَ مِنْ أَهْلِ المَرَاتِبِ ▼ ‡ [*He is of the people of high stations*, &c.]. (A, TA.) — [رُتْبَةٌ also signifies The *order of the proper relative places* of things; as, for instance, of the words in a sentence.] — See also the pl. رُتَبٌ in the next preceding paragraph.

رَتَبَةٌ n. un. of رَتَبٌ, which see in three places. (Ṣ,* M.)

رَتْبَآءُ A she-camel *erect in her pace.* (T, Ḳ.)

رَاتِبٌ (Mṣb) and ▼ تُرْتَبٌ and ▼ تُرْتُبٌ (M, Ḳ) and ▼ تَرْتَبٌ (M) A thing *constant, firm, steady, steadfast, stable, fixed, fast, settled, established, stationary*, or *motionless:* (M, Mṣb, Ḳ: [the third of these words, in this sense, is mentioned in the T in art. ترب: but see the next paragraph:]) and the first, *standing erect*, or *upright;* (T, TA;) applied to a thing, (T,) to a كَعْب [i. e. cockal-bone, or die], and to a man. (TA.) You say أَمْرٌ رَاتِبٌ *A thing*, or *an affair, continual*, or *uninterrupted,* (دَارٌ,) *constant, firm, steady*, &c.: and ▼ أَمْرٌ تُرْتَبٌ, the latter word of the measure تُفْعَلٌ, with ḍamm to the ت and fet-ḥ to the ع, *a thing*, or *an affair, constant, firm, steady*, &c. (Ṣ.) And عِزٌّ رَاتِبٌ *Might, high rank* or *condition*, or *the like, constant, firm*, &c. (A.) And عَيْشٌ رَاتِبٌ *Constant*, or *continual*, (M, TA,) *fixed, settled*, or *established*, (TA,) *means of subsistence.* (M, TA.) And مَا زِلْتُ عَلَى هٰذَا رَاتِبًا *I ceased not to be*, or *to do, thus constantly;* as also رَاتِمًا; in which, IJ says, the م is app. a substitute for ب, because we have not heard رَتَمَ used like رَتَبَ; but it may be radical, from الرَّتِيمَةُ. (M.) — [رَاتِبٌ in the modern language, used as a subst., signifies *A set pension, salary*, and *allowance; a ration;* and *any set office*, or *task:* and so رَاتِبَةٌ; pl. رَوَاتِبُ.]

تُرْتَبٌ and تُرْتُبٌ and تَرْتَبٌ: see the next preceding paragraph, in four places. — You say also, جَاؤُوا تُرْتُبًا and تُرْتَبًا, meaning *They came all together.* (Ḳ.) And a poet says, (M,) namely, Ziyád Ibn-Zeyd El-'Odharee, (TA,)

* وَكَانَ لَنَا فَضْلٌ عَلَى النَّاسِ تُرْتَبَا *

meaning [*And we possessed excellence above the people*] *all together:* (M, TA:) thus accord. to the reading commonly known: but, as some relate it,

* وَكَانَ لَنَا حَقًّا عَلَى النَّاسِ تُرْتَبَا *

i. e. [*And it was a just claim that we had upon the people,*] *settled*, or *established.* (TA.) The first ت in تُرْتَبٌ is augmentative, because there is no word like جُعْفَرٌ; and the derivation also is an evidence of this, for the word is from الشَّىْءُ الرَّاتِبُ. (M.) — Also the second of these three words, (T in art. ترب, and M, and L,) or the first of them, (Ḳ,) *A bad slave:* (T, Ḳ:) or *a slave whom three persons inherit, one after another;*

because of his continuance in slavery: [it being a common custom for a man to make a good slave free at his death:] mentioned by Th. (M.) — Also the second, (Th, M, Ḳ,) and the first, (Ḳ,) *Dust, or earth;* syn. تُرَابٌ: (Th, M, Ḳ:) because of its long endurance. (Th, M.) — And the first, *i. q.* أَبَدٌ [*Time, or duration, or continuance, or existence, without end;* &c.: or the right reading may perhaps be آبِدٌ, i. e. *remaining constantly,* &c.]. (Ḳ.)

أَخَذَ فُلَانٌ تُرْتُبَةً *Such a one took what was like a road, to tread it.* (Ḳ,* TA.)

مَرْتَبَةٌ, and its pl. مَرَاتِبُ: see رُتْبَةٌ, in six places. — Accord. to Aṣ, it signifies *A place of observation, which is the summit of a mountain,* or *the upper part thereof:* (Ṣ:) accord. to Kh, (Ṣ,) the مَرَاتِب in mountains and in deserts (صَحَارٍ) are [*structures such as are termed*] أَعْلَام [pl. of عَلَمٌ, q. v.,] *upon which are stationed* (تُرَتَّبُ ▼) *scouts,* or *spies:* (T, Ṣ:) or *places to which scouts ascend, in,* or *upon, mountains.* (A.) — The pl. also signifies *Narrow and rugged parts of valleys.* (TA from a trad.) — And the sing., *Any difficult station or position.* (M.) — See also رَتَبٌ, in two places. — [In post-classical works, and in the language of the present day, it is applied to *A mattress, upon which to sit or recline or lie; such as is spread upon a couch-frame or upon the ground.*]

رتج

1. رَتَجَ, inf. n. رَتْجٌ: see 4. — رَتِجَ, (Ḳ,) or رَتِجَ فِى مَنْطِقِهِ, (Ṣ, A, Mṣb,) aor. ـَ, (Mṣb, Ḳ,) inf. n. رَتَجٌ, (Mṣb, TA,) ‡ *He was,* or *became, impeded in his speech, unable to speak,* or *tongue-tied;* (Ṣ, A,* Mṣb, Ḳ;) as also أُرْتِجَ ▼ عَلَيْهِ, (A, Ḳ,) and أُرْتُتِجَ ▼ عليه, and أُسْتُرْتِجَ ▼ عليه. (Ḳ.) You say, أُرْتِجَ ▼ عَلَى القَارِئِ, (Ṣ, Mgh, Mṣb,) and على الخَطِيبِ, (Mgh,) ‡ *The reader,* or *reciter,* (Ṣ, Mgh, Mṣb,) and *the orator,* or *preacher,* (Mgh,) *was unable to read,* or *recite,* (Ṣ, Mṣb,) as though he were prevented doing so, (Mṣb,) or as though a thing were closed against him like as a door is closed; (Ṣ;) or *was,* or *became, impeded in his reading,* or *recitation,* and *his oration,* or *sermon, and unable to complete it;* (Mgh;) from أَرْتَجَ البَابَ: (Mgh, Mṣb: [see 4:]) and أُرْتُتِجَ ▼ عَلَيْهِ signifies the same: (Ṣ: [in my copy of the Mṣb, "ارتيج, of the same measure as اقتيل, in the pass. form:" but this is evidently a mistranscription, for أُرْتُتِجَ, of the same measure as أُقْتُتِلَ:]) one should not say أُرْتُجَّ عليه: (Ṣ: [but it seems that those who pronounced the verb with teshdeed said اِرْتَجَّ: see art. رج:]) this is sometimes said; but some disallow it: (Mṣb:) the vulgar say it; and accord. to some, it may be correct as meaning "he fell into confusion." (Mgh.) You say also, صَعِدَ المِنْبَرَ فَأُرْتِجَ ▼ عَلَيْهِ ‡ *He ascended the pulpit, and was,* or *became, impeded in his speech, unable to speak,* or *tongue-tied.* (A.) And أُرْتِجَ ▼ عَلَى فُلَانٍ ‡ *Such a one was unable to finish a saying,* or *poetry, that he desired to utter.* (TA.) And فِى كَلَامِهِ رَتَجٌ ‡ *In his speech is a reiterating, by reason of an impediment,* or *inability to say what he would.* (A, TA.) — رَتَجَ, inf. n. رَتَجَانٌ, *He* (a child) *walked a little, at his first beginning to walk;* or *walked with a weak gait; crept along;* or *walked slowly.* (Ḳ, TA.)

4. ارتج البَابَ, (Ṣ, A, Mgh, Mṣb, Ḳ,) inf. n. إِرْتَاجٌ; (Mṣb;) and رَتَجَهُ ▼, (Ḳ,) inf. n. رَتْجٌ; but Aṣ allows only the former verb; (TA;) *i. q.* أَغْلَقَهُ, [which means *He locked the door,* and also *he shut,* or *closed, the door,* but the former appears to be the signification here intended, from what follows,] (Ṣ, A, Mgh, Mṣb, Ḳ,) *so as to make it fast,* or *firm:* (A, Mgh, Mṣb:) so says Az, after Lth: and, by extension of the signification, *he shut,* or *closed, the door, without locking it.* (Mgh.) It is said in a trad., إِنَّ أَبْوَابَ السَّمَآءِ تُفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تُرْتَجُ حَتَّى يُصَلَّى الظُّهْرُ, (Mgh,* and "Jámi' eṣ-Ṣagheer" of Es-Suyootee,) i. e. [*Verily the gates of Heaven are opened at the declining of the sun from the meridian,*] *and are not closed nor locked* [*until the noon-prayer has been performed*]. (Mgh.) — [Hence,] أُرْتِجَ عَلَيْهِ الأَمْرُ † *The affair was as though it were closed against him, so that he knew not the way to engage in it, or execute it;* syn. اِسْتَبْهَمَ عَلَيْهِ. (TA in art. بهم.) — See also 1, in four places. — [Hence also,] أَرْتَجَتْ ‡ *She* (a camel) *closed her womb against the seed* (Ṣ, A, Ḳ, TA) *of the stallion,* (TA,) *having become pregnant.* (A.) — And † *She* (an ass) *became pregnant.* (Ḳ.) — And ‡ *She* (a hen) *had her belly full of eggs.* (Ṣ, A,* Ḳ.) — Also أَرْتَجَ † *It* (the sea) *became raised into a state of commotion, and covered everything with the abundance of its water,* (Ḳ, TA,) *and the voyager upon it found no way of escape from it.* (TA.) — † *It* (snow) *was continual, and covered* [*the land*]. (Ḳ.) — † *It* (abundance of herbage) *was universal over the land,* (Ḳ, TA,) *leaving no part thereof wanting.* (TA.) And أَرْتَجَتِ السَّنَةُ † *The year of drought involved every part in sterility,* (Ḳ, TA,) *so that man found no way of escape.* (TA.)

8: see 1, in two places.

10: see 1, second sentence.

سِكَّةٌ رِتَجٌ ‡ [*A street that is closed;*] *that has no place of egress.* (A, K.) مَالٌ رِتَجٌ ‡ *Property to which there is no access;* (A, TA;) contr. of طِلَقٌ, (Ḳ, TA,) which is likewise with kesr; (TA; [in the CḲ طَلَق;]) as also غِلَقٌ. (Ḳ, TA.)

رَتَجٌ: see what next follows.

رِتَاجٌ *A door:* (TA:) or *a great door;* (Ṣ, Mgh, Mṣb, Ḳ;) as also رَتَجٌ ▼: (Ṣ, A, Ḳ:) or *a door locked,* or *shut* or *closed,* (Ṣ, Mgh, Ḳ,) *having a small door,* or *wicket:* (Ṣ, Ḳ:) or it signifies also *a door that is locked,* or *shut* or *closed:* (Mṣb:) pl. رُتُجٌ and رَتَائِجُ, and, accord. to MF, أَرْتَاجٌ, but this is irreg., and he has given no authority for it. (TA.) Hence رِتَاجُ الكَعْبَةِ [*The door of the Kaabeh*]: (Ṣ, TA:) and ‡ *the Kaabeh itself:* (A,* TA:) and [hence also] الرِّتَاجُ is ‡ a name of *Mekkeh.* (Ḳ, TA.) جَعَلَ مَالَهُ فِى رِتَاجِ الكَعْبَةِ, (A, Mgh, Mṣb, TA,) occurring in a trad., (Mgh, TA,) means, (A, Mṣb, TA,) or is said to mean, (Mgh,) ‡ *He made his property, or cattle, a votive offering to be taken to the Kaabeh;* (A, Mgh, Mṣb;) not the door itself; (Mgh;) the Kaabeh being thus called because by the door one enters it. (TA.) — Also ‡ The *part of the womb that closes upon the fœtus;* as being likened to a door. (L.) — أَرْضٌ ذَاتُ رِتَاجٍ occurs in a trad. [app. as meaning † *A land having a place of ingress that is, or may be, closed:* or it may mean *a land having in it rocks:* see رِتَاجَةٌ, of which رِتَاجٌ may be a coll. gen. n.]. (TA.) — نَاقَةٌ رِتَاجُ الصَّلَا † *A she-camel firm* or *compact* [*in the middle of the back,* or *in the part on either side of the tail,* &c.]. (Ḳ.)

رِتَاجَةٌ sing. of رَتَائِجُ, which signifies *Rocks.* (Ḳ.) — Also *Any narrow* شِعْب [or *mountain-road,* &c.]; as though it were closed, by reason of its narrowness. (L.)

مُرْتَجٌ A door, and a chamber, or house, *locked,* or *shut* or *closed,* (مُغْلَقٌ,) *so as to be made fast,* or *firm.* (A.)

مُرْتِجٌ, applied to a she-camel, ‡ *Pregnant;* because the mouth of her womb becomes closed against the seed of the stallion: (T, A,* TA:) applied also to a she-ass, in the same sense: (TA:) pl. مَرَاتِجُ and مَرَاتِيجُ. (A, TA.)

مِرْتَاجٌ *A thing with which a door is closed,* or *made fast;* syn. مِغْلَاقٌ; (Ṣ;) [app. *a kind of latch:*] *it is affixed behind the door, in the part next to the lock.* (Ibn-'Abbád, TA in art. عربض.)

مَرَاتِجُ *Narrow roads* or *paths:* (Ṣ, A, Ḳ:) the sing. is not mentioned. (TA.)

رتع

1. رَتَعَ, aor. ـَ, inf. n. رُتُوعٌ (Ṣ, Mṣb, Ḳ) and رَتْعٌ (Mṣb, Ḳ) and رِتَاعٌ, (IAạr, Ḳ,) *He* (a beast) *pastured at pleasure;* (Mṣb;) *he* (a beast, Ṣ, TA) *ate* (Ṣ, Ḳ) *and drank* (Ḳ) *what he pleased,* (Ṣ, Ḳ,) *and came and went in the pasturage, by day,* (TA,) *amid abundance of herbage, and plenty:* (Ḳ:) or ‡ *he ate and drank plentifully and pleasantly, in land of seed-produce and fruitfulness, of green herbs* or *leguminous plants and of waters:* (Lth, Ḳ, TA:) or ‡ *he ate* (IAạr, Ḳ) *and drank* (Ḳ) *with great greediness.* (IAạr, Ḳ.) In its primary acceptation, it is said of a beast. (TA.) — It is metaphorically said of a man, as meaning ‡ *He ate much;* accord. to El-Iṣbahánee in the Mufradát, and the A and the B. (TA.) — You say, رَتَعَ فُلَانٌ فِى مَالِ فُلَانٍ ‡ *Such a one acted as he pleased in eating and drinking the property of such a one.* (TA.) — And خَرَجْنَا نَلْعَبُ وَنَرْتَعُ ‡ *We went forth* [*playing,* or *sporting, and enjoying ourselves;* or] *enjoying ourselves, and playing,*

or *sporting*. (Ṣ, TA.*) It is said in the Ḳur [xii. 12], (TA,) accord. to different readings, (Ḳ, TA,) أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ ‡ [*Send thou him with us to-morrow*] *that he may play*, or *sport, and enjoy himself*: or the meaning is, *that he may walk* [*abroad at his pleasure*] *and become cheerful in countenance*, or *dilated in heart*: (TA:) and نَرْتَعْ ▼ وَيَلْعَبْ *that we may put our beasts to eat and drink what they please, amid abundance of herbage, and plenty*, [or *to pasture at pleasure*,] *and he shall play*: (Ḳ, TA:) and the reverse, (Ḳ,) يُرْتِعْ وَنَلْعَبْ, (TA,) i. e. *that he may put our beasts to eat and drink* &c., *and we will play* together: (Ḳ, TA:) and with ن in each case. (Ḳ.) — And it is said in a trad., مَنْ يَرْتَعْ حَوْلَ الحِمَى يُوشِكْ أَنْ يُخَالِطَهُ, i. e. † *He who goes round about* [*the prohibited place of pasturage will soon enter into it*]. (TA.) — And in another trad., إِذَا مَرَرْتُمْ بِرِيَاضِ الجَنَّةِ فَارْتَعُوا, meaning ‡ [*When ye pass by a scene of*] *the commemoration of the praises of God, enter ye thereinto*; the entering thereinto being thus likened to the eating and drinking what one pleases, amid abundance of herbage. (TA.)

4. ارتع *He put* his camels [*to pasture at pleasure*; (see 1;) or] *to eat* (Ṣ, Ḳ) *and drink* (Ḳ) *what they pleased*, (Ṣ, Ḳ,) *amid abundance of herbage, and plenty*: (Ḳ: [in which it is implied that the verb may have this signification or others agreeable with explanations in the first sentence of this art.:]) or *he pastured* his camels, or *put* them *to pasture, by themselves*. (TA.) See the ex. in the Ḳur-án cited above. — Hence, ‡ *He ruled*, or *governed, his subjects well*; [as though] leaving them to satiate themselves in the pasturage. (TA.) — *It* (a party of men) *lighted upon abundance of herbage, and pastured*. (TA.) — *It* (rain) *produced*, or *gave growth to, herbage in which the camels might pasture at pleasure*, or *eat and drink what they pleased, amid abundance thereof and plenty*. (Ṣ, Mṣb, Ḳ.) — ارتعت الأَرْضُ *The land became abundant in herbage*. (TA.)

رَتْعٌ [app. an inf. n., of which the verb (رَتَعَ) is not mentioned, and perhaps not used,] The *leading a plentiful and pleasant and easy life*. (TA.) [See also رَتْعَةٌ.]

رَتِعٌ sing. of رَتِعُونَ, q. v. voce مُرْتِعٌ: — and applied to herbage: see مُرْتِعٌ.

رَتْعَةٌ *Abundance of herbage*; or *of the goods, conveniences, and comforts, of life*; *fruitfulness*; *plenty*: and *a state of ampleness in respect thereof*: (Ḳ:) a subst. from 1. (TA.) Hence the prov., القَيْدُ وَالرَّتْعَةُ, and ▼ الرَّتَعَةُ; (Ḳ;) the former on the authority of Fr, and the latter from some other, accord. to the O; but in the L, the latter is ascribed to Fr; (TA;) [*Bonds and plenty*; the latter word] meaning الخِصْبُ: said by 'Amr Ibn-Es-Ṣaaḳ: he had been taken prisoner by Shákir Ibn-Rabeeʼah, a tribe of Hemdán, who treated him well; and when he left his people, he was slender; then he fled from Shákir; and when he came to his people, they said, "O 'Amr, thou wentest forth from us slender, and now thou art corpulent;" and he replied in the words above. (Ḳ.)

رَتَعَةٌ: see what next precedes.

رَتَّاعٌ One *who seeks, with his camels, after the places of pasturage abounding with herbage, one after another*. (TA.)

رَاتِعٌ A camel, (Ṣ, Ḳ,) or beast, *pasturing at his pleasure*; (Mṣb;) or *eating* (Ṣ, Ḳ,) *and drinking* (Ḳ) *what he pleases*, (Ṣ, Ḳ,) *and coming and going in the pasturage, by day*, (TA,) *amid abundance of herbage, and plenty*; (Ḳ;) [part. n. of 1, q. v.:] pl. رِتَاعٌ (Ṣ, Mṣb, Ḳ) and رُتَّعٌ and رُتُوعٌ. (Ḳ.) — You say also قَوْمٌ رَاتِعُونَ. (Ṣ.) See مُرْتِعٌ.

رَأَيْتُ أَرْتَاعًا مِنَ النَّاسِ *I saw a multitude of men*. (Ṣgh, Ḳ.)

مَرْتَعٌ *A place of pasturing*: (KL:) [or *of unrestrained and plentiful pasturing*;] *a place where beasts pasture at pleasure*; (Mṣb;) *where they eat* (Ṣ, Ḳ) *and drink* (Ḳ) *what they please*, (Ṣ, Ḳ,) *going and coming therein, by day*, (TA,) *amid abundance of herbage, and plenty*: (Ḳ:) [see 1:] pl. مَرَاتِعُ. (Mṣb.) — [And *Pasture* itself:] one says, أَكَلُوا مَرْتَعَ الأَرْضِ [*They consumed*, or *ate, the pasture of the land*]. (M in art. ردم.)

مُرْتِعٌ One *who leaves his travelling-camels to pasture at their pleasure*, or *to eat and drink what they please, coming and going in the pasturage, by day, amid abundance of herbage, and plenty*. (TA.) — ‡ A man *having abundance of herbage*, or *of the goods* or *conveniences and comforts of life, not lacking anything that he may desire*. (Ḳ, TA.) You say also قَوْمٌ مُرْتِعُونَ ▼ رَاتِعُونَ, meaning † *A people*, or *company of men, who are scarcely ever without abundance of herbage*, or *of the goods* or *conveniences and comforts of life*; syn. مَخَاصِيبُ; and ▼ قَوْمٌ رَتِعُونَ, after the manner of a rel. n., like طَعِمٌ: and in like manner ▼ رَتِعٌ is applied to herbage [as meaning *scarcely ever other than abundant*, or *generally abundant*]. (TA.) — Rain *that produces*, or *gives growth to, herbage in which the camels may pasture at pleasure, or eat and drink what they please, amid abundance thereof and plenty*. (Ṣ, Mṣb.) — أَرْضٌ مُرْتِعَةٌ *Land in which the beasts eagerly desire to satiate themselves*. (Sh.)

رتق

1. رَتَقَ, aor. ـُ (Ṣ, L, Mṣb) and ـِ, (L,) inf. n. رَتْقٌ, (Ṣ, M, L, Mṣb, Ḳ,) *He closed up*, (M, Mṣb, TA,) *and repaired*, (M, TA,) a rent: (Ṣ, M, Mṣb, TA:) [*he sewed up*, or *together*: see رِتَاقٌ:] الرَّتْقُ is the *contr. of* الفَتْقُ. (Ṣ, Ḳ.) — [Hence,] one says, رَتَقَ فَتْقَهُمْ, meaning ‡ [*He closed up the breach that was between them*; *he reconciled them*; or] *he reformed*, or *amended, the circumstances subsisting between them*. (TA.) ═ رَتِقَتْ, aor. ـَ, (IKooṭ, Mṣb, TA,) inf. n. رَتَقٌ, (Ṣ, Mgh, Mṣb, TA,) in the Ḳ, erroneously, رَتَقَةٌ, (TA,) *She was*, or *became, such as is termed* رَتْقَاء; (IKooṭ, Ṣ, Mgh, Mṣb, Ḳ;) said of a woman, (Ṣ, Mgh, Mṣb, Ḳ,) or of a girl, and also of a camel. (IKooṭ, Mṣb.)

8. ارتتق *It was*, or *became, closed up*, (Ṣ, Mṣb, Ḳ,) [*and repaired*; *and sewed up*, or *together*;] said of a rent: (Ṣ, Mṣb:) and also of the vulva of a woman. (Ṣ,* TA.)

رَتْقٌ i. q. ▼ مَرْتُوقٌ [and مَرْتُوقَةٌ, &c., being originally an inf. n.; i. e. *Closed up*, and *repaired*; applied to a rent; and so ▼ رَتَقٌ]. (TA.) كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا, in the Ḳur [xxi. 31, lit. *They* (the heavens and the earth) *were closed up, and we rent them*], is from الرَّتْقُ as the contr. of الفَتْقُ: (Ṣ:) accord. to Ibn-'Arafeh, it means *they were closed up, without any interstice, and we rent them by the rain and by the plants*: accord. to Az, it means *they were a heaven closed up and an earth closed up, and we rent them into seven heavens and seven earths*: Lth says that the heavens were closed up, no rain descending from them; and the earth was closed up, without any fissure therein; until God rent them by the rain and the plants: Zj says that رَتْقًا is for ذَوَاتَيْ رَتْقٍ: (TA:) and he says that the heaven and the earth were united, and God rent them by the air, which He placed between them: (TA in art. فتق:) some read ▼ رَتَقًا, for شَيْئًا رَتَقًا, meaning مَرْتُوقًا. (Bḍ.)

رَتَقٌ: see the next preceding paragraph, in two places. ═ It is [also] pl. [or rather coll. gen. n.] of ▼ رَتَقَةٌ, syn., accord. to the copies of the Ḳ, with رُتْبَةٌ, but correctly with رَتَبَةٌ, which signifies The *space between* [*any two of*] *the fingers*: mentioned [in the JK, where I find the correct reading, and] by Ibn-'Abbád. (TA.)

رَتَقَةٌ: see what next precedes.

رَتْقَاءُ, applied to a woman, (AHeyth, Ṣ, Mgh, Mṣb, Ḳ,) or to a girl, (Lth,) [and also to a she-camel, (see 1, last sentence,)] *Impervia coëunti*; (Ṣ, Mṣb, Ḳ;) *having the meatus of the vagina closed up*: (Ṣ,* Mṣb:) or *having no aperture except the* مَبَال [or *meatus urinarius*]: (Lth, Mgh, Ḳ:) or *having the* فَرْج *so drawn together that the* ذَكَر *can hardly*, or *not at all, pass*. (AHeyth.)

رِتَاقٌ [*A garment composed of*] *two pieces of cloth sewed together* (يُرْتَقَانِ) *by their borders*. (Lth, Ṣ, Ḳ.) Hence the saying of a rájiz,

* جَارِيَةٌ بَيْضَاءُ فِى رِتَاقِ *

* تُدِيرُ طَرْفًا أَكْحَلَ المَآقِى *

[*A fair girl in a* رتاق, *turning about eyes black in the inner angles*.] (Lth, Ṣ.*)

رُتُوقٌ *Inaccessableness*, or *unapproachableness*; (مَنْعَةٌ, [in some copies of the Ḳ, الخنعة is erroneously put for المَنْعَةُ,]) and *might*; and *high*, or *elevated, rank*. (Ibn-'Abbád, Ḳ, TA.)

رَاتِقٌ [for سَحَابٌ رَاتِقٌ] *Clouds closing up*, or *coalescing*. (AḤn, TA.) — هُوَ الفَاتِقُ الرَّاتِقُ † *He is the possessor of command* or *rule, so that he*

opens and closes, and straitens and widens. (Har p. 208.) [See also مِخْلَطٌ.]

فَرْجٌ أَرْتَقُ *A vulva of which the sides stick together.* (TA.)

مَرْتُوقٌ : see رَتْقٌ.

مُرْتَتِقٌ Herbage *of which the blossoms have not yet come forth from their calyxes.* (TA in art. صوح.) [See remarks on a verse cited voce مُرْتَفِقٌ.]

رتك

1. رَتَكَ, (Ṣ, Ḳ,) aor. ـِ, (Ṣ,) thus it appears to be accord. to the Ḳ [also], and thus in the Deewán el-Adab of El-Farábee, but accord. to Ṣgh it is correctly ـُ, (TA,) inf. n. رَتْكٌ and رَتَكَانٌ (Ṣ, Ḳ) and رَتَكٌ, (Ḳ,) *He* (a camel) *went with short steps* (Ṣ, Ḳ) *in his* رَمَلَان [or *quick pacing,* or *going a kind of trotting pace, between a walk and a run*], (Ṣ,) to which Kh adds, *shaking himself:* and accord. to him, and J, it is said only of a camel: but it is sometimes said of other animals, [perhaps tropically, or improperly,] as, for instance, of an ostrich: and accord. to Ṣgh, it is sometimes said of a human being. (TA.) [See also حَتَكَ: and see نَصَبَ السَّيْرَ, in art. نصب.]

4. ارتكهُ *He made him* (namely, a camel,) *to go in the manner expl. above:* (Ṣ, Ḳ:) or *made him to go a quick pace.* (TA.) — And ارتك الضَّحِكَ † *He laughed languidly:* (Ḳ:) and so أَرْتَأَ الضَّحِكَ. (TA.)

رَاتِكَةٌ A she-camel [*going with short steps* &c.: (see 1:) or] *going as though she had shackles on her legs:* or *beating* [*the ground*] *with her fore legs:* (Aṣ, TA:) pl. رَوَاتِكُ. (TA.)

مُرْتَكٌ *i. q.* مُرْدَاسَنْجُ, [from the Pers. مُرْدَاسَنْگ, both of which signify *Litharge* in the present day, as in the classical dialect]: (Ḳ:) it is of two kinds; namely, ذَهَبِىٌّ [i. e. *red,* or *of gold*], and فِضِّىٌّ [i. e. *white,* or *of silver*]. (TA.)

رتل

1. رَتِلَ الثَّغْرُ, aor. ـَ, inf. n. رَتَلٌ, *The front teeth were,* or *became, even in their growth,* (Mṣb,) [or *separate, one from another, and even in the manner of growth, well set together, and* (accord. to some) *very white and lustrous:* see رَتَلٌ and رَتِلٌ, below.] — And رَتِلَ الشَّىْءُ, aor. and inf. n. as above, *The thing was,* or *became, well arranged* or *disposed.* (TḲ.)

2. تَرْتِيلٌ, in its original sense, relates to the teeth; signifying تَفْلِيج thereof [i. e., as inf. n. of the verb in its pass. form, Their *being separate, one from another*]. (Bḍ in xxv. 34.) — [Hence,] رَتَّلَ الكَلَامَ, (T, M, Ḳ,) inf. n. تَرْتِيلٌ, (Ḳ,) *He put together and arranged well the component parts of the speech,* or *saying,* (M, Ḳ,) *and made it distinct:* and hence تَرْتِيلُ القُرْآنِ [explained in what follows]: (M:) or *he proceeded in a leisurely manner in the speech,* or *saying,* [*making the utterance distinct,*] *and put together and arranged well its component parts:* (T:) and رَتَّلْتُ القُرْآنَ inf. n. as above, *I read,* or *recited, the Ḳur-án in a leisurely manner; without haste:* (Mṣb:) or التَّرْتِيلُ in reading, or reciting, [and particularly in the reading, or reciting, of the Ḳur-án,] is *the proceeding in a leisurely manner, and uttering distinctly, without exceeding the proper bounds* or *limits:* (Ṣ:) [and hence, conventionally, *the chanting* of the Ḳur-án *in a peculiar, distinct, and leisurely, manner:*] and ▼ ترتّل فِى كَلَامِهِ, (T,) or فِى الكَلَامِ, (M, Ḳ,) signifies [in like manner] *he proceeded in a leisurely manner* (T, M, Ḳ) *in his speech,* or *saying,* (T,) or *in the speech,* or *saying:* (M, Ḳ:) Mujáhid explains التَّرْتِيل as signifying *the proceeding in a leisurely manner* [in reading, or reciting], and as being *consecutive in its parts,* or *portions;* regarding it as etymologically relating to ثَغْرٌ رَتِلٌ [q. v.]: (T:) accord. to Er-Rághib, it signifies *the pronouncing* the word [or words] *with ease and correctness:* this is the proper signification: but the conventional meaning, as verified by El-Munáwee, is *the being regardful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive,* in reading, or reciting: (TA:) [accord. to Mṭr,] the [proper] meaning of الترتيل in [the reciting, or chanting, of the Ḳur-án and of] the call to prayer &c. is *the pronouncing of the letters in a leisurely manner, and distinctly, and so giving them their proper full sound;* from the phrase ثَغْرٌ مُرَتَّلٌ and رَتِلٌ signifying "front teeth separate, one from another, and even in the manner of growth, and well set together." (Mgh.) [See also تَرْسِيلٌ.] وَرَتَّلْنَاهُ تَرْتِيلًا, in the Ḳur [xxv. 34], means *And we have sent it down unto thee in a leisurely manner:* (M, TA:) or *we have recited it to thee part after part, in a deliberate and leisurely manner;* in [the course of] twenty years, or three and twenty: تَرْتِيل in its original sense relating to the teeth, and having the signification explained in the beginning of this paragraph. (Bḍ.)

5: see the next preceding paragraph.

رَتَلٌ inf. n. of 1: (Mṣb:) [*Evenness in the growth* of the front teeth: or their *being separate, one from another, and even in the manner of growth, and well set together:* (see 1 and رَتِلٌ:) or] *whiteness,* [or *much whiteness,*] *and much lustre,* of the teeth. (M, Ḳ.) — And *A good,* (M, Ḳ, TA,) *and correct,* or *right,* (TA,) *state of arrangement* or *disposition* of a thing. (M, Ḳ, TA.) — The *quality,* in a man, *of having the teeth separate, one from another,* (Ṣ,) [*and even in the manner of growth,* &c.] — And *Coldness,* or *coolness,* of water. (Kr, M, Ḳ.) = See also the next paragraph, in three places.

رَتِلٌ (T, M, Mgh, Mṣb, Ḳ) and ▼ رَتَلٌ, (Ṣ, M, Ḳ,) [the latter an inf. n. used as an epithet,] applied to front teeth, (ثَغْرٌ, T, Ṣ, M, Mgh, Mṣb, Ḳ,) *Well set together:* (T, M:) or *even in growth:* (Ṣ, Mṣb:) or *separate, one from another;* or *having interstices between them, not overlapping one another:* (M:) or *separate, one from another, and even in the manner of growth, and well set together;* as also ▼ مُرَتَّلٌ: (Mgh:) or *separate, one from another, well set together, very white, and very lustrous.* (Ḳ.) — And رَتِلٌ, (Ṣ,) or رَتِلُ الأَسْنَانِ, (M,) [or رَتِلُ الثَّغْرِ,] A man *having the teeth* [or *the front teeth*] *separate, one from another,* (Ṣ, M,) &c. (M.) — And ▼ رَتَلٌ (Ṣ, M, Ḳ) and رَتِلٌ, (M, Ḳ,) applied to speech, or language, (Ṣ, M, Ḳ,) *i. q.* ▼ مُرَتَّلٌ; i. e. *uttered in a leisurely manner, and distinctly, without exceeding the proper bounds* or *limits:* (Ṣ:) or *good,* (M, Ḳ,) *and uttered in a leisurely manner.* (M.) — And رَتِلٌ and ▼ رَتَلٌ, applied to anything, *Good, sweet,* or *pleasant.* (M, Ḳ.) — And the former, applied to water, *Cold,* or *cool.* (Kr, M, Ḳ.)

رُتَيْلَى and ▼ رُتَيْلَآءُ *A certain genus of* هَوَامّ [or *venomous creeping things*]; (Ṣ, M, Ḳ;) [the *genus of insects called phalangium;* applied thereto in the present day; and (perhaps incorrectly) to the *tarantula:*] *there are several species thereof;* (Ḳ;) *many species;* (TA;) *the most commonly known thereof is* [*in its body,* app.,] *like the fly* (ذُبَاب) *that flies around the lamp; another is black speckled with white* (سَوْدَآءُ رَقْطَآءُ); *another is yellow and downy; and the bite of all causes swelling and pain;* (Ḳ;) *and sometimes is deadly.* (TA.) — Also, the latter (▼ رُتَيْلَآءُ), *A certain plant, the flower of which resembles that of the lily;* [app. the *plant called* (like the insect above mentioned) *phalangium,* (as Golius states it to be,)] *and, by Arabs in the present day,* زَهْرُ العَنْكَبُوتِ;] *good as a remedy against the bite of the venomous creature above mentioned,* (Ḳ,) for which reason it is thus called, (TA,) *and against the sting of the scorpion.* (Ḳ.)

رُتَيْلَآءُ: see the next preceding paragraph, in two places.

رَاتِلَةٌ *Short;* (Ḳ;) applied to a man. (TA.)

أَرْتَلُ *i. q.* أَرَتُّ [i. e. *Having a vitiousness,* or *an impediment, in his speech,* or *utterance:* see art. رت]. (O, Ḳ.)

مُرَتَّلٌ: see رَتِلٌ, in two places.

رتم

1. رَتَمَ, (T, Ṣ, M, Ḳ,) aor. ـِ, (M, Ḳ,) inf. n. رَتْمٌ, (T, Ṣ, M, Ḳ,) *He broke* a thing: (ISk, T, Ṣ, M, Ḳ:) and *bruised* it, or *crushed* it, (ISk, T, M, Ḳ, TA,) *much:* (M, and so in the CḲ:) or, (M, Ḳ,) accord. to Lḥ, (M,) specially, (M, Ḳ,) *he broke* (M) the nose: (M, Ḳ: [but see رَثَمَ, below:]) and رَثَمَ [q. v.] signifies the same: you say, رَتَمَ أَنْفَهُ and رَثَمَهُ [*He broke his nose*]. (T, Ṣ.) = See also 4. = مَا رَتَمَ بِكَلِمَةٍ *He spoke not a word.* (T, Ṣ, M, Ḳ.) = رَتَمَتِ المِعْزَى *The goats pastured upon the plant called* الرَّتَم [in the CḲ الرَّتْم]. (Ḳ,* TA.) — And رَتِمَ *He became affected with swooning from eating the plant so called.* (Ḳ,* TA.) = رَتَمَ فِى بَنِى فُلَانٍ *He grew up among the sons of such a one.* (Ḳ.)

4. ارتم, inf. n. إِرْتَامٌ, [app. *He tied a* رَتِيمَة, q. v.]. (T.) رَتْمٌ, also, as an inf. n., [i. e. of ▼ رَتَمَ,] signifies The *tying a thread*, or *string*, *upon one's own finger for the purpose of remembering something*. (KL.) — And ارتمهُ, (inf. n. as above, Ṣ,) *He tied upon his* (a man's, T, Ṣ, Mgh) *finger a thread*, or *string, such as is termed* رَتِيمَة. (T, Ṣ, M, Mgh, Ḳ.) == Also *He* (a young camel) *bore fat in his hump*. (Ḳ.)

5: see what next follows.

8. ارتتم, (Mgh, Ḳ,) or ارتتم برَتِيمَة or بِرَتَمَة, (M, TA,) and ▼ ترتّم, (M, Ḳ,) *He had a thread*, or *string, such as is termed* رَتِيمَة or رَتَمَة *tied upon his finger*. (M, Mgh, Ḳ.)

رَتْمٌ (Ṣ, M, Ḳ) and ▼ رَتِيمٌ (M, Ḳ) and ▼ مَرْتُومٌ (Ṣ, Ḳ) signify the same; i. e. *Broken*: (Ṣ, M, Ḳ:) and *bruised*, or *crushed*, (M, Ḳ, TA,) *much*: (M, and so accord. to the CḲ:) the first being an inf. n. used as an epithet. (M, Ḳ.) Ows Ibn-Ḥajar says,

* لَأَصْبَحَ رَتْمًا دُقَاقَ الحَصَى *
* مَكَانَ النَّبِيِّ مِنَ الكَاثِبِ *

(Ṣ, in the present art.,) i. e. *It* (referring to a mountain called الصَّاقِب) *would become* [*broken, having the pebbles crushed*,] *like the sands around* the mountain *El-Káthib*. (Ṣ in art. نبو. [But there are other explanations of النبىّ and الكاثب as here used. In the T, in art. رثم, a different reading is given: لاصبح رَثْمًا.]) == See also رَتِيمَة. — [Freytag, misled by the CḲ, has assigned to رَتْمٌ a signification that belongs to رَتَمٌ.]

رَتَمٌ [applied in the present day to The shrub *broom*; to several species thereof: *spartium monospermum* of Linn.: *genista rætam* of Forsk.: (Delile, Flor. Aegypt. Illustr., no. 657:) *spartium*: (Forskål, Flora Aegypt. Arab., p. lvi.:) and *phalaris setacea*: (Idem, p. lx.:)] *a species of plant*: (T:) or *a species of tree*; (Mgh;) or so ▼ رَتَمَةٌ; of which the former is the pl. [or rather coll. gen. n.]: (Ṣ:) or the latter, (Lth, T,) or the former, (AḤn, M, Ḳ,) the latter being its n. un., (Ḳ,) *a certain plant, of the shrub-kind*; (AḤn, T, M, Ḳ;) as though by reason of its slenderness, it were likened to the thread, or string, called رَتَم: (AḤn, T,* Ḳ,* TA: [see this word voce رَتِيمَة: in the CḲ, in the present instance, erroneously written رَقَم:]) and so ▼ رَتِيمَة: (AḤn, T:) *its flower is like the* خِيرِى [or *yellow gilliflower*], *and its seed is like the lentil: each of these* (i. e. *the flower and the seed*, TA) *strongly provokes vomiting: the drinking the expressed juice of its twigs, fasting, is a beneficial remedy for sciatica* (عِرْقُ النَّسَا); *and likewise the using as a clyster an infusion thereof in sea-water: and the swallowing twenty-one grains thereof, fasting, prevents the* [*pustules called*] دَمَامِيل. (Ḳ.) When a man was about to make a journey, he betook himself to two branches, or two trees, and tied one branch to another, and said, "If my wife be faithful to the compact, this will remain tied as it is; otherwise, she will have broken the compact:" so says Aṣ; and ISk says the like: (T:) or he betook himself to a tree, (Ṣ, Ḳ,) or to the species of tree called رَتَم, (ISk, Mgh,) and tied together two branches thereof, (ISk, Ṣ, Mgh, Ḳ,) or he tied together two trees; (M;) and if he returned and found them as he tied them, he said that his wife had not been unfaithful to him; but otherwise, that she had been so: (ISk, Ṣ, M, Mgh, Ḳ:) this [*pair of branches* or *trees*] is called الرَّتَمُ [in the CḲ, erroneously, الرَّتْمُ] and ▼ الرَّتِيمَةُ: (Ḳ:) or this is what is meant by ▼ الرَّتِيمَةُ: (M:) or this [action] is what is meant by تَعْقَادُ الرَّتَمِ in the following verse: (Aṣ, ISk, T, Mgh:) but IB says that الرَّتَائِمُ [pl. of ▼ الرَّتِيمَةُ] does not mean peculiarly one kind of trees exclusively of others: and he cites this verse as an ex. of الرَّتَم meaning the threads, or strings, so called; (TA;) as does AZ. (Mgh.) A rájiz says,

* هَلْ يَنْفَعَنْكَ اليَوْمَ إِنْ هَمَّتْ بِهِمْ *
* كَثْرَةُ مَا تُوصِى وَتَعْقَادُ الرَّتَمْ *

[*Will the muchness of thine enjoining, and the tying of the retem, be indeed of use to thee to-day, if she be desirous of them?*]. (T, Ṣ, Mgh.) — See also رَتِيمَة, in two places. == Also *A* [*leathern water-bag such as is called*] مَزَادَة *that is filled* (IAạr, T, Ḳ) *with water*: (IAạr, T:) or *a* [*water-skin such as is called*] مَزَاد. (M, TT.) == And *A road*, or *way*; or *the middle*, or *main part and middle, thereof*; or *a beaten track*; syn. مَحَجَّة. (IAạr, T, Ḳ.) == And *Suppressed, low-sounding, occult*, or *secret, speech* or *language*. (IAạr, T, Ḳ.) == And *Perfect shame* or *sense of shame* or *pudency*. (IAạr, T, Ḳ.)

رَتْمَة: see رَتِيمَة.

رَتَمَة: see رَتَم [of which it is the n. un.]: — and see also رَتِيمَة.

رَتْمَآءُ A she-camel *that eats the plant called* الرَّتَم, *and keeps to it, and is fond of it*. (Ḳ, TA.) — And *That carries the filled* مَزَادَة (Ḳ, TA) *called* رَتَم. (TA.)

رُتَامٌ A thing *broken in pieces*, or *into small pieces*; *crushed*; or *crumbled*. (Ḳ, TA.)

رَتِيمٌ: see رَتْمٌ: == and see also رَتِيمَة. == Also *A slow pace*. (Ḳ.)

رَتِيمَةٌ (T, Ṣ, M, Mgh, Ḳ) and ▼ رَتَمَةٌ, (T, M, L,) the latter written thus by IB on the authority of 'Alee Ibn-Ḥamzeh, (L, TA,) or ▼ رَتْمَةٌ, (Ṣ, Ḳ, [in one copy of the Ṣ written رَتَمَة, and in my copy of the Mgh without any syll. signs,] *A thread*, or *string, that is tied upon the finger for the purpose of reminding one* (T, Ṣ, M, Mgh, Ḳ) *of some object of want*: (T, Ṣ:) pl. of the first, رَتَائِمُ (Ṣ, M, Mgh, Ḳ) and رِتَامٌ; (M, Ḳ;) and [coll. gen. n.] of the second, ▼ رَتَمٌ; (M, IB;) and of the third, [if it be correct,] ▼ رَتْمٌ: (Ḳ: in the CḲ رُتَمٌ:) IAạr says that ▼ رَتِيمٌ signifies the *thread*, or *string, for reminding*; but others say رَتِيمَة: Lth says that ▼ رَتَمٌ signifies *a thread*, or *string, that is tied upon the finger*, or *upon the signet-ring, for a sign*, or *token*: (T:) and IB cites the verse cited above voce رَتَمٌ as an ex. of this word in the sense here assigned to it as a pl. [or coll. gen. n.]; (TA;) and so does AZ. (Mgh.) The binding of رَتَائِم [upon the fingers] is forbidden in a trad.: and it is said that المُسْتَذْكِرُ بِالرَّتَائِمِ مُسْتَهْدِفٌ لِلشَّتَائِمِ [*He who seeks to remember by means of the threads*, or *strings, that are tied upon the fingers for the purpose of reminding becomes a butt for revilings*]. (TA.) — See also رَتَمٌ, in four places.

رُتَامَى [a pl. of which the sing. is not mentioned], like سُكَارَى, Persons *affected with swooning from eating the plant called* الرَّتَم. (Ḳ.)

مَا زَالَ رَاتِمًا عَلَى هٰذَا الأَمْرِ means *He ceased not to be constantly occupied in this affair*: (T, M, Ḳ,* TA:) Yaạkoob asserts that the م of راتما is a substitute [for ب], though رَتَمَ does not occur in the sense of رَتَبَ: (M, TA:) IJ says that this may be the case, or that the word may be from الرَّتَمَةُ and الرَّتِيمَةُ. (TA.) [See also رَاتِبٌ: and see تُرْتُمٌ, below.]

أَرْتَمُ [app. *Having his nose broken*. — And hence,] One *who does not speak clearly, nor intelligibly*; as though his nose were broken: occurring in a trad.: or, as some relate it, أَرْثَمُ [q. v.]. (TA.)

شَرٌّ تُرْتُمٌ and تُرْتُمٌ *Continual*, or *constant, evil*: (Ḳ, TA:) the م is a substitute for the ب of تُرْتُبٌ; and the former ت is augmentative, because there is no word like جُعْفُرٌ consisting of radical letters. (TA.) [See also رَاتِمًا, above.]

مَرْتُومٌ: see رَتْمٌ.

رث

1. رَثَّ, (T, Ṣ, M, &c.,) sec. pers. [رَثِثْتَ and رَثُثْتَ and] رَثَثْتَ, (Mṣb,) aor. ـِ (T, Ṣ, M, Ḳ) and ـَ (M) and ـُ, (Mṣb, TA,) the last being of رَثَّ of the class of قَرُبَ, (Mṣb,) inf. n. رَثَاثَةٌ (Ṣ, M, A, Mgh, Mṣb, Ḳ) and رُثُوثَةٌ; (M, Mṣb, Ḳ;) and ▼ ارثّ; (Ṣ, M, Mṣb, Ḳ;) both authorized by AZ; the latter at first disallowed by Aṣ, but afterwards allowed by him; (M;) *It was*, or *became, old, and worn out*; (T, Ṣ, M, A, Mgh, Mṣb;) and *mean*, or *bad*; (M;) namely, a garment, (T, Ṣ, M, A, Mgh,) and a rope, (Ṣ, M, A,) or other thing, (Ṣ, Mṣb,) i. e. anything, but mostly said of what is worn as clothing, or spread as furniture: (M:) or *he*, or *it, was*, or *became, threadbare, shabby*, or *mean*. (M, Ḳ:) said of a man, it has for its aor. يَرِثُّ, and inf. n. رَثَاثَةٌ. (M.) رَثَاثَةُ الهَيْئَةِ means *An old, worn-out, state of garb* or *apparel*; and *a bad condition*. (Mgh.) And you say, فِى هَيْئَتِهِ رَثَاثَةٌ *In his garb*, or *apparel, is threadbareness, shabbiness*, or *meanness*. (Ṣ.) And رَثَّتْ هَيْئَةُ الشَّخْصِ, and ▼ ارثّت, † *The aspect*, or *state*, or *condition, of the person was*, or *became, weak*, and *vile, mean, paltry*, or *despicable*. (Mṣb.) [And رَثَّ الرَّجُلُ † *The man was*, or *became, old, and worn out*; or *weak*,

&c.: see رَثٌّ.] — [And hence,] فِى هٰذَا الخَبَرِ رَثَاثَةٌ ‡ *In this information, announcement, piece of news, or narration, is unsoundness, invalidity,* or *incorrectness;* and so, فِيهِ رَكَاكَةٌ. (A, TA.)

4. ارثّ: see above, in two places. — Also, said of a man, *His rope was,* or *became, old, and worn out.* (M.) ═ ارثّهُ *He,* (K,) or *it,* i. e. wear, attrition, or wear and tear, (Th, M,) *rendered it old, and worn out; and mean,* or *bad;* (Th, M;) or *threadbare, shabby,* or *mean;* (K;) namely, anything, but mostly used in relation to what is worn as clothing, or spread as furniture. (M.)

8. ارْتَثَثْنَا رِثَّةَ القَوْمِ *We collected,* (T, S, M,) or *bought,* (M,) *the paltry, mean,* or *vile, chattels,* or *articles of furniture, of the people,* or *party,* (T, S, M,) *consisting of old and worn-out garments* or *pieces of cloth.* (S, M.) — [Hence,] أُرْتُثَّ (of the pass. form, S, K) ‡ *He* (a man) *was carried off from the field of battle wounded* (S, A, K) *so as to be rendered weak,* (A,) *retaining remains of life:* (S, K:) from رِثَّةٌ as meaning the "weak" of mankind, who are likened to the paltry, mean, or vile, chattels, or articles of furniture, termed رِثَّة: (A:) or *he, being smitten in battle, and wounded so as to be rendered weak, was carried off, retaining remains of life, and then died:* (T:) or *he* (a wounded man) *was carried off from the field of battle retaining remains of life;* because, in that case, he is weak, or is thrown down like the chattels, or articles of furniture, termed رِثَّة. (Mgh.) And مَرَّ بَيْنَهُمْ فَارْتَثَّهُمْ ‡ [*He passed amid them, and carried them off from the field of battle wounded so as to be rendered weak, but retaining remains of life*]. (A.) — [Hence also,] ارتثّ † *He slaughtered* a she-camel belonging to him, (T, K,) or a sheep or goat, or the like, (T,) *by reason of* [*its*] *emaciation.* (T, K.)

رَثٌّ *Old, and worn out;* (T, S, M, A, Mgh, Msb, K;) and *mean,* or *bad;* (M;) and † رَثِيثٌ signifies the same, (M, A, K,) as does also † أَرَثُّ, (A, K,) and † رِثَّةٌ: (M, TA: [but this last is app. a subst., as it is said to be in another place in the M and in the TA, meaning *a thing that is old, and worn out;* &c.:]) applied to a garment, (T, M, A, Mgh,) and a rope, (A,) or a thing (S, M, Msb) of any kind, but mostly to what is worn as clothing, or spread as furniture: (M:) the pl. of رَثٌّ is رِثَاثٌ. (S, M, Msb.) You say هَيْئَةٌ رَثَّةٌ *An old, worn out, state of garb* or *apparel; such as is in bad condition.* (Mgh.) And رَجُلٌ رَثُّ الهَيْئَةِ *A man whose garb,* or *apparel, is old, and worn out;* (T, S,* M;) *threadbare, shabby,* or *mean.* (M.) This last phrase is [also] tropical [as meaning ‡ *A man whose aspect,* or *state,* or *condition, is weak,* and *vile, mean, paltry,* or *despicable:* see 1, last sentence but two]. (A.) And one says also رَجُلٌ رَثٌّ † [*A man old, and worn out;* or *weak,* &c.]. (T.) — And [hence,] كَلَامٌ رَثٌّ ‡ *Meagre, unsubstantial,* or *flimsy, speech* or *language.* (A.) — See also what next follows.

رِثَّةٌ (T, S, M, Mgh, K) and † رَثٌّ (T, M, K) The *paltry, mean,* or *vile, chattels,* or *articles of furniture,* (T, S, M, A, K,) *of the house* or *tent,* (S, M, A, K,) *consisting of old and worn-out garments* or *pieces of cloth:* (S, M:) or such are termed رِثَّةُ المَتَاعِ: (Mgh:) the pl. of رِثَّةٌ is رِثَثٌ (T, S, K) and رِثَاثٌ: (S, K:) it is a subst. from رَثٌّ signifying "it was, or became, old, and worn out," and "mean, or bad;" said of anything, but mostly of what is worn as clothing, or spread as furniture, and of a rope: (M:) [i. e. it means *any such thing that is old, and worn out,* and *mean,* or *bad:*] see also رَثٌّ. — Hence, (T, A, Mgh,) رِثَّةٌ signifies ‡ The *weak* of mankind; (T, S, M, A, Mgh, K;) [the *old, and worn-out,* thereof;] and the *refuse,* or *lowest* or *basest* or *meanest sort,* thereof: (S, M:) as being likened to the chattels, or articles of furniture, thus termed. (A, Mgh.) — Also † *A foolish,* or *stupid, woman; one who is unsound,* or *deficient, in intellect* or *understanding.* (S, K.)

رَثِيثٌ: see رَثٌّ. — Also † *Wounded;* and so † مُرْتَثٌّ: (TA:) or *wounded, but retaining remains of life.* (S, K.) [See the latter epithet below.]

أَرَثُّ: see رَثٌّ.

مُرِثٌّ A man *whose rope is old, and worn out.* (K.)

مُرْتَثٌّ ‡ One *who is carried off from the field of battle* (Th, S, M) *wounded* [*so as to be rendered weak* (see 8)], (S,) *retaining remains of life;* (Th, S, M;) if slain, he is not thus termed: (Th, M:) or one *who is thrown prostrate, and wounded so as to be rendered weak, in battle, and is carried off alive, and then dies.* (M.) See also رَثِيثٌ. — Also † *Falling down, and weak:* from رَثٌّ applied to a garment that is old, and worn out. (TA.)

رثا

1. رَثَا, (S, M, K,) aor. ـُ, (M, K,) inf. n. رَثْءٌ, (S, M,) *He drew milk from the udder upon sour milk, so that it thickened,* (S, K,) *and became what is termed* رَثِيئَة: (K:) or *he mixed* fresh milk with sour milk: or, as some say, *he made* milk *to become what is termed* رَثِيئَة: (M:) or it has this last signification, and also signifies *he mixed* [*in an absolute sense*]. (K.) [Az says,] I heard an Arab of the desert, of Benoo-Mudarris, say to a servant of his, ارْثَأْ لِى لَبِينَةً أَشْرَبُهَا [*Mix thou for me a little milk so as to make* رَثِيئَة, *which I will drink*]. (T.) And you say, رَثَأَ القَوْمَ (M, K) and رَثَأَ لَهُمْ (M) *He made for the party* رَثِيئَة. (M, K.) — [Hence,] هُمْ يَرْثَؤُونَ رَأْيَهُمْ, (S,) and رَثَؤُوا رَأْيَهُمْ, (M,) inf. n. as above, † *They confuse,* or *confound,* and *they confused,* or *confounded, their judgment,* or *opinion.* (S, M. [See also 8.]) — And [hence also, perhaps, as رثيئة is said to be beaten with a مِجْدَح in the mixing of it,] *He beat* (K) with a staff, or stick. (TA.) ═ *It* (anger) *became stilled,* or *appeased.* (K.) ═ *He* (a camel) *became affected with the disease termed* رَثْأَة. (K.) ═ Also, (M, K,) inf. n. as above, (M,) a dial. var. of رَثَى, meaning *He eulogized* a man *after his death* [*in verse* or *otherwise;* or *he wept for* him, or *over* him, *enumerating his good qualities* or *actions*]: (M, K:*) and in like manner one says of a woman eulogizing her husband after his death; inf. n. مَرْثَأَة: (M:) ISk mentions an Arab woman's saying رَثَأْتُ زَوْجِى بِأَبْيَاتٍ [*I eulogized my husband after his death with verses*]; pronouncing the verb with ء; but it is originally without ء: (S, Sgh:) Fr says that her doing this arose from her finding them to say رَثَأْتُ اللَّبَنَ and her therefore supposing المَرْثِيَة to be from the same source: (TA in the present art.:) or, accord. to Fr, their chasteness of speech sometimes induced them to pronounce with ء that which is [properly] without ء; and thus they said لَبَّأْتُ and رَثَأْتُ المَيِّتَ and حَلَّأْتُ السَّوِيقَ بِالحَجِّ. (TA in art. رثو.)

4: see the next paragraph.

8. ارتثأ *It* (milk) *thickened,* or *became thick:* (S, K:) and so † ارثأ, (M, K,) in some one or more of the dialects. (M.) — [Hence,] ارتثأ عَلَيْهِمْ أَمْرُهُمْ † *Their case,* or *affair, became confused to them.* (S, M.) And ارتثأ فِى رَأْيِهِ † *He made a confusion in his judgment,* or *opinion.* (S, K.) And هُمْ يَرْتَثِئُونَ أَمْرَهُمْ † [app. for فِى أَمْرِهِمْ, and thus meaning *They are confused,* or *they make a confusion, in their case,* or *affair,* or, otherwise, *they confuse their case,* or *affair*]: from الرَّثِيئَة; (T, TA;) and if so, tropical. (TA.) ═ Also *He drank* what is termed رَثِيئَة. (T, K.)

رَثْءٌ: see رَثْأَة.

رُثْءٌ: see رُثْأَة.

رَثْأَةٌ, (M, TA,) or † رَثْءٌ, (K, [probably a mistranscription,]) † *Littleness of intelligence* or *sagacity:* (M, K:) and † *weakness of heart:* (M, TA:) and † *foolishness,* or *stupidity;* (K;) and so † رَثِيئَة (Th, M, K) and † مَرْثُوًّا. (TA in art. وأب.) — Hence, perhaps, (TA,) the first of these words (رَثْأَة) signifies [also] † *A certain disease in a camel's shoulder-joint,* (K,) *in consequence of which he limps.* (TA.)

رُثْأَةٌ, (M, TA,) or † رُثْءٌ, (K, [probably a mistranscription,]) *Blackness mixed with speckles of white;* or *the reverse:* syn. رُقْطَة. (M, K.)

رَثِيئَةٌ *Sour milk upon which fresh milk is drawn from the udder, so that it becomes thick:* (Lh, S, M, K:) or *fresh milk poured upon sour,* (As, T, M, Mgh,) *and then stirred about with a* [*wooden instrument called*] مِجْدَح *until it becomes thick:* (Lh, M:) or *fresh milk upon which sour milk is poured, then left a while, whereupon thin yellow water* [or *whey*] *comes forth, and is poured away from it, and then the thick is drunk.* (Har p. 451.) One says, الرَّثِيئَةُ تَفْثَأُ الغَضَبَ (S, TA) *What is termed* رثيئة *stills,* or *appeases, anger:* (TA:) alluding to [the effect produced

by] a small kindness: a saying which originated from a man's being incensed against some persons, and being hungry, and their giving him to drink some رَثِيئَة, whereupon his anger became appeased: (Ṣ in art. فثا:) hence it became a proverb. (TA.) ═ See also رَثْأَةٌ.

أَرْثَأُ, fem. رَثْآءُ, A ram, and a ewe, *black speckled with white; or the reverse:* syn. أَرْقَطُ, and رَقْطَآءُ. (M, Ḳ.)

مَرْثَأٌ: see رَثْأَةٌ.

مُرْثُوءٌ: † A man *weak-hearted, and of little intelligence* or *sagacity.* (M.) [See also مُرَثًّى, in art. رثو.]

رثد

1. رَثَدَ المَتَاعَ, (T, Ṣ, M, A, Ḳ,) aor. ِ, inf. n. رَثْدٌ; (Ṣ, M;) and ▼ ارتدهُ, (Ḳ,) in some copies of the Ḳ ▼ ارثدهُ [which I doubt not to be a mistranscription]; (TA;) *He put the goods,* or *household goods,* or *utensils and furniture, one upon another,* or *together, in regular order,* or *compactly,* (T, Ṣ, M, A, Ḳ,) or *side by side.* (Ṣ.) — رَثَدَتْ بَيْضَهَا *She* (a hen) *collected together her eggs.* (IAạr, M.) — رُثِدَتِ القَصْعَةُ بِالثَّرِيدِ *The bowl was heaped with the* ثريد [or *crumbled,* or *broken, bread, moistened with broth,*] *put together and made even.* (M, L.) — رَثَدَ حَاجَتَهُ † *He deferred, delayed, postponed,* or *put off, his* (another's) *needful affairs;* the sing. noun being used for the pl. (L, from a trad.) ═ رَثِدَ, aor. َ, (Ḳ,) inf. n. رَثَدٌ; (TḲ;) and ▼ ارثد; *i. q.* كَدِرَ; (Ḳ;) said of a man [as meaning *He was,* or *became, disturbed, perturbed,* or *troubled, in mind*]; (TA;) or said of water [as meaning *it was,* or *became, turbid, thick,* or *muddy.*] (TḲ.)

4: see 1, first sentence. ═ ارثدوا *They stayed,* or *abode* [in a place; *not journeying,* or *departing:* see رُثْدَةٌ]. (Ks, Ṣ, Ḳ.) — And ارثد, said of one digging, *He reached the moist earth.* (ISk, Ṣ, Ḳ.) ═ See also 1, last sentence.

8: see 1, first sentence.

رَثْدٌ: see رُثْدَةٌ.

رَثَدٌ: see رَثِيدٌ. — Also The *goods,* or *utensils and furniture,* of a house or tent, *that are of a worthless, paltry, mean,* or *vile, kind,* or *that are held in little account.* (M, L.) — And *Weak,* or *powerless, people:* (Ṣ, L, Ḳ:) differing from مُرْتَثِدُونَ [q. v.]. (Ṣ, L.) One says, تَرَكْنَا عَلَى المَآءِ رَثَدًا مَا يُطِيقُونَ تَحَمُّلًا [*We left at the water weak,* or *powerless, people, unable to take up their goods and to depart*]. (Ṣ, L.)

رُثْدَةٌ, (IAạr, T, Ṣ, M, L,) or ▼ رَثْدٌ, (Ḳ,) or both, (TA,) *A company,* (IAạr, Ṣ, M, Ḳ,) or *a numerous company,* (T, L,) *of men,* (IAạr, T, Ṣ, M, L,) *staying,* or *abiding,* [in a place,] (IAạr, T, Ṣ, M, L, Ḳ,) *not journeying,* or *departing,* (Ṣ,) *when the rest of them journey,* or *depart;* (T;) as also ثُدْةٌ. (T, L.)

مَتَاعٌ رَثِيدٌ (Ṣ, M, A, L, Ḳ) and ▼ مَرْثُودٌ (Ṣ, M, L, Ḳ) *Goods,* or *household-goods,* or *utensils and furniture, put one upon another,* or *together, in regular order,* or *compactly,* (Ṣ, M, A, L, Ḳ,) or *side by side;* (Ṣ;) as also ▼ رَثَدٌ; (A, Ḳ;) or this last, [as a subst.,] *household-goods,* or *utensils and furniture, so put.* (T, Ṣ, M, L.) And طَعَامٌ رَثِيدٌ and ▼ مَرْثُودٌ *Food,* or *wheat, heaped up.* (T, L.) And خُبْزٌ رَثِيدٌ [*Bread piled up*]. (A.) And الثَّرِيدُ فِى القَصْعَةِ رَثِيدٌ [*The crumbled,* or *broken, bread, moistened with broth, is heaped and put together and made even in the bowl*]. (A.)

مُرْثِدٌ A *generous* man: (ISk, Ḳ:) from أَرْثَدَ signifying "he reached the moist earth in digging." (ISk.) — And المُرْثِدُ is a name of *The lion.* (Ṣ, Ḳ.)

مَرْثُودٌ: see رَثِيدٌ, in two places.

تَرَكْتُهُمْ مُرْتَثِدِينَ مَا تَحَمَّلُوا بَعْدُ means *I left them putting their goods,* or *utensils and furniture, one upon another,* (T,* Ṣ, M,* L, Ḳ,) *without having that whereon to remove them,* (Ṣ, L,) [*not having yet taken them up and departed:*] thus مُرْتَثِدُونَ differs from رَثَدٌ [q. v.]. (Ṣ, L.)

رثم

1. رَثَمَ, (T, Ṣ, M, Ḳ,) aor. ِ, (M, Ḳ,) inf. n. رَثْمٌ, (T, M,) *He broke* one's nose, (Ṣ, M, Ḳ,) or his mouth, (T, M, Ḳ,) *so as to make it bleed,* (Ṣ,) or *so that the blood dropped from it:* (M, Ḳ:) and رَتَمَ is a dial. var. thereof: (TA:) رَثْمٌ and رَتْمٌ signify also any *breaking.* (T, TA.) — [Hence,] رَثَمَتْ أَنْفَهَا بِالطِّيبِ † *She* (a woman) *smeared her nose with perfume.* (Ṣ, M, Ḳ. [See مَرْثُومٌ, below.]) — And رُثِمَ, said of the مَنْسِم [or foot, or sole of the foot, or extremity of the fore foot,] of a camel, (T, M,) *It was wounded so that the blood flowed from it:* (T:) or *it bled.* (M.) ═ رَثِمَ, (M, Ḳ,) aor. َ, (Ḳ,) inf. n. رَثَمٌ; (M;) and ▼ ارثمّ, inf. n. ارْثِمَامٌ; (Ṣ, Ḳ;) said of a horse, *He had what is termed* ▼ رُثْمٌ [in a copy of the M written رَثَمٌ, but expressly said in the Ḳ to be مُحَرَّكَة,] and ▼ رُثْمَةٌ [in a copy of the T written رَثْمَة, and in a copy of the M رَثَمَة, but said in the Ḳ to be with ḍamm]; (Ṣ, Ḳ;) i. e. *a whiteness in the upper lip:* (AO, T, Ṣ:) if in the lower lip, it is termed لُمْظَة: (AO, TA:) or *a whiteness in the extremity of the nose:* (M, Ḳ:) or *any whiteness,* (M, Ḳ,) little or much, (M,) *upon the upper lip, reaching to the place of the halter:* or *a whiteness in the nose.* (M, Ḳ.) The epithet applied to the horse in this case is ▼ أَرْثَمُ (T, Ṣ, M, Ḳ) [explained in the Mgh as signifying, thus applied, *Of which the upper lip is white,*] and ▼ رَثِمٌ; fem. of the former رَثْمَآءُ. (M, Ḳ.) — [رَثِمَ is also app. said of one's nose, as meaning *It was much scratched, and slit, in its extremity, so that the blood issued from it and fell in drops:* see رَثَمٌ, which seems to be its inf. n. in this sense, below.]

9: see above.

رَثْمٌ: see رَثِيمٌ: and see also a reading of a verse cited in art. رتم, voce رَتْمٌ.

رَثَمٌ: see 1. — Also, [app. as inf. n. of رَثِمَ, q. v.,] *A vehement scratching, and slitting, of the extremity of the nose, so that the blood issues from it and falls in drops.* (T.)

رُثْمٌ: see 1.

رِثْمَةٌ *A weak,* or *scanty, rain;* as also ▼ رَثْمَةٌ: pl. رِثَامٌ (Ḳ.) — [Hence, perhaps,] هَلْ عِنْدَكَ رَثْمَةٌ مِنْ خَبَرٍ † *Hast thou somewhat of news,* or *tidings.* (Ḳ,* TA. [In the CḲ, erroneously, مِن خُبْزٍ.])

رُثْمَةٌ: see 1.

رَثْمَةٌ: see رِثْمَةٌ.

رَثِيمٌ: see مَرْثُومٌ, in two places. — حَصًى رَثِيمٌ *Pebbles broken in pieces;* as also ▼ رَثْمٌ: (T:) or رَثِيمُ الحَصَى means *what are crushed, of the pebbles, by the feet of camels.* (TA.)

رَثْمَةٌ *i. q.* فَأْرَةٌ: (Ḳ; and so in the M, accord. to the TT:) [or] correctly, قَارَةٌ, with قاف. (TA. [But no evidence of the correctness of this reading is adduced in the TA.])

أَرْثَمُ; fem. رَثْمَآءُ: see 1; and see also أَلْمَظُ. — [Also, app., applied to a man, *Having his nose much scratched, and slit, in its extremity, so that the blood issues from it and falls in drops.* — And hence,] One *who does not speak clearly, nor correctly,* [as though his nose were broken at the end and so closed, or] by reason of some evil affection of his tongue: occurring in a trad.: or, as some relate it, أَرْتَمُ [q. v.] (TA.)

مِرْثَمٌ: see what next follows.

مَرْثَمٌ The *nose;* (M, Ḳ;) in some one or more of the dialects; (M;) as also ▼ مِرْثَمٌ. (Ḳ.)

أَرْضٌ مُرَثَّمَةٌ *Land rained upon* [app. *with such rain as is termed* رِثْمَةٌ]. (Ḳ.)

مَرْثُومٌ (T, Ṣ, M, Ḳ) and ▼ رَثِيمٌ (M, Ḳ) A nose, (T, Ṣ, M, Ḳ,) or mouth, (M, Ḳ,) *broken, and smeared with blood:* (T:) or *broken so as to be made to bleed:* (Ṣ:) or *broken so that the blood drops from it:* (M, Ḳ:) and anything *smeared with blood,* or (so in the M, but in the Ḳ "and") *broken.* (M, Ḳ.) — And the former, as being likened to a nose in the state above described, † A woman's nose *smeared with perfume.* (T, Ṣ.) — Also A camel's foot *wounded by stones, so that it bleeds;* like مَلْثُومٌ; (Ṣ, TA;) and in like manner ▼ رَثِيمٌ applied to a مَنْسِم [see 1, third sentence]: or, accord. to Ibn-Hishám El-Lakhmee, أَخْفَافٌ مَرْثُومَةٌ signifies *camels' feet upon which the stones have had an effect,* or *made marks.* (TA.)

رثو

1. رَثَوْتُ: see 1 in art. رثى, passim.

رَثْوٌ *Milk such as is termed* رَثِيئَةٌ. (M, Ḳ. [See the latter word, in art. رثأ.])

مُرَثًّى, meaning A man *weak in intellect,* is from الرَّثْيَةُ, [mentioned in art. رثى,] and [therefore]

by rule should be مُرْثِيٌّ. (M.) And مَرْثُوٌّ [signifies the same, (see this word, in art. رثأ,) and in like manner, accord. to ISd,] is from الرِّثْيَةُ, irreg., being with و. (M in art. رثى.)

رثى

1. رَثَيْتُ المَيِّتَ, (Ṣ, M, Mṣb, Ḳ,) aor. أَرْثِيهِ, (Mṣb,) inf. n. مَرْثِيَةٌ (Ṣ, M, Mṣb, Ḳ) and مَرْثَاةٌ and رِثَايَةٌ and رِثَآءٌ and رَثْيٌ; (M, Ḳ;) and رَثَوْتُهُ; (Ṣ, M in art. رثو,* and Ḳ;) *I wept for*, or *over*, [or *bewailed*,] *the dead man*, and [*eulogized him*, or] *enumerated his good qualities* or *actions*; (Ṣ, Ḳ;) as also ▼ رَثَّيْتُهُ, inf. n. تَرْثِيَةٌ; and ▼ تَرَثَّيْتُهُ: (Ḳ:) and also *I composed verses on the dead man*; (Ṣ, Ḳ;) [*composed an elegy, a dirge*, or *an epicedium, on him*;] *eulogized him in verse*: (TA:) or *I eulogized the dead man, and wept for him* or *over him*; as also ▼ رَثَّيْتُهُ: (M:) or, accord. to Lth, رَثَى فُلَانًا, aor. يَرْثِيهِ, inf. n. رَثْيٌ and مَرْثِيَةٌ, signifies *he wept for*, or *over, such a one after his death*; and ▼ رَثَّاهُ, inf. n. تَرْثِيَةٌ, *he eulogized him after his death*: (T:) or رَثَيْتُ and ▼ تَرَثَّيْتُ لَهُ المَيِّتَ signify *I felt*, or *expressed, pity*, or *compassion, for the dead man*. (Mṣb. [See also رَثَى لَهُ, in what follows.]) You say also, رَثَتِ المَرْأَةُ زَوْجَهَا, (IAạr, T,) or بَعْلَهَا, (M,) aor. تَرْثِيهِ (IAạr, T, M) and تَرْثُوهُ, (IAạr, T, and M in art. رثو,) inf. n. رِثَايَةٌ [&c.]; (T;) and رَثَّتْهُ, aor. تَرَثَّاهُ, inf. n. رِثَايَةٌ [&c.]; (Lḥ, M;) and ▼ تَرَثَّتْهُ; (M;) [*The woman wept for*, or *over, her husband*, &c., *he being dead*:] and ISk mentions an Arab woman's saying رَثَأْتُ زَوْجِي بِأَبْيَاتٍ; pronouncing the verb with ء. (Ṣ. [See 1 (last sentence) in art. رثأ.]) And you say, رَثَى لَهُ *He was*, or *became, tender, pitiful*, or *compassionate, towards him*. (Ṣ, M, Ḳ.) And مَا يَرْثِى فُلَانٌ لِى *Such a one does not lament, complain*, or *express pain* or *grief, for me; nor does he care for me*: and إِنِّى لَا أَرْثِى لَهُ [*Verily I do not lament*, &c., *for him*], inf. n. مَرْثَاةٌ and رَثْيٌ. (T.) — رَثَيْتُ عَنْهُ حَدِيثًا, (AA, Lḥ, T, Ṣ, M, Ḳ,) aor. أَرْثِى, inf. n. رِثَايَةٌ, (AA, T, Ṣ, Ḳ,) *I mentioned a story*, or *tradition, received from him*: (AA, T, Ṣ, Ḳ:) and (Ḳ) *I retained in my memory a story*, or *tradition, received from him*: (Lḥ, M, Ḳ:) but the phrase that is well known is نَثَيْتُ عَنْهُ خَبَرًا, meaning "I bore information, or tidings, from him:" (M:) and رَثَوْتُ عَنْهُ حَدِيثًا also has the second of these meanings; (M and Ḳ* in art. رثو;) or the first of them: (Ḳ in that art.:) but the phrase that is well known is نَثَوْتُ عَنْهُ خَبَرًا: (M in that art.:) accord. to El-'Okeylee, you say, رَثَوْنَا بَيْنَنَا حَدِيثًا and رَثَيْنَاهُ [i. e. *We mentioned among us a story*, or *tradition*]; and تَنَاثَيْنَاهُ means the like thereof. (T.) ═ رَثِىَ, (IAạr, M, Ḳ, [and accord. to the TA, رُثِىَ, but it appears from the context that this is taken from a copy of the M, and is wrong,]) inf. n. رَثًى, by rule رَثًى, (IAạr, M,) *He was*, or *became, affected with what is termed* رَثْيَةٌ, (IAạr, M, Ḳ,) in all the senses of this word. (Ḳ.) ═ [A meaning assigned to رَثَا by Golius belongs to رَثَأَ, q. v.]

2: see 1, in three places.

5: see 1, in three places.

[8. ارتثى. The meanings assigned to this verb by Golius belong to ارتثأ, q. v.]

رَثْيَةٌ *A pain in the knees and* [*other*] *joints*: (Ṣ:) or *a pain in the joints, and in the arms and legs*, or *hands and feet*, or *fore and hind legs*: (M, Ḳ:) or *a swelling*, (M, Ḳ,) *and a* [*malady such as is termed*] ظُلَاع, (M,) *in the legs of a beast*: (M, Ḳ:) or *anything that prevents a person from rising and going away*, or *going quickly, occasioned by old age or pain*: (M, Ḳ,* TA: الِالْتِفَات in the Ḳ is a mistake for الِانْبِعَاث: TA:) pl. رَثَيَاتٌ. (Ṣ.) — Also, and ▼ رِثْيَةٌ, *Weakness*. (Th, M, Ḳ. [او ضَعْف in the CḲ is a mistake for وَالضَّعْفُ.]) — And *Foolishness*, or *stupidity*. (Th, M, Ḳ.) And you say, فِى أَمْرِهِ رَثْيَةٌ *In his affair is a flagging*, or *remissness*, or *languor*. (M.)

رِثْيَةٌ: see the next preceding paragraph.

رَثَّاءَةٌ and ▼ رَثَّايَةٌ, epithets applied to a woman, (T, Ṣ, Ḳ,) *Who wails much* (T,* Ḳ, TA) *for her husband*: or *who weeps much for*, or *over, another, of those whom she holds in honour*. (TA.)

رَثَّايَةٌ: see what next precedes.

أَرْثَى A man *who does not perform an affair firmly, soundly*, or *thoroughly*, (M, Ḳ, TA,) *by reason of his weakness*. (TA.)

مَرْثَاةٌ (M, Ḳ) and ▼ مَرْثِيَةٌ (Ṣ, M, Mṣb, Ḳ) [see 1: used as simple substs., *A lamentation for one dead; an elegy; a dirge; an epicedium*: pl. مَرَاثٍ].

مَرْثِيَةٌ: see what next precedes.

رج

1. رَجَّهُ, (Ṣ, A, Mṣb,) aor. ـُ, (Ṣ, Mṣb,) inf. n. رَجٌّ, (Ṣ, Mṣb, Ḳ,) *He put it in motion*, or *in a state of commotion* or *agitation*: (Ṣ, A, Mṣb, Ḳ:) *he put it in a state of convulsion*, or *violent motion*; or *made it to shake, quake*, or *quiver*: (Ṣ, A, TA:) as also ▼ رَجْرَجَهُ. (A.) Hence, in the Ḳur [lvi. 4], إِذَا رُجَّتِ الأَرْضُ رَجًّا *When the earth shall be convulsed with* violent *convulsion*. (TA.) And رَجَّ البَابَ *He shook the door violently*. (TA from a trad.) ═ See also 8.

4. أَرَجَّتْ *She* (a mare) *was near to bringing forth, and the part on either side of her tail* (صَلَاهَا) *quivered*, or *quaked*; (Ḳ;) as also ▼ ارْتَجَّتْ. (TA.) The part. n. applied to the mare in this case is ▼ مُرِجٌّ [without ة]. (Ḳ.)

8. ارتجّ, (Ṣ, A, Mṣb,) inf. n. ارْتِجَاجٌ, (Ḳ,) *It was*, or *became, in a state of commotion* or *agitation*; (Ṣ, A, Mṣb,* Ḳ;) or *of convulsion*, or *violent motion*; or *it shook, quaked*, or *quivered*; (Ṣ, A, Ḳ;) as also ▼ تَرَجْرَجَ; (A, Ḳ;) and ▼ رَجْرَجَ, inf. n. رَجْرَجَةٌ; (Ṣ, Ḳ; but they mention only the inf. n. of this verb;) and so ▼ رَجَّ, inf. n. رَجٌّ: (Ḳ,* TA; but of this verb, also, only the inf. n. is mentioned:) ارتجّ is quasi-pass. of رَجَّهُ; (T, A, Mṣb;) and is said of the sea, as meaning *it was*, or *became, in a state of commotion* or *agitation* (Ṣ, Mṣb) *with its waves*; and in like manner of other things: (Ṣ:) and ▼ تَرَجْرَجَ signifies *it* (a thing) *went to and fro*; and is said of a woman's flesh; (Ṣ;) or [particularly] of her hinder part; (A;) or of both. (TA.) It is said in a trad. respecting the blowing of the horn [on the day of resurrection], فَتَرْتَجُّ الأَرْضُ بِأَهْلِهَا *And the earth shall be in a state of commotion* or *agitation, with its inhabitants*. (TA.) See also 4. — [Hence,] ارتجّ الظَّلَامُ † *The darkness became confused*. (Mṣb.) — And ارتجّ الكَلَامُ † *The speech*, or *language, became confused*; mentioned by ISd in this art.: (TA:) or ارْتُجَّ عَلَيْهِ الكَلَامُ ‡ *the speech*, or *language, became conflicting and confused to him*. (A.) [See also أُرْتِجَّ عَلَيْهِ in the first paragraph of art. رتج.]

R. Q. 1. رَجْرَجَ, inf. n. رَجْرَجَةٌ: see 1: ═ and see also 8. — رَجْرَجَةٌ also signifies The *being fatigued, tired, weary*, or *jaded*, (Ḳ, TA,) *and weak* [app. *so as to shake*, or *totter*]. (TA.)

R. Q. 2. تَرَجْرَجَ: see 8, in two places.

رَجَّةٌ [app. *A confused*, or *murmuring*, or *rumbling, sound*:] the *confusion of the voices* [or the *confused voices*] of a company of men: and the *sound* of thunder. (TA.) سُمِعَتْ رَجَّةُ صَدْرِهِ [app. meaning *The rumbling of his chest was heard*] occurs in a trad. as describing the result of [fright occasioned by] a cry, or shout. (TA.)

رُجَّةٌ *A state of confusion*: so in the phrase, وَقَعَ فِى رُجَّةٍ [*He fell into a state of confusion*]. (Mgh in art. رتج.)

رَجْرَجٌ *A state of commotion, agitation, convulsion, shaking, quaking*, or *quivering*. (TA.)

رَجَاجٌ *Lean*, or *emaciated*, sheep or goats, (Ṣ, Ḳ,) and camels: (TA:) and نَعْجَةٌ رَجَاجَةٌ *a lean*, or *an emaciated, ewe*; (Ṣ, Ḳ;) or *a weak ewe, that has no marrow in her bones*. (Az, TA.) And *Weak* men, and camels; (Ṣ, Ḳ;) and so ▼ رَجْرَاجٌ applied to the latter, and to men as meaning *weak, without understanding, intellect*, or *intelligence*. (TA.) Hence, it is said of men who have become weak by reason of travel, and whose camels upon which they are riding have also become weak,

* فَهُمْ رَجَاجٌ وَعَلَى رَجَاجِ *

[*And they are weak* men, *and upon weak* beasts]. (Ṣ.)

رِجَاجَةٌ The *covert*, or *retreat, of a lion*. (TA.)

رَجَّاءُ A she-camel *having a large hump*: (Ṣ:) or *having a large, and shaking, quaking*, or *quiver-*

ing, hump: (Ḳ:) IDrd says, in the Jm, They assert it to mean *having a shaking, quaking,* or *quivering, hump*; but I know not what is its true meaning. (TA.)

رَجْرَجٌ an epithet applied to that which is ▼ مُتَرَجْرِجٌ [or *In a state of commotion* or *agitation*; or *of convulsion*, or *violent motion*; or *shaking, quaking*, or *quivering*, or *going to and fro*]; (Ṣ;) [and so ▼ رَجْرَاجٌ.]

رِجْرِجٌ: see رِجْرِجَةٌ. — Also *Slaver*, or *drivel.* (TA. [See, again, رِجْرِجَةٌ.]) — And *i. q.* مَآءُ قَرِيسٍ [app. meaning The *fluid of the gelatinous substance termed* قريس, *prepared from fish &c.*]. (TA.) — And *Crumbled*, or *broken, bread*, (ثَرِيد,) *made soft with grease*, or *gravy*: (TA:) and ▼ رِجْرِجَةٌ [as its n. un.] signifies *a mess of such bread* (ثَرِيدَةٌ) *so made soft*; (Ṣ;) and ثَرِيدَةٌ ▼ رَجْرَاجَةٌ [signifies the same, or] *a mess of such bread made soft and compact.* (TA.) = Also, [said in the Ḳ and TA to be like قِلْقِلٌ, but in the CḲ like قُلْقُلٌ,] *A certain plant.* (Ṣ, Ḳ.)

رِجْرِجَةٌ *Remains of water in a watering-trough*, or *tank*, (Ṣ, Ḳ,) *turbid, and mixed with mud*; (Ṣ;) as also ▼ رِجْرِجٌ: in a trad., in which it occurs, accord. to one relation it is ▼ رَجْرَاجَةٌ; but رِجْرِجَةٌ is the word commonly known: accord. to Aṣ, it is *syn. with* رَدْغَةٌ: the pl. is رَجَارِجُ. (TA.) — Also *Water mixed with slaver*, or *drivel.* (TA.) — And *Spittle*, or *saliva, that has gone forth from the mouth*; or *flowing saliva*: (Ḳ, TA:) so in the saying, إِنَّ فُلَانًا كَثِيرُ الرِّجْرِجَةِ [*Verily such a one has much spittle*, &c.: and رِجْرِجٌ signifies nearly, or exactly, the same]. (TA.) — See also رِجْرِجٌ. = Also *A large company*, or *troop, in war.* (Ḳ.) = And [an epithet signifying] *Devoid of understanding, intellect*, or *intelligence*: (Ḳ:) and *devoid of good*: (TA:) or the *evil, bad*, or *corrupt*, of mankind, in a pl. sense: (Nh, TA:) or the *low, base, vile*, or *mean*, of mankind, or *of the young* thereof; or the *lowest, basest*, or *meanest, sort*, or *refuse*, of mankind, *that have no understanding, intellect*, or *intelligence*; as also ▼ رَجْرَاجَةٌ: (Sh, TA:) or, in a pl. sense, *such as have no understanding, intellect*, or *intelligence*, of a people, or party. (El-Kilábee, TA.)

رَجْرَاجٌ: see رَجْرَجٌ. — [Hence,] رَجْرَاجَةٌ A woman, (Ṣ,) or girl, (A,) *whose flesh*, (Ṣ,) or *hinder part*, (A,) *quivers*, or *quakes*; (Ṣ, A;) [and so ▼ مُتَرَجْرِجَةٌ, occurring in the A and TA in art. دبص.] — And ثَرِيدَةٌ رَجْرَاجَةٌ: see رِجْرِجٌ. — And كَتِيبَةٌ رَجْرَاجَةٌ ‡ *An army*, or *a troop*, *agitated to and fro* (A, L) *in its march*, (L,) *scarcely moving onwards*, (A, L,) *by reason of its multitude*: (L:) or *as though agitated to and fro, and not moving onwards, by reason of its multitude.* (Ṣ.) — See also رَجَّاجٌ. — Also *A certain medicine*, (L, Ḳ,) *well known.* (Ḳ.)

رَجْرَاجَةٌ [fem. of رَجْرَاجٌ, q. v. — Also, as a subst.,] *A mess of the kind of food called* فَالُوذ [q. v.]. (A.) = See also رِجْرِجَةٌ, in two places.

رَاجٌّ *Having a confusion of voices*, by reason of the multitude of the people therein. (Aboo-Moosà, TA in art. رج.)

مُرِجٌّ: see 4.

مُتَرَجْرِجٌ; and its fem., with ة: see رَجْرَجٌ, and رَجْرَاجٌ.

رجأ

4. أَرْجَأَ *He postponed, put off, deferred*, or *delayed*, (ISk, Ṣ, Mgh, Mṣb, Ḳ,) an affair, (ISk, Ṣ, Mgh, Ḳ,) and a person; (TA;) as also ارجى: (ISk, Ṣ, Mgh, Mṣb, Ḳ:) but the former is the better: the inf. n. is إِرْجَآءٌ. (TA.) It is said in the Ḳur [xxxiii. 51], accord. to different readings, تُرْجِئُ مَنْ تَشَآءُ مِنْهُنَّ or تُرْجِى, meaning *Thou mayest put off whom thou wilt of them*: addressed peculiarly to the Prophet, exclusively of others of his people. (Zj, TA.) [See also an ex. in the Ḳur vii. 108 and xxvi. 35; and the various readings mentioned by Bḍ in the former instance.] = أَرْجَأَتْ *She* (a camel, Ṣ, Ḳ, and in like manner a pregnant female [of any kind], TA) *was*, or *became, near to bringing forth*; as also أَرْجَتْ: (Ṣ, Ḳ:) AA says the former. (Ṣ.) = And ارجأ *He* (a hunter or sportsman) *was unsuccessful, getting no game*; as also ارجى: (Ḳ, TA:) or you say, ارجأ الصَّيْدَ, (TA in art. رجو,) and ارجى الصَّيْدَ. (Ḳ in that art.)

مُرْجَأٌ [pass. part. n. of 4]. It is said in the Ḳur [ix. 107], (Ṣ, Ḳ,) as some read, (Ṣ,) وَآخَرُونَ مُرْجَؤُونَ لِأَمْرِ ٱللّٰهِ, (Ṣ, Ḳ,) or, as others read, مُرْجَوْنَ, (Ṣ,) meaning [*And others are*] *delayed* [*for the execution of the decree of God,*] until God shall cause to betide them what He willeth. (Ṣ, Ḳ.)

مُرْجِئٌ [act. part. n. of أَرْجَأَ], (Ṣ, Ḳ,) and مُرْجٍ [act. part. n. of أَرْجَى], (Ṣ, [in which, however, it is not clearly shown whether the author means that this corresponds to مُرْجِئٌ or that it is a rel. n. corresponding to مُرْجِئِىٌّ, the former being certainly the case,]) or not thus, but مُرْجِىٌّ, (Ḳ,) so some say, (TA,) but this is a rel. n. like مُرْجِئِىٌّ, (IB, TA,) A man who is *one of* [*the sect called*] ▼ المُرْجِئَةُ (Ṣ, Ḳ) and المُرْجِيَةُ, without teshdeed to the ى, (Ḳ,) accord. to J, المُرْجِيَّةُ, with teshdeed, (IB,) but this is incorrect, unless as meaning *those who are called in relation to the* مُرْجِيَة, for otherwise it is not allowable. (IB, TA.) The sect called the ▼ مُرْجِئَة [and مُرْجِيَة] are [*A sect of Muslim antinomians*;] *a sect of Muslims who assert that faith* (الإِيمَان) *consists in words without works*; as though they postponed works to words; *asserting that if they do not pray nor fast, their faith will save them*: (TA:) *a sect who assert that disobedience, with faith, does not injure; and that obedience, with disbelief, does not profit*: (KT:) or *a sect who do not pronounce judgment upon any one for aught in the present life, but defer judgment to the day of resurrection*: (Mṣb:) *those who decide not, against the committers of great sins, aught as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection.* (Mgh in art. جهم.) — مُرْجِئٌ is also applied to a she-camel, and a pregnant female [of any kind], as meaning *Near to bringing forth*; and so مُرْجِئَةٌ. (TA.)

المُرْجِئَةُ: see the next preceding paragraph, in two places.

رَجُلٌ مُرْجِئِىٌّ (Ṣ, IB) and مُرْجِىٌّ (IB) *A man called in relation to the* مُرْجِئَة (Ṣ, IB) or مُرْجِيَة. (IB.)

رجب

1. رَجِبَ, aor. ـَ, (Ḳ,) inf. n. رَجَبٌ, (TA,) *He* (a man, TA) *was frightened*, or *afraid*, (Ḳ,) مِنْهُ [*at*, or *of, him* or *it*]. (TḲ.) — And also, (Ḳ,) aor. and inf. n. as above; (TA;) and رَجَبَ, aor. ـُ, (Ḳ,) inf. n. رَجْبٌ; (TḲ;) *He was ashamed*, or *bashful*, or *shy*, (Ḳ,) مِنْهُ [*with respect to him* or *it*]. (TḲ.) = رَجِبَهُ, (Ṣ, A, Ḳ,) aor. ـَ, (Ḳ,) inf. n. رَجَبٌ, (A,) *He feared him* or *it*: (A:) or *he revered him, venerated him, regarded him with awe*, and *honoured him*, or *magnified him*; (Ṣ, Ḳ;) namely, a man; [and in like manner, *it*; see رَجَبٌ;] as also رَجَبَهُ, (Ḳ,) aor. ـُ, (TA,) inf. n. رَجْبٌ and رُجُوبٌ; and ▼ رَجَّبَهُ, (Ḳ,) inf. n. تَرْجِيبٌ and تَرْجِبَةٌ; (TA;) and ▼ ارجبهُ: (Ḳ:) or ▼ رَجَّبَهُ, (Mṣb,) inf. n. تَرْجِيبٌ, (Ṣ,) signifies [simply] *he honoured him*, or *magnified him.* (Ṣ,* Mṣb.) You say, دَخَلْتُ فَرَحَّبَ بِى وَرَجَّبَنِى ▼ [*I entered, and he welcomed me with the greeting of* مَرْحَبًا, *and treated me with honour*]. (A.) And a poet says,

* أَحْمَدُ رَبِّى فَرَقًا وَأَرْجَبُهْ *

i. e. [*I praise my Lord with fear,*] *and magnify Him.* (TA.) = رَجَبَ said of a branch, or twig, *It came forth singly.* (Ḳ. [Perhaps from رَجَب as the name of a month which is called "Rejeb the separate."]) = رَجَمَهُ بِقَوْلٍ سَيِّئٍ is like رَجَبَهُ بِهِ, (Ḳ,) i. e. *He reviled him with a foul*, or *an evil, saying.* (Abu-l-'Omeythil, TA.)

2: see 1, in three places. — Hence, (Ṣ,) تَرْجِيبٌ signifies also The *sacrificing* a victim, or victims, *in the month of Rejeb*: (Ṣ, Ḳ:) for the [pagan] Arabs used to slaughter animals as sacrifices in that month. (TA.) The days of the said sacrifice were called أَيَّامُ تَرْجِيبٍ: and the victim was called عَتِيرَةٌ (Ṣ, TA) and ▼ رَجَبِيَّةٌ. (TA.) — رَجَّبَ الشَّجَرَةَ, (Mṣb,) inf. n. تَرْجِيبٌ, (Ṣ,) *He propped up the tree, because of the abundance of its fruit, lest its branches should break*; (Ṣ, Mṣb;) sometimes *by building a wall, for it to rest upon, because of its weakness*: (Ṣ:) or تَرْجِيبُ نَخْلَةٍ signifies *the building, at the foot of a palm-tree, a structure of the kind called* دُكَّان, *which is termed* رُجْبَة, *for it to rest upon*, (Ḳ, TA,) *because of its leaning, and its being valuable to him, and being weak*: (TA:) or *the propping up a valuable palm-tree, when it is feared that it will fall,*

because of its tallness and the abundance of its fruit, by means of a structure of stones: and also the putting thorns round a palm-tree, lest any one should climb it, and pluck its fruit: (T, TA:) or [in the CK "and"] the attaching the racemes of a palm-tree to its branches, binding them with palm-leaves, lest the wind should shake off the fruit: (K, TA:) or the putting thorns round the racemes of a palm-tree, lest anyone should be able to take and eat them: (K,* TA:) and hence the saying cited below, voce مُرَجَّبٌ. (K.) You say [also], أَوْقَرَتْ نَخْلُهُمْ فَأَرْجَبُوهَا, meaning [Their palm-trees became laden, or heavily laden, with fruit,] and they consequently propped them up. (A. [But the verb, here, may perhaps be mistranscribed; for the verb commonly known in this sense is not mentioned in the copy of the A from which this is taken.]) Selámeh Ibn-Jendel says, describing some horses,

* كَأَنَّ أَعْنَاقَهَا أَنْصَابُ تَرْجِيبِ *

meaning As though their necks were propped palm-trees: or, as some say, the stones on which the victims slain in Rejeb are sacrificed. (TA.) — تَرْجِيبُ كَرْمٍ The disposing evenly the shoots of a grape-vine, and putting it in its [appropriate] places, (K, TA,) by means of props. (TA.)

4: see 1: = and see also 2.

[8. ارتجب is said by Freytag, as on the authority of Meyd, to signify He filled with reverence; was reverend.]

رَجْبٌ The part between the rib and the قَصّ [or sternum]. (K.) — See also أَرْجَابٌ.

رِجْبٌ: see أَرْجَابٌ.

رَجَبٌ One of the [Arabian] months; (Msb;) [namely, the seventh thereof;] so called because of the honour in which it was held in the Time of Ignorance, (S, A,* K,*) inasmuch as war, or fighting, during it was held unlawful: (S:) in a trad., (TA,) it is called رَجَبُ مُضَرَ [Rejeb of Mudar], because Mudar most honoured it: (S, TA:) and it is further distinguished as being between جُمَادَى and شَعْبَان, to show that what is meant by it is not what the [pagan] Arabs called رجب according to the computation founded upon postponement; for they used to postpone it from month to month: (TA:) [it is also called رَجَبُ الفَرْدُ Rejeb the separate; because it is the only sacred month that is not preceded nor followed by another sacred month; the other sacred months being المُحَرَّمُ and ذُو القَعْدَة and ذُو الحِجَّة:] the pl. is أَرْجَابٌ (S, Msb, K) and أَرْجِبَةٌ and أَرْجُبٌ [all pls. of pauc.] (Msb) and رُجُوبٌ and رِجَابٌ and رَجَبَاتٌ (Msb, K) and رُجُوبٌ [or rather this last is a quasi-pl. n.] (TA) and [pl. pl.] أَرَاجِبُ [pl. of أَرْجُبٌ] and أَرَاجِيبُ [pl. of أَرْجَابٌ]. (Msb.) The dual, رَجَبَانِ, (S, Msb,) or الرَّجَبَانِ, (A,) [The two Rejebs] is applied to [the two months] رَجَبٌ and شَعْبَانُ, (S, A, Msb,) by the attribution of predominance to the former. (Msb.) = See also أَرْجَابٌ.

رُجْبَةٌ A thing by means of which a tree is propped up, because of the abundance of its fruit, lest its branches should break: sometimes it is a wall built for it to rest upon, because of its weakness: (S:) a wall, or the like, built round a palm-tree, for it to rest upon, because of its heaviness or its weakness: (Mgh in art. عرو and عرى:) a kind of wide bench of stone or brick (دُكَّان) built at the foot of a palm-tree, for it to rest upon, (K, TA,) because of its leaning, and being valuable to its owner, and being weak: (TA:) accord. to As, a structure of rock with which a palm-tree is supported by means of forked pieces of wood: (TA:) it is also called رُجْمَةٌ: (K* and TA in art. رجم:) pl. رُجَبٌ. (S.) [See 2.] — Also A structure by means of which (S, K) the wolf &c., (S,) or objects of the chase, (K,) are caught: (S, K:) a piece of flesh-meat is put in it, and tied with a small cord; and when the beast pulls it, the رجبة falls upon him. (S.) = See also رَاجِبَةٌ.

رَجَبِيَّةٌ A victim, (Mgh, TA,) [i. e.] a sheep or goat, (Msb,) which the Arabs used to sacrifice, (Mgh, Msb, TA,) in the Time of Ignorance, to their gods (Msb) in Rejeb, (Mgh, Msb, TA,) the month thus called: (TA:) the doing of which is forbidden: (Msb:) it was abrogated by the ordinance of the أُضْحَى. (Mgh.) See 2.

نَخْلَةٌ رُجَبِيَّةٌ A palm-tree having a رُجْبَة to support it; (S,* Mgh in art. عرو and عرى, and K*;) as also رُجَّبِيَّةٌ; each an extr. rel. n., (K, TA,) and the latter the more so. (TA.)

رَاجِبٌ One who honours his lord, chief, or master. (AA, TA.)

رَاجِبَةٌ sing. of رَوَاجِبُ; (S, K;) or, accord. to Kr, the sing. of this latter is رُجْبَةٌ [also mentioned as a sing. in the K]; but the correctness of this is doubted: (TA:) the رواجب are The finger-joints that are next to the ends of the fingers: (S, K:) next to these are the بَرَاجِم: then, the أَشَاجِع, which are next to the كَفّ: (S:) or the joints of the lowest parts (أُصُول) of the fingers: (K: [by which is meant the same as by the former explanation, accord. to the TA; though this seems to be more than doubtful:]) or the inner sides of those joints: or the bones of the fingers: (K:) or the finger-joints: (A, K:) or the backs of the سُلَامَيَات [generally meaning the phalanges of the fingers]: or the parts of the سُلَامَيَات between the بَرَاجِم; (K;) which last word [commonly signifies the knuckles, and] is explained by IAar as signifying the wrinkled parts at the joints of the fingers; whereof each finger has three, except the thumb: or the رواجب are the parts, of the inner sides, between the finger-joints: or [the knuckles next the metacarpal bones; i. e.] the parts that protuberate at the roots of the fingers when the hand is clinched. (TA.) [See also بُرْجُمَةٌ, and أَشْجَعُ.] — The رَاجِبَة of a bird is The toe that is next to the دَابِرَة [or back toe], on the outer side of each foot. (Lth, TA.) — رَوَاجِبُ الحِمَارِ The veins (عُرُوق) of the passages of the voice of the ass. (IAar, K.)

أَرْجَابٌ The أَمْعَاء [i. e. bowels, or intestines, into which the food passes from the stomach]: (As, S, K:) it has no pl. (S, K) known to A'Obeyd: (S:) or its sing. is رَجَبٌ, (Kr, K,) or رَجْبٌ, (K,) or رِجْبٌ. (Ibn-Hamdaweyh.)

مُرَجَّبٌ Honoured, or magnified: (S:) or revered, venerated, regarded with awe, and honoured, or magnified; (A;) as also مَرْجُوبٌ. (S.) — The saying of Hobáb Ibn-El-Mundhir أَنَا عُذَيْقُهَا المُرَجَّبُ means I am their propped little palm-tree loaded with fruit; (S,* TA;) i. e. I have a family that will aid and defend me: so accord. to Yaakoob: or, as some say, I am their honoured little palm-tree &c. (TA. [See 2.]) [It is part of a prov., for which see جِذْل.]

مَرْجُوبٌ: see the next preceding paragraph.

رجح

1. رَجَحَ, aor. ـَ and ـِ (Msb, TA) and ـُ, (TA,) inf. n. رُجُوحٌ (Msb, TA) and رُجْحَانٌ and رَجَحَانٌ, (TA,) or this last is a simple subst., (Msb,) It (a thing) exceeded another thing in weight; outweighed; preponderated. (Msb, TA.*) And رَجَحَ المِيزَانُ, aor. ـَ (S, A, Msb, K) and ـِ (S, Msb, K, but omitted in some copies of the S) and ـُ, (S, K,) inf. n. رُجْحَانٌ (S, A, K) and رُجُوحٌ, (K,) [but see what is said of the former above,] The balance inclined; (S, Msb, K;) i. e. the scale, of the balance, in which was the thing weighed was heavier than the other; (Msb;) as also ترجّح. (MA.) And رَجَحَتْ إِحْدَى الكِفَّتَيْنِ عَلَى الأُخْرَى [One of the two scales outweighed the other]. (A.) — [Hence,] رَجَحَ أَحَدُ قَوْلَيْهِ عَلَى الآخَرِ ‡ [One of his two sayings outweighed the other; surpassed, excelled, was preferable to, or of more force or validity than, the other]. (A.) — And رَجَحَ الشَّىْءُ The thing was, or became, heavy. (TA in art. رجحن [q. v.].) — [Hence,] رَجَحَ فِى مَجْلِسِهِ ‡ He was, or became, heavy, [i. e. dull, torpid, or drowsy,] not light, [i. e. not lively or sprightly,] in his sitting-place. (TA.) = It is also used transitively: one says, رَجَحْتُهُ [I outweighed him]. (Msb.) — [Hence,] رَجَحَهُ † He surpassed him in gravity, staidness, sedateness, and forbearance, or clemency; was, or became, more grave, staid, sedate, and forbearing, or clement, (أَرْزَن, S, K, TA, and أَحْلَم, TA,) than he. (S, K, TA.) So in the saying, نَاوَأْنَا قَوْمًا فَرَجَحْنَاهُمْ † [We vied with a people, or party, and surpassed them in gravity, &c.]. (TA.) And رَاجَحْتُهُ فَرَجَحْتُهُ † [I vied with him in gravity, &c., and surpassed him therein]. (S, K, TA.) — You say also, رَجَحَ الشَّىْءَ بِيَدِهِ He weighed the thing with his hand, trying what was its weight: (TA:) or so رَجَحَهُ alone. (A.)

2. رجّح هٰذَا عَلَى ذَاكَ He made this to outweigh that. (MA.) — [Hence,] رجّح الشَّىْءَ † He

held, or pronounced, [and it made,] the thing [to outweigh, as meaning] to be more, or most, excellent or preferable, and of more, or most, force or validity. (Mṣb.) — See also 4. — And see 5.

3. رَاجَحْتُهُ فَرَجَحْتُهُ : see 1.

4. ارجح الميزانَ He made the balance to incline, the scale in which was the thing weighed being heavier than the other. (Mṣb, TA.) — And ارجحهُ, (Mṣb,) or ارجح لهُ, (Ṣ, A,* Ḳ,) He gave him preponderating weight; (Ṣ, A,* Mṣb, Ḳ;) as also ▼ رجّح له, (Ṣ, A,* Ḳ,) inf. n. تَرْجِيحٌ. (Ṣ.) One says, إِذَا وَزَنْتَ فَأَرْجِحْ [When thou weighest, give preponderating weight]. (A.)

5. ترجّح : see 1, second sentence. — Also i. q. تَذَبْذَبَ [It moved to and fro; dangled; was, or became, in a state of motion or commotion; said of a thing hanging in the air, &c.; and so ▼ ارتجح]. (Ḳ.) You say, ▼ ترجّحت الأُرْجُوحَةُ The seesaw inclined, [or moved up and down,] (Ṣ, Ḳ,) بِهِ, (Ḳ,) i. e., (TA,) بالغُلَامِ [with the boy], (Ṣ, TA,) or بالغُلَامَيْنِ [with the two boys]. (A. [There mentioned as tropical; but why, I see not.]) And ▼ ارتجح He (a boy, TA) inclined, [or moved up and down,] upon a seesaw, (Ḳ, TA,) and [moved to and fro] upon a rope, or swing. (TA.) And ارتجحت ▼ رَوَادِفُهَا Her posteriors moved to and fro: (Ḳ:) and رَوَادِفُهَا تَرْتَجِحُ ▼ عَلَيْهَا Her posteriors move to and fro upon her; said of a girl whose posteriors are heavy. (Az, TA.) And ترجّحت and ▼ ارتجحت الإِبِلُ The camels had a quivering [or vacillating] motion in going along with short steps. (Ḳ.) And فَلَوَاتٌ كَأَنَّهَا تَتَرَجَّحُ بِمَنْ سَارَ فِيهَا † [Deserts, or waterless deserts, seeming] as though they bandied him who journeyed therein to the right and left. (TA.) — [Hence,] ترجّح بَيْنَ شَيْئَيْنِ † He wavered, or vacillated, between two things; (A in art. رنح, and TA;) [and so ▼ رجّح, for] التَّرْجِيحُ بَيْنَ شَيْئَيْنِ is like التَّمْيِيلُ بَيْنَهُمَا. (TA in art. ميل.) And ترجّح فِى القَوْلِ i. q. تَمَيَّلَ بِهِ ‡ [app. meaning He inclined, in the saying, now this way and now that]. (A, TA.)

8: see the next preceding paragraph, in five places.

10. استرجح النِّعْمَةَ † He held the benefit, or favour, &c., to be a thing of weight, or importance; contr. of اِسْتَخَفَّهَا. (A in art. بطر.)

رُجْحَانٌ an inf. n. of 1: (Ṣ, A, Ḳ, TA:) or a simple subst., signifying Excess in weight; preponderance. (Mṣb.)

رَجَاحٌ (Ṣ, A, Ḳ) and ▼ رَاجِحٌ, (Ḳ,) applied to a woman, (Ṣ, A, Ḳ,) ‡ Heavy in the posteriors; (TA;) large therein: (Ṣ, Ḳ:) pl. [of the former accord. to rule, and perhaps of the latter also,] رُجُحٌ, (Ṣ, Ḳ,) [and of the latter accord. to rule, and perhaps of the former also, رُجَّحٌ, and of the latter also رَوَاجِحُ, for] you say نِسَآءٌ رَوَاجِحُ and رُجَّحُهَا الأَكْفَالِ ‡ [women heavy, or large, in the posteriors]. (A.) — كَتَائِبُ رُجُحٌ, (Ḳ,) or رُجَّحٌ, (A,) ‡ Armies, or troops, marching heavily by reason of numbers, or dragging along the apparatus of war, heavily laden. (Ḳ.) — جِفَانٌ رُجُحٌ, (Ḳ,) or رُجَّحٌ, (A,) ‡ [Large bowls] filled with ثَرِيد [or crumbled bread moistened with broth] and with flesh-meat: (Ḳ:) or correctly, as in the T, filled with fresh butter and flesh-meat. (TA.) — قَوْمٌ رُجُحٌ and رُجْحٌ, [the latter, thus in the TA, perhaps a pl. of رَاجِحٌ, like as بُزْلٌ is of بَازِلٌ, but more probably, I think, a mistranscription for رُجُحٌ,] ‡ A people, or party, forbearing, or clement; or grave, sedate, or calm; (TA;) as also ▼ مَرَاجِيحُ (Ḳ, TA) and ▼ مَرَاجِحُ; of which latter two pls., the sings. are ▼ مِرْجَاحٌ and ▼ مِرْجَحٌ; or, accord. to some, these pls. have no proper sings.: حِلْمٌ ["forbearance" &c.] is described by the term ثِقَلٌ, like as its contr. [سَفَهٌ] is described by the terms خِفَّةٌ and عَجَلٌ. (TA.) You say also قَوْمٌ مَرَاجِيحُ ▼ فِى الحِلْمِ (Ṣ) or مَرَاجِيحُ الحِلْمِ (A) ‡ [A people, or party, grave in forbearance or clemency, or of much gravity, or sedateness, or calmness, so as not to be excited to lightness of deportment: see حِلْمٌ رَاجِحٌ, below.]

رَجَاحَةٌ ‡ Forbearance, or clemency; or gravity, sedateness, or calmness. (TA.) One says, فِى عَقْلِهِ رَجَاحَةٌ وَفِى خُلُقِهِ سَجَاحَةٌ ‡ [In his intellect is gravity, and in his natural disposition is gentleness]. (A.)

رُجَاحَةٌ : see what next follows.

رُجَّاحَةٌ (Ḳ) and ▼ رُجَاحَةٌ, (TA, as from the Ḳ, but omitted in some copies of the latter,) the latter word without teshdeed, mentioned by IDrst., (TA,) A swing of rope; a rope suspended, (Ḳ, TA,) in, or upon, which one goes to and fro; (TA;) it is ridden by a boy: (Ḳ:) thought by MF to be what is called أُرْجُوحَةٌ; he holding this last also to mean the rope [above mentioned]; but no other says this except IDrst. (TA.)

رَاجِحٌ Outweighing, or preponderating; or heavy; or of full weight; syn. وَازِنٌ. (TA.) You say, أَعْطَاهُ رَاجِحًا [He gave him preponderating, or full, weight]. (Ṣ, Ḳ.) — See also رَجَاحٌ. — [† Outweighing, preponderating, or preponderant, as meaning surpassing, excelling, or preferable, or of more force or validity; applied to a saying and the like: of frequent occurrence in this sense.] — One says also, حِلْمٌ رَاجِحٌ, meaning † Forbearance, or clemency, or gravity, sedateness, or calmness, that weighs down the person in whom it exists so that nothing renders him light [in deportment]. (TA.) And رَجُلٌ رَاجِحُ العَقْلِ ‡ [A man grave in respect of intellect]. (A.)

أُرْجُوحَةٌ (Ṣ, Mṣb, Ḳ, &c.) and ▼ مَرْجُوحَةٌ, both signify the same, (Mṣb, Ḳ, TA,) but the latter is disapproved by the author of the "Bári';" (Mṣb, TA;) A seesaw; i. e. a piece of wood [or a plank] the middle of which is placed upon a heap of earth or the like, then a boy sits upon one end of it and another boy upon its other end, (Mṣb, TA,) and it moves up and down with them: thus explained in the 'Eyn and its Abridgment, and in the Jámi' of Ḳz, and thus Th says on the authority of IAạr: (TA:) [accord. to the CḲ and some MS. copies of the Ḳ, these two words signify the same as رُجَّاحَةٌ; but accord. to other copies of the Ḳ, and the TA, the meaning of this last word is different from that of the two preceding words: see also زُحْلُوقَةٌ:] the pl. of the first is أَرَاجِيحُ (Mṣb) [and that of the second, accord. to rule, مَرَاجِيحُ]. See 5.

أَرَاجِيحُ pl. of أُرْجُوحَةٌ. (Mṣb.) — [Hence,] ‡ Deserts, or waterless deserts: (A, Ḳ:) as though they bandied the travellers therein to the right and left. (TA.) — And ‡ The quivering [or vacillating] motions of camels: (A, TA:) or the quivering [or vacillating] motion of camels in going along with short steps: (Ḳ, TA:) Abu-l-Ḥasan understands not how a pl. word can be thus explained by a sing. word: (TA: [but an inf. n., such as is here used, is often used in explanation of a sing. and of a dual and of a pl.])

مِرْجَحٌ : see مِرْجَاحٌ.

مِرْجَاحٌ : see رَجَاحٌ. — Also sing. of مَرَاجِيحُ, (TA,) which signifies ‡ Camels having a quivering [or vacillating] motion in going along with short steps: (Ḳ:) the sing. is applied to the female, without ة, and to the male. (TA.)

[مَرْجُوحٌ Outweighed, or preponderated, in the proper sense: — and also as meaning † surpassed, or excelled, and particularly in force, or validity; applied to a saying and the like: of frequent occurrence in this tropical sense.]

مَرْجُوحَةٌ : see أُرْجُوحَةٌ.

مَرَاجِحُ : see رَجَاحٌ.

مَرَاجِيحُ ‡ Palm-trees heavily laden with fruit: (A, Ḳ:) [because they are moved to and fro by the wind.] — [Also pl. of مَرْجُوحَةٌ.] — And pl. of مِرْجَاحٌ, expl. above. (TA.) See also رَجَاحٌ, in two places.

رجحن

Q. 4. ارْجَحَنَّ It (a thing, Ṣ) inclined, bent, or declined. (Ṣ, Ḳ.) Hence the prov.,

إِذَا ارْجَحَنَّ شَاصِيًا فَارْفَعْ يَدَا *

(Ṣ, Meyd,) or ارْجَعَنَّ, or اجْرَعَنَّ, accord. to different readings, the last being formed by transposition from the second, (Meyd,) i. e. When he (a man, Meyd) inclines, (Ṣ, Meyd,) or falls, (Meyd,) raising his legs, then hold thou back [thine arm, or thy hand,] from him; meaning, when he becomes lowly, humble, or submissive, to thee, hold thou back from him: (Ṣ, Meyd:) or it is said to a man fighting with another, and means when thou overcomest him, and he lies on his side, and

falls, and raises his legs, then hold thou back thine *arm*, or thy *hand*, from him: (TA in art. رجعن, in explanation of the second reading:) [or *when he is prostrated, and stretched upon the ground:* for,] accord. to Aṣ, ارجحنّ and ارجعنّ signify *he was prostrated, and stretched upon the ground.* (TA in art. رجعن.) And you say, ارجحنّ السَّحَابُ بَعْدَ تَبَسُّقٍ *The clouds became heavy, and inclined* [*downwards*], *after being high.* (TA.) — Also *It* (a thing, Ṣ) *fell at once.* (Ṣ; Ḳ.) — And *It* (a thing, Ṣ) *shook; quivered;* or *was,* or *became, in a state of commotion.* (Ṣ, Ḳ.) — And ارجحنّ السَّرَابُ i.q. ارْتَفَعَ [i.e. *The mirage became upraised, withdrawn,* or *removed*]. (Ḳ.)

مُرْجَحِنٌّ [part. n. of the verb above]. You say, أَنَا فِى هٰذَا الأَمْرِ مُرْجَحِنٌّ *I am wavering,* or *vacillating,* and *inclining, in this affair.* (TA.) And اِمْرَأَةٌ مُرْجَحِنَّةٌ *A fat woman, who, when she walks, bends in her gait.* (TA.) And جَيْشٌ مُرْجَحِنٌّ *A heavy army.* (Ṣ, Ḳ.) And رَحًى مُرْجَحِنَّةٌ *A heavy round cloud.* (Ṣ,* Ḳ,* and A in art. رجح. [In the Ṣ and Ḳ, only the latter word is explained; though the meaning of the former (i.e. سَحَابَةٌ مُسْتَدِيرَةٌ, as in the A,) is plainly indicated in the Ṣ by a verse there cited.]) And فُلَانٌ فِى دُنْيَا مُرْجَحِنَّةٍ *Such a one is in an ample, abundant, state of worldly prosperity.* (TA.) And لَيْلٌ مُرْجَحِنٌّ *Heavy, wide-spreading, night.* (TA.)

The author of the Ḳ follows ISd and J and Az in regarding the ن in this case as radical: but IAth says that some hold it to be augmentative; and the derivation to be from رَجَحَ الشَّىْءُ, meaning "the thing was, or became, heavy." (TA.)

رجز

1. رَجِزَ, [aor. ـَ,] (Ṣ,) inf. n. رَجَزٌ, (TA,) *He* (a camel) *had the disease termed* رَجَزٌ [expl. below]. (Ṣ.) = رَجَزَ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Mṣb, TA,) inf. n. رَجْزٌ, (TA,) *He said, spoke, uttered,* or *recited, poetry,* or *verse, of the metre termed* رَجَز; [see this word below;] *he spoke in verse of that metre; he poetized,* or *versified, in that metre;* as also ↓ ارتجز; (Ṣ,* Mṣb, Ḳ,* TA;) and in like manner ↓ ارجز, *he composed verses of that metre.* (Ibn-Buzurj, L in art. قصد.) You say also, رَجَزَ بِهِ *He recited to him* (أَنْشَدَهُ) [so in more than one MS. copy of the Ḳ, and in the TA, but in the CḲ أَنْشَدَ, without the affixed pronoun, which is probably wrong,]) *a poem of that metre;* as also ↓ رجّزه, (Ḳ, TA,) inf. n. تَرْجِيزٌ. (TA.) And ↓ ترجّز *He urged,* or *excited, his camels by singing* رَجَز, or *his* رَجَز: so accord. to different copies of the Ḳ. (TA.) — [Hence,] رَجَزَتِ الرِّيحُ, inf. n. رَجْزٌ, † *The wind was continuous,* or *lasting.* (TA.) And ↓ ارتجز الرَّعْدُ ‡ *The thunder made uninterrupted sounds,* like the recitation of the رَاجِز: (A, TA:) or, as also ↓ ترجّز, *made a sound:* (Ḳ:) or *made consecutive sounds.* (TA.) And البَحْرُ يَرْتَجِزُ بِآذِيِّهِ ‡ [*The sea makes a continuous sound,* or *murmuring, with its waves*]; as also ↓ يَتَرَجَّزُ. (A, TA.) [And hence, perhaps,] ↓ ترجّز السَّحَابُ ‡ *The clouds moved slowly by reason of the abundance of their water.* (Ḳ, TA.) [See also 6.]

2. رجّزه: see 1.

3. راجز صَاحِبَهُ [*He recited verses,* or *poetry, of the metre termed* رَجَز *with his companion:* or *vied with him in doing so:* see 6]. (A.)

4: see 1.

5: see 1, in four places.

6. تراجزوا i.q. تَنَازَعُوا الرَّجَزَ بَيْنَهُمْ, (A, Ḳ,) and تَعَاطَوْهُ, (TA,) i.e. *They recited verses,* or *poetry, of the metre termed* رَجَز, *one with another:* (TḲ:) [or *vied, one with another, in doing so.*] — [Hence,] تراجز السَّحَابُ ‡ [*The clouds combined, one with another, in uninterrupted thundering*]. (A.) [See also 1.]

8: see 1, in three places.

رُجْزٌ: see the next paragraph, in four places.

رِجْزٌ properly signifies *Commotion, agitation,* or *convulsion;* and *consecutiveness of motions.* (TA.) — Hence, (TA,) *Punishment* (Aboo-Is-ḥáḳ, Ṣ, Mgh, Mṣb, Ḳ) [like رِجْسٌ] *that agitates by its vehemence, and occasions vehement consecutive commotions;* (Aboo-Is-ḥáḳ, Mgh,* TA;) as also ↓ رُجْزٌ: (Ḳ:) so in the Ḳur vii. 131; (Aboo-Is-ḥáḳ;) and in ii. 56, and vii. 162, and xxix. 33. (Ṣ.) — *Conduct that leads to punishment:* so, accord. to some, in the Ḳur lxxiv. 5; (TA;) where some read الرِّجْزَ and others ↓ الرُّجْزَ: (Ṣ, TA:) ↓ the latter is also expl. as signifying *sin:* (TA:) and both, *uncleanness;* or *filth:* (Ṣ, Ḳ:) so in that instance: like رِجْسٌ: (Ṣ:) and *polytheism;* or the *associating of another, or others, with the true God:* (Ḳ, TA:) so, accord to some, in that instance: because he who worships what is not God is in doubt respecting his case, and unsettled in his belief: (TA:) and the *worship of idols:* (Ḳ:) so, accord. to some, in the same instance: (TA:) or the meaning there is *an idol:* (Mujáhid, Ṣ:) or ↓ the latter word signifies *a certain idol;* being the name thereof: (Ḳatádeh, TA:) and the *devil:* and *his suggestions.* (TA.) — Also *Plague,* or *pestilence;* syn. طَاعُونٌ. (Mgh.)

رَجَزٌ *A certain disease which attacks camels, in the rump;* (Ṣ, Ḳ;) *so that when a she-camel rises, or is roused, her thighs tremble for a while, and then stretch out:* (Ṣ:) or *it is when there is a convulsive motion in the hind leg or the thighs of a camel, when he desires to stand up, or rises, or is roused, for a while, and then a stretching out of the same.* (TA.) = Hence, (Ṣ,) الرَّجَزُ is the name of *A certain species* [or *kind*] *of verse* or *poetry;* (Ṣ, A, Ḳ;) *a species* [or *kind*] *of the metres of verse;* (Mṣb;) *consisting of the measure* مُسْتَفْعِلُنْ [*primarily*] *six times:* (Ḳ:) a metre easy to the ear and impressive to the mind; wherefore it may be reduced to a single hemistich, and also to two feet instead of six: (TA:) so called because it commences with a motion and a quiescence, [i.e., a movent and a quiescent letter,] followed by a motion and a quiescence; and so in the other feet; resembling the رَجَز in a she-camel, which consists in her quivering and then being quiet: (TA:) or because of the contractedness of its feet, and the fewness of its letters: (Ṣ, Ḳ:) or because it is [characterized by] صُدُور without أَعْجَاز [lit. breasts without rumps; for, as the two hemistichs generally rhyme with each other, the verse seems as though it had no عَجُز; i. e., as though its last foot should rather be called عَرُوض, like the last of the first hemistich, than عَجُز:] (TA:) Akh once said, رَجَز, with the Arabs, is *whatever consists of three feet;* and it is that [kind of verse] which they sing in their work, and in driving their camels: [see بِذْلَةٌ, last sentence:] ISd says that certain of those in whom he placed confidence related this on the authority of Kh. (TA.) Some say that it is not verse, or poetry, but a kind of rhyming prose; but Kh held it to be true verse, or poetry: so in the M: but in the T it is said [as in the Ḳ] that Kh asserted it to be not poetry, but halves or thirds of verses: one of his reasons for this assertion [the only one that seems to have had much weight with the Muslims] is, that Mohammad once said,

* أَنَا النَّبِىُّ لَا كَذِبْ * أَنَا ٱبْنُ عَبْدِ المُطَّلِبْ *

[which is an instance of a species of رَجَز, meaning, "I am the Prophet: it is no lie: I am the son of 'Abd-el-Muttalib"]: and were this verse, he would not have said it, as is shown by what is said in the Ḳur., xxxvi. 69: but on this point, Akh has contended against him. (TA.)

رِجَازَةٌ *A certain vehicle for women,* (Ṣ,* TA,) *a thing smaller than the* هَوْدَج: (Ṣ, Ḳ, TA:) pl. رَجَائِزُ: (TA:) or *a* [*garment of the kind called*] كِسَآء, (Ṣ, Ḳ, TA,) *in which is a stone,* (Ḳ, TA, [in the CḲ *a white stone,*]) or *in which are put stones,* (Ṣ,) *and which is suspended to one of the two sides of the* هودج, *to balance it, when it inclines:* (Ṣ, TA:) so called because of its commotion: (TA:) or *a thing consisting of a pillow and skins, or hides, put in one of its two sides for that purpose,* and called رِجَازَةُ المَيْلِ: (T, TA:) or *hair,* (Ḳ,) or *red hair,* (TA,) or *wool, suspended to the* هودج, (Ḳ, TA,) *for ornament:* pl. رَجَائِزُ, said to occur in a verse of Esh-Shemmákh: but accord. to Aṣ, this is a mistake for جَزَائِزُ [pl. of جَزِيزَةٌ, q. v.]. (TA.)

رَجَّازٌ and رَجَّازَةٌ: see رَاجِزٌ; the latter, in two places.

رَاجِزٌ One *who utters,* or *recites, poetry,* or *verse, of the metre termed* رَجَز; *who speaks in verse of that metre; who poetizes,* or *versifies, in that metre:* and in like manner, ↓ مُرْتَجِزٌ, and ↓ رَجَّازٌ [which signifies one *who does so much*], and ↓ رَجَّازَةٌ [one *who does so very much*]. (TA.) El-'Ajjáj has been placed the highest in rank as a راجز. (Mz, 49th نوع.) [His son, Ru-beh, seems

to occupy nearly an equal place. Each of them composed a complete deewán of رَجَز.] — [Hence,] ▼ سَحَابَةٌ رَجَّازَةٌ ‡ [*A cloud thundering much, or uninterruptedly*]. (A, TA.) And ▼ غَيْثٌ مُرْتَجِزٌ, and ▼ مُتَرَجِّزٌ, ‡ *Rain accompanied by thunder*. (TA.)

أَرْجَزُ A camel *having the disease termed* رَجَزٌ: fem. رَجْزَآءُ: (Ṣ, Ḳ:) the latter is explained as signifying *weak in the rump, that does not move from her place unless after twice or thrice rising from the place where she lay*: and *that does not rise, when she desires to do so, unless after vehement trembling*. (TA.) — [Hence,] إِنَّهَا لَرَجْزَآءُ, said of the wind (الرِّيح), † *Verily it is continuous*, or *lasting*. (TA.) And رَجْزَآءُ القِيَامِ ‡ *A great, heavy cooking-pot*. (TA.)

أُرْجُوزَةٌ *A poem of the metre termed* رَجَز: (Mṣb, Ḳ:) pl. أَرَاجِيزُ. (A, Ḳ.)

مُرْتَجِزٌ : / مُتَرَجِّزٌ : } see رَاجِزٌ; the former, in two places.

رجس

1. رَجَسَتِ السَّمَآءُ, (Ṣ, A, Ḳ,) aor. ـُ , (Ṣ,) inf. n. رَجْسٌ, (Ṣ, A,) *The sky thundered vehemently*, (Ṣ, A, Ḳ,) *and became in a state of commotion* (Ṣ, Ḳ) *preparatory to rain*; (TA;) as also ▼ ارتجست. (Ṣ, A, Ḳ,* TA.) — رَجَسَ البَعِيرُ, (Ḳ,) inf. n. as above, (A, TA,) *The camel brayed*: (Ḳ:) or *made a vehement noise in braying*. (A,* TA.) — And رَجَسَ, inf. n. as above and رَجْسَةٌ and رَجَسَانٌ, *It* (a confused and great thing, such as an army, and a torrent, and thunder,) *made a sound or noise*; as also ▼ ارتجس. (TA: [but in this sense, only the inf. ns. are mentioned, and رَجْسَةٌ is probably an inf. n. of un.]) = رَجَسَ, (Ḳ,) inf. n. رَجْسٌ, (TA,) *He measured* [*the depth of*] *the water of a well with the* مِرْجَاس; (Ḳ,* TA;) as also ▼ ارجس, (Ḳ,) inf. n. إِرْجَاسٌ. (TA.) = رَجَسَهُ عَنِ الأَمْرِ, aor. ـُ and ـِ, (O, Ḳ,) inf. n. رَجْسٌ, (O, TA,) *He hindered, withheld*, or *prevented, him from doing the thing*. (O, Ḳ.) = رَجِسَ, aor. ـَ , inf. n. رَجَسٌ; (Mṣb;) and رَجُسَ, aor. ـُ , inf. n. رَجَاسَةٌ; (A, Mṣb, TA;) *It* (a thing) *was*, or *became, unclean, dirty*, or *filthy*: (A, Mṣb, TA:) or *stinking*: or *disliked*, or *hated, for its uncleanness, dirtiness*, or *filthiness*. (Mṣb.) — And both these verbs, (Ḳ,) inf. n. of the former, (TA,) and of the latter, (Ḳ,) as above, (Ḳ, TA,) *He did a bad, an evil, an abominable*, or *a foul, action*. (Ḳ, TA.)

4: see 1.

8. ارتجس: see 1, in two places. — Also *It* (a building) *became in a state of commotion*, (Ḳ, TA,) *so as to make a sound*, or *noise*. (TA.)

رِجْسٌ *Uncleanness, dirt*, or *filth*: or *an unclean, a dirty*, or *a filthy, thing*: syn. قَذَرٌ: (Ṣ, A, Mṣb, Ḳ, TA: [in the CḲ, القَدَرُ is put by mistake for القَذَرُ:]) or شَىْءٌ قَذِرٌ: (TA:) *anything that is disliked*, or *hated, for its uncleanness, dirtiness*, or *filthiness*: *stink*, or *foul odour*: accord. to Az, *filth that comes forth from the body of a man*: En-Nakkásh says that it is *syn.* with نِجْسٌ; and it is said in the Bári' that sometimes they say الرِّجَاسَةُ وَالنَّجَاسَةُ, meaning that they make these two words syn.: (Mṣb:) it is also written ▼ رِجِسٌ and ▼ رَجَسٌ: (A, Ḳ:) you say رِجْسٌ نِجْسٌ, and رَجِسٌ نَجِسٌ; and IDrd says, I think that they also said رَجْسٌ نَجْسٌ: Fr says that when رجس is followed by نجس, the ج is with kesr; but when نجس is mentioned without رجس, the ج and ن are with fet-ḥ. (TA.) You say also شَىْءٌ رِجْسٌ [*An unclean, a dirty*, or *a filthy, thing*]. (A.) And مَرَّ بِنَا جَمَاعَةٌ ▼ رَجِسُونَ نَجِسُونَ, meaning, *A company of unbelievers passed by us*. (IAạr and TA.) As used in the Ḳur vi. 125, Mujáhid explains الرِّجْس as meaning *That in which is no good*. (TA.) — *Any action that is disliked*, or *hated, for its uncleanness, dirtiness*, or *filthiness*: (Zj, A, Ḳ:) *a sin*, or *crime*: (Ibn-El-Kelbee, A, Ḳ:) so in the Ḳur v. 92, and vi. 146: (Ibn-El-Kelbee:) *an action that leads to punishment*: (T, A, Ḳ:) as رَجْسٌ signifies "vehemence of sound," [see 1,] رِجْسٌ seems to mean *an action the mention whereof is evil, and highly evil*: (TA:) sometimes it signifies *a thing that is unlawful*, or *forbidden*: and *unbelief*; *infidelity*: (L:) and *doubt*: (Aboo-Jaafar, A, Ḳ:) so in the Ḳur xxxiii. 33. (Aboo-Jaafar.) — † *Punishment*; (Fr, T, Ṣ, A, Ḳ;) a sense which Z makes tropical, as being the recompense of رِجْس [in the sense of "sin"], (TA;) and *anger*: (Fr, Ṣ, A, Ḳ:) so in the Ḳur x. 100: like رِجْزٌ, which is perhaps formed from it by the change of س into ز: (Fr, Ṣ:) and sometimes, *malediction*, or *execration*. (L.) = *A light*, or *slight, motion*. (TA.) = *Suggestion* of the devil. (TA.)

رَجَسٌ : / رِجِسٌ : } see رِجْسٌ; the latter, in two places.

رَجُوسٌ : / رَجَّاسٌ : } see رَاجِسٌ; the latter, in three places.

رَاجِسٌ and ▼ مُرْتَجِسٌ (A, Ḳ) and ▼ رَجَّاسٌ (Ṣ, A, Ḳ) A cloud *making a loud*, or *vehement, sound*; (Ṣ, A, Ḳ, TA;) and so thunder. (TA.) You say, [of a cloud,] هٰذَا رَاجِسٌ حَسَنٌ *This is a goodly thunderer*. (Ṣ.) And عَفَتِ الدِّيَارَ الغَمَائِمُ الرَّوَاجِسُ وَالرِّيَاحُ الرَّوَامِسُ [*The loud-thundering clouds and the dust-spreading winds effaced the traces of the dwellings*]. (A.) — [And in like manner,] ▼ رَجَّاسٌ (Ṣ, Ḳ) and ▼ رَجُوسٌ and ▼ مِرْجَسٌ (Ḳ) A camel *that brays vehemently*. (Ṣ, Ḳ,* TA.) You say also نَاقَةٌ رَجْسَآءُ الحَنِينِ, [fem. of ▼ أَرْجَسُ,] *A she-camel that utters the* [*yearning cry termed*] حَنِين *consecutively*, or *continuously*. (IAạr, TA.) — [And hence,] ▼ الرَّجَّاسُ *The sea*: (Ḳ:) because of the sound of its waves; or because of its commotion. (TA.) = رَاجِسٌ also signifies The *thrower of the* مِرْجَاس; (Ḳ;) and so ▼ مُرْجِسٌ. (TA.)

أَرْجَسُ; and its fem. رَجْسَآءُ: see رَاجِسٌ.

مُرْجِسٌ: see رَاجِسٌ, last sentence.

مِرْجَسٌ: see رَاجِسٌ.

مِرْجَاسٌ *A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed*: (Ṣ, Ḳ:*) or *a stone which is thrown into a well in order that one may know, by the sound thereof, its depth*; or *that one may know whether there be in it water or not*: (IAạr, Ḳ:) or, accord. to ISd, the name by which this is known is مِرْدَاس. (TA.)

رجل مَرْجُوسٌ and إِنَّهُ لَرِجْسٌ مَرْجُوسٌ [are phrases mentioned, but not explained, in the TA: but I think that رجل is a mistranscription for رِجْزٌ; and that مرجوس, in each case, is a corroborative].

هُمْ فِى مَرْجُوسَةٍ, (Ṣ, A, Ḳ,) and ▼ فِى مَرْجُوسَآءَ, (TA,) *They are in a state of confusion* (Ṣ, A, Ḳ) *and perturbation*, (A,) مِنْ أَمْرِهِمْ *in respect of their affair*, or *case*. (Ṣ, TA.)

مَرْجُوسَآءُ: see what next precedes.

مُرْتَجِسٌ: see رَاجِسٌ.

نَرْجِسٌ (Ṣ, Mṣb, Ḳ) and نِرْجِسٌ (AA, Ṣgh, Mṣb, Ḳ) [*The narcissus*;] *a certain sweet-smelling flower*, (Mṣb,* TA,) *well known*: (Mṣb, Ḳ:) *the smell of which is beneficial for the cold rheum and the cold headache*: (Ḳ:) the word is arabicized, (Ṣ, Mṣb, TA,) from [the Persian] نَرْكِس: (TA:) [this being the case, the ن should be regarded as radical: it is said, however, that] the ن in نَرْجِس is augmentative, because there is no word of the measure فَعْلِل, but there is of the measure نَفْعِل, (Ṣ,) though only what is changed, in application, from a verb: (Mṣb:) but نِرْجِس is of the measure فِعْلِل; (TA;) or it is of the measure نِفْعِل, the augmentative letter being made to accord in its vowel with the radical letter in إِذْخِر and that in إِثْمِد &c.: (Mṣb:) or, accord. to IDrd, نَرْجِس is of the measure فَعْلِل, and the only instance of that measure. (TA in art. نرجس.) If you name a man نَرْجِس, you make it imperfectly decl., because it is like نَضْرِبُ: (Ṣ:) but if you name him نِرْجِس, it is perfectly decl., because it is of the measure فِعْلِل (TA) [or نِفْعِل, neither of which is the measure of a verb]. — نَرْجِسُ المَائِدَةِ: see زُمَاوَرْدٌ.

رجع

1. رَجَعَ, aor. ـِ , inf. n. رُجُوعٌ (Ṣ, Mṣb, Ḳ, &c.) and رَجْعٌ, (M, Mṣb,) but the former is that which commonly obtains and is agreeable with analogy as inf. n. of the intrans. v., and the latter as inf. n. of the trans. v., (MF, TA,) and مَرْجِعٌ, (Ṣ, Mṣb, Ḳ, &c.,) which is anomalous, because inf. ns. [of this kind] of verbs of the measure فَعَلَ having the

aor. of the measure يَفْعِلُ are [by rule] only with fet-ḥ [to the medial radical], (Ṣ, Ḳ,) and مَرْجِعَةٌ, which is in like manner anomalous, (Ḳ,) and رُجْعَى, (Ṣ, Mṣb, Ḳ,) [not رَجْعَى as in the Lexicons of Golius and Freytag,] and رُجْعَانٌ, (Ḳ,) *He returned; he went,* or *came, back* [to the same place, or person, or † state, or † occupation, or † action, or † saying, &c.]; *he reverted; contr. of* ذَهَبَ; (ISk, Mṣb;) *i. q.* اِنْصَرَفَ: (Ḳ:) رُجُوعٌ signifies the *returning to a former place,* or † *quality,* or † *state;* (Kull p. 196;) the *returning to that from which was the commencement,* or *from which the commencement is supposed to have been, whether it be a place,* or † *an action,* or † *a saying, and whether the returning be by the* [*whole*] *person or thing,* or *by a part thereof,* or *by an action thereof.* (Er-Rághib.) Hence the saying in the Ḳur [lxiii. 8], لَئِنْ رَجَعْنَا إِلَى المَدِينَةِ [*Verily if we return to the city*]. (Er-Rághib.) And [in the same, xii. 63,] فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ [*And when they returned to their father*]. (Idem.) And in the same, [vi. 164, and xxxix. 9,] ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ [*Then unto your Lord shall be your return*]: (Ṣ:) the like of which occurs in the same, vi. 60: but it may be either from [the intrans. inf. n.] رُجُوعٌ or from [the trans.] رَجْعٌ: (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of إِلَى, and also because it occurs in the Ḳur [v. 53, &c.], followed by جَمِيعًا, as a denotative of state: (L:) in like manner الرُّجْعَى also occurs in the Ḳur xcvi. 8. (TA.) You say also, رَجَعَتِ المَرْأَةُ إِلَى أَهْلِهَا *The woman returned to her family* by reason of the death of her husband or by reason of divorcement. (Mṣb.) — رَجَعَ إِلَى الصِّحَّةِ † [*He returned to soundness,* or *health*], or المَرَضِ [*disease,* or *sickness*]; and إِلَى حَالَةِ الفَقْرِ † [*to the state of poverty*], or الغِنَى † [*wealth,* or *competence,* or *sufficiency*]. (Kull p. 196.) — رَجَعَ عَوْدَهُ عَلَى بَدْئِهِ *He returned in the way by which he had come.* (Kull ibid.) — رَجَعَ مِنْ سَفَرِهِ *He returned from his journey.* (Mṣb.) — رَجَعَ عَنِ الأَمْرِ † *He returned* [or *reverted*] *from the affair.* (Mṣb.) — رَجَعَ عَنِ الشَّىْءِ † *He left,* or *relinquished, the thing.* (Kull p. 197.) — رَجَعَ عَنِ الذَّنْبِ † [*He relinquished sin;* i. e.] *he repented;* and so رَجَعَ alone, agreeably with the usage in the Ḳur iii. 65, &c. (Er-Rághib.) — [Several other phrases, in which this verb occurs, will be found in other arts.: as رَجَعَ عَلَى ظَهْرِهِ in art. ظهر: رَجَعْتُ القَهْقَرَى in art. قهقر: رَجَعَ دَرَجَهُ, and variations thereof, in art. درج: &c.] — رَجَعَ إِلَيْهِ [sometimes signifies the same as رَجَعَ عَلَيْهِ] *He returned against him; he returned to attack him.* (TA.) — صَرَمَنِى ثُمَّ رَجَعَ يُكَلِّمُنِى ‡ [*He cut me,* or *ceased to speak to me; then he returned to speaking to me*]. (TA.) — خَالَفَنِى ثُمَّ رَجَعَ إِلَى قَوْلِى ‡ [*He opposed me,* or *disagreed with me; then he returned,* or *had regard, to my saying*]. (TA.) — مَا رَجَعَ إِلَيْهِ فِى خَطْبٍ إِلَّا كَفَى ‡ [*Recourse was not had to him in an affair,* or *an affliction, but he sufficed.*] (TA.) [رَجَعَ إِلَيْهِ often means *He had recourse,* or *he recurred, to him,* or *it.*] — رَجَعَ بِهِ عَلَى شَرِيكِهِ † *He made a claim for restitution of it upon his co-partner.* (IAth, TA in art. خلط.) And [in like manner you say,] ارْتَجَعَ ▼ عَلَى الغَرِيمِ, and المُتَّهَمِ, † *He sued, prosecuted,* or *made a demand upon, the debtor,* and *the suspected, for his right,* or *due.* (TA: [in which it is said, immediately before this, that ارتجع is like رَجَعَ.]) — رَجَعَ الكَلْبُ فِى قَيْئِهِ *The dog returned to his vomit,* (Mṣb, TA,) *and ate it.* (Mṣb.) — Hence, رَجَعَ فِى هِبَتِهِ ‡ *He took back his gift; repossessed himself of it; restored it to his possession;* (Mṣb;) as also ▼ ارتجعها, (Mgh, Mṣb, TA,) and ▼ استرجعها. (Mṣb, TA.) And استرجع ▼ مِنْهُ الشَّىْءَ † *He took back from him the thing which he had given to him.* (Ṣ, Ḳ.) — [Hence also, رَجَعَ فِى قَوْلِهِ, and فِى حُكْمِهِ † *He retracted,* or *revoked, his saying,* and *his judgment,* or *sentence.*] — هُوَ يَرْجِعُ إِلَى مَنْصِبِ صِدْقٍ † *He traces back his lineage to an excellent origin.* (TA in art. نصب.) — يَرْجِعُ إِلَى مَعْنَى كَذَا † *It* (a word used in a certain sense) *is referrible,* or *reducible, to such a meaning.* And يَرْجِعُ إِلَى كَذَا, said of a word, also means † *It relates to such a thing;* i. e., to such another word, in grammatical construction.] — رَجَعَ إِلَى قَدْرِ كَذَا † *It* (wine when cooked) *became reduced to such a quantity;* syn. آلَ. (Ṣ in art. اول.) — رَجَعَ الحَوْضُ إِلَى إِزَائِهِ *The water of the trough,* or *tank, became much in quantity* [*so that it returned to the height of the place whence it poured in*]. (TA.) — ▼ رِجَاعٌ, also, is an inf. n. of this verb, (L,) and is used as signifying The *returning* of birds *after* their *migrating to a hot country.* (Ṣ, L, Ḳ.) You say, رَجَعَتِ الطَّيْرُ القَوَاطِعُ, inf. n. رِجَاعٌ and رَجْعٌ, *The migratory birds returned.* (L.) — Also inf. n. of رَجَعَتْ said of a she camel, and of a she-ass, signifying † *She raised her tail, and compressed her two sides* (قُطْرَيْهَا), *and cast forth her urine in repeated discharges, so that she was imagined to be pregnant,* (Ṣ, Ḳ,) *and then failed of fulfilling her* [*apparent*] *promise:* (Ṣ: [in some copies of which, as is said in the TA, the inf. n. of the verb in this sense is written رُجُوعٌ:]) or *she conceived, and then failed of fulfilling her promise;* because she who does so goes back from what is hoped of her: (TA:) or, said of a she-camel, *she cast forth her fœtus in an imperfect state:* (AZ, TA,) or, as some say, *her embryo in a fluid state:* (TA:) or *in an unformed state;* inf. n. رِجَاعٌ. (Mṣb in art. خدج.) [See also رَاجِعٌ, below.] ═ رَجَعَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـِ, (Mgh,) inf. n. رَجْعٌ and مَرْجِعٌ and مَرْجَعٌ, (Ḳ,) *He made,* or *caused, him,* or *it, to return, go back, come back,* or *revert; sent back, turned back,* or *returned, him,* or *it;* syn. رَدَّهُ; (Mgh, Mṣb, Ḳ;) and صَرَفَهُ; (Ḳ;) عَنِ الشَّىْءِ *from the thing;* and إِلَيْهِ *to it;* (Mṣb, Ḳ;) as also ▼ ارجعه; (Ṣ, Mṣb, Ḳ;) but the former is the more chaste word, and is that which is used in the Ḳur-án, in ix. 84 [and other places]: (Mṣb:) the latter is of the dial. of Hudheyl; (Ṣ, Mṣb;) and is said by MF to be of weak authority, and bad; but [SM says,] I do not find this asserted by any of the leading authorities: (TA:) ▼ ارتجعه, also, signifies [the same, i. e.] the same as رَدَّهُ, in like manner followed by إِلَى. (TA.) Thus in the Ḳur ix. 84, referred to above, فَإِنْ رَجَعَكَ ٱللّٰهُ [*And if God make thee to return,* or *restore thee*]. (Mṣb.) — رَجَعَ فُلَانٌ عَلَى أَنْفِ بَعِيرِهِ *Such a one put back,* or *restored, the nose-rein* [الخِطَامَ being understood] *upon the nose of his camel;* it having become displaced. (TA.) — رَجَعَ إِلَىَّ الجَوَابَ, aor. ـِ, inf. n. رَجْعٌ and رُجْعَانٌ, *He returned to me the answer.* (Ṣ, TA: [in the latter of which, this is said to be tropical; but when a written answer is meant, it is evidently not so.]) — رَجَعْتُ الكَلَامَ † *I returned the speech;* or *I repeated it;* or *I rebutted,* or *rejected,* or *repudiated, it, in reply,* or *replication;* syn. رَدَدْتُهُ. (Mṣb.) [In like manner,] يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ القَوْلَ, in the Ḳur [xxxiv. 30], means † *Holding a colloquy,* or *a disputation,* or *debate, one with another:* (Bḍ:) [or it means † *rebutting one another's sayings:*] or † *blaming one another.* (Ṣ.) — رَجْعُ الدَّابَّةِ يَدَيْهَا فِى السَّيْرِ, (Ḳ,) or الرَّجْعُ, (Ṣ,) ‡ *The stepping of the beast,* (Ṣ, Ḳ,) or *her returning her fore legs,* [*drawing the fore feet backwards towards the body, by lifting them high,*] *in going;* (Ḳ;) and ▼ التَّرْجِيعُ, (Ḳ,) or تَرْجِيعُ الدَّابَّةِ يَدَيْهَا فِى السَّيْرِ, (Ṣ,) signifies the same: (Ṣ, Ḳ:) or رَجْعٌ signifies a beast's *elevating,* or *lifting high, the fore foot and hind foot, in going.* (KL.) You say, ▼ رَجَّعَتِ الدَّابَّةُ يَدَيْهَا فِى السَّيْرِ ‡ [*The beast stepped,* &c.; like as you say, رَجَعَتْ]. (TA.) — رَجْعُ الوَاشِمَةِ, and ▼ تَرْجِيعُهَا, † *The female tattooer's making marks* or *lines* [*upon the skin*]: (Ṣ, Ḳ:*) [or rather, as the former phrase is explained in the EM p. 143, "*her retracing*" *those marks* or *lines, and renewing their blackness;* for] you say also, رَجَعَ ▼ النَّقْشَ, and الوَشْمَ, [and رَجَّعَهُ,] † *He retraced the marks,* or *lines, of the variegated work,* and *of the tattooing, and renewed their blackness, one time after another.* (TA.) And رَجَعَ ▼ الكِتَابَةَ, [and رَجَّعَهَا,] † *He retraced,* or *renewed, the writing.* (TA.) — رَجَعَ نَاقَةً, and ▼ ارتجعها, and ▼ ترجّعها, *He purchased a she-camel with the price of another that he sold:* (Ṣ, TA:) or *he purchased a she-camel with the price of a he-camel that he sold;* and ▼ رَجْعٌ, which is app. an inf. n., signifies the *selling males and purchasing females:* (TA:) or ارتجع ▼ مَالًا signifies *he sold the aged and the younglings of his camels, and purchased such as were in a state of youthful vigour:* or, as some say, *he sold the males, and purchased females:* (Lḥ:) or ▼ اِرْتِجَاعٌ signifies the *selling a thing, and purchasing in its place what one imagines to be more youthful, and better:* (Lḥ in another place:) regard is had, therein, to the meaning of a return, virtual, or understood, though not real: (Er-Rághib:) also ارجع ▼ إِبِلًا *he sold old and weak camels, and purchased such as were in a state of youthful vigour:* or *he sold male camels, and purchased females:* (TA:) and ارتجع ▼ إِبِلًا بِإِبِلِهِ *he took camels in exchange for his camels:*

or, as some say, ▼ اِرْتِجَاعٌ signifies the *taking one in the place, and with the price, of two.* (Mgh.) — رَجَعَ العَلَفُ فِى الدَّابَّةِ ‡ *The fodder,* or *food, produced an effect,* or *showed its effect, upon the beast.* (Ḳ,* TA.) And رَجَعَ كَلَامِى فِيهِ ‡ *My speech produced a beneficial effect upon him.* (Ḳ,* TA.)

2. رَجَّعَهُ, inf. n. تَرْجِيعٌ, *He,* or *it, made,* or *caused, him,* or *it, to return, go back, come back,* or *revert, again and again,* or *time after time; sent back, turned back,* or *returned, him,* or *it, again and again,* or *time after time; made,* or *caused, him,* or *it, to go,* or *move, repeatedly to and fro; so to go and come; to reciprocate: he repeated it; iterated it;* or rather *reiterated it: he reproduced it: he renewed it:* syn. رَدَّدَهُ. (Mgh.) [All these significations are well known, as pertaining to the two verbs here mentioned, and of frequent occurrence in classical and post-classical writings: and hence several phrases here following.] — See 1, last quarter of the paragraph, in five places. — Hence, (Mgh,) التَّرْجِيعُ فِى الأَذَانِ, (Ṣ, Mgh, Ḳ,) because the two professions of the faith [for which see the word أَذَانٌ] are uttered in the اذان [or call to prayer] in a low voice [and then repeated in a high voice]; (Mgh;) [for] this phrase means ‡ *The repeating the two professions of the faith in a raised,* or *loud, voice, after uttering them in a low,* or *faint, voice;* (Ṣgh, Ḳ, TA;) or *the lowering of the voice in the* اذان *in uttering the two professions of the faith, and then raising it in uttering them:* (KT:) or رَجَّعَ فِى أَذَانِهِ signifies *he uttered the two professions of the faith in his* اذان *once to repeat them.* (Mṣb: [but this is a strange explanation; and probably corrupted by a copyist: it seems that, instead of "to repeat them," we should read "*and repeated them.*"]) — [Hence also,] التَّرْجِيعُ, (Ḳ, TA,) or تَرْجِيعُ الصَّوْتِ, (Ṣ,) † [*The act of quavering,* or *trilling; rapidly repeating many times one very short note,* or *each note of a piece;* a general characteristic of Arabian chanting and singing and piping, and often continued throughout the whole performance;] *the reiterating* (تَرْدِيد) *of the voice in the throat,* or *fauces,* (Ṣ, Ḳ, TA,) *like* [as is done in] *chanting,* (Ṣ,) or *which is practised in reading* or *reciting,* or *singing,* or *piping,* or *other performances, of such as are accompanied with quavering,* or *trilling:* (TA:) or, as some say, *the mutual approximation of the various kinds of movements in the voice:* 'Abd-Allah Ibn-Mughaffal, in his ترجيع, by the prolonging of the voice, in reading, or reciting, imitated the like of آا آا آا. (TA.) You say also, رَجَّعَ الحَمَامُ فِى غِنَائِهِ † [*The pigeons quavered in their singing,* or *cooing*]; as also ▼ اسْتَرْجَعَ. (TA.) And رَجَّعَ البَعِيرُ فِى شِقْشِقَتِهِ † *The camel brayed,* or *reiterated his voice, in his* شقشقة [or *bursa faucium*]. (TA.) And رَجَّعَتِ النَّاقَةُ فِى حَنِينِهَا † *The she-camel interrupted her yearning cry to,* or *for, her young one* [and then, app., *quickly repeated it, and did so again and again*]. (TA.) And رَجَّعَتِ القَوْسُ † *The bow made a sound* [by the *vibration of its string;* because the sound so made is a repeated sound]. (AḤn.) — See also 4. — And see 10.

3. راجع *He* (a man) *returned to good* or *to evil.* (TA.) [See also 6.] — راجعت النَّاقَةُ, (Ḳ,) inf. n. رِجَاعٌ, (TA,) *The she-camel returned,* or *reverted, from one kind of pace, which she had been going, to another pace.* (Ḳ,* TA.) — راجعهُ † *It returned to him:* said of pain [&c.]. (TA in art. عد.) — راجع آمْرَأَتَهُ ‡ [*He returned to his wife,* or *restored her to himself,* or *took her back by marriage* or *to the marriage-state, after having divorced her;* (see also 6;)]; (Ṣ;) and ▼ ارتجعها signifies the same. (TA.) — [See also a verse cited voce رَدَادٌ; whence it seems that راجع also signifies *He restored,* or *brought back,* anything.] — راجعهُ signifies also *He endeavoured to turn him* [from, or to, a thing]; syn. رَاوَدَهُ, and رَادَّهُ. (L in art. رود.) — راجعهُ الكَلَامَ, (Ṣ and Ḳ in this art., and A and Mgh and Mṣb in art. حور,) and فِى الكَلَامِ, (Bḍ in xviii. 32,) and simply راجعهُ, (Mṣb in this art., and Jel. in lviii. 1,) inf. n. مُرَاجَعَةٌ (Ṣ, TA) and رِجَاعٌ, (TA,) † *He returned him answer for answer,* or *answers for answers; held a dialogue,* or *colloquy,* or *conference,* or *a disputation,* or *debate, with him; bandied words with him;* syn. حَاوَرَهُ, (A and Mgh and Mṣb in art. حور, and Bḍ in xviii. 32,) [i. e.] حَاوَرَهُ الكَلَامَ; (TA;) or عَاوَدَهُ; (Ṣ and Mṣb and Ḳ in this art.;) or جَادَلَهُ. (Jel in lviii. 1.) And راجعهُ, or راجعهُ بِالقَوْلِ, † *He disputed with him, rebutting,* or *rejecting,* or *repudiating, in reply to him, what he said; he bandied words with him;* syn. رَادَّهُ القَوْلَ. (A in art. رد.) You say, راجعهُ فِى مُهِمَّاتِهِ *He held a colloquy,* or *conference,* or *a disputation,* or *debate, with him respecting his affairs of difficulty;* syn. حَاوَرَهُ. (TA.) [And راجعهُ فِى كَذَا *He addressed him repeatedly,* or *time after time, respecting such a thing.*] And رَاجَعُوا عُقُولَهُمْ [*They consulted their understandings,* or *minds;* as though they held a colloquy, or conference, or a disputation, or debate, therewith]. (Bḍ in xxi. 65.) [راجع often signifies *He consulted,* or *referred to,* a person, a book, a passage in a book, &c.]

4. ارجعت النَّاقَةُ † [*The she-camel returned to her former condition,* either *of leanness* or *fatness:*] † *the she-camel became lean* [after having been fat]: and † *became in good condition after leanness:* (Ks, T, TA:) or ارجعت الإِبِلُ † *the camels became lean and then became fat;* (Ṣ, O, Ḳ;) so says Ks. (Ṣ.) You say also, الشَّيْخُ يَمْرَضُ يَوْمَيْنِ فَلَا يُرْجِعُ شَهْرًا † i. e. [*The old man is sick two days, and*] *does not return to a healthy state of body, and to strength, in a month.* (Ḳ, TA: [in the CḲ, erroneously, فلا يَرْجِعُ.]) And [in like manner] انْتَقَصَ الفَرَسُ ثُمَّ ▼ تَرَاجَعَ † [*The horse wasted, and then gradually returned to his former condition*]. (TA.) = ارجعهُ نَاقَتَهُ : see رَجَعَهُ, first signification. — ارجعهُ *He gave him* [back] *his she-camel in order that he might return upon her, he* [the latter] *having sold her to him.* (Lḥ.) — ارجع إِبِلًا : see 1, near the end of the paragraph. — ارجع ٱللّٰهُ بَيْعَتَهُ ‡ *God made his sale to be productive of gain,* or *profit.* (Ṣ, Ḳ.) — ارجع ٱللّٰهُ هَمَّهُ سُرُورًا † *God converted his grief,* or *disquietude of mind, into happiness* or *joy;* and Sb mentions ▼ رَجَّعَهُ [in this sense]. (TA.) — ارجع also signifies *He extended,* or *stretched out, his arm,* or *hand, backwards, to reach,* or *take hold of, a thing.* (Ṣ, Ḳ.) [In this case, يَدَهُ seems to be understood: for] you say [also], ارجع الرَّجُلُ يَدَيْهِ *The man put his arms,* or *hands, backwards in order to reach,* or *take hold of, a thing.* (Lḥ.) And ارجع يَدَهُ إِلَى سَيْفِهِ لِيَسْتَلَّهُ *He extended,* or *stretched out, his arm,* or *hand, to his sword, to draw it:* or إِلَى كِنَانَتِهِ لِيَأْخُذَ سَهْمًا *to his quiver, to take an arrow.* (TA.) — Also ‡ *He ejected excrement,* or *ordure;* said of a man. (Ṣ, Ḳ.) [See رَجِيعٌ.] = See also 10.

5. ترجّع فِى صَدْرِى كَذَا ‡ *Such a thing became agitated to and fro in my mind,* or *bosom;* syn. تَرَدَّدَ. (TA.) = ترجّع نَاقَةً : see 1; in the last quarter of the paragraph.

6. تَرَاجَعَا ‡ *They two* (a man and his divorced wife) *returned to each other by marriage;* (Bḍ in ii. 230;) or *returned together to the marriage-state.* (Jel ibid.) — تراجع الشَّىْءُ إِلَى خَلْفٍ [*The thing went backward* or *back, receded, retrograded, retired, retreated,* or *reverted, by degrees, gradually, by little and little,* or *part after part:* and تراجع alone, *He,* or *it, returned by degrees:* the form of the verb denoting a gradual continuation, as in تَسَاقَطَ, and تَزَايَدَ, and تَنَاقَصَ, &c.]. (Ṣ.) تراجع and تَرَادَّ and تَرَدَّدَ are syn. (M and L in art. رد.) You say, تراجعوا فِى مَسِيرٍ *They returned, retired,* or *retreated, by degrees,* or *by little and little, in a journey,* or *march;* syn. تَرَادُّوا. (TA in art. ثبجر.) And تَفَرَّقُوا فِى أَوَّلِ النَّهَارِ ثُمَّ تَرَاجَعُوا مَعَ اللَّيْلِ i. e. [*They separated,* or *dispersed themselves, in the first part of day; then*] *they returned,* [*one after an*[other,] *every one to his place of abode.* (TA.) — تَرَاجَعَتْ أَحْوَالُ فُلَانٍ ‡ [*The circumstances of such a one gradually reverted to their former condition;* meaning either a better condition, agreeably with an ex. mentioned above, see 4; or, as is most commonly the case, a worse condition; i. e. *retrograded;* or *gradually went back to a worse state;* contr. of *advanced,* or *improved*]: (TA:) [whence the saying,] زَالَتْ دَوْلَتُهُمْ وَأَخَذَ أَمْرُهُمْ يَتَرَاجَعُ † [*Their good fortune ceased, and their affairs began to retrograde,* or *gradually go back to a worse state*]. (A in art. ركد.) And تَرَاجَعَ الجُرْحُ إِلَى البُرْءِ † [*The wound gradually recovered*]. (Mṣb in art. دمل.) = تَرَاجَعَا بَيْنَهُمَا *They two* (copartners) *made claims for restitution, each upon the other.* (IAth, TA in art. خلط.) [See this more fully explained, and illustrated, voce خَلِيطٌ.] — تراجعوا الكَلَامَ, (Mṣb and Ḳ in art. حور,) and فِى الكَلَامِ, (Bḍ in lviii. 1,) and simply تراجعوا, (Jel in lviii. 1,) † *They returned one another answer for answer,* or *answers for answers; held a dialogue,* or *colloquy,*

or *conference*, or *a disputation*, or *debate*, *one with another*; *bandied words*, *one with another*; syn. تَحَاوَرُوا. (Bḍ, Jel, Mṣb, Ḳ, in the places mentioned above.)

8. ارتجع عَلَى الغَرِيمِ, and المُتَّهَمِ: see رَجَعَ, with which it is syn. (TA.) — ارتجعهُ *i. q.* رَدَّهُ, like رَجَعَهُ, q. v. (TA.) So in the phrase, ارتجعت المَرْأَةُ جِلْبَابَهَا *The woman put back her* جلباب [q. v.] *upon her face, and covered herself with it.* — ارتجع الهِبَةَ: see رَجَعَ فِى هِبَتِهِ. (TA.) — ارتجع آمْرَأَتَهُ: see 3. — بَاعَ إِبِلَهُ فَآرْتَجَعَ مِنْهَا رِجْعَةً ▼ صَالِحَةً *He sold his camels, and obtained by the expenditure of their price a good return*, or *profit*. (Ṣ, Ḳ.) — ارتجع نَاقَةً, and the like: see 1, near the end of the paragraph, in five places. — ارتجع إِبِلًا also signifies *He* (an Arab of the desert) *purchased camels* [app. *in exchange for others*] *not of his own people's breeding nor bearing their marks.* (TA.)

10. استرجع مِنْهُ الشَّىْءَ, and استرجع الهِبَةَ: see رَجَعَ فِى هِبَتِهِ, and the sentence next following it. — طَعَامٌ يُسْتَرْجَعُ عَنْهُ † *Food*, both of beasts and of men, *from which profit*, or *advantage*, [or *a good return* (رِجْعَة),] *is obtained; which is found to be wholesome*, or *approved in its result; and from eating which one becomes fat.* (TA.) — استرجع الحَمَامُ: see 2, near the end of the paragraph. — استرجع also signifies ‡ *He said*, on the occasion of an affliction, or a misfortune, [using the words of the Ḳur ii. 151,] إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ, (Ṣ, Ḳ,) meaning *Verily to God we belong* as his property and his servants, so that He may do with us what He pleaseth, *and verily unto Him we return* in the ultimate state of existence, and He will recompense us; (Jel;) as also ▼ رجّع, (Ṣ,* Ḳ,) inf. n. تَرْجِيعٌ; (Ṣ; [accord. to the TA, only the former verb is mentioned in this sense by J; but I find the latter also in two copies of the Ṣ;]) and ▼ ارجع. (Ḳ.)

رَجْعٌ; originally an inf. n.: [see رَجَعَ and رَجْعَة:] — and see رَجْعَةٌ, in two places. — ‡ *Rain:* so in the Ḳur [lxxxvi. 11], وَالسَّمَآءِ ذَاتِ الرَّجْعِ [*by the heaven that hath rain*]: (Ṣ, Bḍ:) because God returns it time after time: or because the clouds raise the water from the seas and then return it to the earth; and if so, by السماء may be meant the clouds: (Bḍ:) or *rain after rain*; (Ḳ;) because it returns time after time; or because it is repeated, and returns, every year: (TA:) or the said words of the Ḳur mean *by the heaven that returns in every revolution to the place whence it moved.* (Bḍ.) — † *Hail*; because it gives back the water that it takes. (TA.) — Accord. to El-Asadee, as recorded by AHeyth, † *Thunder.* (Az.) — Accord. to some, in the passage of the Ḳur cited above, (Ṣ, TA,) † *Profit, benefit, advantage*, or *good return.* (Ṣ, Ḳ, TA.) You say, لَيْسَ لِى مِنْ فُلَانٍ رَجْعٌ † *There is no profit to me from such a one.* (TA.) And مَا هُوَ إِلَّا سَجْعٌ لَيْسَ تَحْتَهُ رَجْعٌ † [*It is nothing but rhyming prose, beneath which is* to be found *no profit*]. (TA.) [See also رِجْعَةٌ.] — Accord. to Ks, in the ex. cited above from the Ḳur, (TA,) † The *place that retains water:* (Ḳ, TA:) pl. رُجْعَانٌ. (TA.) — † *A pool of water left by a torrent*; (Ṣ, Ḳ;) because of the rain that is in it; or because of its fluctuating to and fro in its place; (Er-Rághib;) as also ▼ رَجِيعٌ, and ▼ رَاجِعَةٌ: (Ḳ:) pl. as above: (Ṣ:) or † *a place in which the torrent has extended itself*, (آمْتَدَّ, accord. to Lth and the O and Ḳ,) or *in which it has returned*, or *reverted*, (آرْتَدَّ, accord. to AḤn,) *and then passed through:* (Lth, AḤn, O, Ḳ:) pl. رُجْعَانٌ and رِجْعَانٌ and رِجَاعٌ; (Ḳ;) or this last, accord. to some, is a sing., having the signification next preceding the last here mentioned, and is found prefixed to its syn., namely غَدِير, to show that it is used in this sense, and is qualified by a sing. epithet, namely رَائِع; but some say that it is thus qualified because it has a form which is that of a sing. noun: (TA:) or رَجْعٌ signifies † *water*, (AO, Ḳ,) *in general*; (Ḳ;) and a sword is likened to it, to denote its whiteness: (AO, Ṣ: [but accord. to the latter, in this case it signifies "a pool of water left by a torrent":]) and also † *a tract of ground*, or *land, in which the torrent has extended itself:* (Ḳ:) but this, it should be observed, is a repetition of the saying of Lth mentioned above: (TA:) and † the *part that is above a* تَلْعَة [q. v.]; (Ḳ, TA;) the *upper*, or *highest, part thereof, before its water collects together:* (TA:) pl. رُجْعَانٌ. (Ḳ.) — † The *herbage of the* [*season*, or *rain, called*] رَبِيع; (Ḳ;) [because it returns year after year;] as also ▼ رَجِيعٌ. (TA.) — † The [*membrane called*] غِرْس *which is in the belly of the woman, and which comes forth upon*, or *over, the head of the child.* (TA.) — See also رَجِيعٌ, in three places, in the latter part of the paragraph. — سَيْفٌ نَجِيحُ الرَّجْعِ, and ▼ الرَّجِيعِ, *A sword which penetrates into the thing that is struck with it* [*so that it is quickly drawn back*]. (TA.) — رَجْعُ الكَتِفِ: see مَرْجِعٌ.

رُجْعُ سَفَرٍ: see رَجِيعُ سَفَرٍ.

رُجْعٌ: see رِجْعَةٌ.

رِجْعٌ: see رَجَعَ نَاقَةً: and see رِجْعَةٌ.

رَجْعَةٌ inf. n. of un. of 1; *A return; a single act of returning, of going back, coming back*, or *reverting:* (TA:) [and] *i. q.* رُجُوعٌ, i. e. the act of *returning*, &c. (Mṣb.) — The *returning to the present state of existence* (Ṣ, Mṣb, Ḳ) *after death.* (Ṣ, Ḳ.) So in the phrase, فُلَانٌ يُؤْمِنُ بِالرَّجْعَةِ [*Such a one believes in the returning to the present state of existence after death*]. (Ṣ, Mṣb, Ḳ.*) This was a tenet of some of the Arabs in the Time of Ignorance, and of a sect of Muslim innovators, and of a sect of the رَافِضَة, who say that 'Alee the son of Aboo-Tálib is concealing himself in the clouds, to come forth when he shall be summoned to do so. (L.) — The *returning*, or *homeward course, of a military expedition*; opposed to بَدْأَة, q. v. (T and Mgh in art. بدأ.) — The *return of a party of warriors to war after their having come back from an expedition.* (TA.) — Also, and ▼ رِجْعَةٌ, (Ṣ, A, Nh, Mgh, Mṣb, Ḳ,) but the former is the more chaste, (Ṣ, Mṣb, TA,) though the latter is mentioned before the former in the Ḳ, (TA,) ‡ *A man's returning to his wife*, or *restoring her to himself*, or *taking her back by marriage* or *to the marriage-state, after having divorced her*; (IF, Mṣb;) the *returning of the divorcer to the divorced woman:* (Ḳ:) or the *taking back to marriage a woman who has been divorced, but not by an absolutely-separating sentence, without a new contract.* (Nh.) You say, لَهُ عَلَى آمْرَأَتِهِ رَجْعَةٌ and ▼ رِجْعَةٌ ‡ [*He has a right of returning to*, or *taking back, his wife after having divorced her*]: (Ṣ, Mgh:) and يَمْلِكُ الرَّجْعَةَ عَلَى زَوْجَتِهِ ‡ [*He possesses the right of returning* &c.]: (Mṣb:) and طَلَّقَ فُلَانٌ فُلَانَةَ طَلَاقًا يَمْلِكُ فِيهِ الرَّجْعَةَ ‡ [*Such a man divorced such a woman by a divorce in which he possessed the right of returning* &c.]. (TA.) — Also the former, (Ṣ, Mṣb, TA,) and ▼ رِجْعَةٌ likewise, (Mṣb,) and ▼ رُجْعَةٌ (Ḳ) and ▼ رُجْعَى [which is originally an inf. n.] and ▼ رُجْعَانٌ [which is also originally an inf. n.] and ▼ مَرْجُوعٌ (Ṣ, Ḳ) and ▼ مَرْجُوعَةٌ and ▼ رَجُوعَةٌ and ▼ رِجْعٌ, (Ḳ,) the last of these is allowable, (TA,) [being an inf. n. used in the sense of a pass. part. n.,] ‡ The *reply*, or *answer*, of an epistle. (Ṣ, Mṣb,* Ḳ, TA.) You say, هَلْ جَآءَ رَجْعَةُ كِتَابِكَ (Ṣ, TA) and ▼ رُجْعَانُهُ (TA) ‡ *Hath the reply*, or *answer, of thine epistle come?* (Ṣ, TA:) and أَرْسَلْتُ إِلَيْكَ فَمَا جَآءَنِى رُجْعَى ▼ رِسَالَتِى ‡ *I sent to thee, and the reply*, or *answer, of my epistle came not to me*; i. e. ▼ مَرْجُوعُهَا: (Ṣ, Ḳ,* TA:) and مَا كَانَ مِنْ مَرْجُوعِ ▼ فُلَانٍ عَلَيْكَ ‡ *What was* [the purport] *of the reply*, or *answer, of such a one to thee?* (Ṣ, TA.) And [in like manner] الرَّشْقِ ▼ رَجْعُ signifies † *What is returned against*, or *in opposition to*, [or *in reply to*,] *the simultaneous discharge of a number of arrows in a particular direction.* (TA.) — See also رِجْعَةٌ.

رُجْعَةٌ: see رَجْعَةٌ, in the latter half of the paragraph.

رِجْعَةٌ: see رَجْعَةٌ, in three places. — *A return*, or *profit, obtained by the expenditure of the price of camels sold:* see an ex. above, voce آرْتَجَعَ: (Ṣ, Ḳ:) or *camels taken in exchange for other camels:* or *one that is taken in the place, and with the price, of two:* (Mgh:) also the *young*, or *younglings, of camels, which are purchased from the market with the price of others*, or *taken from the market in exchange for others:* (Ḳ:) or, as Khálid says, the [*return obtained by*] *bringing bad camels into the market and taking back good ones:* or, as some say, the [*return obtained by*] *bringing in males and taking back females:* (TA:) [the words which I have here twice inserted in brackets are perhaps not necessary to complete the sense intended, as will be seen at the close of this sentence; but they seem to be required in the opinion of SM, for he has

immediately added the further explanation which here next follows, and which is also, but less fully, given by J, immediately after the first explanation in this paragraph:] and رِجْعَةٌ has a similar meaning in relation to the poor-rates; being applied to *camels taken by the collector of the poor-rates older or younger than those which their owner is bound to give:* (Ṣ,* TA:) and *camels which are purchased by the Arabs of the desert,* [app. *in exchange for others,*] *not of their own breeding nor bearing their marks;* as also ▼ رَجْعَةٌ: (TA, [see 8:]) IB says that the pl. of رِجْعَةٌ is ▼ رِجَعٌ; and that it was said to a tribe of the Arabs, "By what means have your beasts become many?" and they answered, أَوْصَانَا أَبُونَا ▼ بِالنِّجَعِ وَالرِّجَعِ: but Th says, بِالنُّجْعِ وَالرُّجْعِ: [both are probably correct; for it seems that the original forms are النُّجْع and الرِّجَع; and that, in one case, the latter is assimilated to the former; in the other, accord. to a usage less common, the former to the latter:] accord. to Th, the meaning is, [*Our father charged us with the seekings after herbage in the places thereof, and*] *the selling the old and weak beasts and purchasing others in a state of youthful vigour:* or, accord. to another explanation, the meaning is, *the selling males and purchasing females:* thus explained, رِجَعٌ seems to be an inf. n. (TA. [See رَجَعَ نَاقَةً.]) [See also رَجِيعَةٌ.] — [† *Any return, profit,* or *gain, accruing from a thing,* or *obtained by the sale* or *exchange thereof;* as also ▼ مَرْجُوعٌ; and رَجْعٌ, q. v.] You say, جَآءَتْ رِجْعَةُ الضِّيَاعِ † *The return,* or *increase, accruing to the owner of the lands came,* or *arrived.* (Lḥ.) And جَآءَ فُلَانٌ بِرِجْعَةٍ حَسَنَةٍ † *Such a one brought a good thing which he had purchased in the place of a bad thing;* or *in the place of a thing that was inferior to it.* (TA.) And ▼ هٰذَا مَتَاعٌ لَهُ مَرْجُوعٌ † *This is a commodity for which there will be a return,* or *profit,* or *gain.* (Ṣ,* TA) And ▼ دَابَّةٌ لَهَا مَرْجُوعٌ † *A beast that may be sold after having been used.* (El-Iṣbahánee.) And ▼ لَيْسَ لِهٰذَا البَيْعِ مَرْجُوعٌ ‡ *There is not,* or *will not be, any return,* or *profit,* or *gain, for this sale.* (TA.) — † *An argument,* or *allegation, by which one rebuts in a litigation,* or *dispute; a proof; an evidence.* (Ibn-'Abbád.)

رُجْعَى: see رِجْعَةٌ, in the latter half of the paragraph, in two places.

رَجْعِىٌّ, and طَلَاقٌ رَجْعِىٌّ, † *A divorce in which one reserves to himself the right of returning to his wife,* or *restoring her to himself,* or *taking her back to the marriage-state.* (Mgh,* Mṣb.) — رَجْعِىٌّ applied to a beast: see رَجِيعُ سَفَرٍ.

رَجْعِيَّةٌ: see رَجِيعَةٌ.

رُجْعَانٌ: see رِجْعَةٌ, in the latter half of the paragraph, in two places.

رِجَاعٌ The *nose-rein of a camel:* (IDrd, Ḳ:) or the *part thereof which falls upon the nose of the camel:* pl. [of pauc.] أَرْجِعَةٌ and [of mult.] رُجُعٌ: (Ḳ:) from رَجَعَ in the phrase رَجَعَ فُلَانٌ عَلَى أَنْفِ بَعِيرِهِ [q. v.]. (IDrd.) — It is also an inf. n.: see 1, in the middle of the paragraph.

رَجِيعٌ [*Made,* or *caused, to return, go back, come back,* or *revert; sent back, turned back,* or *returned: repeated: rebutted, rejected,* or *repudiated, in reply,* or *replication:* like ▼ مَرْجُوعٌ: and used in all these senses; as will be seen from what follows: and also, like ▼ مُرَجَّعٌ,] *made,* or *caused, to return, go back, come back,* or *revert, again and again,* or *time after time; sent back, turned back,* or *returned, again and again,* or *time after time; made,* or *caused, to go,* or *move, repeatedly to and fro; so to go and come; to reciprocate: reiterated: reproduced: renewed:* syn. مُرَدَّدٌ: [in the CḲ مَرْدُودٌ:] applied to anything: (Ṣ, Ḳ:) or to anything that is said or done: (Mṣb, TA:) because meaning ▼ مَرْجُوعٌ, i. e. مَرْدُودٌ: (Ṣ, Mṣb, TA:) or, applied to speech, † *returned to its author;* or *repeated to him;* or *rebutted, rejected,* or *repudiated, in reply to him;* syn. مَرْدُودٌ إِلَى صَاحِبِهِ: (Lth, Ḳ:) or, so applied, ‡ *repeated:* (A, TA:) or, so applied, † *reiterated:* (Er-Rághib, TA:) or, so applied, † *disapproved,* or *disliked.* (TA.) You say, إِيَّاكَ وَالرَّجِيعَ مِنَ القَوْلِ ‡ *Avoid thou the saying that is repeated;* (A, TA;) [or *rebutted,* &c.;] or *disapproved.* (TA.) — Applied to a beast, (Ṣ, TA,) and [particularly] to a camel, (Ḳ,) it signifies *Made to return from journey to journey:* (Ṣ, TA:) and also means † *fatigued,* or *jaded,* (Ṣ, Ḳ,) *by journeying:* (Ḳ:) fem. with ة: (Ṣ, Ḳ:) or ‡ *lean,* or *emaciated:* (Er-Rághib, Ḳ:) in the Ḳ is here added, or *which thou hast made to return from a journey,* meaning *from journey to journey;* but this is identical with the first explanation of the word applied to a beast: (TA:) pl. رُجُعٌ; (Ḳ;) or [app. of the fem., agreeably with analogy, and as seems to be indicated by J,] رَجَائِعُ. (Ṣ.) رَجِيعُ سَفَرٍ and ▼ رِجْعُ سَفَرٍ [in like manner] signify *Made to return repeatedly,* or *several times, in journeying;* applied to a she-camel: (Ḳ:) and the former signifies, applied to a beast, and [particularly] to a camel, a he-camel, (بَعِير,) *which one makes to return again and again,* or *time after time,* or *to come and go repeatedly, in journeying, and drags along:* (TA:) both also mean ‡ *lean,* or *emaciated:* and are in like manner applied to a man: (Er-Rághib, TA:) and ▼ رَجْعِىٌّ and ▼ مُرْجَعَانِىٌّ, also, but the latter is vulgar, † *lean,* or *emaciated, by journeying;* applied to a beast. (TA.) You say also سَفْرٌ رَجِيعٌ *Travellers returning from a journey.* (TA.) And سَفَرٌ رَجِيعٌ *A journey in which are repeated returnings.* (IAar.) — Any food *returned to the fire* [*to be heated again*], *having become cold:* (Ḳ:) [and particularly] roasted meat *heated a second time.* (Aṣ.) — A rope, or cord, *undone, and then twisted a second time:* (L, Ḳ:) and, as some say, anything *done a second time.* (L.) — † Writing *retraced with the pen, in order that it may become more plain:* (KL:) and ▼ مَرْجُوعٌ [signifies the same: and also] † tattooing *repeated and renewed;* (EM p. 108;) tattooing *of which the blackness has been restored:* (TA:) pl. of the latter مَرَاجِيعُ. (TA, and EM ubi suprà.) — ‡ *Dung, ordure,* or *excrement, of a solid-hoofed animal;* (Ṣ, Mgh, Mṣb, Ḳ;) as also ▼ رَجْعٌ; (Ḳ;) and *of a man;* (Ṣ, Mgh, Mṣb, Ḳ;) as also ▼ the latter word; (TA;) and *of a beast of prey;* as also ▼ the latter: (Ṣ, TA:) because it returns from its first state, (Mgh, Mṣb, TA,) after having been food or fodder &c.; (TA;) having the meaning of an act. part. n., (Er-Rághib, Mṣb,) or, it may be, of a pass. part. n. (Er-Rághib.) — ‡ The *cud which is ruminated by camels and the like:* (Ṣ,* Ḳ:) because it returns to be eaten. (TA.) So in the saying of El-Aạshà,

* وَفَلَاةٍ كَأَنَّهَا ظَهْرُ تُرْسٍ *
* لَيْسَ إِلَّا الرَّجِيعَ فِيهَا عَلَاقُ *

i. e. [*Many a desert,* or *waterless desert, as though it were the back of a shield,*] *in which there is not* found by the camels *anything to serve for the support of life except the cud.* (Ṣ.) — † *Sweat:* (Ḳ:) because, having been water, it returns as sweat. (TA.) — See also رَجْعٌ, in three places. — Also † The [*part called*] فَاس *of a bit:* (Ibn-'Abbád, Ḳ:) [because of its returning motion.] — And † *Niggardly, tenacious,* or *avaricious;* syn. بَخِيلٌ [in the CḲ and a MS. copy of the Ḳ, نَخِيل]. (Ibn-'Abbád, Ḳ, TA.)

رَجُوعَةٌ: see رِجْعَةٌ, in the latter half of the paragraph.

رَجِيعَةٌ *A she-camel that is purchased with the price of another she-camel;* as also ▼ رَاجِعَةٌ: (Ṣ:) or *a female that is purchased with the price of a male.* ('Alee Ibn-Ḥamzeh.) [See also رِجْعَةٌ: and see رَجِيعٌ, of which it is originally the fem.] Accord. to ISk, ▼ رَجْعِيَّةٌ signifies *A camel which one has purchased from men who have brought him from another place for sale; which is not of the district in which he is:* [but this appears to be a mistranscription, for رَجِيعَةٌ; for he adds,] the pl. is رَجَائِعُ. (TA.)

رَجَّاعٌ † One *who returns much,* or *often, unto God.* (TA.)

رَاجِعٌ [act. part. n. of 1. Hence the saying, إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ, explained above: see 10. — Also, without ة,] † A woman *who returns to her family in consequence of the death of her husband* (Az, Ṣ, Mṣb, Ḳ) or *in consequence of divorcement;* (Az, Mṣb;) as also ▼ مُرَاجِعٌ: (Az, Ḳ:) or, accord. to some, (Mṣb,) she who is divorced [and sent back to her family] is termed مَرْدُودَةٌ. (Ṣ, Mṣb.) — [In like manner without ة,] applied to a she-camel, and to a she-ass, it signifies † *That raises her tail, and compresses her two sides* (قُطْرَيْهَا), *and casts forth her urine in repeated discharges, so that she is imagined to be pregnant,* (Ṣ, Ḳ,) *and then fails of fulfilling her* [*apparent*] *promise:* (Ṣ:) or † *that conceives,*

and then fails of fulfilling her promise; because she goes back from what is hoped of her: (TA:) or, applied to a she-camel, † *that has appeared to have conceived, and is then found to be not pregnant:* (Aṣ:) pl. رَوَاجِعُ. (Ṣ, TA.) [See also رَجْعَةٌ.] — † A sick man *whose soul* [or *health*] *has returned to him after his being debilitated by disease:* and † a man *whose soul* [or *health*] *has returned to him after severe and constant illness.* (TA.)

رَاجِعَةٌ [originally fem. of رَاجِعٌ, q. v.]: see رَجِيعَةٌ: — and see رَجْعٌ. — Also, [app. from the returning of its water time after time,] † *A water-course of a valley.* (ISh, TA.) — رَوَاجِعُ [is its pl., and] signifies *Varying winds;* because of their coming and going. (TA.) — Hence also, رَوَاجِعُ الأَبْوَابِ [*The leaves of doors*]. (TA.)

أَرْجَعُ ‡ *More* [and *most*] *productive of return,* or *profitable.* (TA.) You say, هٰذَا أَرْجَعُ فِى يَدِى مِنْ هٰذَا ‡ *This is more productive of return,* or *profitable, in my hand than this.* (TA.)

مَرْجِعٌ an inf. n. of the intrans. verb رَجَعَ [q. v.]. (Ṣ, Mṣb, Ḳ, &c.) — [Hence it signifies sometimes † *Recourse.* See مَنَابٌ, in art. نوب.] = [*A place to which a person,* or *thing, returns after going or moving therefrom;* agreeably with analogy. See an ex. voce مَحْضَرٌ.] — [Hence,] مَرْجِعُ الكَتِفِ ‡ *The lower part of the shoulder-blade,* (Ṣ, Ḳ, TA,) *next the arm-pit,* [*that on the left side being*] *in the region where the heart beats;* (TA;) as also ▼ رَجْعُ الكَتِفِ: (Ṣ, Ḳ:) and مَرْجِعُ المِرْفَقِ ‡ [*the place to which the elbow returns when, after it has been removed from its usual place, it is brought back thereto;* which place *in a beast is next the arm-pit:* see فَرِيصٌ, in three places]: (TA:) pl. مَرَاجِعُ. (TA.) — [مَرْجِعٌ also signifies † The *place,* or *thing, to which a person,* or *thing, is referred, as his,* or *its, source:* see مَنْصِبٌ. — Also, † *A state,* or *condition, to which a person,* or *thing, returns.* — And † The *place,* and the *state,* or *condition,* or *result, to which a person,* or *thing, ultimately,* or *eventually, comes. A goal.*] = It is also an inf. n. of رَجَعَهُ. (Ḳ.)

مُرْجِعٌ, [without ة,] applied to a she-camel, † *Becoming in good condition after leanness.* (Ks, TA.) [See 4, of which it is the act. part. n.] — هٰذَا مَتَاعٌ مُرْجِعٌ † *This is a commodity for which there will be a return,* or *profit,* or *gain.* (Ṣ,* TA.) — سَفْرَةٌ مُرْجِعَةٌ ‡ *A journey having a recompense,* or *reward, and a good issue* or *result.* (Ḳ, TA.)

مُرَجَّعٌ: see رَجِيعٌ; first sentence.

مُرْجَعَانِىٌّ: see رَجِيعٌ, in the latter half of the paragraph.

مَرْجُوعٌ [pass. part. n. of رَجَعَهُ]: see رَجِيعٌ, in three places: — and رَجْعَةٌ, in the latter half of the paragraph, in three places: — and رَجْعَةٌ, near the end of the paragraph, in four places.

مَرْجُوعَةٌ: see رَجْعَةٌ, in the latter half of the paragraph.

مُرَاجِعٌ: see رَاجِعٌ.

رجعن

Q. 4. ارْجَعَنَّ a dial. var. of ارْجَحَنَّ [q. v.] in the several senses of the latter. (Ḳ.) You say, ضَرَبَهُ فَارْجَعَنَّ *He beat him,* or *struck him, and he lay on his side,* and *threw himself down.* (Lḥ, TA.) And ارجعنّوا *They lay on their sides and were overcome.* (TA.) — Also *It became spread, expanded,* or *extended.* (TA.)

رجف

1. رَجَفَ, (O, Mṣb, Ḳ,) aor. ُ, (Mṣb,) inf. n. رَجْفٌ and رَجَفَانٌ (O, Mṣb, Ḳ) and رَجِيفٌ (Mṣb, Ḳ) and رُجُوفٌ; (O, Ḳ;) [and ▼ ارجف; (see the next sentence;) and ▼ ارتجف; (see نَغَضَ, in two places;)] *It* (a thing, O, Mṣb) *was,* or *became, in a state of motion, commotion,* (O, Mṣb, Ḳ,) *agitation, convulsion, tumult,* or *disturbance:* (Mṣb, Ḳ:*) or *in a state of violent motion, commotion, agitation,* &c.; (Ḳ;) as the camel beneath the saddle, and the tree when put in motion by the wind, and the wabbling tooth, and the like. (O.) You say, رَجَفَتِ الأَرْضُ, (Ṣ, O, Mṣb, Ḳ,) aor. ُ, inf. n. رَجْفٌ, (Ṣ,) *The earth quaked;* or *was,* or *became, in a state of motion, commotion, agitation,* &c., (Ṣ, O, Mṣb, Ḳ,) as above; (Mṣb;) and so ▼ أَرْجَفَتْ, and ▼ أُرْجِفَتْ; (Ḳ;) [for ارجف is both intrans. and trans.:] and الرَّجَفَانُ signifies *the being in a state of violent commotion, agitation, convulsion, tumult,* or *disturbance.* (Ṣ.) And رَجَفَتْ يَدُهُ *His arm,* or *hand, trembled,* by reason of disease, or old age. (Mṣb.) And رَجَفَ القَلْبُ *The heart became agitated* by reason of fright. (IDrd, O.) — رَجَفَ الرَّعْدُ, (Lth, O, Ḳ,) inf. n. رَجْفٌ and رَجِيفٌ, (Lth, O,) *The thunder made a reiterated rumbling,* or *confused noise, in the clouds.* (Lth, O, Ḳ.) — رَجَفَ القَوْمُ *The people,* or *party, prepared themselves for war,* or *battle.* (Lth, O, Ḳ.) = Also *He put* [a thing] *into a state of motion, commotion,* or *agitation;* (O, Ḳ;) [so too, app., رَجَفَ بِهِ;] see 4, last sentence; [and so ▼ أَرْجَفَ; for] أَرْجَفَ الأَرْضَ بِهِمْ is said of God [as meaning *He made the earth to quake with them*]. (TA in art. دمر.) And one says also, رَجَفَتْهُ الحُمَّى *The fever caused him to quake,* or *shiver.* (Mṣb.)

4, as an intrans. v.: see 1, in two places. = And as a trans. v.; act. and pass.: see 1, in two places. — [Hence,] ارجف بِكَذَا [originally *He put* another, or others, *into a state of commotion,* or *agitation, by such a thing;* meaning] *he told of such a thing without truth,* or *not according to the true,* or *real, state of the case:* [because he thereby caused commotion, or agitation; or] because the information was unsettled: from رَجْفَةٌ meaning as explained below. (Ksh in xxxiii. 60.) And ارجفوا فِى الشَّىْءِ (Ṣ, Mṣb, Ḳ) and بِهِ, (Mṣb, Ḳ,) inf. n. إِرْجَافٌ, (Mṣb,) *i. q.* خَاضُوا فِيهِ [meaning *They said what was false respecting the thing*]: (Ṣ, O, Ḳ:) or *they told many evil tales, and uttered many discordant lying sayings, respecting the thing, in order that the people might become in a state of commotion, agitation, convulsion, tumult,* or *disturbance, in consequence thereof:* whence, in the Ḳur [xxxiii. 60], وَالْمُرْجِفُونَ ▼ فِى المَدِينَةِ [*and they who tell many evil tales,* &c., *in the city:*] (O,* Mṣb:) or ارجفوا فِى البَلَدِ بِكَذَا *they told, in the town,* or *country, of such a matter, in order that they might cause commotion,* or *agitation,* &c., *to befall the people, without there being aught* [*thereof*] *true in their estimation;* from الرَّجَفَانُ signifying "violent commotion or agitation" &c. (Ḥar pp. 218, 219.) And ارجفوا, alone, *They said what was false* (خَاضُوا) *in* [*relating*] *tales of conflicts and factions,* or *seditions,* or *discords,* or *dissensions, and the like:* whence, ▼ وَالْمُرْجِفُونَ فِى المَدِينَةِ [cited above]. (Ḳ.) — And ارجفت النَّاقَةُ *The she-camel came in a state of fatigue, with her ears flaccid, shaking them* (تَرْجُفُ ▼ بِهِمَا). (O, Ḳ.)

8: see 1, first sentence.

رَجْفَةٌ *i. q.* زَلْزَلَةٌ (Ṣ, Ḳ) [meaning *Commotion, agitation,* or *convulsion;* or *violent commotion* &c.; and particularly *an earthquake;* or] *a violent earthquake:* and *a vehement cry from heaven:* (Jel in vii. 76:) or it signifies, in the Ḳur-án, *any punishment that befalls a people.* (Lth, O.)

[رَجُوفٌ, accord. to Freytag, occurs in the Deewán el-Hudhaleeyeen as meaning *Put into a state of commotion.*] — سَحَابٌ رَجُوفٌ *Clouds in commotion with thunder,* or *with much water.* (O.)

الرَّجَّافُ *The sea;* because of its commotion, or agitation. (Ṣ, O, Ḳ.) A poet says, (Ṣ,) namely, Maṭrood Ibn-Kaab, lamenting the death of 'Abd-el-Muṭṭalib, (IB, O,) the grandfather of the Prophet, and eulogizing him, (IB,)

* اَلْمُطْعِمُونَ الشَّحْمَ كُلَّ عَشِيَّةٍ *
* حَتَّى تَغِيبَ الشَّمْسُ فِى الرَّجَّافِ *

[*The feeders with fat every evening, until the sun disappeared in the sea*]. (Ṣ, O.) — And *The day of resurrection:* (Sh, O, K:) and *the congregation* [*of the risen*]. (Ḳ.) — And رَجَّافٌ also signifies *A certain kind of pace* [app. *with a jolting motion*]. (O, Ḳ.)

رَاجِفٌ [*Putting into a state of motion, commotion,* or *agitation.* — And also, or حُمَّى رَاجِفٌ,] *A fever attended with quaking,* or *shivering:* (O, Mṣb, Ḳ:) deviating from rule [because حُمَّى is fem.]. (Mṣb.) — [The fem., with ة, app. applied to a she-camel or the like, occurs, accord. to Freytag, in the Deewán el-Hudhaleeyeen, as meaning *Moving the head in going along.*]

الرَّاجِفَةُ, in the Ḳur lxxix. 6, means *The first blast* [*of the horn on the day of resurrection*]: and الرَّادِفَةُ, in the next verse, "the second blast:" (O, Bḍ, Jel, Ḳ:) or the former means *the motionless bodies that shall be in a state of violent motion*

at the time here spoken of, *such as the earth and the mountains;* because of the saying in the Ḳur [lxxiii. 14], يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ: and the latter, "the heaven, and the stars, which shall be cleft and scattered." (Bḍ.)

إِرْجَافٌ inf. n. of 4 [q. v.]. (Mṣb.) [And hence, as a simple subst.,] sing. of [أَرَاجِيفُ in the phrase] أَرَاجِيفُ الأَخْبَارِ [meaning *Tales without truth,* or *reality:* or *evil tales, and discordant lies, uttered in order that people may become in a state of commotion, agitation, convulsion, tumult,* or *disturbance, in consequence thereof:* see 4]. (Ṣ.) You say, وَقَعُوا فِى أَرَاجِيفَ [*They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like*]. (AA, Ṣ and Ḳ in art. تع.)

الطَّسْتُ وَالإِبْرِيقُ) المُرْجِفَانِ) *The basin and ewer* [*that are used for washing the hands before and after a meal*]: because they produce a sound when one of them is knocked against the other: as though that sound told of the completion of the meal, and excited [the persons that had partaken thereof] to rise. (Ḥar p. 228.) — وَالْمُرْجِفُونَ فِى الْمَدِينَةِ, in the Ḳur xxxiii. 60: see 4, in two places.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رجل

1. رَجِلَ, (T, Ṣ, M, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. رَجَلٌ (T, Ṣ, M, Mṣb) and رُجْلَةٌ, (T, TA,) or the latter is a simple subst., (Mṣb,) *He* (a man) *went on foot, in a journey, by himself,* [i. e.] *having no beast whereon to ride;* (T, TA;) *he had no beast whereon to ride,* (M, Ḳ, TA,) *in a journey, so went on his feet:* (TA:) or *he remained going on foot:* so says AZ; and Ks says the like: (Ṣ:) or *he was,* or *became, strong to walk,* or *go on foot:* (Mṣb:) and ▼ ترجّل [in like manner] signifies *he went on foot,* (Ṣ, Ḳ, TA,) *having alighted from his beast:* (TA:) [used in the present day as meaning *he alighted from his beast:*] and ▼ ترجّلوا *they alighted* [*upon their feet,* or *dismounted,*] *in war,* or *battle, to fight:* and ▼ ارتجل *he* (a man) *went on his legs,* or *feet, for the purpose of accomplishing the object of his want.* (TA.) — رَجِلَ, (M, Ḳ,) aor. ـَ, (Ḳ,) [inf. n. رَجَلٌ, being similar to رَكِبَ, aor. ـَ, inf. n. رَكَبٌ,] also signifies *He* (a man) *was,* or *became, large in the* رِجْل [i. e. *leg,* or *foot*]. (M, Ḳ: but omitted in some copies of the Ḳ.) — And رُجِلَ, like عُنِىَ; and رَجِلَ, aor. ـَ; inf. n. [of the former] رِجْلَةٌ and [of the latter] رَجْلٌ; [so in the CḲ; but accord. to the rule of the Ḳ they should be رَجْلَةٌ and رَجْلٌ, as neither is expressly said to be with kesr; or the latter may be correctly رِجْلٌ, as رَجِلَ is said to be like عَلِمَ, of which the inf. n. is عِلْمٌ;] *He had a complaint of his* رِجْل [i. e. *leg,* or *foot*]: (CḲ; but omitted in other copies: both mentioned in the TA:) the latter verb is mentioned in this sense by El-Fárisee, and also on the authority of Kr. (TA.) — And رَجِلَ مِنْ رِجْلِهِ *He was,* or *became, affected in his leg,* or *foot, by something that he disliked.* (TA.) — And رَجِلَ, aor. ـَ, (Ḳ, TA,) inf. n. رَجَلٌ, (TA,) *He* (a beast, such as a horse or the like,) *had a whiteness in one of his* رِجْلَانِ [i. e. *hind legs* or *feet*], (Ḳ, TA,) *without a whiteness in any other part.* (TA.) = رَجِلَ, aor. ـَ, (Mṣb, Ḳ,) inf. n. رَجَلٌ, (Mṣb, TA,) is also said of hair, (Mṣb, Ḳ,) meaning *It was,* or *became,* [*wavy,* or *somewhat curly,* i. e.] *of a quality between lankness and crispness* or *curliness,* (Ḳ,) or *neither very crisp* or *curly, nor very lank, but between these two.* (Mṣb, TA.) = رَجَلَهُ, (CḲ, TA, omitted in some copies of the Ḳ,) [aor. ـُ, as in similar verbs,] inf. n. رَجْلٌ, (TA,) *He,* or *it, hit,* or *hurt, his* رِجْل [i. e. *leg,* or *foot*]. (CḲ, TA.) — رَجَلَ الشَّاةَ, (Ṣ, Ḳ,) or, accord. to the O and the Mufradát, رَجَلَ الشَّاةَ بِرِجْلِهَا, (TA,) and ▼ ارتجلها, (Ḳ,) *He suspended the sheep,* or *goat, by its hind leg* or *foot:* (Ṣ, O, Ḳ:) or the meaning is عَقَلَهَا بِرِجْلَيْهِ [app. *he confined its shank and arm together with his feet,* by pressing his feet upon its folded fore legs while it was lying on the ground], (Ḳ,) or, as in the M, برجله [*with his foot*]. (TA.) — رَجَلَتْ وَلَدَهَا, (Ḳ,) inf. n. رَجْلٌ; in the copies of the M written ▼ رَجَّلَتْ, with teshdeed; (TA;) *She* (a woman) *brought forth her child preposterously, so that its legs came forth before its head.* (Ḳ.) = رَجَلَهَا, namely, the mother of a young camel, (Ḳ,) aor. ـُ, inf. n. رَجْلٌ, (TA,) *He sent the young one with her* [*to suck her whenever he would;* as is implied by what immediately precedes]; as also ▼ أَرْجَلَهَا: (Ḳ:) or أَرْجَلْتُ ▼ الفَصِيلَ (so in two copies of the Ṣ and in the O) *I left the young camel with his mother to suck her whenever he pleased:* (Ṣ,* O: [in one of my copies of the Ṣ رَجَلْتُ, which appears from what here follows to be a mistake:]) so says ISk: and he cites as an ex.,

* مُسَرْهَدٌ أُرْجِلَ ▼ حَتَّى فُطِمَا *

[*Fat, and well nourished: he was left with his mother to suck her when he pleased until he was weaned*]. (O.) [See also رَجَلٌ, below; where it is explained as though a quasi-inf. n. of أَرْجَلْتُ in the sense here assigned to it in the Ṣ and O, or inf. n. of رَجَلْتُ in the same sense.] — And رَجَلَ أُمَّهُ, (Ṣ, Ḳ,) aor. ـُ, inf. n. رَجْلٌ, (Ṣ,) *He* (a young camel, Ṣ, or a lamb, or kid, or calf, Ḳ, TA) *sucked his mother.* (Ṣ, Ḳ.) — رَجْلٌ also signifies The act of [the stallion's] *leaping* the mare: (O, Ḳ, TA:) [i. e., as inf. n. of رَجَلَ; for] one says, بَاتَ الحِصَانُ يَرْجُلُ الخَيْلَ *The stallion-horse passed the night leaping the mares.* (TA; and so in the O, except that الخيل is there omitted.) — And رَجَلَ المَرْأَةَ *He compressed the woman.* (TA.) = [Golius says that رَجُلَ signifies *Vir et virili animo fuit;* as on the authority of J; and that رُجْلَةٌ is its inf. n.: but it seems that he found الرُّجْلَةُ incorrectly explained in a copy of the Ṣ as مَصْدَرُ رَجُلٍ instead of مَصْدَرُ الرَّجُلِ: ISd expressly says that رُجْلَةٌ and its syns. (explained below) are of the number of those inf. ns. that have no verbs.]

2. رَجَّلَتْ وَلَدَهَا [app. a mistranscription]: see 1, in the latter half of the paragraph. = تَرْجِيلٌ [the inf. n.] signifies The *making,* or *rendering, strong.* (Ibn-'Abbád, Ḳ.) = رَجَّلَ الشَّعَرَ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. تَرْجِيلٌ, (Ṣ, Mṣb, Ḳ,) *He made the hair to be* [*wavy,* or *somewhat curly,* i. e.] *not very crisp* or *curly, nor lank,* (Ṣ,) or *in a state between that of lankness and that of crispness* or *curliness:* (Ḳ:) or *he combed the hair;* (Mṣb, TA;) either his own hair, [see 5,] or that of another: (Mṣb:) or *he combed down the hair;* i. e., *let it down,* or *made it to hang down, by means of the comb:* (Mgh:) Er-Rághib says, *as though he made it to descend at the* رِجْل [or *foot*], i. e. *from its places of growth;* but this requires consideration: (MF:) or *he combed and anointed the hair:* (TA voce عَسَبٌ:) or *he washed and combed the hair.* (Ḥam p. 356.)

4. ارجلهُ *He made him to go on foot;* (Ṣ, Ḳ, TA;) *to alight from his beast.* (TA.) = And *He granted him some delay,* or *respite; let him alone,* or *left him, for a while.* (Ṣ, Ḳ.) — أَرْجَلْتُ الحِصَانَ فِى الخَيْلِ *I sent the stallion-horse among the mares.* (TA.) — See also 1, in the latter half of the paragraph, in three places.

5: see 1, first sentence, in two places. — ترجّل فِى البِئْرِ, (Ṣ, Mṣb, Ḳ,) and ترجّل البِئْرَ, (Ḳ,) *He descended into the well* (Ṣ, Mṣb, Ḳ) [*by means of his feet,* or *legs, alone,* i. e.,] *without his being let down,* or *lowered,* or *suspended* [*by means of a rope*]. (Ṣ, Mṣb.) — ترجّل الزَّنْدَ, and ▼ ارتجلهُ, [or, more probably, ارتجل الزَّنْدَةَ, and ترجّلها, (see مُرْتَجِلٌ,)] *He put the* زند [or *the* زندة (the former meaning the upper, and the latter the lower, of the two pieces of wood used for producing fire,)] *beneath his feet:* (M, Ḳ:) or ▼ ارتجل signifies *he* (a man come from a distant country) *struck fire, and held the* زَنْد [here app. meaning (as in many other instances) *the* زند properly so called *and the* زندة] *with his hands and his feet,* [i. e. *the* زند *with his hands and the* زندة *with his feet,*] because he was alone. (TA. [See مُرْتَجِلٌ.]) = [ترجّل *He became a* رَجُل, or *man; he rose to manhood.* (See an explanation of ترجّل النَّهَارُ, in what follows.) And] ترجّلت *She* (a woman, TA) *became like a* رَجُل [or *man*] (Ḳ, TA) *in some of her qualities,* or *states,* or *predicaments.* (TA.) — ترجّل النَّهَارُ *i. q.* ‡ ارْتَفَعَ [i. e. *The day became advanced, the sun being somewhat high*]; (Ṣ, IAth, O, Ḳ, TA;) it being likened to the rising of a man from youth; (IAth, TA;) and so ▼ ارتجل النهار: or, accord. to Er-Rághib, the former means *the sun went down from* [or *below*] *the walls;* as though it alighted (كَأَنَّهَا تَرَجَّلَتْ [in a proper sense of this verb: see 1, first sentence]). (TA.) = And ترجّل *He combed his own hair:* (Mṣb:) or *he combed down his own hair;* i. e., *let it down,* or *made it to hang down, by means of the comb:* (Mgh:) or *he anointed* [or *washed*] *and combed his own hair.* (TA. [See 2.]) Hence, نُهِىَ

عَنِ التَّرَجُّلِ إِلَّا غِبًّا (Mgh, TA) *He* [Moḥammad] *forbade the anointing and combing of one's own hair except it be less frequent than every day.* (TA.)

8. ارتجل: see 1, first sentence. — Said of a horse, (in his running, TA,) *He mixed the pace termed* الهَمْلَجَة *with that termed* العَنَق, (T, TA,) *or the former pace with somewhat of the latter, and thus,* (Ṣ,) *he went those two paces alternately,* (Ṣ, Ḳ,) *somewhat of the former and somewhat of the latter.* (Ṣ.) = *He took* a man *by his* رِجْل [i. e. *leg,* or *foot*]. (Ṣ, TA.) — ارتجل الشَّاةَ: see 1, in the middle of the paragraph. — ارتجل الزَّنْدَ [or الزَّنْدَةَ], and ارتجل alone in a similar sense: see 5, in two places. = [*He extemporized* a speech or verses; *spoke it* or *them extemporaneously, impromptu,* or *without premeditation;*] *he began* an oration (a خُطْبَة), and poetry, *without his having prepared it beforehand;* (Ṣ;) *he spoke* a speech (Mṣb, Ḳ) *without consideration or thought,* (Mṣb,) or *without his having prepared it;* (Ḳ;) *he recited* it, or *related* it, *standing, without forecast, consideration, thought,* or *meditation;* so accord. to Er-Rághib [who seems to have held this to be the primary signification of the verb when relating to a speech or the like]; or *without reiteration, and without pausing, halting,* or *hesitating.* (TA.) And ارتجل الشَّىْءَ [*He did, performed,* or *produced, the thing without premeditation,* or *previous preparation*]. (TA in art. خرع.) [And ارتجل آسْمًا *He coined a name.*] — ارتجل بِرَأْيِهِ *He was,* or *became, alone,* or *independent of others, with none to take part* or *share* or *participate with him, in his opinion,* (Mṣb, Ḳ, TA,) *without consulting any one respecting it,* (Mṣb, TA,) *and kept constantly,* or *perseveringly, to it.* (Mṣb.) [Hence,] أَمْرُكَ مَا آرْتَجَلْتَ *Thine affair* [to which thou shouldst keep] *is that respecting which thou art alone* [&c.] *in thine opinion.* (Ḳ.) And اِرْتَجِلْ مَا آرْتَجَلْتَ مِنَ الأَمْرِ is explained in the T as meaning اِرْكَبْ مَا رَكِبْتَ مِنْهُ [i. e. *Undertake thou what thou hast undertaken of the affair:* but it may rather signify *keep thou to what thou hast undertaken of the affair;* agreeably with what here follows]. (TA.) One says also, اِرْتَجِلْ رَجْلَكَ *Keep thou to thine affair:* (IAạr, M, Ḳ, TA:) in [some of] the copies of the Ḳ, erroneously, رَجُلَكَ. (TA.) = *He collected a detached number* (قِطْعَة [or رِجْل]) *of locusts, to roast,* or *fry, them.* (Ṣ.) = *He set up a* مِرْجَل [q. v.], *to cook food in it:* (T, TA:) or *he cooked food in a* مِرْجَل. (Ḳ.) = ارتجل النَّهَارُ: see 5.

10. استرجل *He desired,* or *requested, to be,* or *to go, on foot.* (KL.)

رَجْلٌ: see رَجُلٌ: — and رَاجِلٌ; the latter in two places. = See also رِجْلٌ, in two places. = اِرْتَجِلْ رَجْلَكَ, in some of the copies of the Ḳ, erroneously, رَجُلَكَ: see 8, near the end of the paragraph.

رِجْلٌ [The *leg* of a human being and of a bird, and the *hind leg* of a quadruped; in each of these senses opposed to يَدٌ;] the *part from the root of the thigh to the* [*sole of*] *the foot* of a man [and of any animal]; (Mgh, Mṣb, Ḳ;) رِجْلُ الإِنْسَانِ meaning *that* [*limb*] *with which the man walks:* (Mṣb:) or the *foot* of a man [and of a bird, and the *hind foot* of a quadruped: or rather it signifies thus in many instances; but generally as before explained: and sometimes, by a synecdoche, it is used in a yet larger sense, as will be explained below]: (Ḳ:) of the fem. gender: (Zj, Mṣb, TA:) pl. أَرْجُلٌ: (Ṣ, Mṣb, Ḳ, &c.:) it has no other pl. (Mṣb, TA) known to Sb; (TA;) the pl. of pauc. being also used as a pl. of mult. in this instance. (IJ, TA.) [Hence,] الرِّجْلُ جُبَارٌ [*The hind leg* or *foot,* or it may here mean *the leg* or *foot* absolutely, *is a thing of which no account,* or *for which no retaliation* or *mulct, is taken*]: i. e., if a beast tread upon a man with its رِجْل, there is no retaliation or mulct, if in motion; but if the beast be standing still in the road, or way, the rider is responsible, whether it strike with a يد or a رِجْل. (TA.) And هُوَ قَائِمٌ عَلَى رِجْلٍ [lit. *He is standing upon a single leg;* meaning] † *he is setting about,* or *betaking himself to, an affair that presses severely,* or *heavily, upon him,* or *that straitens him.* (T, Ḳ, TA. [In the CḲ, حَزَنَهُ is erroneously put for حَزَبَهُ.]) And أَنَا عَلَى رِجْلٍ † *I am in fear,* or *fright, lest a thing should escape me.* (TA.) — ذُو الرِّجْلِ [as though meaning *The one-legged;*] *a certain idol, of El-Ḥijáz.* (TA.) — رِجْلُ الجَبَّارِ † *The very bright star* [β, called by our astronomers "Rigel," and also called by the Arabs رِجْلُ الجَوْزَآءِ اليُسْرَى,] *upon the left foot of Orion.* (Ḳzw.) [And رِجْلُ الجَوْزَآءِ اليُمْنَى † *The star* κ *upon the right leg of Orion.*] — رِجْلُ الغُرَابِ † *A certain plant,* (Ḳ,) *called also* رِجْلُ الزَّاغِ, *the root,* or *lower part, of which, when cooked, is good for chronic diarrhœa;* mentioned in art. غرب [q. v.]. (TA.) Also *A certain mode of binding the udder of a camel, so that the young one cannot suck, therewith, nor will it undo:* (Ṣ, Ḳ:) whence the phrase صَرَّ رِجْلَ الغُرَابِ, for صَرَّ صَرًّا مِثْلَ صَرِّ رِجْلِ الغُرَابِ. (TA.) El-Kumeyt says,

* صَرَّ رِجْلَ الغُرَابِ مُلْكُكَ فِى النَّا *
* سِ عَلَى مَنْ أَرَادَ فِيهِ الفُجُورَا *

† [*Thy dominion among the people has bound with a bond not to be undone him who desires, within the scope of it, transgression*]: (Ṣ, TA:) i. e. thy dominion has become firm so that it cannot be undone; like as what is termed رجل الغراب cannot be undone by the young camel. (TA.) And one says, صُرَّ عَلَيْهِ رِجْلُ الغُرَابِ, meaning ‡ *The affair was,* or *became, difficult to him:* (Ḳ and TA in art. غرب:) or *his life,* or *subsistence, was,* or *became, difficult to him.* (TA in that art.) — رِجْلُ الجَرَادِ † *A certain plant, like* البَقْلَةُ اليَمَانِيَّةُ [see art. بقل: accord. to Golius, the former appellation is applied to *a species of atriplex,* or *orache*]. (IAạr, Ḳ.) — [And several other plants have similar appellations in the present day.] — رِجْلُ الطَّائِرِ † *A certain* مِيسَم [i. e. *branding-instrument,* or *brand*]. (Ṣ, Ḳ.) — رِجْلُ البَابِ † *The foot,* or *heel, of the door, upon which it turns in a socket in the threshold.* (MA.) — رِجْلُ القَوْسِ † *The lower curved extremity of the bow;* (Kh, Ṣ, Ḳ;) the upper curved extremity being called its يد: (Kh, Ṣ:) or *the part below its* كَبِد [q. v.]: accord. to AḤn, it is more complete, or perfect, than its يد: accord. to IAạr, أَرْجُلُ القَوْسِ means, *when the string is bound,* or *braced, the upper parts of the bow;* and أَيْدِيهَا, its lower parts; and the former are stronger than the latter: and he cites the saying,

* لَيْتَ القِسِىَّ كُلَّهَا مِنْ أَرْجُلِ *

[*Would that the bows were all of them,* or *wholly, of what are termed* أَرْجُل]: the two extremities of the bow, he says, are called its ظُفْرَانِ; and its two notches, its فُرْضَتَانِ; and its curved ends, its سِتَّانِ; and after the سِتَّان are the طَائِفَانِ; and after the طائفان, the أَبْهَرَانِ; and the portion between the ابهران is its كَبِد; this being between the two knots of the suspensory. (TA.) — رِجْلَا السَّهْمِ † *The two extremities of the arrow.* (Ḳ,* TA. [In the former it is implied that the phrase is رِجْلُ السَّهْمِ.]) — رِجْلُ بَحْرٍ ‡ *A canal* (خليج) *of a* بحر [or *large river*]. (Kr, Ḳ, TA.) — رِجْلٌ also signifies ‡ *A part,* or *portion,* of a thing: (Ḳ, TA:) of the fem. gender. (TA.) It is said in a trad. of 'Áïsheh, أَهْدَى لَنَا أَبُو بَكْرٍ رِجْلَ شَاةٍ مَشْوِيَّةٍ فَقَسَمْتُهَا إِلَّا كَتِفَهَا, meaning ‡ [*Aboo-Bekr gave to us*] *the half of a roasted sheep,* or *goat, divided lengthwise* [*and I divided it into shares, except its shoulder-blade,* or *its shoulder*]: she called the half thus by a synecdoche: (IAth, O, TA:) or she meant *the leg* (رِجْل) *thereof, with what was next to it* [for مما يليها in the O and TA, I read بِمَا يَلِيهَا] *of the lateral half:* or she thus alluded to *the whole thereof,* like as one does by the term رَأْس. (O, TA. [But see what here next follows.]) And in another trad., the رِجْل of a [wild] ass is mentioned as a gift, meaning ‡ *One of the two lateral halves:* or, as some say, *the thigh:* (TA:) and it is explained as meaning *the whole;* but this is a mistake. (Mgh.) — Also † The *half of a* رَاوِيَة [or *pair of leathern bags, such as are borne by a camel, one on each side,*] of wine, and of olive-oil. (AḤn, Ḳ.) — It is also applied by some to † *A pair of trousers* or *drawers;* and رِجْلُ سَرَاوِيلَ occurs in this sense in a trad., for رِجْلَا سَرَاوِيلَ; like زَوْجُ خُفٍّ and زَوْجُ نَعْلٍ, whereas each is properly زَوْجَانِ; for the سراويل are of the articles of clothing for the two legs: (IAth, TA:) this is what is meant by the saying in the Ḳ [and in the O likewise] that الرِّجْلُ also signifies السَّرَاوِيلُ الطَّاقُ [app. for مِنَ السَّرَاوِيلِ الطَّاقُ]. (TA.) — Also † *A swarm,* or *numerous assemblage, of locusts:* (Ṣ:) or *a detached number* (قِطْعَة) *thereof:* (Ḳ:) [or] one says [or says also] رِجْلُ جَرَادٍ, (Ṣ, TA,) and

رِجْلٌ مِنْ جَرَادٍ: it is masc. and fem.: (TA:) a pl. without a proper sing.; like عَانَةٌ (a herd of [wild] asses, Ṣ) and خِيطٌ (a flock of ostriches, Ṣ) and صُوَارٌ (a herd of [wild] bulls or cows, Ṣ): (Ṣ, Ḳ:) pl. أَرْجَالٌ; (Ḳ:) and so in the next two senses here following. (TA.) — And hence, as being likened thereto, (TA,) † An army: (Ḳ:) or a numerous army. (TA.) — Also † A share in a thing. (IAạr, Ḳ.) So in the saying, لِى فِى مَالِكَ رِجْلٌ † [To me belongs a share in thy property]. (TA.) — And ‡ A time. (TA.) One says, كَانَ ذٰلِكَ عَلَى رِجْلِ فُلَانٍ ‡ That was in the time of such a one; (Ṣ, Ḳ, TA;) in his life-time: (Ḳ, TA:) like the phrase على رأسِ فلانٍ. (TA.) — Also † Precedence. (Abu-l-Mekárim, Ḳ.) When the files of camels are collected together, an owner, or attendant, of camels says, لِىَ الرِّجْلُ, i. e. † [The precedence belongs to me; or] I precede: and another says, لَا بَلِ الرِّجْلُ لِى † [Nay, but the precedence belongs to me]: and they contend together for it, each unwilling to yield it to the other: (Abu-l-Mekárim, TA:) pl. أَرْجَالٌ: (Ḳ:) and so in the senses here following. (TA.) — And † Distress; straitness of the means of subsistence or of the conveniences of life; a state of pressing want; misfortune; or calamity; and poverty. (O, Ḳ.) = Also A man who sleeps much: (O, Ḳ:) fem. with ة. (TA.) — And A man such as is termed قَاذُورَةٌ [which means foul in language; evil in disposition: one who cares not what he does or says: very jealous: one who does not mix, or associate as a friend, with others, because of the evilness of his disposition, nor alight with them: &c.: see art. قذر]. (O, Ḳ.) = Also Blank paper; (O, Ḳ,* TA;) without writing. (TA.)

رَجَلٌ: see رَاجِلٌ, first sentence: = and see also رِجْلٌ, in two places. = [It is also explained as here follows, as though a quasi-inf. n. of 4 in a sense mentioned in the first paragraph on the authority of the Ṣ and O, or inf. n. of رَجَلَ in the same sense; thus:] The sending, (Ṣ, O,) or leaving, (Ḳ, TA,) a lamb or kid or calf, (Ṣ, O, TA,) or a young camel, (Ḳ, TA,) and a colt, (TA,) with its mother, to suck her whenever it pleases: (Ṣ, O, Ḳ:) [but I rather think that this is a loose explanation of the meaning implied by رَجَلٌ used as an epithet; for it is added in the Ṣ and O immediately, and in the Ḳ shortly after, that] one says بَهْمَةٌ رَجَلٌ (Ṣ, O, Ḳ) and ▾ رَجِلٌ (Ḳ) [meaning, as indicated in the Ṣ and O, A lamb, or kid, or calf, sent with its mother to suck her whenever it pleases, or, as indicated in the Ḳ, sucking, or that sucks, its mother]: pl. أَرْجَالٌ. (Ṣ, O, Ḳ.) — Also A horse [i. e. a stallion] sent upon the خَيْل [meaning mares, to leap them]: (Ḳ:) and in like manner one says خَيْلٌ رَجَلٌ, [using it as a pl., app. meaning horses so sent,] (Ḳ accord. to the TA,) or ▾ خَيْلٌ رِجْلَةٌ. (CḲ, and so in my MS. copy of the Ḳ: [perhaps it should be رَجَلَةٌ.])

رَجُلٌ (Ṣ, O, Mgh, Mṣb, Ḳ &c.) and ▾ رَجْلٌ, (O, Ḳ,) the latter a dial. var., (O,) or, accord. to Sb and El-Fárisee, a quasi-pl. n., [but app. of رَاجِلٌ, not of رَجُلٌ,] called by Abu-l-Ḥasan a pl., (TA,) A man, as meaning the male of the human species; (Mṣb;) the opposite of اِمْرَأَةٌ: (Ṣ, O, Mgh:) applied only to one who has attained to puberty and manhood: (Ḳ,* TA:) or as soon as he is born, (Ḳ, TA,) and afterwards also: (TA:) pl. رِجَالٌ, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) [applied in the Ḳur lxxii. 6 to men and to jinn (or genii), like نَاسٌ and أُنَاسٌ, and likewise a pl. of رَاجِلٌ, and of its syn. رَجْلَانُ,] and رِجَالَاتٌ, (Ṣ, Ḳ,) said by some to be a pl. pl., (TA,) and ▾ رَجْلَةٌ, (Sb, Mṣb, Ḳ, TA, in the CḲ رِجْلَةٌ, [which is a mistake, as is shown by what follows,]) of the measure فَعْلَةٌ, with fet-ḥ to the ف, (Mṣb,) [but this is, properly speaking, a quasi-pl. n.,] said to be the only instance of its kind except كَمْأَةٌ, which, however, some say is a n. un. like others of the same form belonging to [coll.] gen. ns., (Mṣb,) used as a pl. of pauc. instead of أَرْجَالٌ, (Sb, Ibn-Es-Serráj, Mṣb, TA,) because they assigned to رَجُلٌ no pl. of pauc., (Sb, TA,) not saying أَرْجَالٌ (TA) [nor رِجْلَةٌ], and ▾ رِجْلَةٌ, mentioned by AZ as another pl., but this [also] is a quasi-pl. n., and of it Abu-l-'Abbás holds ▾ رَجْلَةٌ to be a contraction, (TA,) and رِجَلَةٌ (Ks, Ḳ) and أَرَاجِلُ (Ks, Ṣ, Ḳ) and [another quasi-pl. n. is] ▾ مَرْجَلٌ. (IJ, Ḳ.) شَهِيدَيْنِ مِنْ رِجَالِكُمْ, in the Ḳur [ii. 282], means [Two witnesses] of the people of your religion. (TA.) [رَجُلٌ also signifies A woman's husband: and the dual] رَجُلَانِ [sometimes] means A man and his wife; predominance being thus attributed to the former. (IAạr, TA.) And ▾ رَجُلَةٌ signifies A woman: (Ṣ, Ḳ:) or, accord. to Er-Rághib, a woman who is, or affects to be, or makes herself, like a man in some of her qualities, or states, or predicaments. (TA.) It is said of 'Áïsheh, (Ṣ, TA,) in a trad., which confirms this latter explanation, (TA,) كَانَتْ رَجُلَةَ الرَّأْىِ, (Ṣ, TA,) meaning She was like a man in judgment. (TA. [See also مَرْجَلَانِيَّةٌ.]) The dim. of رَجُلٌ is ▾ رُجَيْلٌ and ▾ رُوَيْجِلٌ: (Ṣ, Ḳ:) the former reg.: (TA:) the latter irreg., as though it were dim. of رَاجِلٌ: (Ṣ, TA:) [but it seems that رُوَيْجِلٌ is properly the dim. of رَاجِلٌ, though used as that of رَجُلٌ.] One says, هُوَ رَجُلٌ وَحْدَهُ [He is a man unequalled, or that has no second], (IAạr, L in art. وحد,) and ▾ رُجَيْلٌ وَحْدَهُ [A little man (probably meaning the contrary) unequalled, &c.]. (Ṣ and L in that art.) And it is said in a trad., أَفْلَحَ الرُّوَيْجِلُ ▾ إِنْ صَدَقَ [The little man prospers if he speak truth]. (TA.) — Also One much given to coition: (Az, O, Ḳ:) used in this sense by the Arabs of El-Yemen: and some of the Arabs term such a one عُصْفُورِىٌّ. (O, TA.) — And i. q. رَاجِلٌ, q. v. (Mgh, Mṣb, Ḳ.) — And Perfect, or complete [in respect of bodily vigour or the like]: ('Eyn, O, Ḳ, TA: [in the CḲ, والرَّاجِلُ الكَامِلُ is erroneously put for والراجل والكامل:]) or strong and perfect or complete: sometimes it has this meaning, as an epithet: and when thus used, Sb allows its being in the gen. case in the phrase, مَرَرْتُ بِرَجُلٍ رَجُلٍ أَبُوهُ [I passed by a man whose father is strong &c.]; though the nom. case is more common: he says, also, that when you say, هُوَ الرَّجُلُ, you may mean that he is perfect or complete, or you may mean any man that speaks and that walks upon two legs. (M, TA.) = [In the CḲ, شَعْرٌ رَجُلٌ is erroneously put for شَعْرٌ رَجْلٌ: and, in the same, رَجُلُ الشَّعْرِ, as syn. with رَجِلُ الشَّعْرِ, is app. a mistake for رَجْلُ الشَّعْرِ; but it is mentioned in this sense by 'Iyáḍ:] see the paragraph here following.

رَجِلٌ; and its fem., with ة: see رَاجِلٌ. = شَعْرٌ رَجْلٌ (ISk, Ṣ, Mṣb, Ḳ) and ▾ رَجِلٌ (ISk, Ṣ, Ḳ) and ▾ رَجَلٌ, (Mṣb, Ḳ, [in the CḲ, erroneously, رَجُلٌ,]) Hair [that is wavy, or somewhat curly, i. e.] of a quality between [بَيْنَ, for which بَيْنٌ is erroneously put in the CḲ,] lankness and crispness or curliness, (Ḳ,) or not very crisp or curly, nor lank, (ISk, Ṣ,) or neither very crisp or curly, nor very lank, but between these two. (Mṣb, TA.) — And رَجِلُ الشَّعْرِ and ▾ رَجْلُهُ (ISd, Ṣgh, Ḳ) and ▾ رَجَلُهُ (ISd, Ḳ, TA, but accord. to the CḲ as next follows,] and ▾ رَجُلُهُ, with ḍamm to the ج, added by 'Iyáḍ, in the Meshárik, (MF, TA,) A man having hair such as is described above: pl. أَرْجَالٌ and رَجَالَى; (M, Ḳ;) the former, most probably, accord. to analogy, pl. of رَجْلٌ; but both may be pls. of رَجِلٌ and رَجَلٌ: accord. to Sb, however, رَجِلٌ has no broken pl., its pl. being only رَجِلُونَ. (M, TA.) = See also رَجُلٌ, in two places.

رَجْلَةٌ: see رَجُلٌ, first sentence, in two places: — and رَاجِلٌ. = See also the next paragraph.

رُجْلَةٌ The going on foot; (T, Ṣ,* M, TA;) the act of the man who has no beast [to carry him]; (T, TA;) an inf. n. (T, Ṣ, TA) of رَجِلَ: (T, TA: [see 1, first sentence:]) or it signifies strength to walk, or go on foot; (Mṣb, Ḳ;) and is a simple subst.: (Mṣb:) and also excellence of a دَابَّة [meaning horse or ass or mule] and of a camel in endurance of long journeying; in which sense [Az says] I have not heard any verb belonging to it except [by implication] in the epithets رَجِيلَةٌ, applied to a she-camel, and رَجِيلٌ, applied to an ass and to a man: (T, TA:) and (M) ▾ رِجْلَةٌ, with kesr, signifies vehemence, or strength, of walking or going on foot; (M, Ḳ;) as also ▾ رُجْلَةٌ. (Ḳ. [In the Ḳ is then added, "or with ḍamm, strength to walk, or go on foot;" but it seems evident that we should read "and with ḍamm," &c., agreeably with the passage in the M, in which the order of the two clauses is the reverse of their order in the Ḳ.]) One says, حَمَلَكَ ٱللّٰهُ مِنَ الرُّجْلَةِ and عَنِ الرُّجْلَةِ, i. e. [May God give thee a beast to ride upon, and so relieve thee from going on foot, or] from the act of the man who has no beast. (T, TA.) And هُوَ ذُو رُجْلَةٍ He has strength to walk, or go on foot. (Mṣb.) — And The state, or condition, of being a رَجُل [or man, or male human being; generally meaning manhood, or manliness, or manfulness]; (Ṣ, Ḳ;)

as also ▼ رُجُولَةٌ (Ks, Ṣ, TA) and ▼ رُجُولِيَّةٌ (IAạr, Ṣ, Ḳ) and ▼ رَجُولِيَّةٌ (Ks, T, Ḳ) and ▼ رُجْلِيَّةٌ; (Ḳ;) of the class of inf. ns. that have no verbs belonging to them. (ISd, TA.) == And The *having a complaint of the* رِجْل [i. e. *leg*, or *foot*]. (TA.) — And in a horse, (Ṣ,) or beast, (دَابَّة, Ḳ,) *A whiteness*, (Ḳ,) or the *having a whiteness*, (Ṣ,) *in one of the* رِجْلَان [i. e. *hind legs* or *feet*], (Ṣ, Ḳ,) *without a whiteness in any other part;* (TA;) as also ▼ تَرْجِيل. (Ḳ.) This is disliked, unless there be in him some other [similar] وَضَح. (Ṣ.)

رِجْلَةٌ: see the next preceding paragraph, first sentence. == [Also, accord. to the Ḳ, a pl. of رَاجِلٌ or of one of its syns.] == And *A herd*, or *detached number collected together*, of wild animals. (IB, TA.) == And *A place in which grow* [*plants*, or *trees*, *of the kind called*] عَرْفَج, (Ḳ,) accord. to Az, *in which grow many thereof*, (TA,) *in one* رَوْضَة [or *meadow*]. (Ḳ.) — And *A water-course*, or *channel in which water flows*, (Ṣ, Ḳ,) *from a* [*stony tract such as is called*] حَرَّة *to a soft*, or *plain, tract:* (Ḳ:) pl. رِجَل; (Ṣ, Ḳ;) a term similar to مَذَانِبُ [pl. of مِذْنَبٌ]: so says Er-Rághib: *the waters* (he says) *pour to it, and it retains them:* and on one occasion he says, the رِجْلَة is *like the* قَرِىّ; *it is wide, and people alight in it:* he says also, it is *a water-course of a plain*, or *soft, tract, such as is* ملبات, or, as in one copy, مَنْبات [which is app. the right reading, meaning *productive of much herbage*]. (TA.) == الرِّجْلَةُ also signifies *A species of the* [*kind of plants called*] حَمْض. (Ḳ.) — And, accord. to [some of] the copies of the Ḳ [in this place], *The* عَرْفَج; but correctly *the* فَرْفَخ [as in the CḲ here, and in the Ḳ &c. in art. فرفخ]; (TA;) *i. q.* البَقْلَةُ الحَمْقَآءُ; (Ṣ, Mṣb, TA;) thus the people commonly called it; i. e. البقلة الحمقاء; (TA;) [all of these three appellations being applied to *Purslane*, or *purslain*; and generally to *the garden purslane*:] it is [said to be] called الحمقاء because it grows not save in a water-course: (Ṣ: [i. e. the wild sort: but see art. حمق:]) whence the saying, أَحْمَقُ مِنْ رِجْلَةٍ [explained in art. حمق], (Ṣ, Ḳ,) meaning this بَقْلَة: (TA:) the vulgar say, مِنْ رِجْلِهِ. (Ṣ, Ḳ, TA. [In the CḲ, erroneously, مِن رَجْلَةٍ.])

رُجْلَةٌ: see رَجُلٌ, in two places.

رَجْلَةٌ a quasi-pl. n. of رَجُلٌ, q. v. (TA.) == [Also fem. of the epithet رَجِلٌ.]

رَجْلَى fem. of رَجْلَانُ: see رَاجِلٌ, near the end of the paragraph. — حَرَّةٌ رَجْلَى and ▼ رَجْلَآءُ *A* [*stony tract such as is called*] حَرَّة *that is rough* [or *rugged*], *in which one goes on foot:* or *level, but abounding with stones:* (Ḳ:) or *rough and difficult, in which one cannot go except on foot:* (TA:) or the latter signifies *level, but abounding with stones, in which it is difficult to go along:* (Ṣ:) or *hard and rough, which horses and camels cannot traverse, and none can but a man on foot:* (AHeyth, TA:) or *that impedes the feet by its difficulty*. (Er-Rághib, TA.) == رَجْلَى is also a pl. of رَجْلَانُ: (Ṣ:) [and app. of رَجِيل also.]

رَجْلَآءُ fem. of أَرْجَلُ [q. v.]. — See also the next preceding paragraph.

رَجْلِىٌّ sing. of رَجْلِيُّونَ, which latter is applied, with the article ال, to *Certain men who used to run* (كَانُوا يَعْدُونَ, so in the O and Ḳ, but in the T يَغْزُونَ [which is evidently a mistranscription], TA) *upon their feet;* as also ▼ رُجَيْلَآءُ, in like manner with the article ال: (O, Ḳ, TA:) in the T, the sing. is written رُجْلِىٌّ; and said to be a rel. n. from الرُّجْلَةُ; which requires consideration: (TA:) they were Suleyk El-Maḳánib, (O, Ḳ, TA,) i. e. Ibn-Sulakeh, (TA,) and El-Munteshir Ibn-Wahb El-Báhilee, and Owfà Ibn-Maṭar El-Mázinee. (O, Ḳ, TA. [All these were famous runners.])

رُجْلِيَّةٌ: see رُجْلَةٌ.

رَجْلَانُ; and its fem., رَجْلَى: see رَاجِلٌ.

رُجَّالٌ [a quasi-pl. n.]: see رَاجِلٌ.

رَجِيلٌ: see رَاجِلٌ, in two places. — Also *i. q.* مَشَّآءٌ; and so ▼ رَاجِلٌ; (Ḳ;) i. e. (TA) [*That walks*, or *goes on foot, much;* or *a good goer;* or] *strong to walk*, or *go*, or *go on foot;* (Ṣ, in explanation of the latter, and TA;) applied to a man, (Ṣ, Ḳ, TA,) and to a camel, and an ass: (TA:) or the latter, a man *that walks*, or *goes on foot, much and well:* and *strong to do so, with patient endurance:* and a beast, such as a horse or an ass or a mule, and a camel, *that endures long journeying with patience:* fem. with ة: (T, TA:) or, applied to a horse, *that does not become attenuated*, or *chafed, abraded*, or *worn, in the hoofs* [by journeying]: (Ṣ, O:) or, so applied, *that does not sweat:* and *rendered submissive*, or *manageable; broken*, or *trained:* (Ḳ,* TA:) the fem., with ة, is also applied to a woman, as meaning *strong to walk*, or *go on foot:* (TA:) pl. رَجْلَى [most probably of رَجِيل, agreeably with analogy,] and رَجَالَى. (Ḳ.) — Also A place *of which the two extremities are far apart:* (M, Ḳ,* TA:) in the copies of the Ḳ, الطَّرِيقَيْنِ is here erroneously put for الطَّرَفَيْنِ: and the M adds, *trodden*, or *rendered even*, or *easy to be travelled:* (TA:) or *rugged and hard* land or ground: (O, TA:) and a *hard* place: and a *rugged, difficult*, road, *in a mountain*. (TA.) == Also, applied to speech, *i. q.* ▼ مُرْتَجَلٌ [i. e. *Extemporized; spoken extemporaneously, impromptu*, or *without premeditation*]. (O, Ḳ, TA.)

رُجَيْلٌ dim. of رَجُلٌ, which see, in two places.

رُجُولَةٌ: / رُجُولِيَّةٌ: / رَجُولِيَّةٌ: } see رُجْلَةٌ.

رُجَيْلَآءُ: see رَجْلِىٌّ. — وَلَدَتْهَا الرُّجَيْلَآءَ *They* (sheep or goats) *brought them forth* [i. e. their young ones] *one after another*. (El-Umawee, T, Ṣ, O, Ḳ.)

رَجَّالٌ *i. q.* رَاجِلٌ, q. v. (Az, TA.)

رَجَّالَةٌ: / رَجَّالَى: } quasi-pl. ns. of رَاجِلٌ, q. v.

رَاجِلٌ (Ṣ, Mgh, Mṣb, Ḳ, &c.) and ▼ رَجُلٌ, (Mgh, Mṣb, Ḳ,) the latter of the dial. of El-Ḥijáz, (MF,) in copies of the M written ▼ رَجْلٌ, (TA,) and ▼ رَجِلٌ (Ṣ, Ḳ) and ▼ رَجِيلٌ [afterwards mentioned as a quasi-pl. n.] (Ḳ) and ▼ رَجْلَانُ (Ṣ, Ḳ) and ▼ رَجْلٌ, (Ḳ,) but this last is said by Sb to be a quasi-pl. n., (TA,) *Going*, or *a goer, on foot; a pedestrian; a footman;* the *opposite of* فَارِس; (Ṣ, Mṣb;) one *having no beast whereon to ride*, (Ḳ, TA,) *in a journey, and therefore going on his feet:* (TA:) see also رَجِيل: pl. ▼ رَجَّالَةٌ, (Ks, T, Ṣ, M, Mṣb, Ḳ,) [or rather this is a quasi-pl. n.,] written by MF رِجَالَةٌ, as on the authority of AḤei, but the former is the right, (TA,) and رُجَّالٌ (Ks, T, Ṣ, M, Mṣb, Ḳ) and ▼ رَجْلٌ, (Ṣ, Mṣb, TA,) this last mentioned before as being said by Sb to be a quasi-pl. n., (TA,) like صَحْبٌ (Ṣ, Mṣb, TA) and رَكْبٌ, and occurring in the Ḳur xvii. 66, (TA,) all of رَاجِلٌ, (Ṣ, Mṣb,) and رِجَالٌ, (Ṣ, M, Ḳ,) of رَجْلَانُ (Ṣ) and of رَاجِلٌ, (TA,) [but more commonly of رَجُلٌ, q. v.,] and رَجْلَى, (Ṣ, O, Ḳ,) of رَجْلَانُ, (Ṣ, O,) and رَجَالَى, (Ṣ, M, Ḳ,) of رَجِلٌ, (Ṣ,) or of رَجْلَانُ, (TA,) and رُجَالَى and رُجْلَانٌ, (M, Ḳ,) which last is of رَاجِلٌ or of رَجِيلٌ, (TA,) and رِجْلَةٌ [a pl. of pauc.], (M, Ḳ,) written by MF رَجَلَةٌ, and if so, of رَاجِلٌ, like as كَتَبَةٌ is pl. of كَاتِبٌ, (TA,) and ▼ رَجْلَةٌ, (T, M, Ḳ,) [but this is a quasi-pl. n., mentioned before as of رَجُلٌ, q. v.,] and أَرْجِلَةٌ, (M, Ḳ,) which may be pl. of رِجَالٌ, which is pl. of رَاجِلٌ, (IJ,) and أَرَاجِلُ, (M, Ḳ,) which may be pl. of the pl. أَرْجِلَةٌ, (IJ,) and أَرَاجِيلُ, (M, Ḳ,) and to the foregoing pls. mentioned in the Ḳ are to be added (TA) رِجَلَةٌ, (Ks, M, TA) which is of رَجُلٌ, (TA,) and رُجَّلٌ, like سُكَّرٌ, (AḤei, TA,) and [the quasi-pl. ns.] ▼ رُجَّالَى, (Ks, T, M, AḤei, TA,) termed by MF an anomalous pl., (TA,) and ▼ رُجَّالٌ, (AḤei, TA,) said by MF to be extr., of the class of رُخَالٌ, (TA,) and ▼ رَجِيلٌ, (AḤei, TA,) said to be a quasi-pl. n. like مَعِيزٌ and كَلِيبٌ. (TA.) Az says, I have heard some of them say ▼ رَجَّالٌ as meaning رَاجِلٌ; and its pl. is رَجَاجِيلُ. (TA.) And رَاجِلَةٌ and ▼ رَجِلَةٌ are applied in the same sense to a woman, (Lth, TA,) and so is ▼ رَجْلَى [fem. of رَجْلَانُ, like غَضْبَى fem. of غَضْبَانُ]: (Ṣ:) and the pl. [of the first] is رَوَاجِلُ (TA) and ([of the first or second or] of the third, Ṣ) رِجَالٌ (Lth, Ṣ, TA) and رَجَالَى. (Ṣ.) — Lḥ mentions the saying, لَا تَفْعَلْ كَذَا أُمُّكَ رَاجِلٌ, but does not explain it: it seems to mean [*Do not thus:*] *may thy mother mourn, and be bereft of thee*. (TA.) ==

نَاقَةٌ رَاجِلٌ عَلَى وَلَدِهَا means *A she-camel* [*left to give suck to her young one,*] *not having her udder bound with the* صِرَار [q. v.]. (K.)

رَاجِلَةٌ The *pastor's* كَبْش [or *ram*] *upon which he conveys,* or *puts to be borne, his utensils.* (AA, O, K.) So in the saying of a poet,

* فَظَلَّ يَعْمِتُ فِى قَوْطٍ وَرَاجِلَةٍ *
* يُكَفِّتُ الدَّهْرَ إِلَّا رَيْثَ يَهْتَبِدُ *

(AA, TA,) meaning [*And he passed the day*] *spinning from a portion of wool* [*wound in the form of a ring upon his hand*], termed عَمِيتَة, [*amid a flock of sheep, with a ram upon which he conveyed his utensils,*] *ever collecting* [*to himself*], *and coveting,* or *labouring to acquire, save when he was sitting cooking* هَبِيد [i. e. *colocynths* or *their seeds* or *pulp*]. (T and TA in art. عمت: where راجلة is likewise explained as above.)

رُوَيْجِلٌ: see رَجُلٌ, in two places.

أَرْجَلُ A man *large in the* رِجْل [i. e. *leg,* or *foot*]: (S, K:) like أَرْكَبُ "large in the knee," and أَرْأَسُ "large in the head." (TA.) —— And A horse, (S,) or beast, (دَابَّة, K,) *having a whiteness in one of his* رِجْلَانِ [i. e. *hind legs* or *feet*], (S, K,) *without a whiteness in any other part.* (TA.) This is disliked, unless there be in him some other [similar] وَضَح. (S. [See also 2 in art. خدم.]) The fem. is رَجْلَآءُ, (S, K,) which is applied in like manner to a sheep or goat: (S:) or to a ewe as meaning *whose* رِجْلَانِ [or *hind legs*] *are white to the flanks,* (M, TA,) or *with the flanks,* (T, TA,) *the rest of her being black.* (TA.) —— حَرَّةٌ رَجْلَآءُ: see رَجْلَى. ═ هُوَ أَرْجَلُ الرَّجُلَيْنِ means [*He is the more manly,* or *manful, of the two men;* or] *he has* رُجْلِيَّة *that is not in the other* [*of the two men*]: (T, TA:) or *he is the stronger of the two men.* (K.) ISd thinks ارجل in this case to be like أَحْنَكُ, as having no verb. (TA.)

أَرَاجِيلُ app. a pl. of أَرْجِلَةٌ, which may be pl. of رِجَالٌ, which is pl. of رَاجِلٌ [q. v.]. (TA.) —— Also Men *accustomed to,* or *in the habit of, taking, capturing, catching, snaring,* or *trapping, game* or *wild animals* or *the like,* or *birds,* or *fish; hunters, fowlers,* or *fishermen.* (Sgh, K.)

تَرْجِيلٌ: see رَجْلَةٌ, last signification.

تَرَاجِيلُ *i. q.* كَرَفْس [q. v., i. e. The *herb smallage*]; (K;) of the dial. of the Sawád; *one of the herbs,* or *leguminous plants, of the gardens.* (TA.).

مَرْجَلٌ: see رَجْلٌ, of which it is a quasi-pl. n.: ═ and مِرْجَل.

مُرْجِلٌ A woman *that brings forth men-children;* (M, TA;) *i. q.* مُذْكِرٌ, (M, K, TA,) which is the epithet commonly known. (M, TA.)

مِرْجَلٌ *A copper cooking-pot:* (S, Mgh, Msb:) or *a large copper cooking-pot:* (Ham p. 469:) or *a cooking-pot of stones* [or *stone*], and *of copper:* (K:) or *any cooking-pot* (Mgh, Msb, TA, and Ham ubi suprà) or *vessel in which one cooks:* (TA:) of the masc. gender: (K:) pl. مَرَاجِلُ. (Ham ubi suprà.) —— And *A comb.* (Mgh, K.) —— Also, and ▾ مَرْجَلٌ, (K,) the latter on the authority of IAar alone, (TA,) *A sort of* [*garment of the kind called*] بُرْد, *of the fabric of El-Yemen:* (K:) pl. as above, مَرَاجِلُ; with which مَرَاجِل, occurring in a trad., is said in the T, in art. رحل, to be syn.: [and ▾ بُرْدٌ مِرْجَلِىٌّ signifies the same as مِرْجَل:] it is said in a prov.,

* حَدِيثًا كَانَ بُرْدُكَ مِرْجَلِيًّا *

[*Recently thy* بُرْد *was of the sort called* مِرْجَلِىّ;] i. e. thou hast only recently been clad with the مَرَاجِل, and usedst to wear the عَبَآء: [whence it appears that the مِرْجَل may be thus called because worn only by full-grown men:] so says IAar: it is said in the M that ثَوْبٌ مِرْجَلِىٌّ is from الممرجل [i. e. المُمَرْجَل, perhaps a mistranscription for المُرَجَّل]: (TA:) [but] ▾ مُمَرْجَلٌ signifies *a sort of garments,* or *cloths, variegated,* or *figured;* (S and K in art. مرجل;) *similar to the* مَرَاجِل, or *similar to these in their variegation* or *decoration,* or *their figured forms;* as explained by Seer and others; (TA in that art.;) [wherefore] Sb holds the م of مَرَاجِل to be an essential part of the word; (S in that art.;) and hence Seer and the generality of authors also say that it is a radical, though Abu-l-'Alà and some others hold it to be augmentative. (MF and TA in that art.)

مِرْجَلِىٌّ *A maker of cooking-pots* [*such as are called* مَرَاجِل, pl. of مِرْجَل]. (MA.) —— See also the next preceding paragraph.

مُرْجِلَانِيَّةٌ A woman *who is,* or *affects to be,* or *makes herself, like a man in guise* or *in speech.* (TA. [See also رَجُلَةٌ, voce رَجُلٌ.])

مُرَجَّلٌ A skin, (Fr, TA,) or such as is termed a زِقّ, (K,) *that is stripped off* [*by beginning*] *from one* رِجْل [or *hind leg*]; (Fr, K, TA;) or *from the part where is the* رِجْل. (M, TA.) And شَاةٌ مُرَجَّلَةٌ *A sheep,* or *goat, skinned* [*by beginning*] *from one* رِجْل: (Ham p. 667:) and in like manner ▾ مَرْجُولٌ applied to a ram. (Lh, K voce مَزْقُوقٌ, which signifies the contr. [like مُزَقَّق].) —— Also A [skin such as is termed] زِقّ *full of wine.* (As, O, K.) ═ A [garment of the kind called] بُرْد *upon which are the figures of men;* (K;) or *upon which are figures like those of men.* (TA.) —— And A garment, or piece of cloth, (O, TA,) and a بُرْد, (TA,) *ornamented in the borders.* (O, K, TA.) ═ *Combed* hair. (O, TA. [See its verb, 2.]) ═ جَرَادٌ مُرَجَّلٌ *Locusts the traces of whose wings are seen upon the ground.* (ISd, K.)

مَرْجُولٌ A gazelle *whose* رِجْل [or *hind leg*] *has fallen* [*and is caught*] *in the snare:* when his يَد [or fore leg] has fallen therein, he is said to be مَيْدِىٌّ. (TA.) —— See also the next preceding paragraph.

مُرْتَجَلٌ: see رَجِيلٌ, last sentence.

مُرْتَجِلٌ A man *holding the* زَنْد *with his hands and feet,* (K, TA,) because he is alone: (TA:) [i. e.] one *who, in producing fire with the* زَنْد, *holds the lower* زَنْدَة *with his foot* [or *feet*]. (AA, TA. [See 5.]) ═ One *who collects a detached number* (قِطْعَة [or رِجْل]) *of locusts, to roast,* or *fry, them:* (S:) one *who lights upon a* رِجْل *of locusts, and roasts,* or *fries, some of them,* (K, TA,) or, as in the M, *cooks.* (TA.)

مُمَرْجَلٌ: see مِرْجَلٌ.

رجم

1. رَجْمٌ signifies The *throwing,* or *casting, of stones:* (S, K:) this is its primary meaning: (S, TA:) you say, رَجَمَهُ, aor. ـُ, inf. n. رَجْمٌ, (S, Msb, TA,) *He threw,* or *cast, stones at him;* or *pelted him with stones:* (S, TA:) or *he struck him,* or *smote him, with* رِجَم, meaning *stones:* (Msb:) and رُجُومٌ is syn. with رَجْمٌ, as an inf. n.: thus some explain the saying, in the Kur [lxvii. 5], وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ [*And we have made them for casting at the devils;* meaning shooting stars, which are believed to be hurled at the devils that listen by stealth, beneath the lowest heaven, to the words of the angels therein: but see other explanations below, voce رَجْمٌ]. (TA.) —— Hence, (S, TA,) The act of *slaying* [*in any manner,* but generally *stoning,* i. e. *putting to death by stoning*]. (S, K.) So in رَجْمُ الثَّيِّبَيْنِ إِذَا زَنَيَا [*The slaying,* or *stoning, of the two married persons when they have committed adultery*]. (TA.) —— [† The act of *beating,* or *battering,* the ground with the feet.] One says of a camel, يَرْجُمُ الأَرْضَ † [*He beats,* or *batters, the ground*], i. e., with his feet; which implies commendation: (TA:) and so one says of a horse; (K;) or يَرْجُمُ فِى الأَرْضِ. (S.) And one says also, جَآءَ يَرْجُمُ, meaning † [*He came beating,* or *battering, the ground;* or] *passing along with an ardent and a rapid running.* (Lh, K,* TA.) [See also 8.] —— ‡ The act of *cursing.* (K, TA.) —— † The act of *reviling.* (K, TA.) لَأَرْجُمَنَّكَ, in the Kur xix. 47, means † *I will assuredly revile thee:* (Bd, Jel, TA: see also another explanation below, in this paragraph:) or *I will assuredly cast stones at thee,* (Bd, Jel,) so that thou shalt die, or shalt remove far from me. (Bd.) And you say, رَجَمْتُهُ بِالقَوْلِ, meaning † *I uttered foul,* or *evil, speech against him.* (Msb.) [See also رَجْبَةٌ.] —— † The act of *driving away; expelling; putting,* or *placing, at a distance, away,* or *far away.* (K.) —— † The act of *cutting off from friendly,* or *loving communion* or *intercourse; forsaking;* or *abandoning.* (K.) —— Also [as being likened to the throwing of stones, in doing which one is not sure of hitting the mark,] *i. q.* قَذْفٌ بِالغَيْبِ وَالظَّنِّ (K, TA) † [The act of *speaking of that which is hidden,* or *which has not become apparent to the speaker;*

and *conjecturing*]; (TA;) or *speaking conjecturally*: (Ṣ, TA:) and (Ḳ, TA) some say (TA) *i. q.* غَيْبٌ [as meaning † *a doubting*]: (Ḳ, TA: [in the CḲ, العَيْبُ is erroneously put for الغَيْبُ:] and ظَنٌّ [which means † *an opining*, or *a conjecturing*]. (Ḳ, TA.) One says, رَجَمَ بِالغَيْبِ † *He spoke of that which he did not know.* (Ḥam p. 494.) And رَجَمَ بِالظَّنِّ (Z, TA) † *He spoke conjecturally*: (MA:) or *he conjectured*, or *opined.* (Bḍ in xviii. 21.) Hence, قَالَهُ رَجْمًا † *He said it conjecturally.* (Z, TA.) Hence also, (TA,) رَجْمًا بِالغَيْبِ, in the Ḳur [xviii. 21], (Ṣ, TA,) † [*Speaking conjecturally of that which is hidden*, or *unknown*; as indicated in the Ṣ and TA: or] *conjecturing in a case hidden* from them. (Jel.) One says also, قَالَ رَجْمًا بِالغَيْبِ, i. e. † *He said conjecturally*, [or *speaking of that which was hidden from him*, or *unknown by him*,] *without evidence, and without proof.* (Mṣb.) And صَارَ رَجْمًا لَا يُوقَفُ عَلَى حَقِيقَةِ أَمْرِهِ † [*It became a subject of conjecture, the real state of the case whereof one was not to be made to know*]. (Ṣ, TA.) And لَأَرْجُمَنَّكَ, in the Ḳur [xix. 47, of which two explanations have been mentioned above], means [accord. to some] *I will assuredly say of thee*, [though] *speaking of that which is hidden* [*from me*], or *unknown* [*by me*], *what thou dislikest*, or *hatest.* (TA.) — لِسَانٌ يَرْجُمُ [if the latter word be not a mistranscription for ▼مِرْجَمٌ, q. v.,] means *A tongue that is chaste*, or *perspicuous, and copious, in speech.* (Mṣb in art. ترجم.) — See also the next paragraph, in three places.

2. رَجَّمَ القَبْرَ, inf. n. تَرْجِيمٌ, *He placed upon the grave* رُجَم [meaning *large stones*, to make a gibbous covering to it]. (TA.) It is related in a trad. of 'Abd-Allah Ibn-Mughaffal, that he said, لَا تُرَجِّمُوا قَبْرِى, i. e. *Place not ye upon my grave* رُجَم; meaning thereby that they should make his grave even with the ground, not gibbous and elevated: the verb is thus correctly, with teshdeed: but the relaters of trads. say, لا ▼تَرْجُمُوا قبرى: (Ṣ:) [and it is said that] ▼رَجَمَ القَبْرَ, (Ḳ, TA,) aor. ـُ, inf. n. رَجْمٌ, (TA,) signifies عَلَّمَهُ, (Ḳ,) i. e. *He put a tombstone to the grave*: (TḲ:) or *he placed upon the grave* رِجَام [a pl., like رُجَم, of رُجْمَة]: (Ḳ:) or, accord. to Aboo-Bekr, لا ▼تَرْجُمُوا قبرى means *Wail not ye at my grave*; i. e. *say not, at it, what is unseemly*; from الرَّجْمُ signifying "the act of reviling." (TA.)

3. مُرَاجَمَةٌ [in its primary acceptation] is The *mutual throwing*, or *casting, of stones*; or the *vying*, or *contending for superiority, in the throwing*, or *casting, of stones.* (Mgh. [See also 6.]) — [Hence,] † The act of *mutually reviling*; or the *vying in reviling*; or so مُرَاجَمَةٌ بِالكَلَامِ. (TA. [See, again, 6.]) — And راجم فى الكَلَامِ, and العَدْوِ, and الحَرْبِ, (Ḳ,) inf. n. as above, (TA,) ‡ *He exerted himself to the utmost in vying*, or *contending for superiority, in speech*, and *in running*, and *in war*, or *battle.* (Ḳ, TA.) — And راجم عَنْهُ (Ḳ,) or عَنْ قَوْمِهِ, (Ṣ,) ‡ *He defended him*, or *his people*; or *spoke*, or *pleaded*, or *contended, in defence of him*, or *of them*: (Ṣ, Ḳ, TA:) and so دَارَى. (TA.)

6. تَرَاجَمُوا بِالحِجَارَةِ *They threw*, or *cast, stones, one at another*; or *vied*, or *contended for superiority, in throwing*, or *casting, stones, one at another*: (Ṣ, TA:) and ▼ارتجموا signifies the like of this. (IAạr, TA. [See also 3.]) — [Hence,] تراجموا بِالكَلَامِ ‡ *They reviled one another*; or *vied in reviling one another.* (TA. [See, again, 3.])

8: see 6. — [Hence,] ارتجمت الإِبِلُ, and ▼تراجمت, † *The camels beat* [or *battered*] *the ground* (رَجَمَتِ الأَرْضَ) *with their feet*: or *went heavily, without slowness.* (TA.) [See مُرْجَمٌ: and see also 1, in two places.] — And ارتجم † *It* (a thing) *lay one part upon another*; *was*, or *became, heaped*, or *piled, up*, or *together*, or *accumulated, one part upon*, or *overlying, another*; (Aboo-Sa'eed, Ḳ, TA;) as also ارتجن. (Aboo-Sa'eed, TA.)

10. جَآءَتْ تَسْتَرْجِمُ النَّبِىَّ, said of a woman [who had committed adultery], means *She came asking the Prophet for* الرَّجْم [i. e. *to be stoned.*] (TA.)

Q. Q. 1. تَرْجَمَ كَلَامَهُ *He interpreted*, or *explained in another language, his speech.* (Ṣ.) See art. ترجم.

رَجْمٌ, an inf. n. [of 1, q. v.], used as an appellative, (Bḍ in lxvii. 5,) *A thing that is thrown*, or *cast, like as is a stone*: pl. رُجُومٌ. (Bḍ ib., and Ḳ.) Hence, in the Ḳur (ubi suprà), وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ *And we have made them things to be cast at the devils*; meaning shooting stars: [see also رُجُمٌ:] or, as some say, *we have made them to be* [*means of*] *conjectures to the devils* of mankind; i. e., to the astrologers. (Bḍ, TA. [See another explanation in the first sentence of this art.]) = Also *A friend*; or *a true*, or *sincere, friend*; or *a special*, or *particular, friend*; syn. خَلِيلٌ: and *a cup-companion*, or *compotator.* (Th, Ḳ.) See also the last signification in the next paragraph.

رَجَمٌ *Stones* (Mṣb, TA) *that are placed upon a grave.* (TA.) — And hence, (Mṣb, TA,) *A grave*; (Ṣ, Mṣb, Ḳ, TA;) because stones are collected together upon it; (Mṣb;) as also ▼رُجْمَةٌ and ▼رَجْمَةٌ: (Ḳ:) the pl. of رَجَمٌ is أَرْجَامٌ: you say, هٰذِهِ أَرْجَامُ عَادٍ *These are the graves of* [the tribe of] *'Ád*: (TA:) and ▼رُجْمَةٌ, of which the pl. is رُجَمٌ and رِجَامٌ, signifies also, like as does ▼رُجُمٌ, *stones*, (Ḳ,) or *high stones*, (TA,) *that are set up upon a grave*: (Ḳ, TA:) or both these signify *a sign* [*that is set up upon a grave*; or *a tombstone*: see 2]: (Ḳ:) or the former of them (رُجْمَةٌ) signifies *stones collected together*, (Lth, Mṣb, TA,) *as though they were the graves of* [*the tribe of*] *'Ád*; (Lth, TA;) and its pl. is رِجَامٌ: (Mṣb:) or it is sing. of رُجَمٌ and رِجَامٌ which signify *large stones, less than* [*such as are termed*] رِضَامٌ, (Ṣ,) or *like* رِضَام, (TA,) *sometimes collected together upon a grave to form a gibbous covering to it.* (Ṣ.) — Also (i. e. رَجَمٌ) *A well.* (Ḳ.) — And *A* [*kind of oven such as is called*] تَنُّور [q. v.]. (Ḳ.) — And *i. q.* جُفْرَةٌ, with جيم, accord. to the Ḳ, i. e. *A round space in the ground*: or, as in other lexicons, حُفْرَةٌ [meaning *a hollow*, or *cavity, in the ground, made by digging*, or *natural*]. (TA.) = Also *Brothers*, or *brethren*: [a quasi-pl. n.:] sing., accord. to Kr, ▼رَجْمٌ and رَجَمٌ; [so that the latter is used as a sing. and as a pl.;] but (ISd says, TA) I know not how this is. (Ḳ, TA.) [See also رَجْمٌ.]

رُجُمٌ The [*shooting*] *stars that are cast* [*at the devils*; like رُجُومٌ, as explained by some, pl. of رَجْمٌ, q. v.]. — See also the second sentence of the next preceding paragraph.

رَجْمَةٌ: see رَجَمٌ, second sentence. — [It is applied in the present day to *Any heap of stones thrown together* or *piled up.*] — Also *A* [*kind of turret, such as is called*] مَنَارَة, *like a* بَيْت [i. e. *tent*, or *house*, &c.], *around which they used to circuit*: a poet says,

* كَمَا طَافَ بِالرَّجْمَةِ المُرْتَجِمْ ▼ *

[*Like as when he who beat the ground circuited around the* رجمة]. (TA.) — رجمة [thus written, but perhaps it is ▼رُجْمَة,] is also sing. of رِجَام signifying [*Hills*, or *mountains*, &c., *such as are called*] هِضَاب [pl. of هَضْبَةٌ]. (AA, TA.)

رُجْمَةٌ: see رَجَمٌ, second sentence, in two places: — and see also رَجْمَةٌ. — Also The *hole, den*, or *subterranean habitation, of the hyena.* (Ṣ, Ḳ.) — And *A thing by means of which a palm-tree that is held in high estimation is propped*; (Ḳ;) also called رُجْبَةٌ; i. e. *a kind of wide bench of stone or brick* (دُكَّان) *against which the palm-tree leans*; as is said by Kr and AḤn: the م is said to be a substitute for ب; or, as ISd thinks, the word is a dial. var., like رُجْبَةٌ. (TA.)

رِجَامٌ i. q. مِرْجَاسٌ; (Ṣ, Ḳ;) i. e. *A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed*: (TA:) *sometimes it is tied to the extremity of the cross piece of wood of the bucket, in order that it may descend more quickly.* (Ṣ, Ḳ.) — Also *A thing that is constructed over a well, and across which is then placed the piece of wood for the bucket.* (AA, Ḳ.) And [the dual] رِجَامَانِ *Two pieces of wood that are set up over a well*, (Ṣ, Ḳ, TA,) *at its head* [or *mouth*], (Ṣ, TA,) *and upon which is set the pulley*, (Ṣ, Ḳ, TA,) or *some similar thing by means of which one draws the water.* (TA.) — Also a pl. of رُجْمَةٌ. (Ṣ, Mṣb, Ḳ.)

رَجُومٌ: see the next paragraph.

رَجِيمٌ and ▼مَرْجُومٌ *Thrown at*, or *cast at*, with stones. (Ṣ.) The former is said to be applied to the devil because he is cast at (مرجوم) with [shooting] stars. (TA.) [In the MA, ▼رَجُومٌ, as well as رَجِيمٌ, is explained as signifying *Stoned*: but it is probably a mistranscription for مَرْجُومٌ.]

— *Slain* [*in any manner*, but generally meaning *put to death by being stoned*]. (Ṣ.) لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ, in the Ḳur [xxvi. 116], is explained as meaning *Thou shalt assuredly be of those slain in the most evil manner of slaughter*: (TA:) or the meaning is, *of those smitten with stones*: or, † *reviled*. (Bḍ, Jel.) — Also the former, ‡ *Cursed*, or *accursed*; and in this sense, i. e. مَرْجُومٌ بِاللَّعْنَةِ, applied to the devil. (TA.) — And † *Reviled*; [and so مَرْجُومٌ, as shown above;] and in this sense, also, said to be applied to the devil: and so in the two senses here following. (TA.) — † *Driven away*; *expelled*; *put*, or *placed*, *at a distance*, *away*, or *far away*. (TA.) — And † *Cut off from friendly* or *loving communion* or *intercourse*; *forsaken*; or *abandoned*. (TA.)

رَجِيمَةٌ sing. of رَجَائِمُ, which signifies *Mountains at which stones are cast* [app. from some superstitious motive, as is done by Arabs in the present day]. (TA.)

تَرْجَمَةٌ; pl. تَرَاجِمُ: see art. ترجم.

تَرَاجِمُ pl. of تَرْجَمَانٌ and تُرْجُمَانٌ and تَرْجُمَانٌ and تَرَاجِمَةٌ: see art. ترجم.

مِرْجَمٌ ‡ A horse *that beats* [or *batters*] *the ground* (يَرْجُمُ الأَرْضَ, Ṣ, or يَرْجُمُ فِى الأَرْضِ, Ḳ) *with his hoofs*: (Ṣ, Ḳ:) or *that is as though he did thus*: (TA:) or *that runs vehemently*: (Ḥam p. 158:) applied also in the first sense to a camel; implying commendation: or, as some say, *heavy, without slowness*. (TA.) And ‡ A *strong* man: as though his enemy were cast at with him: (Ṣ, Ḳ:) or *a defender of his* جِنْس [i. e. *kind*, or *kindred by the father's side*]. (A, TA.) IAạr says, A man pushed another man, whereupon he [the latter] said, لَتَجِدَنِّى ذَا مَنْكِبٍ مِرْجَمٍ وَرُكْنٍ مِدْعَمٍ † [*Thou shalt assuredly find me to be one having a strong shoulder-joint and a stay that is a means of support*]. (TA: but there written without any syll. signs.) لِسَانٌ مِرْجَمٌ means † *A tongue copious in speech*; or *chaste*, or *perspicuous, therein*; or *eloquent*: and *strong*, or *potent*. (TA. See also 1, last sentence but one.)

مِرْجَمَةٌ *i. q.* قَذَّافَةٌ [or قُذَّافَةٌ, which means *A sling*; and مِرْجَامٌ, q. v., app. signifies the same]: pl. مَرَاجِمُ. (TA.)

مُرَجَّمٌ A narrative, or story, *of which one is not to be made to know the real state*: (Ṣ, Ḳ, TA:) or, as in some of the copies of the Ṣ, *of which one knows not*, or *will not know, whether it be true or false*: (TA:) or *respecting which conjectures are formed*. (Ḥam p. 494.)

مِرْجَامٌ [app. *A sling*; like مِرْجَمَةٌ;] *a thing with which stones are cast*; (Ḳ, TA;) *i. q.* قَذَّافٌ [q. v.]: pl. مَرَاجِيمُ. (TA.) — And † A camel *that stretches out his neck in going along*: or *that goes strongly*, or *vehemently*; (Ḳ, TA;) *as though beating the pebbles* (كَأَنَّهُ يَرْجُمُ الحَصَى) *with his feet*. (TA.)

مَرْجُومٌ: see رَجِيمٌ, in three places.

مَرَاجِمُ pl. of مِرْجَمَةٌ [q. v.]. (TA.) — Also † *Foul words*: (M, Ḳ:*) a pl. of which no sing. is mentioned. (TA.)

مُرَاجِمٌ One *casting* [stones] *at thee, thou casting at him*. (Ḥar p. 567.)

مُرْتَجِمٌ: see رَجْمَةٌ.

مُتَرْجِمٌ: see art. ترجم.

رجن

1. رَجَنَ بِالْمَكَانِ, (Ṣ, Ḳ,) aor. ـُ, (Ṣ,) inf. n. رُجُونٌ, *He remained, stayed, dwelt*, or *abode, in the place*; (Ṣ, Ḳ;) as also ارتجن; (Ḳ,* TḲ;) and *kept to it*, or *became accustomed to it*; (Ṣ, accord. to one copy;) and so دَجَنَ بِهِ (Ṣ,* Mṣb,* Ḳ,* TA: all in art. دجن.) — And رَجَنَتْ, (Fr, Ṣ, Ḳ,) aor. ـُ; (TA;) and رَجِنَتْ, (Fr, Ṣ, Ḳ,) aor. ـَ; (TA;) and رَجُنَتْ; (Ḳ;) said of camels, (Fr, Ṣ, Ḳ,) &c.; (Ḳ;) *They kept*, or *became accustomed, to the tents*, or *houses*: (Ḳ,* TA:) and ارجنت said of a she-camel, *she remained in* [or *at*] *the house*, or *tent*. (TA.) — And رَجَنَتِ الدَّابَّةُ, (Ṣ, Ḳ,) aor. ـُ, (TA,) inf. n. رُجُونٌ, *The beast was confined, kept close*, or *shut up, and badly fed*, (Ṣ, Ḳ,) *so that it became lean*: (Ṣ:) or *was confined to the fodder in the dwelling*, or *place of abode*. (Ḳ.) — And رَجَنَ فِى الطَّعَامِ, (Lḥ, TA,) aor. ـُ, inf. n. رُجُونٌ, (L and TA in art. رمك,) [app. *He kept constantly to the food*;] *he loathed nothing of the food*; and so رَمَكَ: and in like manner one says of the camel, رَجَنَ فِى العَلَفِ [*he kept constantly to the fodder*; or *loathed nothing thereof*]. (Lḥ, TA.) — And رُجُونٌ and رُجُونَةٌ [inf. ns. of which the verb is not mentioned] A camel's *feeding upon date-stones, and seeds*, or *grain*. (TA.) = رَجَنَ الإِبِلَ, and ارجنها, *He confined the camels to feed them with fodder, not pasturing them*, or *not sending or driving or conducting them forth in the morning to the pasturage*. (Fr, Ṣ.) And رَجَنَ رَاحِلَتَهُ رَجْنًا شَدِيدًا *He confined his riding-camel strictly* in the house, *making her to lie down upon her breast, and not feeding her with fodder*. (ISh, TA.) And رَجَنَ دَابَّتَهُ, (Ṣ, Ḳ,) inf. n. رَجْنٌ, (Ṣ,) *He confined, kept close*, or *shut up, his beast, and fed it badly*, (Ṣ, Ḳ,) *so that it became lean*: (Ṣ:) or *confined his beast to the fodder in the dwelling*, or *place of abode*; as also رَجَّنَهَا: (Ḳ:) or, accord. to J, [perhaps a mistake for Az, for it is not in either of my copies of the Ṣ,] on the authority of Fr, the former signifies *he confined the beast from the pasturage, without fodder*: and the latter, inf. n. تَرْجِينٌ, *he confined*, or *restricted, the beast to fodder*. (TA.) = رَجَنَ فُلَانًا *He was ashamed for himself*, or *of himself*, or *was bashful*, or *shy, with respect to such a one*; *he was abashed at him*, or *shy of him*; or *he shrank from him*. (AZ, Ḳ.)

2: see 1, latter part, in two places.

4, as intrans. and trans.: see 1, in two places.

8. ارتجن: see 1, first sentence. — Also *It was*, or *became, heaped*, or *piled, up*, or *together*, or *accumulated, one part upon another*; syn. ارْتَكَمَ, (Ḳ,) and ارْتَجَمَ. (Aboo-Sa'eed, TA in art. رجم.) — And, said of fresh butter, *It was cooked* [*for the purpose of clarifying it*] *without its becoming clear, and became bad*, or *spoiled*: (Ṣ, Ḳ, TA:) or *it turned in the skin containing the churned milk*: (TA:) or *it became bad*, or *spoiled, in the churning*: (TA in art. خلط:) from ارْتِجَانُ الإِذْوَابَةِ meaning *the fresh butter's coming forth from the skin mixed with the thick milk, and being in that state put upon the fire, so that, when it boils, the thick milk appears mixed with the clarified butter*. (TA.) ارْتَجَنَتِ الزُّبْدَةُ, meaning *The piece of fresh butter became mixed up with the milk*, is a prov., alluding to a difficult affair which one cannot find the way to adjust. (L in art. زبد.) — Hence, (TA,) ارتجن عَلَى القَوْمِ أَمْرُهُمْ † *The affair*, or *case, of the people*, or *party, became confused to them*. (Ṣ, Ḳ.*)

رَاجِنٌ *That keeps to the tents*, or *houses*; *domesticated, familiar*, or *tame*; (Ṣ, TA;) like دَاجِنٌ: (Ṣ:) applied in this sense to a bird: (TA:) and in like manner رَاجِنَةٌ applied to camels: (Ṣ,* TA:) and to a sheep or goat (شَاة), and a she-camel, *that remains in* [or *at*] *the houses*, or *tents*. (TA.) — And شَاةٌ رَاجِنٌ *A sheep*, or *goat, confined, shut up*, or *kept close, and badly fed, so that it becomes lean*. (Ṣ.)

رجو

1. رَجَوْتُهُ, aor. أَرْجُوهُ, (Ṣ, Mṣb,) inf. n. رَجْوٌ, (Ṣ, M, Ḳ,) or رُجُوٌّ, (Mṣb,) and رَجَآءٌ, (Ṣ, Ḳ, TA, &c., [in the CḲ erroneously written with the short ا, i. e., without the meddeh and ء,]) or the latter is a simple subst., (Mṣb,) and رَجَاوَةٌ (Ṣ, Ḳ) and رَجَاةٌ, or رَجَآءَةٌ, (accord. to different copies of the Ḳ,) or both, (CḲ,) and مَرْجَاةٌ; (Ḳ;) and رَجَّيْتُهُ, (Ṣ,) inf. n. تَرْجِيَةٌ; (Ḳ;) and تَرَجَّيْتُهُ, (Ṣ, Ḳ,*) and ارْتَجَيْتُهُ; (Ṣ, Mṣb, Ḳ;*) *I hoped for him* [or *it*; relating only to what is possible; *syn. with* أَمَّلْتُهُ; see رَجَآءٌ, below]; all signify the same: (Ṣ:) and رَجِيْتُهُ, aor. أَرْجِيهِ, is a dial. var. of رَجَوْتُهُ: (Mṣb:) and رَجِيَهُ, aor. يَرْجَاهُ, like رَضِيَهُ, is a dial. var. of رَجَاهُ, aor. يَرْجُوهُ, accord. to Lth: it is disapproved by Az, because heard by him on no other authority than that of Lth; but it is mentioned also by ISd. (TA.) One says, مَا أَتَيْتُكَ إِلَّا رَجَاوَةَ الخَيْرِ [*I did not*, or *have not, come to thee except hoping for that which is good*]. (Ṣ.) No regard is to be paid to the assertion of Lth, that the saying فَعَلْتُ رَجَاةَ كَذَا [*I did a thing hoping for such a thing*] is a mistake, and that the correct word is only رَجَآءَ; for رَجَاةَ occurs in a trad., and in the poetry of the Arabs. (TA.) — Sometimes رَجْوٌ, (Ṣ,) or رُجُوٌّ, (Mṣb,) has the meaning of خَوْفٌ; (Ṣ, Mṣb;) because the hoper fears that he may not attain the thing for which he hopes; (Mṣb;) and so رَجَآءٌ; (T, Ṣ;) but only when there is with it a negative particle: (Fr, T, TA:) you say, مَا رَجَوْتُكَ † *I feared not*

thee: but you do not say, رَجَوْتُكَ, meaning *I feared thee:* (TA:) the saying in the Ḳur [lxxi. 12], مَا لَكُمْ لَا تَرْجُونَ لِلّٰهِ وَقَارًا means † [*What aileth you*] *that ye will not fear the greatness,* or *majesty, of God?* (Ṣ:) or the meaning is, *that ye will not hope for God's magnifying* of him who serves Him and obeys Him? or *that ye will not believe in greatness,* or *majesty, belonging to God,* so that ye may fear disobeying Him? (Bḍ:) another instance occurs in a verse of Aboo-Dhu-eyb, cited in art. خلف, conj. 3: (Ṣ:) and ارتجاه ▼, also, signifies ‡ *he feared him,* or *it;* [but app. only when preceded by a negative particle, as in exs. cited in the TA;] (Ḳ, TA;) in which sense it is tropical. (TA.) Accord. to Lth, رَجْوٌ is also syn. with مُبَالَاةٌ; and مَا أَرْجُو means مَا أُبَالِى [*I do not care, mind,* or *heed*]: but this is disapproved by Az. (TA.) ══ رَجِىَ *He broke off,* or *ceased,* [app. *by reason of inability,*] *from speaking:* (Ḳ:) or, accord. to Az, *he became confounded,* or *perplexed, and unable to see his right course:* or, as Fr says, *he desired to speak, and was unable to do so:* (TA:) and رَجِىَ عَلَيْهِ, like عَنِىَ, *he became unable to speak.* (Ḳ.)

2: see 1, first sentence.

4. أَرْجَتْ *She* (a camel, Ṣ, or a pregnant female [of any kind], TA) *was,* or *became, near to bringing forth;* (Ṣ, Ḳ, TA;) *so that her bringing forth was hoped for:* accord. to Er-Rághib, the proper signification is *she made her owner to have hope in himself that her bringing forth was near:* (TA:) and أَرْجَأَتْ means the same. (Ṣ.) — ارجى الصَّيْدَ *He failed of getting any game;* (Ḳ;) [as though he made the game to have hope;] and ارجاه signifies the same: (TA:) or so ارجى [alone], and ارجأ [alone]. (Ḳ and TA in art. رجأ.) ══ And أَرْجَيْتُهُ, (Ṣ, Mṣb,) inf. n. إِرْجَآءٌ, (Ḳ,) *I postponed it, put it off, deferred it,* or *delayed it;* (Ṣ, Mṣb, Ḳ;*) namely, an affair [&c.]; (Ṣ;) as also ارجأته. (Ṣ, Mṣb.) [See the latter verb: and see also an ex. in the Ḳur vii. 108 and xxvi. 35; and the various readings mentioned by Bḍ in the former instance.] ══ ارجى البِئْرَ *He made a side* (رَجًا) *to the well.* (Ṣ, Ḳ.)

5: see 1, first sentence. — [In the present day, ترجّى is often used as meaning *He besought, entreated, petitioned,* or *prayed.*]

8: see 1, first sentence: — and again in the latter part of the paragraph.

رَجًا The *side,* (Ḳ,) in a general sense: (TA:) or the *side* of a well, (Ṣ, Mṣb, Ḳ,) and of the sky, (Er-Rághib, TA,) and of anything; (Ṣ, Mṣb;*) and رَجَآءٌ ▼ signifies the same: (Ḳ:) the *side* of a well *from its top to its bottom;* (TA;) and the *two sides thereof:* which last is also [or properly] the meaning of the dual; which is رَجَوَانِ: (Ṣ:) pl. أَرْجَآءٌ. (Ṣ, Mṣb, Ḳ.) Hence, in the Ḳur [lxix. 17], وَٱلْمَلَكُ عَلَى أَرْجَائِهَا [*The angels being at the sides thereof*]. (Ṣ, TA.) They said, رُمِىَ بِهِ الرَّجَوَانِ, meaning † *He was cast into places of destruction:* (Ṣ:) or it is said of one who is held in mean estimation: (M, TA:) استهزاء in the Ḳ is a mistake for أُسْتُهِينَ بِهِ, the reading in the M: (TA:) as though the two [opposite] sides of the well were cast at with him. (Ḳ.) And one says of him who will not be deceived so as to be turned away from one course to another, لَا تُرْمَى بِهِ الرَّجَوَانِ † [lit. *The two sides* of the well *will not be cast at with him*]; in allusion to the well's two [opposite] sides' being cast at with the bucket. (Z, TA.)

رَجَآءٌ [accord. to most an inf. n., (see 1, in two senses,) but accord. to the Mṣb a simple subst.,] *Hope;* syn. أَمَلٌ; (Ṣ and M and Ḳ in art. امل;) contr. of يَأْسٌ; (Ḳ;) *an opinion requiring the happening of an event in which will be a cause of happiness;* (Er-Rághib, TA;) *expectation of deriving advantage from an event of which a cause has already occurred:* (El-Ḥarállee, TA:) or, as Ibn-El-Kemál says, properly, i. q. أَمَلٌ: and conventionally, the *clinging of the heart to the happening of a future loved event:* (TA:) or *hope,* or *eager desire, for a thing that may possibly happen;* differing from تَمَنٍّ, which relates to what is possible and to what is impossible. (MF, TA.) ══ See also رَجًا.

رَجِيَّةٌ [*A thing hoped for*]: you say, مَا لِى فِى فُلَانٍ رَجِيَّةٌ *There is nothing for me to hope for in such a one.* (Ṣ.)

رَاجٍ [*Hoping:* — and *Fearing*]. (Mṣb.)

أُرْجِيَّةٌ *A thing postponed, put off, deferred,* or *delayed.* (ISd, Ḳ.)

أُرْجُوَانٌ *Redness:* (Mṣb, Ḳ:) *a certain red dye:* (Ḳ:) or *a certain dye, intensely red:* (Ṣ:) accord. to A'Obeyd, (Ṣ,) *what is called* نَشَاسْتَج; (Ṣ, Ḳ;) and he says that the بَهْرَمَان is inferior to it (دُونَهُ) [but this often has the contr. meaning]): it is said also that ارجوان is an arabicized word, from the Pers. أَرْغَوَان, which means a sort of trees having a red blossom, of the most beautiful kind; and that every colour resembling it is termed ارجوان. (Ṣ.) Also *Red:* (Ḳ:) and *red garments* or *clothes.* (IAạr, Ḳ.) And one says أَحْمَرُ أُرْجُوَانٌ, mentioned by Seer has having an intensive meaning; (M, TA;) in the Ḳ, أَحْمَرُ أُرْجُوَانِىٌّ ▼; but this is wrong; (TA;) i. e. *Intensely red.* (Ḳ, TA.) And قَطِيفَةٌ حَمْرَآءُ أُرْجُوَانٌ [*A villous,* or *nappy, outer,* or *wrapping, garment, intensely red*]: (Ṣ, M, A:) but IAth says that the most common practice is to prefix the word قطيفة or ثَوْب to أُرْجُوَان so as to govern the latter in the gen. case; [saying قَطِيفَةُ أُرْجُوَانٍ or ثَوْبُ أُرْجُوَانٍ;] and that the word [ارجوان] is said by some to be Arabic, the ا and ن being augmentative. (TA.)

أُرْجُوَانِىٌّ: see the next preceding paragraph.

[مُرْجًى *Postponed, put off, deferred,* or *delayed;* as also مُرْجَأٌ.] Some read [in the Ḳur ix. 107] وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللّٰهِ. (Ṣ: see مرجأ, in art. رجأ.)

مُرْجِئَةٌ and [مُرْجِيَةٌ and] مُرْجِئٌ and [مُرْجٍ] A female *near to bringing forth.* (Ḳ,* TA.) ══ مُرْجٍ also signifies A man who is *one of the people* [or *sect*] *called the* مُرْجِيَة; (Ṣ;) or *one of the* مُرْجِئَة, mentioned in art. رجأ; as also مُرْجِئِىٌّ; and so مُرْجِىٌّ ▼; (Ḳ;) or this is [properly speaking] a rel. n. from مُرْجٍ; (Ṣ;) and مُرْجِئِىٌّ also; (Ḳ;) or rather this is another rel. n., like مُرْجِىٌّ. (IB and TA in art. رجأ, q. v.)

مُرْجِىٌّ: see what next precedes. You say رَجُلٌ مُرْجِىٌّ [*A man of,* or *belonging to, the sect called the* مُرْجِيَة]. (Ṣ.)

رجى

1. رَجِيتُهُ: see 1 (first sentence) in art. رجو.

رح

1. رَحَّ, [sec. pers. رَحِحْتَ,] aor. يَرَحُّ, [inf. n., app., رَحَحٌ,] *It* (a solid hoof, &c.,) *had the quality termed* رَحَح meaning as expl. below. (TA.)

R. Q. 1. رَحْرَحَ *He* (a man, TA) *did not exceed the usual bounds so as to reach the bottom,* or *utmost depth, of the object of his desire;* (Ḳ, TA;) as, for instance, of a vessel: (TA:) [IbrD thinks that it signifies *he sought, by his speech, the expression of a meaning which he failed to attain.*] — رحرح بِالكَلَامِ *He spoke,* or *expressed himself, obliquely, ambiguously,* or *equivocally; not plainly.* (Ḳ, TA.) — رحرح عَنْ فُلَانٍ i. q. سَتَرَ دُونَهُ [*He protected such a one by intervening,* or *by interposing something*]. (Ḳ.)

R. Q. 2. تَرَحْرَحَتْ *She* (a mare) *straddled, in order to stale.* (Ṣ, A, Ḳ.)

رَحَّةٌ [or حَيَّةٌ رَحَّةٌ] *A serpent being,* or *becoming, like a* طَوْق, or *neck-ring,* (مُتَطَوِّقَةٌ, Ḳ, [see 5 in art. طوق,]) *when folding itself:* (TA:) originally رَحْيَةٌ; (Ḳ;) the ى being changed into ح. (TA.)

رَحَحٌ *Width* in a solid hoof: such is approved; (Ṣ, Ḳ;) being the contr. of that which is termed مُصْطَرٌ: but when it spreads out much, it is a fault: (Ṣ:) or *a spreading* therein: (A:) or *a spreading* thereof; and *width* of a human foot: (Lth, TA:) or *a spreading* of a solid hoof, *with thinness:* or *width* of a human foot, *with thinness;* and in a solid hoof, which is a fault: or *excessive width* in a solid hoof. (TA.)

رَحْرَحٌ and رَحْرَاحٌ ▼ and رَحْرَحَانٌ ▼ A thing *wide and spreading,* (Ḳ, TA,) *not deep,* like a طَسْت and any similar vessel; as also رَهْرَهٌ and رَهْرَهَانٌ: (TA:) [or ▼ the third of these epithets signifies *very wide* &c.; as will be seen from what follows: and] ▼ the second signifies a thing *wide and thin.* (Ṣ.) You say إِنَآءٌ رَحْرَحٌ *A wide and low vessel;* as also رَهْرَهٌ. (TA.) And قَدَحٌ رَحْرَحٌ and رَحْرَاحٌ ▼ *A wide bowl.* (A.) And قَصْعَةٌ رَحْرَحٌ and رَحْرَحَانِيَّةٌ ▼ *A bowl spreading widely* [and *very widely*]. (AA, TA.) And it is said in a trad., بُحْبُوحَةُ الجَنَّةِ رَحْرَحَانِيَّةٌ ▼ *The middle of Paradise is* [*very*] *wide,*

or *ample*: the ا and ن are added to give intensiveness to the signification. (TA.) — [Hence,] عَيْشٌ رَحْرَحٌ (A) and ▼ رَحْرَاحٌ (Ṣ, A) ‡ *An ample and easy state of life.* (Ṣ, TA.)

رَحْرَحَانٌ: رَحْرَحَانِيَّةٌ: رَحْرَاحٌ: } see the next preceding paragraph, throughout.

أَرَحُّ *Spreading*, (Lth, TA,) or *widely expanded*; (TA;) applied to a solid hoof, (Lth, TA,) and to a foot such as is termed خُفّ: (TA:) and *wide*; applied to anything: thus قَدَمٌ رَحَّآءُ *a wide human foot*: (Lth, TA:) and *a human foot having the middle of the sole even with the fore part*; (L, TA;) *flat-soled*; i. e. *having, in the sole, no hollow part that does not touch the ground*: (Ṣ:) and كِرْكِرَةٌ رَحَّآءُ *a wide callous protuberance upon the breast of a camel*: (TA:) and جَفْنَةٌ رَحَّآءُ *a wide* [*bowl such as is termed*] جفنة; like رَوْحَآءُ; *wide and not deep*: (TA:) and جِفَانٌ رُحٌّ *wide* جفان [pl. of جَفْنَةٌ]. (IAạr, Ḳ.) *Having a spreading hoof*; (Ṣ, A, Ḳ;) applied to a horse, (A,) and to a mountain-goat: (Ṣ, A, Ḳ:) also, applied to a man, *having a wide foot*; (A;) or *having, in the sole of his foot, no hollow part that does not touch the ground*, (Ṣ, Ḳ,) as is the case in the feet of the Zinj; (Ṣ;) *having the sole of the foot flat, so that all of it touches the ground*: fem. رَحَّآءُ: you say اِمْرَأَةٌ رَحَّآءُ القَدَمَيْنِ: a high hollow to the sole of the foot is approved in a man and in a woman. (T, TA.) Also, applied to a camel, *Having one foot cleaving to another.* (TA.)

رحب

1. رَحُبَ, (Mṣb, Ḳ,) said of a place, (Mṣb,) or of a thing, (TA,) and رَحُبَتْ, said of a land, (أَرْض, Ṣ,) or of a country, (بِلَاد, A, TA,) aor. ـُ, inf. n. رُحْبٌ (Ṣ, A,* Mṣb, Ḳ) and رَحَابَةٌ; (Ṣ, Ḳ;) and رَحِبَ, (Mṣb, Ḳ,) and رَحِبَتْ, (TA,) aor. ـَ, (Mṣb, Ḳ,) inf. n. رَحَبٌ; (Mṣb, TA;) and ▼ ارحب, (Mṣb, Ḳ,) and ارحبت; (TA;) *It was, or became, ample, spacious, wide, or roomy.* (Ṣ, Ḳ, TA.) رَحُبَتِ الدَّارُ and ▼ أَرْحَبَتْ both signify the same, i. e. *The house, or abode, was ample*, &c.; or *may the house, or abode, be ample*, &c. (Ṣ, TA.) And they said, ▼ أَرْحَبَتْ عَلَيْكَ وَطُلَّتْ, meaning *May it* (the country, البِلَادُ,) *be spacious to thee, and be moistened by gentle rain, or by dew*: so accord. to Aboo-Is-ḥáḳ. (TA.) ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ, in the Ḳur ix. 119, means *The earth became strait to them with* [i. e. *notwithstanding*] *its spaciousness.* (Bḍ, Jel.) — رَحُبَ, accord. to the original usage, is trans. by means of a particle; so that one says, رَحُبَ بِكَ المَكَانُ [*The place was, or may the place be, spacious with thee*]: afterwards, by reason of frequency of usage, it became trans. by itself; and thus one said, رَحُبَتْكَ الدَّارُ [*The house, or abode, was, or may the house, or abode, be, spacious with thee, or to thee*]. (Mṣb.) — [Hence the saying,] أَرَحُبَكُمُ الدُّخُولُ فِي طَاعَتِهِ † *Was it proper, or allowable, for you* [*to enter among his obeyers? i. e., to become obedient to him?*]: (Ṣ, Ḳ,* TA:) referring to El-Kirmánee, (so in the Ṣ,) or Ibn-El-Kirmánee: (so in the TA:) mentioned by Kh, on the authority of Naṣr Ibn-Seiyár; but he says, (Ṣ,) the verb thus used is anomalous; (Ṣ, Ḳ;) for a verb of the measure فَعُلَ is not trans., (Ḳ, TA,) accord. to the grammarians, (TA,) except with the tribe of Hudheyl, who, accord. to AAF, make it trans. (Ḳ, TA) when its meaning admits of its being so: (TA:) Kh mentions the phrase رَحُبَتْكُمُ الدَّارُ [meaning *The house, or abode, was, or may the house, or abode, be, spacious with, or to, you*]; but it is thought that there is an ellipsis here, and that it is for رَحُبَتْ بِكُمُ الدَّارُ: and El-Jelál Es-Suyootee mentions, on the authority of AAF, the saying رَحُبَ ٱللّٰهُ جَوْفَهُ as meaning وَسَّعَهُ [i. e. *May God make wide his belly*]: (TA:) [J says, app. quoting Kh,] there is no sound verb of the measure فَعُلَ that is trans. except this; but as to the unsound, there is a difference of opinion: accord. to Ks, قُلْتُهُ is originally قَوُلْتُهُ; but Sb says that this is not allowable, because it is trans.: (Ṣ:) Az says that رَحُبَتْكُمْ is not held to be allowable by the grammarians; and that Naṣr is not an [approved] evidence. (TA.)

2: see 4. — رَحَّبَ بِهِ, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَرْحِيبٌ (Ṣ, A, Ḳ) and تَرْحَابٌ, (Ḥar p. 579,) *He said to him* مَرْحَبًا; (Ṣ, Mṣb;) [*he welcomed him with the greeting of* مَرْحَبًا; or simply *he welcomed him*;] *he invited him to ampleness, spaciousness, or roominess*: (A, Ḳ:) and ▼ مَرْحَبَ, also, signifies *he said* مَرْحَبًا; but the expression commonly known is رَحَّبَ بِهِ. (Ḥar pp. 422-3.) You say, لَقِيتُهُ بِالتَّرْحِيبِ [*I met him with the greeting of* مَرْحَبًا; or *with welcoming*]. (A.) See also مَرْحَبٌ.

4: see 1, in three places. = ارحبهُ *He made it* (a thing, Ṣ) *ample, spacious, wide, or roomy*; (Ṣ, Ḳ;) as also ▼ رَحَّبَهُ. (CḲ. [The latter is not in the TA, nor in my MS. copy of the Ḳ.]) El-Ḥajjáj said, when he slew Ibn-El-Ḳirreeyeh, أَرْحِبْ يَا غُلَامُ جُرْحَهُ [*Make wide, O young man, his wound*]. (Ṣ.) And one says, in chiding a horse or mare, أَرْحِبْ (Ṣ, Ḳ) and أَرْحِبِي, (Ṣ, A, Ḳ,) meaning *Make room, and withdraw.* (Ṣ, A, Ḳ.)

6. An instance of this verb occurs in the saying, هٰذَا الأَمْرُ إِنْ تَرَاحَبَتْ مَوَارِدُهُ فَقَدْ تَضَايَقَتْ مَصَادِرُهُ ‡ [*This affair, or case, if the ways leading to it, or the ways of commencing it, be easy, the ways of return from it, or the ways of completing it, are difficult*]. (A, TA.)

Q. Q. 1. مَرْحَبَ: see 2.

رَحْبٌ (Ṣ, A, Mṣb, Ḳ) and ▼ رَحِيبٌ (Mṣb, Ḳ) and ▼ رُحَابٌ (Ḳ) *Ample, spacious, wide, or roomy*; (Ṣ, A, Ḳ;) applied to a place, (Mṣb,) or a thing. (TA.) You say بَلَدٌ رَحْبٌ, and أَرْضٌ رَحْبَةٌ, *An ample, or a spacious, or wide, country*, and *land*, (Ṣ,) and ▼ ارض رَحِيبَةٌ also: and مَنْزِلٌ رَحْبٌ and ▼ رَحِيبٌ *an ample, or a spacious, or wide, place of alighting* or *abode*: and طَرِيقٌ رَحْبٌ *a wide road.* (TA.) And ▼ قِدْرٌ رُحَابٌ *An ample cooking-pot*: (Ṣ:) and رُحَابٌ alone is [elliptically] used as meaning *a cooking-pot.* (Ḥam p. 721.) And ▼ اِمْرَأَةٌ رُحَابٌ *A wide woman*; (Ḳ;) meaning *wide in respect of the* فَرْج. (TḲ.) And رَجُلٌ رَحِيبُ ▼ الجَوْفِ *A man ample, or wide, in the belly*: and, as mentioned by Es-Suyootee, † *a great eater*; *voracious*; (TA;) and so رَحِيبٌ alone. (Ṣ, Ḳ, TA.) And رَجُلٌ رَحْبُ الصَّدْرِ (TA) and رَحِيبُ ▼ الصَّدْرِ and رُحْبُ ▼ الصَّدْرِ (Ṣ, TA) *A man ample, or dilated, in the breast, or bosom*; [meaning † *free-minded*; *free from distress of mind*; *without care*: and *free from narrowness of mind*; *liberal, munificent, or generous.*] (Ṣ, TA.) And رَحْبُ الذِّرَاعِ ‡ *Liberal, munificent, or generous*; as also رَحْبُ البَاعِ; and so رَحِيبُ ▼ الذِّرَاعِ and البَاعِ. (A, TA.) And رَحْبُ الذِّرَاعِ means also † *Having ample, or extensive, power, or strength, in cases of difficulty*: (TA in the present art.:) or ‡ *having ample strength, and power, and might in war or fight, courage, valour, or prowess.* (TA in art. ذرع.) And فُلَانٌ رَحْبُ الذِّرَاعِ لِكَذَا ‡ *Such a one has power, or ability, for that.* (A.) — See also رَحْبَةٌ.

رُحْبٌ an inf. n. of رَحُبَ [q.v.]. (Ṣ, Mṣb, Ḳ.) [Used as a simple subst.,] *Ampleness, spaciousness, wideness, or roominess.* (Ṣ, A, Mgh, Ḳ.) You say, دَعَاهُ إِلَى الرُّحْبِ [*He invited him to ampleness*, &c.]. (A.) And hence the saying of Zeyd Ibn-Thábit to 'Omar, هٰهُنَا بِالرُّحْبِ, meaning *Advance to ampleness*, &c. (Mgh.) See also مَرْحَبٌ, in two places. — [It is also used as an epithet:] see the next preceding paragraph.

رَحَبٌ: see the next following paragraph.

رَحْبَةٌ (Ṣ, A, Mgh, Mṣb, Ḳ) and رَحَبَةٌ, (A, Mgh, Mṣb, Ḳ,) the former of which is the more chaste, (A,) or the better, (Mgh,) or the more common, (Mṣb,) The *court, open area,* or *spacious vacant part* or *portion*, (Ṣ, A, Mgh, Mṣb, Ḳ,) of a mosque, (Ṣ, A, Mgh, Mṣb,) and of a house, (A, TA,) or of a place; (Ḳ;) so called because of its ampleness: (TA:) and in like manner, between, or among, houses: (A:) *a desert tract*, (Fr, Mgh, TA,) or *a spacious vacant tract*, (A,) or *a spacious piece of ground*, (Mṣb,) *between, or among, the yards of the houses of a people*: (Fr, Mgh, Mṣb, TA:) and sometimes thus is termed *an enclosure*, or *a* [*kind of wide bench of stone or brick such as is called*] دُكَّان, *that is made at the doors of some of the mosques in the towns and the rural districts, for prayer*: hence the saying of Aboo-'Alee Ed-Daḳḳáḳ, [in which it means *an enclosure outside the door of a mosque*,] "It is not fit that the حَائِض should enter the رحبة of the mosque of a people, whether the رحبة be contiguous or separate:" and hence, also, in a trad. of 'Alee, by the رحبة of El-Koofeh is meant *a* دُكَّان *in the midst of the mosque of El-Koofeh*, upon which he used to sit and to preach, and upon which he is related to have cast the spoils that he obtained from the people of En-Nahrawán;

(Mgh:) pl. ▼ رَحَبٌ (Ṣ, Mṣb, Ḳ) and ▼ رَحْبٌ (Ḳ) [or rather these are coll. gen. ns. of which رَحَبَةٌ and رَحْبَةٌ are the ns. un.] and [the pl. is] رِحَابٌ and رَحَبَاتٌ (Ṣ, Mṣb, Ḳ) and رَحْبَاتٌ. (Ḳ.) — Also, both words, *An ample tract of land, that produces much herbage, and in which people alight,* or *abide, much,* or *often:* (AḤn, Ḳ:) pl. as above, accord. to the Ḳ; but accord. to IAạr, رَحْبَةٌ signifies *an ample tract of land;* (TA;) and he says that its pl. is رُحَبٌ, like as قُرًى is pl. of قَرْيَةٌ: Az says that this occurs as an anomalous pl. of words of the defective class, and that he had not heard a word of the perfect class of the measure فَعْلَةٌ having a pl. of the measure فُعَلٌ; but that IAạr is an authority worthy of reliance. (L, Mṣb.) And رَحْبَتُهُ and رَحَبَةُ الوَادِى *The part of the valley in which its water flows into it from its two sides:* (Ḳ, TA:) pl. رِحَابٌ. (TA.) [Or the pl.] رِحَابٌ signifies *Plain, smooth,* or *soft, places, in which water collects and stagnates:* they are the places where vegetation is most rapid, and are at the extremity of a valley, and in its middle, and sometimes in an elevated place, where water collects and stagnates, surrounded by what is more elevated: if in a plain tract of land, people alight and sojourn there: if in the interior of water-courses, people do not alight and sojourn there: if in the interior of a valley, and retaining the water, not very deep, and in breadth equal to a bow-shot, people alight and sojourn by the side thereof: رحاب are not in sands; but they are in low and in elevated tracts of land. (L.) — The *place of aggregation and growth of the plant called* ثُمَام [i. e. panic grass]. (Ḳ, TA.) — The *place of grapes,* (Ḳ,) [*where they are dried,*] *like the* جَرِين *for dates.* (TA.)

رُحْبَى The *broadest rib* (Ṣ, Ḳ) *in the breast:* (Ḳ:) and the رُحْبَيَانِ are the *two ribs next to the armpits, among the upper ribs:* (Ḳ:) or the *place to which each elbow returns* [*when, after it has been removed from its usual place, it is brought back thereto;* which place in a beast is *next the armpit*]: (Ṣ, Ḳ:) it is there only that the camel's elbow wounds the callous protuberance upon his breast: (Ṣ:) or the رحبى is the *place where the heart beats,* (Az, Ḳ, TA,) in a beast and in a man: (Az, TA:) or, as some say, the *part from the place where the neck is set on to the place where end the cartilages of the ribs,* or the *extremities of the ribs projecting over the belly:* or the *part between the two ribs of the base of the neck and the place to which the shoulder-blade returns* [*when, after it has moved from its usual position, it is brought back thereto,* i. e. *its lower part, next the armpit*]: and the رُحْبَيَانِ, also called the ▼ رُحْبَايَاوَانِ [perhaps a mistranscription for رُحْبَاوَانِ, as though the sing. were رُحْبَآءُ,] of the horse, are the *upper parts of the* كَشْحَانِ [or *two flanks.*] (TA.) — Also *A certain brand,* or *mark made with a hot iron, upon the side of a camel.* (Ṣ, Ḳ.)

رُحْبَايَاوَانِ [or perhaps رُحْبَاوَانِ]: see the next preceding paragraph.

رُحَابٌ: see رَحْبٌ, in three places.

رَحِيبٌ; and its fem., with ة: see رَحْبٌ, in six places.

رَحَائِبُ التُّخُومِ, (Ṣ, Ḳ,) in some copies of the Ḳ, erroneously, النُّجُومِ, (TA,) *Ampleness* [*of the limits,* or *boundaries,* and therefore] *of the tracts,* or *regions, of the land,* or *earth.* (Ṣ, Ḳ.)

نَجَائِبُ أَرْحَبِيَّاتٌ *Certain excellent she-camels, so called in relation to* أَرْحَبُ, *the name of a tribe of Hemdán,* (Ṣ, Mṣb, Ḳ,) or *of a certain stallion* (Az, Ḳ, TA) *whence they originated,* (Az, TA,) or *of a place* (Ḳ, TA) *of El-Yemen called after that tribe.* (TA.)

مَرْحَبٌ [is an inf. n., like ▼ رُحْبٌ; or a n. of place]. You say مَرْحَبًا (T, Ṣ, Mṣb, TA) and مَرْحَبًا بِكَ (A, Mṣb) [and ▼ رُحْبًا بِكَ] meaning *Thou hast come to,* (T, Ṣ, TA,) or *found,* (T, A, TA,) *ampleness, spaciousness,* or *roominess;* (T, Ṣ, A, TA;) *not straitness:* (T, TA:) or *alight thou,* (Kh, Lth, TA,) or *abide thou,* (Kh, TA,) *in ampleness,* &c.; (Kh, Lth, TA;) for such we have for thee; (Lth, TA;) the word being put in the accus. case because of a verb understood: (Kh, TA:) or *thou hast alighted in an ample, a spacious,* or *a roomy, place:* (Mṣb:) [or *welcome to ampleness,* &c.; or *to an ample, a spacious,* or *a roomy, place:* or simply *welcome:*] and مَرْحَبًا وَأَهْلًا *Thou hast come to* [or *found,* &c.,] *ampleness, spaciousness,* or *roominess, and* [such as thine own] *kinsfolk;* therefore be cheerful, and be not sad: (Ṣ:) and مَرْحَبًا وَسَهْلًا *Thou hast found ampleness* [*and ease*]: (Ḳ:) or سَهْلًا means *thou hast alighted in a plain, smooth, not rugged, district:* (T, TA:) and مَرْحَبَكَ ٱللّٰهُ وَمَسْهَلَكَ and مَرْحَبًا بِكَ ٱللّٰهُ وَمَسْهَلًا [*May God grant ampleness to thee, and ease*]: (Ḳ:) Sh says, thus I heard IAạr say: and the Arabs also say, لَا مَرْحَبًا بِكَ, meaning *May it* [the land or country] *not be ample,* or *spacious, to thee:* مَرْحَبًا, he says, is one of the inf. ns. that are used in calling down blessings or curses on a man; as سَقْيًا and رَعْيًا and جَدْعًا and عَقْرًا, for سَقَاكَ ٱللّٰهُ and رَعَاكَ ٱللّٰهُ &c.: and Fr says that the meaning [of مَرْحَبًا or مَرْحَبًا بِكَ] is [رَحَّبَ ▼ ٱللّٰهُ بِكَ مَرْحَبًا] *May God invite thee to ampleness,* &c.]; as though the last word were put in the place of تَرْحِيبًا. (TA.) — أَبُو مَرْحَبٍ means † *The shade:* so in the saying of a poet, (Ṣ,) namely, En-Nábighah El-Jaadee, (TA,)

* وَكَيْفَ تُوَاصِلُ مَنْ أَصْبَحَتْ *
* خُلَالَتُهُ كَأَبِى مَرْحَبِ *

[*And how wilt thou hold loving communion with him whose friendship has become like the shade?*]. (Ṣ, TA.) It is also a surname of 'Orkoob, the man notorious for lying promises. (TA.) — And مَرْحَبٌ is the name of *An idol that was in Ḥadramowt.* (Ḳ.)

رحض

1. رَحَضَ, (Ṣ, A, Mṣb, Ḳ,) aor. َ, (A, Mṣb, Ḳ,) or ُ, (so in two copies of the Ṣ,) or both, (L, TA,) inf. n. رَحْضٌ (Ṣ, Mṣb) and تَرْحَاضٌ, [but this is an intensive form,] (TA,) *He washed* (Ṣ, A, Mṣb, Ḳ) a thing, (A, Ḳ,) or garment, (Ṣ, A, Mṣb,) and his hand; (Ṣ;) as also ▼ ارحض, (IDrd, Ḳ,) which latter is of the dial. of El-Ḥijáz. (IDrd.) You say also, هٰذِهِ سَوْءَةٌ لَا يُرْحِضُهَا ▼ عَنْكَ شَىْءٌ ‡ [*This is a disgrace which nothing will wash from thee*]. (A: [but the last word is not in the copy from which I quote.]) — رُحِضَ, (inf. n. as above, AZ, AAF,) ‡ *He* (a person suffering from fever) *was,* or *became, affected with what is termed* رُحَضَآء [q. v.]: (Lth, Ṣ, A, Ḳ:) or *he sweated, and his sweat became abundant upon the sides of his forehead above the temples, in his sleeping or waking, but only in consequence of disease.* (AZ, AAF.)

4: see above, in two places.

8. ارتحض ‡ *He became disgraced,* or *put to shame.* (AA, O, Ḳ.)

رَحْضٌ A garment, or piece of cloth, *washed until it has become worn out.* (IAạr.) — *A small worn-out skin: a worn-out* مَزَادَة [or *leathern water-bag*]. (Ṣgh, Ḳ.)

رُحَضَآء ‡ *Sweat;* absolutely: (TA:) or the *sweat of fever:* (Lth, A, TA:) or *sweat following fever:* (Ṣ, Ḳ:) or *fever with sweating:* (TA:) or *sweat that washes the skin by reason of its abundance:* (Ḳ:) often used to signify the *sweat of fever* and *of disease.* (TA.)

رُحَاضٌ ‡ [The *state of being affected with what is termed* رُحَضَآء;] a subst. from رُحِضَ, (Ḳ,) or from رُحَضَآء. (IDrd.)

رَحِيضٌ *Washed;* (Ṣ, A, Mṣb, Ḳ;) applied to a garment [&c.]; (Ṣ, A;) as also ▼ مَرْحُوضٌ (Ṣ, Ḳ) and ▼ مُرْحَضٌ. (TA.)

رُحَاضَةٌ *Washings.* (Lḥ.)

مُرْحَضٌ: see رَحِيضٌ.

مِرْحَضَةٌ *A place* [or *tank*] *in which one washes his limbs, performing the ablution termed* وُضُوء: (A, TA:*) or *a thing in which one performs that ablution, like the* كَنِيف: (Lth, Ḳ:) and ▼ مِرْحَاضَةٌ *a thing with which one performs that ablution, like the* [*kind of vessel called*] تَوْر. (IAạr.) — See also مِرْحَاضٌ.

مِرْحَاضٌ *A piece of wood with which a garment,* or *piece of cloth, is beaten* (Ṣ, A,* Ḳ) *when it is washed.* (Ṣ, A.*) — *A vessel of the kind called* إِجَّانَة, or *of the kind called* طَسْت, *in which clothes are washed:* (A:) and ▼ مِرْحَضَةٌ signifies *a vessel of the kind called* إِجَّانَة; because clothes are washed in it. (Lḥ.) — *A place of washing:* (Mgh, Mṣb:) or *a place in which one washes himself.* (Ṣ, Ḳ.) — And hence, ‡ *A privy:* (Ṣ,* A, Mgh, Mṣb, Ḳ:) pl. مَرَاحِيضُ (Ṣ, Mgh) and مَرَاحِضُ. (TA.)

مَرْحُوضٌ: see رَحِيضٌ. — Also part. n. of رُحِضَ [q. v.]. (AZ, AAF, Ṣ.)

مِرْحَضَةٌ: see مِرْحَاضَةٌ.

رحق

رُحَاقٌ : see what follows, in two places.

رَحِيقٌ *Wine:* (A'Obeyd, Ḳ:) or the *choicest of wine:* (Ṣ, TA:) or the *sweetest of wine:* or the *most excellent thereof:* (Ḳ:) or the *oldest and most excellent thereof:* (M, TA:) or *unadulterated wine:* (Zj, TA:) or *wine that is easy to swallow:* (TA:) or *pure wine:* or *clear wine:* as also ▼ رُحَاقٌ : (Ḳ:) in all of these senses the former word has been explained as used in the Ḳur lxxxiii. 25: (TA:) and ▼ the latter occurs as syn. with the former in chaste poetry. (IDrd.) — Also *A sort of perfume.* (Ḳ.) — And *Honey.* (O, TA.) — [And it is used as an epithet.] You say مِسْكٌ رَحِيقٌ ‡ *Unadulterated musk.* (TA.) And حَسَبٌ رَحِيقٌ ‡ *Pure,* or *genuine, grounds of pretension to respect.* (TA.)

رحل

1. رَحَلَ البَعِيرَ, aor. ـَ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. رَحْلٌ, (Ṣ, Mṣb,) [*He saddled the camel;*] *he bound,* (Ṣ, Mgh, Mṣb,) or *put,* (M, Ḳ,) *the* رَحْل *upon the camel;* (Ṣ, Mgh, Mṣb, Ḳ;) as also ▼ ارتحلهُ. (Ḳ.) And رَحَلَهُ رَحْلَهُ *He bound upon him his apparatus.* (TA.) — Also, aor. and inf. n. as above, *He mounted the camel:* (T, TA:) and ▼ ٱرْتَحَلْتُ البَعِيرَ *I rode the camel,* either *with a* قَتَب [or *saddle*] or *upon his bare back.* (Sh, TA.) — [Both of these verbs are also used tropically.] You say, رَحَلْتُ لَهُ نَفْسِى [lit. *I saddled for him myself;*] meaning † *I endured patiently his annoyance,* or *molestation.* (Ṣ.) And رَحَلَ فُلَانٌ صَاحِبَهُ بِمَا يَكْرَهُ † [*Such a one put upon,* or *did to, his companion that which he disliked,* or *hated*]. (TA.) And [in like manner] ▼ ترحّلهُ رَكِبَهُ بِمَكْرُوهٍ means ‡ [*He did to him an evil,* or *abominable,* or *odious, deed*]. (Ḳ, TA.) And رَحَلَهُ بِسَيْفِهِ ‡ *He smote him with his sword.* (Ḳ, TA.) — And رَحَلَ فُلَانٌ فُلَانًا † *Such a one mounted upon the back of such a one;* as also ▼ ارتحلهُ [and ارتحلهُ عَلَى ظَهْرِهِ alone; for] it is said in a trad., إِنَّ ٱبْنِى ▼ ٱرْتَحَلَنِى, meaning † *Verily my son mounted upon my back, making me like the* رَاحِلَة: (TA:) and if a man throws down another prostrate, and sits upon his back, you say, رَأَيْتُهُ مُرْتَحِلَهُ † [*I saw him sitting upon his back*]. (Sh, TA.) And [hence] ▼ ارتحل الأَمْرَ † *He embarked in the affair.* (TA.) And فُلَانٌ ▼ ارتحل أَمْرًا مَا يُطِيقُهُ † [*Such a one embarked,* or *has embarked, in an affair which he is unable to accomplish*]. (TA.) And ▼ ٱرْتَحَلَتْهُ الحُمَّى † [*The fever continued upon him*]; a phrase similar to رَكِبَتْهُ الحُمَّى and أَغْبَطَتْهُ and ٱمْتَطَتْهُ. (A and TA in art. غبط.) = رَحَلَ عَنِ المَكَانِ, (Ṣ, Mgh, Mṣb, Ḳ) (TA,) or عَنِ البَلَدِ, (Mgh, Mṣb,) aor. ـَ, (Ḳ,) inf. n. رَحْلٌ, (TA,) or رَحِيلٌ, (Mṣb,) or this latter is a simple subst.; (Ṣ, Ḳ, TA;) and ▼ ارتحل, and ▼ ترحّل, عَنِ المَكَانِ, (Ṣ, Mṣb, Ḳ,) (Ḳ,) or عَنِ القَوْمِ; (Mṣb;) all signify the same; (Ṣ, Mṣb;) *He removed,* (Mgh, Ḳ, TA,) *went, went away, departed, went forth,* or *journeyed,* (Mgh, TA,) *from the place,* (Ḳ, TA,) or *from the country* or *the like,* (Mgh, Mṣb,) or *from the people.* (Mṣb.) See an ex. of the first of these verbs in a verse cited in the next paragraph. ▼ ارتحل said of a camel, (Ḳ,) or ارتحل رَحْلَهُ, (TA,) signifies *He journeyed, and went away:* (Ḳ, TA:) [or *he had his saddle put upon him:*] and hence, ▼ ارتحل القَوْمُ *The people,* or *party, removed.* (TA.) — رَحَلَ بِهِ : see 2.

2. رَحَّلْتُهُ, (Ṣ, Mgh, Mṣb, Ḳ,) inf. n. تَرْحِيلٌ; (Ḳ;) and ▼ أَرْحَلْتُهُ; (Mgh;) *I made him to remove, to go, go away, go forth,* or *journey,* (Ṣ, Mgh, Mṣb,* Ḳ,*) from his place; and *sent him* [*away*]: (Ṣ:) and [in like manner] ▼ رَحَلَ بِهِ *he made him to remove, go away, depart,* or *journey:* (L in art. خذرف:) and ▼ الٱرْتِحَالُ [if not a mistranscription for الإِرْحَالُ] signifies *the making* [one] *to go, go away, depart, go forth,* or *journey;* and *the removing* from one's place. (TA.) A poet says,

* لَا يَرْحَلُ ▼ الشَّيْبُ عَنْ دَارٍ يَحُلُّ بِهَا *
* حَتَّى يُرَحَّلَ عَنْهَا صَاحِبُ الدَّارِ *

[† *Hoariness will not depart from a dwelling in which it alights until the owner of the dwelling be made to depart from it*]. (TA.) And it is said in a trad. that, at the approach of the hour [of resurrection], تَخْرُجُ نَارٌ مِنْ عَدَنَ تُرْحِلُ ▼ النَّاسَ, i. e. [*A fire shall issue from 'Adan*] *that shall remove with the people when they remove, and alight with them when they alight:* so says Esh-Shaabee: or, Sh says, as some relate it, تُرَحِّلُ النَّاسَ, i. e. *that shall make the people to alight at the* مَرَاحِل [or *stations*]: or, as some say, *that shall make the people to remove,* or *depart.* (TA.) = تَرْحِيلٌ also signifies The *figuring,* or *embellishing,* of garments or cloths [*with the forms of* رِحَال, or *camels' saddles:* see مُرَحَّلٌ]. (TA.)

3. راحلهُ, (Ṣ, Ḳ,) inf. n. مُرَاحَلَةٌ, (TA,) *He aided him to undertake,* or *perform, his* رِحْلَة [or *journey*]. (Ṣ, Ḳ.)

4. ارحل *He broke,* or *trained,* a she-camel, *so that she became such as is termed* رَاحِلَة, meaning *fit to be saddled;* (Ḳ;) like أَمْهَرَ meaning "he (a breaker, or trainer,) rendered" her "a مَهْرِيَّة:" (TA:) or *he took* a camel *in an untractable state and rendered* him *such as is termed* رَاحِلَة. (AZ, TA.) — And ارحلهُ *He gave him a* رَاحِلَة, (Ṣ, Mgh, Mṣb, Ḳ,) *that he might ride it.* (TA.) — See also 2, in two places. = *He* (a camel) *became strong in his back,* [*so as to be fit for the* رَحْل (or *saddle*) or *for journeying,*] *after weakness:* (IDrd, Ḳ:) or *he* (a camel) *became fat;* as though there came [what resembled] a رَحْل upon his back, by reason of his fatness and his [large] hump: (Er-Rághib, TA:) and ارحلت الإِبِلُ *The camels became fat after leanness, so as to be able to journey.* (Ṣ, Ḳ.) — And *He* (a man, TA) *had many* [*camels such as are termed*] رَوَاحِل [pl. of رَاحِلَةٌ]; (ISd, Ḳ;) like أَعْرَبَ meaning "he had horses such as are termed عِرَاب." (ISd, TA.)

5: trans. and intrans.: see 1, in two places.

6. تراحلوا إِلَى الحَكَمِ *They went,* or *journeyed,* [*together*] *to the* حَكَم [or *judge*]. (O, TA.)

8: as a trans. v.; see 1, in seven places: — and see also 2: = and as an intrans. v.; see 1, in the latter part of the paragraph, in three places.

10. استرحلهُ i. q. سَأَلَهُ أَنْ يَرْحَلَ لَهُ [which may be rendered *He asked him to remove,* or *journey, to him:* and also *he asked him to bind,* or *put, the* رَحْل (or *saddle of the camel*) *for him:* the former is the meaning accord. to the PṢ]. (Ṣ, O, Ḳ.) — استرحل النَّاسَ نَفْسَهُ means † *He abased himself to men,* or *to the people, so that they annoyed,* or *molested, him:* or, as some say, *he asked men,* or *the people, to take off from him his weight,* or *burden.* (TA.)

رَحْلٌ *A saddle for a camel;* (Ṣ,* Ḳ;) as also ▼ رَاحُولٌ; (O, L, Ḳ;) *for a he-camel and a she-camel;* (TA;) the *thing for the camel that is like the* سَرْج *for the horse or similar beast;* (Mgh;) the *thing that is put upon the camel for the purpose of riding thereon;* (Er-Rághib, TA;) *smaller than the* قَتَب; (Ṣ, TA;) *one of the vehicles of men, exclusively of women:* (TA:) [this seems to be regarded as the primary signification by the authors of the Mgh and the Ḳ and by Er-Rághib: but see what follows:] or it signifies the *camel's saddle together with his* [*girths called*] رَبَض *and* حَقَب *and his* [*cloth called*] حِلْس [*that is put beneath the saddle*], *and all its other appertenances:* and is applied also to the *pieces of wood of the* رَحْل, *without any apparatus:* (AO, Sh, TA:) or it signifies *anything,* or *everything, that a man prepares for removing,* or *journeying; such as a bag,* or *receptacle, for goods* or *utensils* or *apparatus, and a camel's saddle, and a* [*cloth such as is called*] حِلْس [*that is put beneath the saddle*], *and a* رَسَن [or *rope for leading his camel*]: (Mṣb:) or it signifies as first explained above, and also the *goods,* or *utensils,* or *apparatus, which a man takes with him* [*during a journey*]: (Ṣ, Ḳ, TA:) [but accord. to the Mṣb, this signification is from another, mentioned below; and the same seems to be indicated in the Ṣ, which reverses the order in which I have mentioned the three significations that I quote from it:] this last signification is disapproved by El-Ḥareeree, in the "Durrat el-Ghowwáṣ:" [but see two exs. voce خُذَافَةٌ:] the pl. is أَرْحُلٌ and رِحَالٌ; (Ṣ, Mgh, Mṣb, Ḳ;) the former a pl. of pauc.; (Ṣ, TA;) the latter, of mult. (TA.) One says, أَلْقَى رَحْلَهُ and حَطَّ رَحْلَهُ [*He put down his camel's saddle*]; meaning *he stayed,* or *abode.* (TA.) And هٰذَا مَحَطُّ الرِّحَالِ [*This is the place where the camels' saddles are put down*]. (TA.) And in reviling, one says, يَا ٱبْنَ مُلْقَى أَرْحُلِ الرُّكْبَانِ [*O son of the place in which are thrown down the camels' saddles of the riders;* as though the person thus addressed were there begotten]; (Ṣ, O, TA;) meaning

يَا ٱبْنَ الفَاجِرَة [O son of the adulteress or fornicatress]: (TA in art. لقى:) or هُوَ ابن ملقى ارحل الركبان [He is the son &c.]. (Mṣb.) — Er-Rághib, after giving the explanation mentioned as on his authority above, says that it is then sometimes applied to The camel [itself]: and is sometimes used in the sense next following; i. e. — A part, of a place of alighting or abode, upon which one sits: (TA:) or a man's dwelling, or habitation; (Ṣ, Ḳ, TA; [in the first of which, this commences the art., app. showing that the author held this to be the primary signification;]) his house or tent; and his place of alighting or abode: (TA:) a place to which a man betakes himself, or repairs, for lodging, covert, or refuge; a man's place of resort; (Mgh, Mṣb;) in a region, district, or tract, of cities, towns, or villages, and of cultivated land: and then applied to the goods, utensils, or apparatus, of a traveller; because they are, in travelling, the things to which he betakes himself: (Mṣb:) pl. أَرْحُلٌ (TA) and رِحَالٌ [as above]. (Mgh, TA.) One says, دَخَلْتُ عَلَى ٱلرَّجُلِ رَحْلَهُ, i. e. [I went in to the man in] his dwelling, or place of abode. (TA.) And it is said in a trad., إِذَا ٱبْتَلَّتِ ٱلنِّعَالُ فَصَلُّوا فِى ٱلرِّحَالِ, (TA,) or فَٱلصَّلَاةُ فِى ٱلرِّحَالِ, (Mgh, and so in the TA in art. نعل,) i. e. [When the نعال are moistened by rain, then pray ye, or then prayer shall be performed,] in the houses, or habitations, or places of abode; the نعال meaning here the حِرَار; (IAth, TA in the present art.;) or rugged and hard tracts of ground; which are here particularized because the least wet moistens them, whereas the soft tracts dry up the water: (IAth, TA in art. نعل:) Az says that the meaning is, when the hard grounds are rained upon, they become slippery to him who walks upon them; therefore pray ye in your abodes, and there shall not be anything brought against you for your not being present at the prayer in the mosques of the congregations: (TA in that art.:) or the trad. may mean, then pray ye [on the camels' saddles, i. e.] riding. (TA in the present art.) — In another trad., it is related that 'Omar said to the Prophet, حَوَّلْتُ رَحْلِى ٱلْبَارِحَةَ; by the word رَحْل, as signifying [properly] either the "place of abode and resort" or the "saddle upon which camels are ridden," alluding to his wife; meaning غِشْيَانُهَا فِى قُبُلِهَا مِنْ جِهَةِ ظَهْرِهَا. (TA.) — رَحْلُ ٱلْمُصْحَفِ means The thing [or desk] upon which the مصحف [or copy of the Ḳur-án] is put, in shape [somewhat] like the saddle. (TA.) [It is generally a small desk of which the front and back have the form of the letter X; commonly made of palm-sticks.] = [The pl.] رِحَالٌ also signifies [Carpets, or cloths, or the like, such as are called] طَنَافِس, of the fabric of El-Ḥeereh. (Ṣ, Ḳ.)

رُحْلَةٌ Strength; [app. in a camel, such as renders fit for the saddle, or for journeying;] and fleetness, or swiftness, and excellence: (TA:) [and ▼ رِحْلَةٌ has a similar meaning, as appears from what follows:] or excellence of pace of a camel. (Ṣ voce حِضَارٌ.) You say بَعِيرٌ ذُو رُحْلَةٍ and ▼ رِحْلَةٍ, and ▼ مِرْحَلٌ, like مِنْبَرٌ, (Ḳ,) or ▼ مُرْحَلٌ, and ▼ رَحِيلٌ, so in the T, (TAp) A strong he-camel: (T, Ḳ:) and (so in the Ḳ [but properly "or"]) بعير ذو رُحْلَة (CḲ) or ▼ رِحْلَة (Ḳ accord. to the TA) or both, and ▼ مِرْحَلٌ, with kesr to the م, (O,) and ▼ جَمَلٌ رَحِيلٌ, (AA, Ṣ, O, Ḳ, TA,) and ▼ نَاقَةٌ رَحِيلَةٌ (Ṣ, O) or رَحِيلٌ, (TA,) and ذَاتُ رُحْلَةٍ, (Ṣ,) a he-camel, (Ṣ, O, Ḳ,) and a she-camel, (Ṣ, O,) strong to journey; (Ṣ, O, Ḳ, TA;) so says Fr: (O:) or strong to be saddled: (TA:) and ▼ نَاقَةٌ رَحِيلَةٌ and رَحِيلٌ and ▼ مُرْحَلَةٌ, accord. to the "Nawádir el-Aaráb," a she-camel that is excellent, generous, of high breed; or strong, light, and swift; (TA;) and so ▼ مُسْتَرْحِلَةٌ. (Ḳ, TA. [See also رَاحِلَةٌ.]) — See also the next paragraph, in seven places.

رِحْلَةٌ The act of saddling of camels: (Ḳ,* TA:) [and also, agreeably with analogy, a mode, or manner, of saddling of camels:] so in the saying, إِنَّهُ لَحَسَنُ ٱلرِّحْلَةِ [Verily he is good in respect of the saddling, or the mode or manner of saddling, of camels]. (Ḳ.) — Also A removal, departure, or journey; (AZ, Ṣ, Mṣb, Ḳ;) and so ▼ رُحْلَةٌ, (Lḥ, Mṣb, Ḳ,) and ▼ رَحِيلٌ: (Ṣ, Ḳ: [the last said in the Mṣb to be an inf. n.:]) you say دَنَتْ رِحْلَتُنَا (Ṣ) or قَرُبَتْ رِحْلَتُنَا (Mṣb) [Our removal, &c., drew near, or has drawn near]: and إِنَّهُ لَذُو رِحْلَةٍ إِلَى ٱلْمُلُوكِ and ▼ رُحْلَةٍ Verily he is one who journeys, or has journeyed, to the kings: (Lḥ, TA:) and in like manner رِحْلَة is used in the Ḳur cvi. 2: (TA:) — or ▼ رُحْلَةٌ, with ḍamm, (Ṣ, Mṣb, Ḳ,) signifies The thing to which one removes, departs, or journeys; (AZ, Mṣb;) or the direction, or point, or object, to which one desires to repair, or betakes himself: (AA, Ṣ, Mṣb, Ḳ:) and also, (Ḳ,) or رِحْلَةٌ, (TA,) a single journey; (Ḳ, TA;) as ISd says: (TA:) you say, ▼ مَكَّةُ رُحْلَتِى Mekkeh is the point, or object, to which I desire to remove, or depart, or journey: (TA:) and ▼ أَنْتُمْ رُحْلَتِى Ye are they to whom I remove, or depart, or journey: (Ṣ, TA:) and ▼ أَنْتَ رُحْلَتُنَا Thou art the object to which we repair, or betake ourselves. (Mṣb.) And hence ▼ رُحْلَةٌ is applied to signify A noble, or an exalted, person, or a great man of learning, to whom one journeys for his [the latter's] need, or want, or for his [the former's] science. (TA.) — See also the next preceding paragraph, in three places.

رَحُولٌ: see رَاحِلَةٌ: — and رَحَّالٌ.

رَحِيلٌ A camel having the saddle (رَحْل) [not رحالة as in Freytag's Lex.]) put upon him; as also ▼ مَرْحُولٌ. (Ḳ.) — See also رُحْلَةٌ, in four places. = As a simple subst., or, accord. to the Mṣb, an inf. n.: see رِحْلَةٌ.

رِحَالَةٌ A سَرْج [or horse's saddle]: (Ḳ:) or a سَرْج of skins, (Ṣ, M, Mṣb, Ḳ,) in which is no wood; used for vehement running [of the horse]: (Ṣ, M, Ḳ:) ISd says also that it is one of the vehicles [or saddles] of women, like the رَحْل: but Az says that it is one of the vehicles [or saddles] of men, exclusively of women, i. e. not of women; as is also the رَحْل: and some say that it is larger than the سَرْج, covered with skins, and is for horses, and for excellent, or strong and light and swift, camels: (TA:) pl. رَحَائِلُ. (Ṣ.) When a man is hasty in doing evil to his companion, one says to him, ٱسْتَقْدَمَتْ رِحَالَتُكَ [lit. Thy saddle has got before thee, or shifted forwards]: (Ṣ in the present art.:) it is a prov., meaning that has preceded than which another was more fit to do so. (Ṣ in art. قدم.) In the following saying of Imra-el-Ḳeys, addressing his wife,

* فَإِمَّا تَرَيْنِى فِى رِحَالَةِ جَابِرٍ *
* عَلَى حَرَجٍ كَٱلْقَرِّ تَخْفِقُ أَكْفَانِى *

[And either thou wilt see me upon the saddle of Jábir, upon a bier like the vehicle called قَرّ, my grave-clothes fluttering], he means, by the word رحالة, [merely] the حَرَج; there being in this case no رحالة in reality: it is like the saying, جَآءَ فُلَانٌ عَلَى نَاقَةِ ٱلْحَذَّآءِ, meaning ["Such a one came upon] the sandal [or sandals]:" Jábir is the name of a certain carpenter. (Ṣ.) = Also A ewe. (Ibn-'Abbád, TA.) [Hence,] رِحَالَهْ رِحَالَهْ is A call to the ewe, (Ibn-'Abbád, Ḳ,) on the occasion of milking. (Ibn-'Abbád, TA.) — And ٱلرِّحَالَةُ is the name of A certain horse of 'Ámir Ibn-Eṭ-Ṭufeyl; (Ḳ;) erroneously said by AO to be الحمالة. (TA.)

رَحُولَةٌ: see رَاحِلَةٌ.

رَحَّالٌ Skilled in the saddling of camels. (Ḳ.) — Also A man who removes, or journeys, or travels, much; and so ▼ رَحَّالَةٌ, [or rather this signifies one who removes, or journeys, or travels, very much,] and ▼ رَحُولٌ: and ▼ رُحَّلٌ [pl. of رَاحِلٌ, q. v.,] persons who remove, or journey, or travel, much. (TA.)

رَحَّالَةٌ: see what next precedes.

رَاحِلٌ Removing, (Ḳ, TA,) going, [going away, departing, going forth,] or journeying: (TA:) pl. رُحَّلٌ. (TA.) For another meaning assigned to the pl., see رَحَّالٌ.

رَاحِلَةٌ A she-camel that is fit to be saddled; (Ṣ, Mṣb, Ḳ;) thus some say; (Mṣb;) as also ▼ رَحُولٌ (Ṣ, Ḳ) and ▼ رَحُولَةٌ: (Ḳ:) or [generally a saddle-camel, or] a camel that is ridden, male or female: (Ṣ, Mṣb:) accord. to IḲt, a she-camel that is strong to journey and to bear burdens; and such as a man chooses for his riding and his saddle on account of excellence, or generousness, or high breed, or of strength and lightness and swiftness, and of perfectness of make, and beauty of aspect: but this explanation is wrong: (Az, TA:) it signifies a he-camel, and a she-camel, that is excellent, or generous, or high-bred, or strong and light and swift: (Az, Mgh, TA:) the she-camel is not more entitled to this appellation than the he-camel: (Az, TA:) the ة is added to give intensiveness to the signification; as in

دَاهِيَةٌ and بَاقِعَةٌ and عَلَّامَةٌ, epithets applied to a man: or, as some say, the she-camel is so called because she is *saddled*; and it is like عِيشَةٌ رَاضِيَةٌ meaning مَرْضِيَّةٌ, and مَآءٌ دَافِقٌ meaning مَدْفُوقٌ: or, as others say, because she is ذَاتُ رَحْلٍ [*one having a saddle*]; and in like manner, عِيشَةٌ رَاضِيَةٌ means ذَاتُ رِضًى, and مَآءٌ دَافِقٌ means ذُو دَفْقٍ: (TA:) the pl. is رَوَاحِلُ. (Ṣ, Mṣb.) It is said in a trad., تَجِدُونَ النَّاسَ بَعْدِى كَإِبِلٍ مِائَةٍ لَيْسَ فِيهَا رَاحِلَةٌ [*Thou wilt find the people, or mankind, after me, like a hundred camels among which there is not a* راحلة]: (Mgh,* TA:) because the راحلة among a herd of camels is conspicuous and known. (TA.) — مَشَتْ رَوَاحِلِى, a phrase used by the poet Dukeyn, means ‡ *I have become hoary and weak*: or, as some say, *I have forsaken my ignorant, or foolish, behaviour, and have restrained myself from foul conduct, and become obedient to my censurers; like as the* راحلة *obeys her chider, and goes.* (TA.)

رَاحُولٌ: see رَحْلٌ, first sentence.

رَاحُولَاتٌ *A camel's saddle,* (رَحْلٌ, Az, Ḳ,) or *camels' saddles,* so in the O, (TA,) *variegated, figured,* or *embellished.* (Az, O, Ḳ, TA.) [It is really, as well as literally, a pl.: for] a poet says,

* عَلَيْهِنَّ رَاحُولَاتُ كُلِّ قَطِيفَةٍ *

[*Upon them* (referring evidently to she-camels) *are variegated, figured, or embellished, saddles of every kind of villous, or nappy, cloth*]. (TA.)

أَرْحَلُ ‡ A horse *white in the back*; (Ṣ, Mgh, Ḳ;) because it is the place of the رَحْل [or rather of the رِحَالَة]; (Mgh, TA;) *the whiteness not reaching to the belly nor to the rump nor to the neck*: (TA:) and a sheep or goat *black in the back*: accord. to Abu-l-Ghowth, the fem., رَحْلَآءُ, applied to a mare, has the former meaning only: (Ṣ:) but شَاةٌ رَحْلَآءُ means *a sheep or goat, or a ewe or she-goat, white in the back, and black in the other parts; and likewise black in the back, and white in the other parts*: (Ṣ, Ḳ:*) so says Abu-l-Ghowth: (Ṣ:) and it is also explained as meaning *black, but white in the place of the saddle, from the hinder parts of the shoulder-blades*: also as meaning *white, but black in the back*: Az adds that such as is white in one of the hind legs is termed رَجْلَآءُ [with جيم]. (TA.)

تَرْحِيلٌ † *A whiteness predominating over, or interrupted by, blackness,* (شُهْبَةٌ,) or *a redness, upon the shoulder-blades,* (Ḳ, TA,) *the place upon which lies the* رَحْل [or *camel's saddle*]. (TA.)

تَرْحِيلَةٌ *A thing that makes thee to remove, go, go away, depart, go forth,* or *journey*; expl. by مَا يُرَحِّلُكَ. (TA.)

مُرَحِّلٌ One *who breaks,* or *trains, and renders fit to be saddled, a camel* or *camels.* (TA.) — A man *having many* [*camels such as are termed*] رَوَاحِل [pl. of رَاحِلَةٌ]; like مُعْرِبٌ meaning "having horses such as are termed عِرَاب." (A'Obeyd, Ṣ.) — A camel *strong in the back,* [*so as to be fit for the* رَحْل,] *after weakness.* (IDrd, TA.) And A *fat* camel; *though he be not excellent,* or *generous,* or *high-bred,* or *strong and light and swift*: so in the "Nawádir el-Aaráb." (TA.) See also رُحْلَةٌ, in two places.

مِرْحَلٌ: see رُحْلَةٌ, in two places.

مَرْحَلَةٌ [*A station of travellers*; i. e.] *a place of alighting* or *abode, between two such places*: (TA:) [and also *a day's journey,* or *thereabout*; or] the *space which the traveller journeys in about a day*: (Mṣb:) sing. of مَرَاحِلُ; (Ṣ, Mṣb, Ḳ;) which is also a pl. of مُرَحَّلٌ as an epithet applied to a بُرْد. (TA.) One says, بَيْنِى وَبَيْنَ كَذَا مَرْحَلَةٌ أَوْ مَرْحَلَتَانِ [*Between me and such a place,* or *thing, is a station* or *a day's journey* or *thereabout,* or *are two stations* &c.]. (Ṣ, TA.)

إِبِلٌ مُرَحَّلَةٌ *Camels having their* رِحَال [or *saddles*] *upon them*: and also *camels whose* رِحَال *have been put down from them*: thus having two contr. meanings. (Ḳ.) — And بُرْدٌ مُرَحَّلٌ *A garment of the kind termed* بُرْد *upon which are the figures of a* رَحْل [or *camels' saddle*], (Ḳ,) and *the like thereof*; as in the T: (TA:) the explanation that J has given of it, [or rather of مِرْطٌ مُرَحَّلٌ,] i. e. *an* إِزَار [or *a waist-wrapper*] *of* [*the cloth called*] خَزّ, *upon which is an ornamented border,* is not good: such is termed مُرَجَّلٌ, with جيم: (Ḳ:) the pl. is مُرَحَّلَاتٌ and مَرَاحِلُ; both occurring in traditions; (TA in the present art.;) and the latter of them said in the T to be *syn. with* مَرَاجِل, which is pl. of مِرْجَلٌ [q. v.]. (TA in art. رجل.)

مَرْحُولٌ: see رَحِيلٌ.

مُرْتَحَلٌ signifies [The *act of removing* or *departing*; i. e.] the *contr. of* مَحَلٌّ used in the sense of حُلُولٌ. (TA.) — And sometimes it signifies The *place in which one alights,* or *descends and stops.* (TA.) — Also The *place of the* رَحْل [which may here mean either the *saddle* or the *saddling*] of a camel. (TA.)

الحَالُّ المُرْتَحِلُ: see art. حل.

مُسْتَرْحِلَةٌ, applied to a she-camel: see رُحْلَةٌ.

رحم

1. رَحِمَهُ, (Ṣ, Mṣb, Ḳ, &c.,) aor. ـَ, (Ḳ,) inf. n. رَحْمَةٌ and رُحْمٌ [and رَحَمَةٌ and رُحُمٌ] and مَرْحَمَةٌ, (Ṣ,* Mṣb, Ḳ,*) [*He had mercy,* or *pity,* or *compassion, on him*; or *he treated him,* or *regarded him, with mercy* or *pity* or *compassion*; i. e.] *he was,* or *became, tender* [or *tender-hearted*] *towards him*; and *inclined to favour him* [and *to benefit him*]: (Ṣ, Mṣb, Ḳ: [see also رَحْمَةٌ and رُحْمَةٌ:]) and *he pardoned him,* or *forgave him*: (Ḳ:) said of a man: (Ṣ, Mṣb, Ḳ:) and also of God [in the former sense, but tropically, or anthropopathically: or as meaning *He favoured him,* or *benefited him*; or *pardoned,* or *forgave, him*: see explanations of رَحْمَةٌ below]: (Mṣb, Ḳ:) and ↓ تَرَحَّمَ عَلَيْهِ signifies the same, (MA, [and the same seems to be indicated in the Ṣ,]) said of a man: (Ṣ:) [and so does ↓ تَرَحَّمَهُ, (occurring in the Ṣ and Ḳ in art. رعى, &c.,) accord. to Ibn-Maaroof, for he says that] تَرَحُّمٌ signifies the *regarding* [another] *with mercy* or *pity* or *compassion*; or *pardoning* [him], or *forgiving* [him]: and also the *being merciful* or *pitiful* or *compassionate* or *favourably inclined* [عَلَى غَيْرِهِ *to another*]. (KL: but respecting this latter verb, see 2.) — رَحِمَتْ, and رَحُمَتْ, (Ṣ, Ḳ,) and رُحِمَتْ, (Ḳ,) inf. n. رَحَامَةٌ, (Ṣ, Ḳ,) which is of the first, (Ṣ, TA,) and رَحَمٌ, (Ṣ, Ḳ,) which is of the second, (Ṣ, TA,) and رُحْمٌ, (Ḳ,) which is of the third, (TA,) *She had a complaint of her womb after bringing forth,* (Ṣ, Ḳ,) *and died in consequence thereof*: (Ḳ:) said of a camel, (Ṣ, TA,) and of a ewe or goat, and of a woman, and of any animal having a womb: (TA:) or *she had a disease in her womb, in consequence of which she did not receive impregnation*: or *she brought forth without letting fall her secundine*: (Ḳ, TA:) or, accord. to Lḥ, the *bringing forth without letting fall her secundine,* by a sheep or goat, is termed ↓ رُحَامٌ. (TA.) — رَحِمَ, aor. ـَ, inf. n. رَحَمٌ, is also said of a water-skin, meaning *It was left,* or *neglected, by its owners, after its being seasoned with rob,* [for غيته, in the phrase بعد غيته, an evident mistranscription, I read, conjecturally, تَمْتِينه, as the only word at all resembling غيته, that I can call to mind, having an apposite signification,] *and they did not anoint it,* or *grease it, so that it became spoilt,* or *in a bad state, and did not retain the water*: the epithet applied to it in this case is ↓ رَحِمٌ. (TA.) — And رَحَامَةٌ is also an inf. n. [of which the verb, if it have one, is app. رَحُمَ,] signifying The *being connected by relationship.* (TA.)

2. رَحَّمَ عَلَيْهِ, inf. n. تَرْحِيمٌ; and ↓ تَرَحَّمَ; but the former is the more chaste; *He said to him,* رَحِمَكَ ٱللّٰهُ [*May God have mercy on thee*; &c.]. (Ḳ.)

5. تَرَحَّمَ عَلَيْهِ and تَرَحَّمَهُ: for both see 1; and for the former see also 2. [Accord. to different authorities, it appears that both may be rendered *He had mercy,* or *pity,* or *compassion, on him*; or *he pitied,* or *compassionated, him*: (see 1:) or *he pitied him,* or *compassionated him, much*: (see what follows:) and the former, *he said to him, May God have mercy on thee*; &c.; (see 2;) or *he expressed a wish that God would have mercy on him*; or *he expressed pity,* or *compassion, for him*: and also *he affected,* or *constrained himself to have* or *to show, pity,* or *compassion.*] Though تَرَحَّمْتُ عَلَيْهِ is mentioned by J, and not رَحِمْتُهُ, some say that the former is incorrect: and it is said that تَرَحُّمٌ implies self-constraint, and therefore is not to be attributed to God: but some repudiate this assertion, because it occurs in correct traditions, and because تَفَعُّلٌ is not restricted to the denoting peculiarly self-constraint, but has other properties, as in the instances of تَوَحَّدَ and تَكَبَّرَ, denoting intensiveness and muchness. (TA.)

6. تراحموا signifies رَحِمَ بَعْضُهُمْ بَعْضًا [*They had mercy*, or *pity*, or *compassion*, *one on another*; &c.]. (Ṣ, TA.)

10. استرحمهُ *He asked*, or *demanded*, *of him* الرَّحْمَة [i. e. *mercy*, or *pity*, or *compassion*; &c.]. (TA.)

رَحْمٌ: see its syn. رَحِمٌ, in two places.

رُحْمٌ: see its syn. رَحْمَةٌ. — [Hence,] أُمُّ رُحْمٍ one of the names of *Mekkeh*; (Ṣ, Ḳ;*) as also أُمُّ الرُّحْمِ; (Ḳ;) meaning *the source of* الرَّحْمَة [or *mercy*, &c.]. (TA.) [See also رُحُمٌ.]

رِحْمٌ: see its syn. رَحِمٌ, in two places.

رَحَمٌ The *coming forth of the womb, in consequence of a disease*. (IAạr, TA.) [See also رَحِمَتْ and رَحِمَ, of each of which it is an inf. n.]

رَحِمٌ The *womb*, i. e. the *place of origin*, (Mgh, Mṣb, Ḳ,) and the *receptacle*, (Mgh, Ḳ,) *of the young*, (Mgh, Mṣb, Ḳ,) *in the belly*; (Mgh;) as also ▼ رِحْمٌ, (Mṣb, Ḳ,) a contraction of the former, and ▼ رَحْمٌ, which is of the dial. of Benoo-Kiláb: (Mṣb:) in this sense, (Mṣb,) which is the primary signification, (Mgh,) [i. e.] as meaning the رحم of the female, (Ṣ,) it is fem.; (Ṣ, Mṣb;) or, as some say, masc.; (Mṣb;) but IB cites a verse in which رَحِم is fem.: (TA:) pl. أَرْحَامٌ. (MA.) — Hence, (Mgh, Mṣb,) as also ▼ رِحْمٌ (Ṣ, Mṣb, Ḳ) and ▼ رَحْمٌ, (Mṣb,) ‡ *Relationship*; i. e. *nearness of kin*; syn. قَرَابَةٌ: (Ṣ, Mgh, Mṣb, Ḳ:) [by some restricted to *relationship by the female side*; as will be shown below:] and *connexion by birth*: (Mgh, Mṣb:) or *relationship connecting with a father or an ancestor*: or *near relationship*: so in the T: (TA:) or *a connexion*, or *tie*, *of relationship*: (A, TA:) or the *ties of relationship*: (M, Ḳ, TA:) accord. to the Ḳ, الرَّحِمُ signifies القَرَابَةُ or أَسْبَابُهَا and أَصْلُهَا: but in the M it is said, الرَّحِمُ أَسْبَابُ القَرَابَةِ وَأَصْلُهَا الرَّحِمُ الَّتِى هِىَ مَنْبِتُ الوَلَدِ; in which وَأَصْلُهَا forms no part of the explanation of الرحم, as the author of the Ḳ asserts it to do: (TA:) as meaning relationship, رحم is in most instances masc.: (Mṣb:) pl. as above. (Ḳ.) It is said in a holy tradition (حَدِيث قُدْسِىّ [i. e. an inspired or a revealed tradition]) that God said, when He created الرَّحِم [meaning "relationship," &c.], أَنَا الرَّحْمٰنُ وَأَنْتِ الرَّحِمُ شَقَقْتُ ٱسْمَكِ مِنِ ٱسْمِى فَمَنْ وَصَلَكِ وَصَلْتُهُ وَمَنْ قَطَعَكِ قَطَعْتُهُ † [*I am* الرحمن *and thou art* الرحم: *I have derived thy name from my name: therefore whoso maketh thee close, I will make him close; and who severeth thee, I will sever him*]. (TA.) [وَصَلَ رَحِمَهُ means † *He made close his tie*, or *ties, of relationship, by kind behaviour to his kindred*: and قَطَعَ رَحِمَهُ, *He severed his tie*, or *ties, of relationship, by unkind behaviour to his kindred*: see art. وصل: and see also بَلَّ رَحِمَهُ, in the first paragraph of art. بل; and a verse there cited.] — ذُو الرَّحِمِ means † [*The possessor of relationship*, &c.; i. e.] *the contr. of* الأَجْنَبِىُّ: (Mgh, Mṣb:) the pl. ذَوُو الأَرْحَامِ, [or, as in the Ḳur viii. last verse, and xxxiii. 6, أُولُو الأَرْحَامِ,] in the classical language, means any *relations*: and in law, any *relations that have no portion* [*of the inheritances termed* فَرَائِض *and are not* [*such heirs as are designated by the appellation*] عَصَبَة [q. v.]; (KT, TA in art. ذو;) [i. e.,] with respect to the فَرَائِض, it means *the relations by the women's side*. (IAth, TA in the present art.) ذُو رَحِمٍ مُحَرَّمٍ and [some say] ذُو رَحِمٍ مَحْرَمٍ [and مَحْرَمٌ also (see art. حرم)] mean † *A relation whom it is unlawful to marry*, [whether *male* or *female*, the latter being included with the former, but the female, when particularly meant, is termed ذَاتُ رَحِمٍ مَحْرَمٍ &c.,] *such as the mother and the daughter and the sister and the paternal aunt and the maternal aunt* [*and the male relations of such degrees*]: and most of the learned, of the Companions and of the generation following these, and Aboo-Ḥaneefeh and his companions, and Aḥmad [Ibn-Ḥambal], hold that when one possesses a person that is termed ذُو رَحِمٍ مَحْرَمٍ, this person becomes emancipated, whether male or female; but Esh-Sháfi'ee and others of the Imáms and of the Companions and of the generation following these hold that the children and the fathers and the mothers become emancipated, and not any others than these. (IAth, TA.) — [حَاسَّةُ رَحِمٍ means † *A feeling of relationship* or *consanguinity*, or *sympathy of blood*; and in like manner, elliptically, رَحِمٌ alone. You say, أَطَّتْ لَهُ مِنِّى حَاسَّةُ رَحِمٍ; expl. in art. حس: and أَطَّتْ لَهُ رَحِمِى; and أَطَّتْ بِكَ الرَّحِمُ; expl. in art. اط. — رَحِمٌ is also often used for فَرْجٌ or حَيَآءٌ, meaning † The *vulva*: see, for exs., شُفْرٌ, and 1 in art. ظأر, and 8 in art. حوص.] = As an epithet, with ة, applied to a she-camel: see رَحُومٌ. — And as an epithet without ة, applied to a water-skin: see 1, last sentence but one.

رُحُمٌ: see the next paragraph. = It is also pl. of رَحُومٌ. (TA.)

رَحْمَةٌ (Ṣ, Mṣb, Ḳ) and ▼ رَحَمَةٌ (Sb, Ḳ) and ▼ رُحْمٌ (Ṣ, Mṣb, Ḳ) and ▼ رُحُمٌ, (Ṣ, Ḳ,) thus in a verse of Zuheyr, (Ṣ, TA,) and thus in the Ḳur xviii. 80 accord. to the reading of Aboo-'Amr Ibn-El-'Alà, (TA,) and ▼ مَرْحَمَةٌ, (Ṣ, Mṣb, Ḳ,) of which last مَرَاحِمُ is pl., (TA,) [all inf. ns.; when used as simple substs. signifying *Mercy*, *pity*, or *compassion*; i. e.] *tenderness* (Ṣ, Mṣb, Ḳ, and Bḍ on the بَسْمَلَة) *of heart*; (Bḍ ibid.;) and *inclination to favour*, (Ṣ, Mṣb, Ḳ,) or *inclination requiring the exercise of favour and beneficence*: (Bḍ ubi suprà:) and *pardon*, or *forgiveness*: (Ḳ:) accord. to Er-Rághib, رَحْمَةٌ signifies *tenderness requiring the exercise of beneficence towards the object thereof*: and it is used sometimes as meaning *tenderness divested of any other attribute*: and sometimes as meaning *beneficence divested of tenderness*; as when it is used as an attribute of the Creator: when used as an attribute of men, it means *tenderness*, and *inclination to favour* [*without necessarily implying beneficence*]: accord. to El-Ḳáshánee, it is of two kinds; namely, gratuitous, and obligatory: the former is that which pours forth favours, or benefits, antecedently to works; and this is the رحمة that embraces everything: the obligatory is that which is promised to the pious and the doers of good, in the Ḳur vii. 155 and vii. 54: but this, he says, is included in the gratuitous, because the promise to bestow it for works is purely gratuitous: accord. to the explanation of the Imám Aboo-Is-ḥáḳ Aḥmad Ibn-Moḥammad-Ibn-Ibráheem Eth-Thaạlebee, it is God's *desire to do good to the deserving thereof*; so that it is an essential attribute: or the *abstaining from punishing him who deserves punishment, and doing good to him who does not deserve* [*this*]; so that it is an attribute of operation. (TA.) The saying in the Ḳur [xxi. 75] وَأَدْخَلْنَاهُ فِى رَحْمَتِنَا ‡ [*And we caused him to enter into our mercy*] is tropical: so says IJ. (TA.) — وَٱللّٰهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَآءُ, in the Ḳur [ii. 99 and iii. 67], means † [*And God distinguishes*] *with his gift of prophecy* [*whom He will*], or *his prophetic office* or *commission*. (Ḳ,* TA.) — رَحْمَةٌ also means † *Sustenance*, or the *means of subsistence*: this is said to be its meaning as used in the Ḳur xli. 50. (TA.) — And † *Rain*: (TA:) so in the Ḳur vii. 55. (Bḍ, Jel.) — And † *Plenty*; or *abundance of herbage*, and *of the goods, conveniences*, or *comforts, of life*: so in the Ḳur x. 22 and xxx. 35. (TA.)

رَحَمَةٌ: see the next preceding paragraph.

رُحْمَى [The *saying* رَحِمَكَ ٱللّٰهُ *May God have mercy on thee*; &c.;] a subst. from رَحِمَ عَلَيْهِ [like بُقْيَا from أَبْقَى عَلَيْهِ]. (Ḳ.)

رَحْمَآءُ: see رَحُومٌ.

الرَّحْمٰنُ [thus generally written when it has the article ال prefixed to it, but in other cases رَحْمَانُ, imperfectly decl.,] and ▼ الرَّحِيمُ are names [or epithets] applied to God: (TA:) [the former, considered as belonging to a large class of words expressive of passion or sensation, such as غَضْبَانُ and عَطْشَانُ &c., but, being applied to God, as being used tropically, or anthropopathically, may be rendered *The Compassionate*: ▼ the latter, considered as expressive of a constant attribute with somewhat of intensiveness, agreeably with analogy, may be rendered *the Merciful*: but they are variously explained: it is said that] they are both names [or epithets] formed to denote intensiveness of signification, from رَحِمَ; like الغَضْبَانُ from غَضِبَ, and العَلِيمُ from عَلِمَ; and الرَّحْمَةُ, in the proper language, is "tenderness of heart," and "inclination requiring the exercise of favour and beneficence;" but the names of God are only to be taken [or understood] with regard to the ultimate imports, which are actions, exclusively of the primary imports, which may be passions: and the former is more intensive in

signification than the latter; the former including in its objects the believer and the unbeliever, and ▼ the latter having for its peculiar object the believer: (Bḍ on the بَسْمَلَة:) accord. to J, (TA,) they are two names [or epithets] derived from الرَّحْمَةُ, and are like نَدْمَانٌ and نَدِيمٌ, and are syn.; the repetition being allowable when the [mode of] derivation is different, for the purpose of corroboration: (Ṣ, TA:) or the repetition is because the former is Hebrew, [originally רַחֲמָנִי,] and ▼ the latter is Arabic: (I'Ab, TA:) but the former is applicable to God only; though Museylimeh the Liar was called رَحْمَانُ اليَمَامَةِ; (Ṣ, TA;) and it is said to mean *the Possessor of the utmost degree of* الرَّحْمَة; and accord. to Zj, is a name of God mentioned in the most ancient books: (TA:) whereas ▼ the latter is *syn. with* ▼ الرَّاحِمُ: (Ṣ, TA:) or [rather] ▼ رَاحِمٌ is the act. part. n. [signifying *having mercy,* &c.], and ▼ رَحِيمٌ has an intensive signification [i. e. *having much mercy,* &c.]: (Mṣb:) the latter is applied also to a man; and so is ▼ رَحُومٌ, in the same sense, and likewise to a woman: (TA:) the pl. of ▼ رَحِيمٌ is رُحَمَآءُ; (Mṣb, TA;) occurring in the trad., إِنَّمَا يَرْحَمُ ٱللّٰهُ مِنْ عِبَادِهِ الرُّحَمَآءَ, or الرُّحَمَآءُ, as related by different persons; [i. e. *God has mercy on the merciful only of his servants,* or *verily those on whom God has mercy, of his servants, are the merciful;*] الرحماء being in the accus. case as the objective complement of يرحم, and in the nom. case as the enunciative of ما in the sense of الَّذِى. (Mṣb.)

رَحَمُوتٌ is from رَحْمَةٌ, [with which it is syn.,] (Ṣ, TA,) but it is used only coupled with its like in form: (Ḳ, TA:) one says, رَهَبُوتٌ خَيْرٌ لَكَ مِنْ رَحَمُوتٍ [*Fear is better for thee than pity,* or *compassion*], meaning *thy being feared is better than thy being pitied,* or *compassionated:* (Ṣ, Ḳ: but in the former, without لك:) or, accord. to Mbr, ▼ رَهَبُوتَى خَيْرٌ مِنْ رَحَمُوتَى. (Meyd. [See art. رهب.])

رَحَمُوتَى: see what next precedes.

رُحَامٌ: see 1, last sentence but two.

رَحُومٌ (Lḥ, Ṣ, Ḳ) and ▼ رَحْمَآءُ, (Ḳ,) applied to a she-camel, (Lḥ, Ṣ, TA,) and to a ewe or she-goat, and to a woman, (TA,) [and app. to any animal having a womb, (see رَحِمَتْ,)] *Having a complaint of her womb* (Lḥ, Ṣ, M, Ḳ) *after bringing forth,* (Lḥ, Ṣ, Ḳ,) *and dying in consequence thereof;* (Ḳ;) and ▼ رَحِمَةٌ, applied to a she-camel, signifies the same: the pl. of رَحُومٌ is رُحُمٌ, with two dammehs. (TA.) — For the first, see also الرَّحْمٰنُ, near the end of the paragraph.

رَحِيمٌ: see الرَّحْمٰنُ, in seven places. — Sometimes it is *syn. with* ▼ مَرْحُومٌ [i. e. *Treated,* or *regarded, with mercy* or *pity* or *compassion;* &c.: see 1, first sentence]: 'Amellee Ibn-'Akeel says, (using it in this sense, Ḥam p. 628,)

* فَأَمَّا إِذَا عَضَّتْ بِكَ الحَرْبُ عَضَّةً *
* فَإِنَّكَ مَعْطُوفٌ عَلَيْكَ رَحِيمُ *

(Ṣ, and Ḥam,) i. e. [*But at all events,*] *when war becomes* [*once*] *severe to thee,* and thine enemy has almost overcome thee, [*verily thou art regarded with favour,*] *treated with mercy,* and defended, by us. (Ḥam.)

رَاحِمٌ: see الرَّحْمٰنُ, in two places, in the latter half of the paragraph. — Also, applied to a ewe, and to a she-goat, *Having the womb swollen.* (Lḥ, Ḳ.)

أَرْحَمُ [*More,* and *most, merciful,* &c.]. God is أَرْحَمُ الرَّاحِمِينَ [*The Most Merciful of those that have mercy*]. (TA.)

مَرْحَمَةٌ: see رَحْمَةٌ.

مُرَحَّمٌ [*Treated,* or *regarded, with much mercy* or *pity* or *compassion;* &c.]: it is with teshdeed to denote intensiveness of the signification. (Ṣ, TA.) — [See also 2, of which it is the pass. part. n.]

مَرْحُومٌ: see رَحِيمٌ. — المَرْحُومَةُ is a name of *El-Medeeneh.* (Ḳ.) — [And المَرْحُومُ, which may be rendered *The object of* God's *mercy,* is commonly used in the present day as an epithet applied to the person, whoever he be, that has died in what is believed to be the true faith; as though meaning merely *the deceased.*]

رحو and رحى

1. رَحَتِ الحَيَّةُ, (Ṣ, Ḳ,) aor. تَرْحُو (Ṣ) [and app. also تَرْحَى (see رَحْيَةٌ)]; and ▼ ترحّت; (Ṣ, Ḳ;) *The serpent turned round about,* (Ṣ, Ḳ, TA,) and *twisted,* or *wound,* or *coiled, itself;* ISd adds, كَالرَّحَى [i. e. *like the mill,* or *mill-stone*]; for which reason it is said to be إِحْدَى بَنَاتِ طَبَقٍ. (TA.) ═ رَحَوْتُ الرَّحَا or الرَّحَى, (Ṣ, Ḳ,) inf. n. رَحْوٌ; (TA;) and رَحَيْتُهَا, (Ṣ, Ḳ,) inf. n. رَحْىٌ; (TA;) *I turned round the* رحا or رحى [i. e. the *mill,* or *mill-stone*]: (Ṣ, Ḳ:) or *I made it:* (Ḳ:) in the Ḳ, the latter verb is said to be extr.; but not so in the T or Ṣ or M: in the M it is said to be the more common. (TA.) ═ And رَحَاهُ *He magnified him,* or *honoured him.* (IAạr, TA.)

5: see above, first sentence.

رَحًى (Ṣ, Mṣb, Ḳ, &c.) and رَحًا, (Mṣb,* Ḳ,) the former of which is the more approved, (TA,) and some say ▼ رَحَآءٌ, (Ṣ,) *A mill;* syn. طَاحُونٌ: (Mṣb:) [and] *a mill-stone;* i. e. the *great round stone with which one grinds:* (TA:) of the fem. gender: (Zj, Ṣ, Mṣb, Ḳ:) dual of the first رَحَيَانِ, (Ṣ, Mṣb, Ḳ,) and of the second رَحَوَانِ, (Mṣb,* Ḳ,) and of the third, رَحَاآنِ: (Ṣ:) the pl. (of pauc., Ṣ) of رَحًى (Mṣb) [and of رَحًا] is أَرْحٍ and (of mult., Ṣ) أَرْحَآءٌ, (Ṣ, Mṣb, Ḳ,) which latter is the pl. that is preferred accord. to IAmb, (Mṣb,) and رُحِىٌّ and رِحِىٌّ, (Mṣb, Ḳ, TA,) with ḍamm and with kesr (Mṣb, TA) to the ر, (Mṣb,) [for the last of which رَحِىٌّ is substituted in the CḲ,] and أُرْحِىٌّ, (Ḳ, TA,) with ḍamm, and with kesr to the ح, and teshdeed to the ى, (TA,) [in the CḲ أَرْحِىٌّ,] and أَرْحِيَةٌ, (Mṣb, Ḳ,) which is extr., (Ḳ,) said by AḤát to be wrong, and by IAmb to be anomalous, and by Zj to be not allowable, (Mṣb,) in the T said to be as though it were a pl. pl., (TA,) or it is pl. of رَحَآءٌ [and therefore regular]: (Ṣ:) the dim. is ▼ رُحَيَّةٌ. (Zj, Mṣb.) رَحَى اليَدِ [or رَحَا اليَدِ] signifies *The hand-mill.* (MA.) — [Hence, *A molar tooth,* or *grinder:*] i. q. ضِرْسٌ; (Ṣ, Mṣb, Ḳ;) pl. أَرْحَآءٌ, i. q. أَضْرَاسٌ: (Ṣ:) [or rather] the أَرْحَآء, also called the طَوَاحِن, are the *twelve teeth, three on each side* [*above and below*], *next after the* ضَوَاحِك [or *bicuspids*]. (Zj, in his "Khalḳ el-Insán.") — [And app. *A roller with which land is rolled to crush the clods;* as being likened to a mill-stone: see 1 in art. ختم, near the end of the paragraph.] — *Stones:* and *a great rock,* or *mass of stone.* (TA.) — *A round piece of ground, rising above what surrounds it,* (Ṣ, Ḳ,) *about as large in extent as a mile:* (Ḳ:) pl. أَرْحَآءٌ: (Ḳ, TA:) or this latter, i. e. the pl., signifies *pieces of rugged ground, less than mountains, round, and rising above what surrounds them:* (M, TA:) or رَحًا مِنَ الأَرْضِ means *a round and rugged place* [or *piece of ground*] *among sands:* (Sh, TA:) or *a large and rugged* [*elevation such as is termed*] أَكَمَة or قَارَة, *round, rising above what surrounds it, not spreading upon the surface of the earth, nor producing herbs,* or *leguminous plants, nor trees.* (ISh, TA.) — *A round cloud;* [as being likened to a mill-stone;] (A in art. رجع:) or so رَحَى سَحَابٍ. (Ṣ.) — The كِرْكِرَة [or *callous protuberance upon the breast*] of a camel; (T, Ṣ, Ḳ;) so called because of its roundness: (TA:) pl. أَرْحَآءٌ: (Ḳ:) which likewise signifies the *callous protuberances upon the knees* of the camel. (T, TA.) — The *foot* (فِرْسِن) of the camel and of the elephant: pl. أَرْحَآءٌ. (M, Ḳ.) — *A* دَائِرَة [app. meaning a *circling border*] *around the nail.* (TA.) — The *breast,* or *chest:* pl., as in the other senses following, أَرْحَآءٌ. (Ḳ.) — *Spinage,* or *spinach;* (M, Ḳ;) because of the roundness of its leaves. (TA.) — ‡ *A collective body of the members of a household.* (ISd, Ḳ, TA.) — ‡ *An independent tribe:* (Ḳ, TA:) أَرْحَآءٌ (which is its pl., Ḳ, TA) signifies ‡ *independent tribes, that are in no need of others.* (Ṣ, TA.) — † *A large number of camels, crowding,* or *pressing, together;* (Ṣ, Ḳ, TA;) also called طَحَّانَةٌ: (Ṣ, TA:) or رَحَا الإِبِلِ means *the collective herd of the camels:* and in like manner, رَحَا القَوْمِ *the collective body of the people,* or *party.* (ISk, TA.) — رَحَى القَوْمِ signifies [also] ‡ *The chief of the people,* or *party.* (T, Ṣ, M, Ḳ, TA.) [It is added in the TA that 'Omar Ibn-El-Khaṭṭáb was called رَحَى الحَرْبِ, as though meaning † *The chief of war;* because of his warlike propensities: but it seems from what here follows, as well as from what precedes, that this may be a mistranscription, for رَحَى القَوْمِ, or رَحَى العَرَبِ.] — رَحَى الحَرْبِ signifies ‡ *The most vehement part* [or *the thickest*] *of the fight;* syn. حَوْمَتُهَا: (Ṣ, Mṣb:) in the Ḳ it is said that حَوْمَةُ الحَرْبِ الرَّحَى signifies مُعْظَمُهُ; as also ▼ المَرْحَى: but it seems that there is an omission;

for الحرب is [generally] fem., and in the M it is said that رَحَى المَوْتِ signifies مُعْظَمُهُ [app. meaning *the main stress*, or *the thickest, of death* in battle]. (TA.) In a saying relating to 'Alee's having made an end of مَرْحَى ▾ الجَمَلِ, this expression is expl. by A'Obeyd as meaning *The place around which revolved the thickest of the fight* (المَوْضِعُ الَّذِى دَارَتْ عَلَيْهِ رَحَى الحَرْبِ) [in the Battle *of the Camel*]. (TA.) And دَارَتْ عَلَيْهِ رَحَى المَوْتِ [which may be rendered †*The main stress of death beset him round about*] means *death befell him.* (Mṣb, TA.)

رَحْيَةٌ [or حَيَّةٌ رَحْيَةٌ meaning *A serpent folding, or coiling, itself, so as to resemble a neck-ring*]: see رَحَّةٌ, in art. رح.

رَحَآءٌ: see رَحًى, first sentence.

رُحَيَّةٌ dim. of رَحًى, q. v. (Zj, Mṣb.)

قَصْعَةٌ رَحَآءٌ *A shallow*, or *a wide*, [*bowl such as is termed*] قصعة. (TA. [It is there mentioned in art. رحو, but belongs to art. رح, q. v.])

مُرْحًى *A place of a mill* or *mill-stone.* (MA.) — See also رَحًى (near the end of the paragraph), in two places. — [Accord. to Freytag, it occurs in the Deewán of the Hudhalees as meaning †*A place where any one stands firmly.*]

مُرَحٍّ *A maker of mills* or *mill-stones.* (Ḳ, TA.) ═ And *Moisture in the ground to the extent of a palm.* (AḤn, TA.)

رخ

1. رَخَّ, aor. ـَ , inf. n. رَخٌّ, said of dough, *It had in it much water* [*so that it was soft*: see also 8]. (TA.) ═ رَخَّهُ, (JK, T, Ḳ,) aor. ـُ , (JK,) inf. n. as above, (TḲ,) *He broke it*, or *crushed it*, (JK, T,) *and so made it soft*: (T:) or *he trod upon it*, (T, Ḳ,) *and so made it soft.* (T.) — Also *He mixed* (JK, Ṣ, Ḳ) what is termed نَبِيذ, (JK,) or wine, or beverage: (Ṣ, Ḳ:) and likewise food with condiment. (JK.)

4. ارخّهُ *He put much water into it* [*so as to make it soft*]; namely, dough. (TA.) ═ [The inf. n.] إِرْخَاخٌ also signifies The *exceeding the usual*, or *ordinary*, or *the just*, or *proper, bounds*, or *degree*; or the *acting egregiously*, or *immoderately*; or the like; (syn. مُبَالَغَةٌ;) *in a thing.* (Ḳ.)

8. ارتخّ, (IAạr, TA,) inf. n. اِرْتِخَاخٌ, (IAạr, Ḳ, TA,) for which, in some copies of the Ḳ, is put استرخاخ, but the former is the right reading, (TA,) said of dough, (IAạr, TA,) *It was*, or *became, soft*, or *flaccid.* (IAạr, Ḳ, TA.) — And †*It* (one's opinion) *was*, or *became, unsound, faulty*, or *confused*; syn. اِضْطَرَبَ. (Ḳ, TA.)

رَخٌّ [*Lax*, or *flaccid*: (Golius, on the authority of Meyd:) or *soft*]: see its fem., رَخَّةٌ, voce رَخَاخٌ.

رُخٌّ *A certain soft, flaccid*, or *fragile, plant*; (AḤn, Ṣ, Ḳ;) as also ▾ رَخَاخٌ, with fet-ḥ, (mentioned by ISd,) or ▾ رِخَاخٌ. (So in the JK.) ═ Also *A certain great bird, that carries off the* كَرْكَدَّن [or *rhinoceros*]. (Ḳ. [See note 22 to ch. xx. of my translation of the "Thousand and One Nights." The word is of Persian origin, arabicized; as it is said to be by Lth in the sense next following.]) — And hence, as being likened thereto, (TA,) *One of the pieces with which the game of chess is played*; [called by us the *rook, castle*, and *tower*:] pl. رِخَخَةٌ, (Ḳ,) or رِخَاخٌ, (JK, A,) or both. (TA.)

رَخَاخٌ [app., in its primary acceptation, *Softness* of a substance, such as earth &c.: and hence,] *softness, delicateness*, or *easiness*, of life. (JK, TA.) — It is also used as an epithet. (TA.) You say أَرْضٌ رَخَاخٌ *Soft land, of which the soil is good*; as also ▾ رَخَّةٌ: pl. رَخَائِخُ: (JK:) or *wide and soft land, whether level or not level*: (ISh:) or *soft*, or *yielding, land*: (Ṣ, Ḳ, TA:) and ▾ رُخَّآءُ, (Ḳ, TA,) with teshdeed and medd, (TA,) [in the CḲ رُخاء, without teshdeed,] signifies the like: (IAạr, Ḳ:) or this last (رُخَّآء), *wide* land: (Ḳ:) or *tumid* land or earth, *that breaks in pieces beneath the tread*: and its pl. is رَخَاخِىُّ. (JK, Ḳ.) And رَخَاخُ الثَّرَى *What is soft of soil*, or *of moist earth.* (TA.) And عَيْشٌ رَخَاخٌ *A life*, or *state of life, that is ample, unstraitened*, or *easy*, (Ṣ, Ḳ, TA,) *and soft.* (TA.) — See also رُخٌّ.

رِخَاخٌ: see رُخٌّ.

رَخِيخٌ: see رَخْرَخٌ.

رُخَّآءُ: see رَخَاخٌ.

رَخْرَخٌ and ▾ رُخْرَاخٌ, applied to mud, or clay, (JK, Ḳ,) and to dough, (JK,) *Thin, and soft*: (JK, Ḳ, TA:) and ▾ رَخِيخٌ *soft*, or *moist*, mud or clay. (KL.)

رُخْرَاخٌ: see the next preceding paragraph.

مُرَخْرَخُ الخَلْقِ, applied to a man, and to a camel, *Lax*, or *not firm, in make, by reason of fatness.* (JK.)

سَكْرَانُ مُرْتَخٌّ *Intoxicated, full of drink*; (Ḳ;) as also مُلْتَخٌّ. (TA.)

مُتَرَخْرِخٌ, applied to a man, and to a camel, *Flaccid*, or *flabby, by reason of old age* or *of emaciation.* (JK.)

رخص

1. رَخُصَ, aor. ـُ , inf. n. رُخْصٌ, *It* (a thing, Mṣb, or a price, Ṣ, A) *was*, or *became, cheap, low-priced*, or *low.* (Ṣ, A, Mṣb, Ḳ, TA.) [Accord. to all of these authorities, this seems to be the primary signification: but Et-Tebreezee (Ḥam p. 47) thinks it to be from رَخْصَةٌ applied to a woman, as meaning "soft, or tender."] Some say رَخَصَ also; but this is not of established authority. (MF.) — رَخُصَ, aor. ـُ , (M, A, Mṣb, Ḳ,) inf. n. رَخَاصَةٌ (Ṣ, M, A, Mṣb, Ḳ) and رُخُوصَةٌ (Ṣ, M, Mṣb, Ḳ) and رُخْصَانٌ, (Lth, TA,) *It* (a thing, Ḳ, or the body, Ṣ, Mṣb, or flesh, A) *was*, or *became, soft*, or *tender*; (Ṣ, M, A, Mṣb, Ḳ, TA;) and *soft to the feel*: (Mṣb:) and in like manner رَخُصَتْ said of a girl: (A:) or, said of a woman, inf. n. رُخُصَانٌ, *she was*, or *became, soft*, or *tender and delicate*, or *thin, in her external skin*: and said of a woman's fingers, *they were*, or *became, soft*, or *tender*: but when said of a plant, inf. n. رَخَاصَةٌ, *it was*, or *became, soft, flaccid*, or *easily* or *quickly broken*: (Lth:) [and said of a twig, or rod, *it was*, or *became, fresh*, or *succulent, and soft*, or *tender*: see رَخْصٌ.]

2. رُخِّصَ لَهُ فِى كَذَا, inf. n. تَرْخِيصٌ, *He had indulgence, license*, or *facilitation, granted*, or *conceded, to him in*, or *with respect to, such a thing.* (Ṣ, A,* Ḳ.*) You say, رَخَّصَ الشَّرْعُ لَنَا فِى كَذَا, inf. n. as above, *The law has been indulgent to us in*, or *with respect to, such a thing; has facilitated it to us*; as also ▾ ارخص, inf. n. إِرْخَاصٌ. (Mṣb.) And رَخَّصْتُ فُلَانًا فِى كَذَا وَكَذَا, [or, more commonly, لِفُلَانٍ,] *I gave license*, or *permission, to such a one to do such and such things after my forbidding him to do them.* (TA.)

4. ارخصهُ *He* (God, Ṣ, A, Mṣb, or a man, JK) *made it* (a thing, Mṣb, or a price, Ṣ, A) *cheap, low-priced*, or *low.* (JK, Ṣ, A, Mṣb, Ḳ.) رَخَّصَهُ, in this sense, is not known. (Mṣb.) — Also *He found it to be cheap, low-priced*, or *low.* (Ḳ.) — Also, (Ḳ,) or ▾ ارتخصهُ, (Ṣ, A,) *He bought it cheap*, or *at a low price.* (Ṣ, A, Ḳ.) — See also 2.

5. ترخّص *He took*, or *availed himself of*, or *allowed himself, indulgence, license*, or *facilitation*; (A, TA;) *he did not go to the utmost length*; (Ṣ, Mṣb, Ḳ;) [*he relaxed*, or *remitted*;] in (فى) such a thing; (Ṣ;) in affairs; (A;) or in the affair. (Mṣb.) You say also, ترخّص فى حَقِّهِ *He took what was easily attainable, of his right*, or *due, and did not go to the utmost length.* (A.)

8. ارتخصهُ: see 4. — Also, (Ṣ, Ṣgh, Ḳ,) or ▾ استرخصهُ, (A,) *He reckoned it cheap*, or *low-priced*: (Ṣ, A, Ṣgh, Ḳ:) and ▾ the latter, *he saw it*, or *judged it, to be so.* (Lth, Ḳ.)

10. استرخصهُ: see 8, in two places.

رَخْصٌ applied to a thing, (A, Ḳ,) or to the body, (Ṣ, Mṣb,) and to flesh, and to a plant, (A,) *Soft*, or *tender*; (Ṣ, M, A, Mṣb, Ḳ;) and *soft to the feel*: (Mṣb:) and ▾ رَخِيصٌ signifies the same, (AA, M, Ḳ,) applied to a garment, or piece of cloth, (AA, Ḳ,) as also the former: (TA:) fem. of each with ة: (M, TA:) رَخْصَةٌ is also applied to a girl, (A,) and to a woman, (Ḳ, TA, but omitted in the CḲ,) and to fingers, signifying *not rigid* or *tough*: (Ḳ:) or, applied to a woman, it signifies *soft*, or *tender, and delicate*, or *thin, in her external skin*: and applied to a woman's fingers, *soft*, or *tender*: but رَخْصٌ applied to a plant, *soft, flaccid*, or *easily* or *quickly broken*: (Lth, TA:) and applied to a twig, or rod, *fresh*, or *succulent, and soft*, or *tender*: (Mṣb:) the pl.

of رَخْص is رِخَاص: (Msb:) and that of رَخْصَةٌ is رَخَائِص, which is irreg. [as such, but reg. as pl. of ▼رَخِيصَةٌ]; (K, TA;) occurring in poetry. (TA.) You say, هُوَ رَخْصُ الجَسَدِ *He is soft*, or *tender, in body*. (S.) And امْرَأَةٌ رَخْصَةُ البَدَنِ *A woman soft*, or *tender, in body*. (IDrd, TA.)

رُخْص [see 1, of which it is the inf. n., in the first of the senses explained above. — Also The *act of making cheap*;] a subst. from أَرْخَصَهُ in the first of the senses here assigned thereto. (Msb.)

رُخْصَةٌ (S, A, Msb, K) and رُخُصَةٌ (A, Msb, K) *Indulgence, license* or *facilitation*; (S, A, Msb, K;) in an affair: (S, A, Msb:) pl. رُخَص (A, Msb) and رُخْصَات and رُخُصَات and رُخَصَات. (Msb.) You say, لَكَ فِى هٰذَا رُخْصَةٌ [*Thou hast*, or *shalt have, in*, or *with respect to, this, indulgence, license*, or *facilitation*]. (A.) — ‡ *Indulgence granted*, or *conceded, by God to his servant, in a matter which He alleviates to him*. (A, K.) — [† *An ordinance of indulgence*; such as the shortening of prayer in travelling, and the like: pl. رُخَص, of which we have an ex. in the following trad.:] اللّٰهُ يُحِبُّ أَنْ تُؤْتَى رُخَصُهُ كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ [† *God loveth that his ordinances of indulgence be performed, like as He loveth that his obligatory ordinances be performed*]. (A.) — ‡ *A portion*, or *share, of water*: (A:) or *a time*, or *turn, in drinking*. (K.)

رَخِيص *A cheap*, or *low-priced*, thing; (Msb;) a *low* price. (S, A.) = ‡ A *quick* death. (Lth, A, K.) = See also رَخْص, in two places. — ‡ *Soft, without strength or sturdiness, and without endurance*: or *stupid, dull, wanting in intelligence*; syn. بَلِيدٌ. (TA.)

رخل

رِخْل *A ewe-lamb*; (S, K;) as also ▼رِخْلَةٌ and ▼رَخِل: (K:) the male is called حَمَلٌ: (S:) pl. [of pauc.] أَرْخُلٌ (K) and [of mult.] رِخَالٌ and رُخَالٌ, (S, K,) which last is of an extr. form, (TA,) and رِخْلَةٌ and رَخَلَةٌ and رِخْلَانٌ. (K.)

رَخِل: } see the preceding paragraph.
رِخْلَة: }

مُتَرَخِّل *A possessor and rearer of ewe-lambs*. (S.)

رخم

1. رَخُمَ, (S, Msb, K,) aor. ـُ, (K,) inf. n. رَخَامَةٌ; (S, Msb;) and رَخِمَ, aor. ـَ; (K;) *It* (the voice, S, TA, and speech, K, TA) *was*, or *became, soft*, or *gentle, and easy*: (S,* K, TA:) [or *it* (the voice) *was*, or *became, soft*, or *gentle, plaintive, and melodious*: (see رَخِيم:)] *it* (a thing, and the speech,) *was*, or *became, easy*: (Msb:) رَخَامَة in speech is a good quality in women. (TA.) One says also of a girl, رَخُمَتْ, (K, TA,) inf. n. as above, (TA,) meaning *She was*, or *became, easy* [*and soft* or *gentle*] *in speech*: (K, TA:) and in like manner, of a [young gazelle such as is termed] خِشْف [meaning *in voice*, or *cry*]: and رَخُمَتْ, said of a she-gazelle, means *she uttered a* [*soft* or *gentle*] *cry*. (TA.) = رَخَمَتْ بَيْضَهَا and رَخَمَتْ عَلَى بَيْضِهَا: see 4. — [Hence, perhaps,] وَلَدَهَا, aor. ـُ and ـَ, † *She* (a woman) *played with her child*: (K:) [or,] accord. to the "Nawádir el-Aaráb," تَرْخُمُ صَبِيَّهَا and تَرْخُمُ عَلَيْهِ, [app. تَرْخُمُ and تَرْخَمُ in both cases,] said of a woman, mean تَرْحَمُهُ ‡ [*She treats*, or *regards, her boy with mercy, pity*, or *compassion*; &c.]: (TA:) and رَخَمْتُ الشَّىْءَ means رَحِمْتُهُ ‡ [*I treated*, or *regarded, the thing with mercy*, &c.]: (K, TA:) AZ says that رَحِمَهُ, aor. ـَ, inf. n. رَحْمَةٌ, and رَخِمَهُ, aor. ـَ, inf. n. رَخْمَةٌ, are syn.: (S:) and he says that رَخِمَ [thus accord. to the TA] is of the dial. of some of the people of El-Yemen: it is tropical: Lh, also, mentions رَخِمَهُ, aor. ـَ, inf. n. رَخْمَةٌ, as meaning † *He was*, or *became, inclined to favour him*, or *affectionate to him*. (TA.) = رَخِمَ, said of a skin for water or milk, *It was*, or *became, stinking*. (TA.)

2. رَخَّمَهُ, (Msb,) inf. n. تَرْخِيمٌ, (S, Msb, TA,) *He made it soft*, or *gentle*: (S, TA:) or *he made it easy*: namely, [the voice, (see 1,) or] speech. (Msb.) — Hence, (Msb, K,*) or from التَّرْخِيم signifying, as some say, *The cutting off* [a thing], or *cutting* [it] *at its extremity*, or *curtailing* [it], (S,) the تَرْخِيم of the name, (S, Msb, K,) in the vocative form of speech; (S;) [accord. to general opinion,] because it facilitates the pronunciation thereof; (K;) i. e. the [*abbreviating by the*] *eliding of the end* thereof, for the alleviation of the utterance; (Msb;) the *curtailing* a name *of its last letter*, or *more*; (S, TA;) as when, to one whose name is حَارِثٌ or مَالِكٌ, you say يَا حَارِ or يَا مَالِ: but accord. to Z, in the A, it is from the تَرْخِيم of the hen; because this is only on the occasion of the cutting short (قَطْع) [of the laying] of the eggs: (TA:) [in like manner also] the تَرْخِيم of the diminutive is the [*abbreviating* thereof *by the*] *cutting off of* [*one or more of*] *the augmentative letters* [and sometimes *of radical letters*]; as when, in forming the diminutive of أَسْوَدُ [and that of إِبْرَاهِيمُ], one says سُوَيْدٌ [and بُرَيْهٌ]. (Har p. 334.) — رَخَّمَ الدَّجَاجَةَ, inf. n. as above, *He made the hen to cleave to*, or *keep to*, [or *brood upon*,] *her eggs* [*for the purpose of hatching them*]. (M, K.) = [رَخَّمَ also signifies *He constructed*, or *cased*, a building, or a floor &c., *with* رُخَام: but this is perhaps post-classical.]

4. ارخمت عَلَى بَيْضِهَا; (S, K;) or ارخمت alone; (JK;) and ▼رَخَمَتْ بَيْضَهَا, and عَلَى بَيْضِهَا, (K,) aor. ـُ, (TA,) inf. n. رَخْمٌ and رَخَمٌ and رَخَمَةٌ; (K;) *She* (a domestic hen, JK, S, K, and an ostrich, JK, TA) *brooded upon her eggs, to hatch them*. (JK, S, K.)

8. ارتخمت فَصِيلَهَا † *She* (a camel) *loved, affected*, or *inclined to, and kept to*, or *clave to, her young one*. (TA.)

رَخَمٌ † *Favour*, or *affection*; or *mercy, pity*, or *compassion*: and *love*: and *gentleness*; (K, TA;) as also ▼رَخَمَةٌ [which appears to be the more common, and which is mentioned above as an inf. n]: (S, K,* TA:) the latter is nearly the same as رَحْمَةٌ. (S.) One says, ▼وَقَعَتْ عَلَيْهِ رَخَمَتُهُ † *His love*, and *his gentleness, fell*, or *lighted, upon him*. (S.) And ▼أَلْقَى عَلَيْهِ رَخَمَتَهُ and رَخَمَهُ, (K, TA,) i. e. †[*He made to fall*, or *light, upon him*, or *bestowed upon him*,] *his love*, and *his gentleness*: this is said of God. (TA.) And ▼أَلْقَتْ عَلَيْهِ رَخَمَهَا and رَخَمَتَهَا i. e. †[*She made to fall*, or *light, upon him*, or *bestowed upon him*,] *her favour*, or *affection*, or *her mercy, pity*, or *compassion*. (TA.) And أُلْقِيَتْ عَلَيْهِ رَخَمَةُ ▼أُمِّهِ, i. e. †[*upon whom*] *the love and familiarity of his mother* [*have been made to fall* or *light*, or *have been bestowed*], is an explanation given by As of the pass. part. n. ▼مَرْخُوم. (S, TA.) [But accord. to Z, these significations are from رَخَمَةٌ as signifying a bird of a certain species described in what follows: for] it is said in the A that أَلْقَى عَلَيْهِ ▼رَخَمَةٌ means † *He was*, or *became, affectionate*, or *pitiful*, or *compassionate, to him, and attached to him*: because the رَخَمَة is vehemently voracious, and fond of alighting upon carcasses: therefore love and affection lighting upon one are likened thereto. (TA.) = *A certain* [*species of*] bird, *well known*; [the *vultur percnopterus*; being for the most part white, called by some the *white carrion-vulture* of Egypt and the neighbouring countries; and also called *Pharaoh's hen*; in Hebr. רָחָם: (see Bochart, Hieroz., 297-322:)] n. un. ▼رَخَمَةٌ: (K:) the former is the pl. of the latter, (S, Msb,) denoting the genus, (S,) [i. e., its coll. gen. n.,] like as قَصَبٌ is of قَصَبَةٌ: (Msb:) the pl. [properly so termed] of رَخَمَةٌ is رُخُمٌ [like as بُدْنٌ is of بَدَنَةٌ, or perhaps of رَخَمٌ, like as أُسُدٌ is of أَسَدٌ,] (JK, TA) and also ▼رُخَّمٌ [which is anomalous]: (JK:) the ▼رَخَمَة is *a party-coloured bird, white and black*, (S, TA,) *resembling the* نَسْر (JK, S, TA) *in form*; *and also called* أَنُوق: (S, TA:) [it is said to be] *a bird that eats human dung, a foul bird, not of such as are pursued as game*, wherefore no expiation is incumbent on him who kills it when he is in the state of إِحْرَام, for *it is not eaten*: it is [said to be] thus called because *it is too weak to take prey*: (Msb:) [various fanciful uses of its gall-bladder and flesh &c. for medicinal and other purposes are described in the K: accord. to some, if not all, it is a term for the *female*: (see أَنُوق:)] the *male* is called ▼يَرْخُوم and ▼يَرْخُومٌ (JK, K) and ▼تُرْخُومٌ. (Kr, K.) = Also *Thick milk*. (IAar, K.) = The ▼رَخَمَة [as written in the JK, but in the TA without any syll. signs,] of the horse is like the رَبْلَة [app. as meaning The *inner part of the thigh*] of a human being: (JK, TA:) one says, فَرَسٌ نَاتِئُ الرخمة [*A horse having the* رخمة *protuberant*]. (TA.) [If correctly written in the JK, it is probably a n. un. of which رَخَمٌ is the coll. gen. n.: and hence, perhaps,] وَرْهَاءُ الرَّخَمِ, applied by the poet 'Amr Dhu-l-Kelb to a ewe abounding with milk, as meaning *Soft* [*in the* رَخَم, and app. *protuberant therein*, and by reason

thereof, and of the largeness of her udder, *waddling,*] *as though she were mad,* or *possessed.* (TA.)

رُخَمٌ a pl. of رَخَمَةٌ q. v. [n. un. of رَخَمٌ; like رُخُمٌ, but anomalous]. (JK.)

رُخَمٌ *Lumps of biestings.* (IAạr, Ḳ.)

رُخْمَةٌ, with ḍamm, (TA, [analogously with the generality of words of similar meaning, but this fact may have occasioned some writer's adding "with ḍamm,"] or ▼ رَخَمَةٌ, (so in the JK, [if correct, app., as being likened to a white vulture,]) *A whiteness in the head of a ewe* or *she-goat:* (JK, TA:) and *a dust-colour in her face, the rest of her being of any colour.* (TA.)

رَخَمَةٌ: see رَخَمٌ, in nine places: — and see also رُخْمَةٌ.

رُخْمَانٌ *i. q.* رَحْمَانٌ. (TA.)

رُخَامٌ [commonly applied to *Marble:* and sometimes to *alabaster:* the latter application is the more agreeable with the following explanation:] *a certain white, soft stone:* (JK, Ṣ, Mgh, Ḳ, TA:) what is of the colour of wine, or yellow, or dappled, is of the kinds of stones, (Ḳ, TA,) i. e., not [a sort] of رُخَام: (TA:) *a well-known kind of stone:* (Mṣb:) n. un. with ة [meaning *a piece,* or *slab,* &c., *thereof*]. (Mgh, Mṣb.) [See also مَرْمَر.]

رَخِيمٌ, applied to speech, (Ṣ, Mṣb, Ḳ,) &c., (Mṣb,) *Soft,* or *gentle, and easy:* (Ṣ,* Ḳ:) or [simply] *easy:* (Mṣb:) and, applied to the voice, *soft,* or *gentle, plaintive, and melodious.* (TA.) — Also, applied to a girl, (Ḳ,) and so رَخِيمَةٌ, (Aṣ, JK, Ḳ,) *Easy* [*and soft* or *gentle*] *in speech:* (Aṣ, Ḳ:) and in like manner, مَرْخُومَةٌ ▼ الصَّوْتِ [a girl *soft,* or *gentle,* &c., *in voice*]: (JK:) and in like manner also the first and second are applied to a [young gazelle such as is termed] خِشْف. (TA.) — رَخِيمُ الحَوَاشِى *Gentle, gracious,* or *courteous, to his associates.* (TA.)

رُخَامَةٌ n. un. of رُخَام [q. v.]. (Mgh, Mṣb.) — Also *A certain plant.* (AḤn, Ḳ.)

رُخَامَى *A certain plant,* (AḤn, Ḳ,) *different from the* خضرة [app. خُضَرَة, with which some probably identify it], *having a blossom of a pure white, and a white root, which the* [*wild*] *asses dig up with their hoofs, and all the wild animals eat because of its sweetness and pleasantness; and its places of growth are the sands:* (AḤn, TA:) or, as some say, (TA,) *a kind of tree like the* ضَال [q. v.]. (Ṣ, TA.) [See also رِيِّحَةٌ, in art. روح.] = Also [or رِيحٌ رُخَامَى] *A soft,* or *gentle, wind.* (Ḳ.)

رَاخِمٌ: see مُرْخِمٌ — إِنَّهُ لَرَاخِمٌ لَهُ *Verily he is inclined to favour him;* or *is affectionate to him.* (Lḥ, TA.)

أَرْخَمُ, applied to a horse, and the fem. رَخْمَآءُ applied to a ewe or she-goat, *Whose head is white, the rest being black:* (Ṣ, Ḳ:) the latter like مُخَمَّرَةٌ: one should not say مُرَخَّمَةٌ: (Ṣ:) or the former, a horse *whose face is white:* (Mgh:) and the latter, a ewe, or she-goat, *having a whiteness on her head.* (JK.)

تُرْخُمٌ مَا أَدْرِى أَىُّ تُرْخُمٍ هُوَ (JK, Ṣ, Ḳ) and تُرْخِمٌ (JK, Ḳ, TA, but not in the CḲ) and تُرْخَمٌ (Ṣ, Ḳ) and تَرْخَمٌ (Ḳ, TA, but not in the CḲ) and, accord. to the M, تَرْخُمٌ, (TA,) and ▼ تُرْخَمَةٌ, (accord. to the JK,) or تُرْخُمَةٌ, and تُرْخَمَةٌ, (Ḳ,) *I know not who of mankind he is.* (JK, Ṣ, Ḳ.)

مُرْخِمٌ (JK, Ṣ, Ḳ) and مُرْخِمَةٌ (Ṣ, TA) and ▼ رَاخِمٌ (Ḳ) *A domestic hen,* (JK, Ṣ, Ḳ,) and *an ostrich,* (JK,) *Brooding upon eggs, for the purpose of hatching.* (JK, Ṣ, Ḳ.)

يُرْخُمٌ: see رَخَمٌ, in the latter part of the paragraph.

تُرْخَمَةٌ [or تُرْخُمَةٌ and تُرْخُمَةٌ] *i. q.* تُرْخَمٌ and تُرْخُمٌ [&c.]. (JK.)

تَرْخُومٌ: see رَخَمٌ, in the latter part of the paragraph.

مَرْخُومٌ: see رَخَمٌ, in the former half of the paragraph. — مَرْخُومَةُ الصَّوْتِ: see رَخِيمٌ.

يَرْخُومٌ: see رَخَمٌ, in the latter part of the paragraph.

رخو

1. رَخُوَ, aor. يَرْخُو; and رَخِىَ, aor. يَرْخَى; (Ṣ, M, Mṣb, Ḳ;) inf. n. رَخَاوَةٌ (M, Mṣb, Ḳ) and رَخَآءٌ, (M, Ḳ, but in several copies of the latter رَخًا,) or this is a simple subst., (Mṣb,) and رِخْوَةٌ, with kesr, (M, Ḳ,) which is extr., (M,) and some add رَخْوَةٌ and رُخْوَةٌ; (MF, TA;) *It* (a thing, Ṣ) *was,* or *became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily* or *quickly broken; i. q.* صَارَ رِخْوًا, (Ṣ, Ḳ, TA,) i. e. هَشًّا; (TA;) or لَانَ; (Mṣb;) and ▼ استرخى signifies the same. (Ṣ,* Ḳ.) — And رَخُوَ, and رَخِىَ, (Mṣb, Ḳ,) and [رَخَا] like دَعَا [of which the aor. is يَدْعُو], and [رَخَا] like رَعَى [of which the aor. is يَرْعَى; in the CḲ, erroneously, like رَعِىَ]; (Ḳ, TA;) the aor. [of the first and third] being يَرْخُو and [that of the second and fourth being] يَرْخَى; (TA;) said of life (عَيْش), † *It was,* or *became, ample, unstraitened,* or *plentiful, in its means,* or *circumstances:* (Mṣb, Ḳ:*) or said of a man, inf. n. رَخَآءٌ, † *he was,* or *became, in an ample, an unstraitened,* or *a plentiful, state of life.* (TḲ.)

2. تَرْخِيَةُ الشَّىْءِ بِالشَّىْءِ *The mixing of the thing with the thing.* (TA.) [The verb is رَخَّى, *He mixed;* like رَخَّ, which is mentioned in this sense in the present art. in the JK, app. for رَخَّى.]

3. راخاه: see 4, in three places. — Also, inf. n. مُرَاخَاةٌ, *i. q.* بَاعَدَهُ [*He was,* or *became, distant, remote,* &c., *from him:* or *he made,* or *caused, him,* or *it, to be,* or *become, distant, remote,* &c.]. (Ḳ.) = And راخت *She* (a woman, TA) *was,* or *became, near to bringing forth.* (Ḳ, TA.)

4. ارخاه *He made it,* or *rendered it, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily* or *quickly broken; i. q.* جَعَلَهُ رِخْوًا; as also ▼ راخاه. (Ḳ.) You say, ارخى الرِّبَاطَ [*He relaxed,* or *slackened, the tie,* or *bond*]; (M, TA;) and ▼ راخاه, inf. n. مُرَاخَاةٌ. (JK, TA.) And رَاخِ ▼ لَهُ مِنْ خِنَاقِهِ [lit. *Relax thou,* or *slacken thou, his cord with which he is being strangled*]; meaning † *make thou his circumstances ample and easy to him; ease him; relieve him;* or *grant him a delay.* (TA. [See a similar phrase in art. ربو, conj. 2.]) And أَرْخِ لَهُ قَيْدَهُ *Make thou his shackle,* or *shackles, wide,* or *ample, not strait, to him.* (TA.) And أَرْخِ لَهُ الحَبْلَ [lit. *Relax thou,* or *slacken thou, to him the rope*]; meaning ‡ *give thou to him ample scope for using his own judgment,* or *discretion, in the disposal,* or *management, of his affairs, so that he may go whither he pleases.* (TA.) And ارخى الفَرَسَ and لِلْفَرَسِ *He lengthened the horse's rope.* (Ḳ.) And ارخى لَهُ الطِّوَلَ [lit. *He relaxed,* or *slackened, his tether*]; meaning ‡ *he left him to his own affair.* (A, TA.) And ارخى عِمَامَتَهُ [lit. *He slackened,* or *loosened, his turban*]; meaning † *he became,* or *felt, in a state of security* or *safety, tranquil,* or *at ease;* (Ḳ, TA;) because the turbans are not slackened, or loosened, (لَا تُرْخَى,) in difficulty, or hardship. (TA.) And ارخى السِّتْرَ (Ṣ, Mṣb, Ḳ) وَغَيْرَهُ (Ṣ) *He let loose, let down,* or *lowered, the veil,* or *curtain, &c.* (Ṣ, Ḳ.) And ارخى ثِيَابَهُ عَلَى رِجْلَيْهِ [*He let,* or *made, his clothes hang down loosely upon his legs*] in riding and in sitting [&c.]. (TA in art. رسل.) [And ارخى دُمُوعًا † *He shed tears.*] And ارخاه خِطْبُهُ ‡ *His state,* or *condition, made him to enjoy an easy, ample,* or *unstraitened, life,* or *a life of ease and plenty.* (T, TA.) — ارخت, said of a she-camel, [app. for ارخت صَلَاهَا, i. e. *She relaxed the part on either side of her tail,* virtually] means ▼ اِسْتَرْخَى صَلَاهَا, (Ṣ, Ḳ, TA,) i. e. [*the part on either side of her tail became relaxed;* or] *her* صَلَوَانِ [or *parts on the right and left of her tail*] *gaped,* [or *receded from each other,*] *on the occasion of bringing forth.* (T, TA.) — إِرْخَآءٌ also signifies *A sort of running:* (Ṣ:) or *vehement running:* (Ḳ:) or *running exceeding what is termed* تَقْرِيبٌ: (JK, Ḳ: [see 2 in art. قرب:]) or *running* (حُضْر) *that is not ardent,* or *not impetuous:* (A, TA:) or *gentleness in running:* (Ḥam p. 158:) accord. to Az, الإِرْخَآءُ الأَعْلَى means *The most vehement* [*running termed*] حُضْر; and الإِرْخَآءُ الأَدْنَى is less than that: and ارخى فِى عَدْوِهِ, said of a horse, signifies أَحْضَرَ [app. as meaning *He rose in his running*]; and is from رُخَآءٌ as an epithet applied to wind. (TA.) — You say also, ارخى دَابَّتَهُ, meaning *He made his beast to go the pace,* or *in the manner, termed* إِرْخَآء, explained above: (Lth, Ḳ:) [or,] accord. to A'Obeyd, الإِرْخَآءُ signifies *the leaving a horse to follow his own eager desire in running, without fatiguing him.* (Ṣ.)

6. تراخى *He* (a horse) *remitted,* or *flagged, in his running;* or *was,* or *became, remiss,* or

languid, therein. (Az, TA.) And [in like manner] استرخى ▼ فِى الأَمْرِ [He remitted, or flagged, in the affair; or was, or became, remiss, or languid, therein]. (K in arts. بنش and فنش, &c.) And تراخى عَنْ حَاجَتِهِ He remitted, or flagged, in the accomplishment of his want; or he was, or became, remiss, or languid, therein. (TA.) — He drew back, held back, or hung back, (JK, K, TA,) عَنِّى from me, (TA,) or عَنِ الشَّىْءِ from the thing. (JK.) — He was, or became, slow, sluggish, tardy, dilatory, late, or backward. (JK, TA.) You say also, تراخى السَّمَآءُ The rain delayed; or was tardy, late, or backward. (S, K.) [And تراخى الوَقْتُ The time was, or became, late: and it became protracted. And تراخى عَنْهُ It was, or became, after, or later than, it: see مُتَرَاخٍ, below.] And تراخى الأَمْرُ The affair, or case, was, or became, protracted; the time thereof became extended. (Msb.) And فِى الأَمْرِ تَرَاخٍ In the affair, or case, is ample time or scope [for action &c.]; syn. فُسْحَةٌ; (Msb, TA;) and extension, or protractedness: (TA:) or remoteness; referring to the case of the resurrection, i. e. the time thereof. (Mgh in art. نتج.)

10. استرخى: see 1, first sentence. استرخى صَلَاهَا, said of a she-camel: see 4, in the latter half of the paragraph. استرخى السِّتْرُ [The veil, or curtain, hung down; hung down loosely; was pendent, or pendulous: and in like manner the verb is said of a garment, or a portion thereof, and of hair, or a lock of hair, &c.]. (Msb.) — استرخى فِى رَأْيِهِ بَعْدَ قُوَّةٍ: see 6. استرخى فِى الأَمْرِ † [He was, or became, weak in his opinion after being strong]. (IAar, TA in art. خرع.) — استرخت حَالُهُ, (JK, T, TA,) and استرخى بِهِ الأَمْرُ (JK,) or استرخت بِهِ حَالُهُ, (T, TA,) † The affair, or case, and his state, or condition, became good with him after straitness; (JK;) or ‡ he became in a good state, or condition, (T, TA,) in ample, unstraitened, or plentiful, circumstances, (TA in explanation of the first of these phrases,) after straitness. (T, TA.) A poet says, (S,) namely, Tufeyl El-Ghanawee, (TA,)

* فَأَبَّلَ وَٱسْتَرْخَى بِهِ الخَطْبُ بَعْدَمَا *
* أَسَافَ وَلَوْلَا سَعْيُنَا لَمْ يُؤَبِّلِ *

meaning ‡ [And he acquired camels, or numerous camels, and] his state, or condition, became good [after his cattle had perished; and had it not been for our labour, or exertion, he would not have acquired camels, or numerous camels]: (S, TA:) or the phrase استرخى به الخطب means أَرْخَاهُ خُطْبَهُ [explained above: see 4]. (T, TA.)

رِخْوٌ and رَخْوٌ (Lth, S, M, Msb, K) and رُخْوٌ; (M, Msb, K;) but accord. to As and Fr, the first is that which is approved, (TA,) or, accord. to Az, it is that used by the Arabs; (Msb;) the second, accord. to As and Fr (TA) and Az, (Msb,) being post-classical; (Msb, TA;) and the third is of the dial. of the Kilábees; (Msb;) applied to a thing (S, K) of any kind, (K,) Soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; syn. هَشٌّ; (S, K;) or لَيِّنٌ سَهْلٌ; (Msb;) [and ▼ مُسْتَرْخٍ signifies the same, as is shown by the explanation of its verb in the first sentence of this art.:] the fem. is with ة, i. e. رِخْوَةٌ and رَخْوَةٌ and رُخْوَةٌ (K) [and مُسْتَرْخِيَةٌ]. You say حَجَرٌ رِخْوٌ or رَخْوٌ or رُخْوٌ A stone that is soft, yielding, &c. (Msb.) — And فَرَسٌ رِخْوَةٌ A mare that is easy, and gentle, moderate, deliberate, or leisurely, in pace. (S.) And فَرَسٌ رِخْوُ العِنَانِ A horse that is easy to be led, or tractable. (A, TA.) The phrase فَهِىَ رِخْوٌ is used in a verse of Aboo-Dhu-eyb instead of فهى رخوة because meaning فَهِىَ شَىْءٌ رِخْوٌ. (S.) — الحُرُوفُ الرِّخْوَةُ [which may be rendered The lax letters] is said in the K, by an anticipation of the pen, to be applied to the letters exclusive of those comprised in the phrase لَمْ يَرْعَوْنَا [for which some say لَمْ يَرُوْ عَنَّا]: Sgh says [correctly] that they are the letters exclusive of those termed الشَّدِيدَةُ and of those in the phrase لم يرعونا: as is said in the M, they are thirteen; namely, ف, غ, ظ, ض, ص, ش, س, ز, ذ, خ, ح, ث, and ه; [to which De Sacy adds, in his Grammar, (2nd ed. i. 29,) ا without ء, and و and ى, which are generally included in an intermediate class between the شديدة and the رخوة, namely, in the class consisting of the letters in the phrase لم يرعونا or لم يرو عنّا:] the letter termed رِخْوٌ is that in which the sound runs on, as it does, for instance, in the س and ش when you say المَسّ and الرَّشّ. (TA.)

رُخْوَةٌ: see what next follows.

رِخْوَةٌ an inf. n. of 1: (M, K:) i. q. اِسْتِرْخَآءٌ [i. e. Softness, yieldingness, flaccidity, &c.: see 1, first sentence]; as also ▼ رُخْوَةٌ: you say, فيه رِخْوَةٌ and رُخْوَةٌ [In him, or it, is softness, &c.]. (K.) — See also what next follows.

رَخَآءٌ [said by some to be an inf. n. of 1] Ampleness, or freedom from straitness, of the means, or circumstances, of life; (JK, S, Msb, K;) [and so ▼ رِخْوَةٌ;] as also رَخَآءُ النَّفْسِ. (JK.) رَخَآءُ البَالِ † [An easy, or unstraitened, state of mind]. (S in art. بول.)

رُخَآءٌ A soft, or gentle, wind: (S, K:) or a soft, or gentle, and quick, wind: (JK:) or a soft, or gentle, wind, that does not move anything. (Har p. 38.) It has the first of these meanings in the Kur xxxviii. 35: (Bd, Jel:) or it there means A wind that does not oppose, or contravene, the will of God. (Bd.)

رَخِىٌّ (Msb, K) and ▼ رَاخٍ, (K,) applied to life (عَيْش, Msb, K), † Ample, unstraitened, or plentiful, in its means, or circumstances: (Msb, K:) or both applied to a man, † in an ample, an unstraitened, or a plentiful, state of life. (TK.) You say, إِنَّهُ لَفِى عَيْشٍ رَخِىٍّ † [Verily he is in an ample, an unstraitened, or a plentiful, state of life]. (TA.) And هُوَ رَخِىُّ البَالِ (JK, S, Msb, TA) and ▼ رَاخِى البَالِ (JK) † He is in an ample, or unstraitened, (S,) or an easy, or a pleasant, and a plentiful, state, or condition. (JK, S,* Msb, TA.*) [See also other explanations in art. بول.] And إِنَّ ذٰلِكَ الأَمْرَ لَيَذْهَبُ مِنِّى فِى بَالٍ رَخِىٍّ [Verily that affair passes away from me, I being in an easy state of mind,] is said when you are not disquieted, rendered anxious, or grieved, by the affair. (TA.)

رَاخٍ, and رَاخِى البَالِ: see the next preceding paragraph.

أَرْخَى [as meaning More relaxing or slackening or loosening] is used in a verse of Hassán Ibn-Thábit for the regular expression أَشَدُّ إِرْخَآءً: it is like مَا أَحْوَجَهُ meaning مَا أَشَدَّ حَاجَتَهُ. (El-Hareeree's "Durrat el-Ghowwás," in De Sacy's "Anthol. Gramm. Ar," p. 52 of the Ar. text.)

أُرْخِيَّةٌ A thing, or part of a thing, (as, for instance, a veil, or curtain, TK,) that one has let loose, let down, or lowered. (S, K.)

مِرْخَآءٌ, applied to a beast, (دَابَّة, K,) or a horse or mare, (فَرَس, S,) and a she-camel, (TA,) and a she-ass, (S,) That runs in the manner termed إِرْخَآء: (K: [see 4, in the latter part of the paragraph:]) or that runs much in that manner: (S:) pl. مَرَاخِىُّ. (S, TA.)

مُتَرَاخٍ [part. n. of 6, q. v.]. — You say جَآءَ زَيْدٌ مُتَرَاخِيًا زَمَانُهُ عَنْ زَمَانِ مَجِىْءِ عَمْرٍو [Zeyd came, his time of coming being after, or later than, the time of the coming of 'Amr]; i. e. جَآءَ بَعْدَ عَمْرٍو. (Msb in art. بعد.)

مُسْتَرْخٍ; fem. مُسْتَرْخِيَةٌ: see رِخْوٌ, first sentence.

رد

1. رَدَّهُ, (S, M, Msb, K, &c.,) aor. ُ, (S, M, L,) inf. n. رَدٌّ (S, M, Msb, K, &c.) and مَرَدٌّ (S, M, L, K) and مَرْدُودٌ, (S, L, K,) this last an inf. n. like مَعْقُولٌ and مَحْلُوفٌ, (S, L,) and رِدَّةٌ (S [there said to be an inf. n., like رَدٌّ, of رَدَّهُ, aor. ُ,]) and رِدِّيدَى, (S, L, K, [but in the S and L merely said to be syn. with رَدٌّ,]) an intensive form, (Mgh, TA,) and تَرْدَادٌ, which is [also] an intensive or a frequentative inf. n. of رَدَّدَهُ, (Sb, M, L,) and likewise an inf. n. of رَدَّدَهُ; (Sb, S, M, L;) and ▼ ارتدّه; (M, L;) He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it; syn. رَجَعَهُ, (S, M, L, Msb,) and صَرَفَهُ, (S, M, L, K,) and دَفَعَهُ; (Msb in art. دفع, &c.;) عَنْ وَجْهِهِ [from his, or its, course]. (S, M.) Hence, in the Kur [xxx. 42 and xlii. 46], يَوْمٌ لَا مَرَدَّ لَهُ [A day which there shall be no repelling, or averting], meaning the day of resurrection. (Th, M, L.) One says, أَمْرُ ٱللّٰهِ لَا مَرَدَّ لَهُ The command of God, there is no repelling, or averting it. (L.) And لَيْسَ لِأَمْرِ ٱللّٰهِ مَرْدُودٌ i. e. رَدٌّ [There is no repelling, or averting, the command of God.] (A.) And

رَدَّهُ عَنِ الأَمْرِ *He made him to return* or *revert*, or *turned him back* or *away, with gentleness, from the thing*, or *affair*; as also لَدَّهُ. (T, L.) —— Accord. to some, رَدَّ is made doubly trans. with إِلَى to the second objective complement when honour is intended to be shown, and with عَلَى when dishonour is intended; and they adduce as evidence of the correctness of their assertion the sayings in the Ḳur [xxviii. 12] فَرَدَدْنَاهُ إِلَى أُمِّهِ [*So we returned*, or *restored, him to his mother*] and [iii. 142] يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ [*They will turn you back*, or *cause you to return, to your former condition*]: but instances may be found at variance with this assertion. (MF.) [Such instances are of frequent occurrence; though in others, the distinction pointed out above is observed, as may be seen in what here follows.] You say, رَدَّهُ إِلَى مَنْزِلِهِ *He sent him back to his abode.* (Ṣ, L, Mṣb.) And رَدَّ إِلَيْهِ جَوَابًا *He returned*, or *rendered, to him a reply*, or *an answer*; (Ṣ, A,* L, Mṣb;) *he sent to him a reply*, or *an answer.* (Mṣb.) And رَدَّ عَلَيْهِ *He replied to him*, or *answered him, in an absolute sense*; (L;) and also, *by way of refutation* or *objection*, i. e. *he replied against him*; فَقَالَ *and said*, or بِقَوْلِهِ *by his saying.* (TA &c., passim.) And رَدَّ عَلَيْهِ السَّلَامَ *He returned to him the salutation.* (The Trads. &c., passim.) And رَدَّ عَلَيْهِ الوَدِيعَةَ *He returned, rendered, restored*, or *sent* [*back*], *to him the deposite*; (Mṣb;) and المَنِيحَةَ [*the she-camel*, or *sheep*, or *goat, lent to him for him to milk her*]. (Ṣ in art. منح.) And رَدَّ عَلَيْهِ الشَّىْءَ, (Ṣ, Mgh, L, Ḳ,) inf. n. رَدٌّ and مَرَدٌّ, (Mgh,) *He rejected the thing*, (such as a gift, A, and bad money, L,) *refusing to receive it*, or *accept it, from him*; [*as though he cast it back at him*;] and so ▾ رَادَّهُ الشَّىْءَ. (Ṣ, L, Ḳ.*) And in like manner, *He rejected the thing in reply to him, charging him with error in respect of it.* (Ṣ, L, Ḳ.) And رَدَدْتُ عَلَيْهِ قَوْلَهُ [*I rebutted, rejected*, or *repudiated, in reply to him, his saying, charging him with error therein; I refused him my assent to it*]. (A, Mṣb.) [And رَدَدْتُ قَوْلَهُ *I rebutted, rejected*, or *repudiated, in reply*, or *replication, his saying, as wrong*, or *erroneous; refuted it*, or *refelled it; refused assent to it; controverted it*, or *contradicted it.* And رَدَّ الأَمْرَ *He refused assent*, or *consent, to the thing*, or *affair.* And رَدَّ عَلَيْهِ الأَمْرَ *He refused him his assent*, or *consent, to the thing*, or *affair.*] And رَدَّ السَّائِلَ *He turned back*, or *away, the beggar*, or *asker, from the object of his want*: (A:) [*he rebuffed him*:] or *he sent away*, or *dismissed, the beggar*, or *asker*, either *with refusal* or *with a gift*: occurring in trads. with both of these meanings. (L.) —— رَدَّ البَابَ *He shut*, or *closed, the door.* (Mgh. [See مَرْدُودٌ.]) —— رَدَّ يَدَهُ إِلَى سَيْفِهِ is a phrase of frequent occurrence, meaning *He put back his hand to his sword*; it being hung behind him: (see 4 in art. خلف:) and hence, simply, *he put his hand to his sword.*] فَرَدُّوا أَيْدِيَهُمْ فِى أَفْوَاهِهِمْ, in the Ḳur xiv. 10, means *And they put their hands to their mouths* by reason of vehement anger or wrath or rage. (Jel.) —— رَدَّهُ فِى أَمْرٍ [*He made him to enter again into an affair*, or *a state*]. (ISh, TA in art. نكس.) —— رَدَّ الشَّىْءَ *He repeated the thing; did it again*; syn. أَعَادَهُ. (M in art. عود.) You say, رَدَّ عَلَيْهِمُ الأَيْمَانَ *He repeated to them the oaths.* (L in art. جلد.) [In this sense, رِدِّيدَى is one of the inf. ns. in use; as in the following ex.] It is said in a trad., لَا رِدِّيدَى فِى الصَّدَقَةِ [*There shall be no repeating in the case of the poor-rate*]; (T, Ṣ, L;) meaning that the poor-rate shall not be taken twice (T, L) in one year. (L.) [See also 2, which has a similar signification.] —— هٰذَا لَا يَرُدُّ عَلَيْكَ, originally لَا يَرُدُّ عَلَيْكَ شَيْئًا † [*This will not return anything to thee*], means [*this will not bring any return to thee*, or] *this will not profit thee*: (Ḥar p. 483:) and مَا يَرُدُّ عَلَيْكَ هٰذَا ‡ *This does not profit thee.* (A.) —— رَدَّ إِلَيْهِ الأَمْرَ † [*He referred the affair*, or *case, to him* for management or decision: or] *he committed to him the affair*, or *case*; syn. فَوَّضَهُ إِلَيْهِ. (Ṣ and A and Ḳ in art. فوض.) —— رَدَّ الشَّىْءَ إِلَى أَصْلِهِ, a phrase of frequent occurrence, *He reduced the thing to its original state.*] And رَدَّ الرُّبْعَ خُمْسًا [*He reduced the fourth part to a fifth part*]. (Ḳ in art. ربع.) —— رَدَّ ٱللّٰهُ نَفْسِى إِلَى وَقْتِ ٱنْتِهَآءِ مُدَّتِى [*God brought my soul to the time of the end of my duration*]. (IB, TA in art. امر.) —— رَدَّهُ إِلَى الأَمْرِ [*He reduced him to the thing*, or *affair*]: (M and Ḳ in art. قصر, in explanation of قَصَرَهُ عَلَى الأَمْرِ:) or *he appropriated him* [or *it, restrictively*,] *to the thing*, or *affair.* (TḲ in that art.) —— رَدَّ آخِرَ الشَّىْءِ إِلَى أَوَّلِهِ, (Ṣ and Ḳ in art. عكس, &c.,) and رَدَّ أَوَّلَهُ عَلَى آخِرِهِ, (Mṣb in the same art., &c.,) [*He reversed the thing; made the last part of it to be first*, and *the first part of it to be last; turned it hind part before*, and *fore part behind.*] And رَدَّ بَعْضَ الأَمْرِ عَلَى بَعْضٍ [*He reversed the order of part*, or *of the parts, of the affair*, or *case*]. (TA in art. رك.) And رَدَدْتُ عَلَيْهِ أَمْرَهُ i. q. عَكَسْتُهُ عَلَيْهِ [*I reversed to him his affair*, or *case; I made his affair*, or *case, to become the contrary of what it was to him*]. (Mṣb in art. عكس.) [Hence,] ثُمَّ رَدَدْنَا لَكُمُ الكَرَّةَ عَلَيْهِمْ, in the Ḳur xvii. 6, means [*Then we gave to you*] *the turn to prevail against them*, or *the victory over them.* (Bḍ, Jel.) —— [Hence, also, رَدَّهُ sometimes signifies *He*, or *it, rendered him*, or *it*; or *caused him*, or *it, to become*; (like صَيَّرَهُ;) when it has a second objective complement the contrary in meaning to the first; as in the following ex.; and it may have this meaning likewise when it has a second objective complement differing in meaning from the first in a less degree.] A poet says,

* رَمَى الحَدَثَانُ نِسْوَةَ آلِ حَرْبٍ *
* بِأَمْرٍ قَدْ سَمَدْنَ لَهُ سُمُودَا *
* فَرَدَّ شُعُورَهُنَّ السُّودَ بِيضًا *
* وَرَدَّ وُجُوهَهُنَّ البِيضَ سُودَا *

[*The casualties of fortune smote the women of the family of Ḥarb with an event whereat they became confounded with* great *confoundedness; and it rendered their black hairs white, and rendered their white faces black*]. (L in art. سمد.)

2. رَدَّدَهُ, inf. n. تَرْدِيدٌ and تَرْدَادٌ, (Ṣ, L,) [the latter of which ns. is merely said in the Ḳ to be syn. with the former, and is said in the M and L to be also an inf. n. of رَدَّ in an intensive or a frequentative sense,] means more than رَدَّهُ; [i. e. *He made*, or *caused, him*, or *it, to return, go back, come back*, or *revert; sent, turned*, or *put, him*, or *it, back*, or *away; returned, rejected, repelled*, or *averted, him*, or *it; much, frequently, again and again*, or *time after time*;] having an intensive, or a frequentative, signification. (L.) —— [Also *He*, or *it, made*, or *caused, him*, or *it, to go*, or *move, repeatedly, to and fro; to go and come; to reciprocate*: see its quasi-pass., 5. —— Hence, † *He*, or *it, made him*, or *caused him, to waver*, or *vacillate*, in an affair, or between two affairs: see, again, 5. And hence, † *He*, or *it, confounded*, or *perplexed, him, so that he was unable to see his right course*: see, again, 5; and see also مُرَدَّدٌ.] And رَدَّدَ الأَمْرَ † [*He agitated the thing*, or *affair, to and fro in his mind*]. (TA in art. نج, &c.) —— And *He repeated it; iterated it*: [or rather] *he repeated it time after time; reiterated it*: *he reproduced it*: *he renewed it*: syn. أَعَادَهُ, (W p. 15,) and كَرَّرَهُ, (A, and W ibid.,) and رَجَّعَهُ. (Mgh in art. رجع. [See also 1.]) You say, رَدَّدَ القَوْلَ *He repeated the saying time after time; reiterated it*; syn. كَرَّرَهُ. (A.) [And رَدَّدَ عَلَيْهِ الكَلَامَ *He repeated to him the speech*, or *sentence, time after time; reiterated it to him.*] And رَدَّدَ صَوْتَهُ فِى حَلْقِهِ *He reiterated his voice in his throat*, or *fauces*; syn. رَجَّعَهُ; (Ṣ and Ḳ in art. رجع, &c.;) [*as camels and other animals do in braying*; (the Lexicons passim;) and *he quavered*, or *trilled, rapidly repeating many times one very short note, or each note of a piece*;] like [*as is done in*] *chanting*, [for so the Arabs generally do in chanting, and in singing and piping, often throughout the whole performance,] (Ṣ in that art.,) or in reading or reciting, or in singing, or piping, or other performances, of such as are accompanied with quavering, or trilling. (TA in that art.)

3. رَادَّهُ, (L and TA in art. رود,) inf. n. مُرَادَدَةٌ, (TA in that art.,) or مُرَادَّةٌ, (TḲ in the present art.,) *He endeavoured to turn him* [from, or to, a thing]; syn. رَاجَعَهُ and رَاوَدَهُ. (L in art. رود.) —— رَادَّهُ الشَّىْءَ: see 1, in the former half of the paragraph. [Hence,] رَادَّهُ القَوْلَ [and رَادَّهُ فِى القَوْلِ (occurring in the TA in art. عت)] *He disputed with him, rebutting*, or *rejecting*, or *repudiating, in reply to him, what he said; he bandied words with him*; syn. رَاجَعَهُ. (A.) And رَادَّهُ البَيْعَ *He dissolved*, or *annulled, with him the sale*; syn. قَايَلَهُ. (A.)

4. اردّت *She* (a sheep or goat or other animal) *secreted milk in her udder a little before her*

bringing forth; syn. أَضْرَعَتْ: (Ṣ:) [or,] said of a camel, *her udder became shining, and infused with milk.* (M, L.) And *She* (a camel) *had her udder and vulva inflated,* or *swollen, in consequence of her lying upon moist ground:* or *had her vulva swollen in consequence of lust for the stallion:* or *had her* أَرْفَاغ [or *groins,* or *inguinal creases,* or *the like*], or *her udder, and her vulva, swollen in consequence of drinking much water.* (M, L.) [See also مُرِدٌّ.] — And اردّ [said of a man, app. from the verb as explained in the first sentence of this paragraph, *His seminal fluid returned into his back,* or *he secreted much seminal fluid, in consequence of his having been long without a wife,* or *absent from his home:* see مُرِدٌّ: and see also 6. And hence, † *He was,* or *became, very libidinous:* see, again, مُرِدٌّ. And] † *He* (a man) *was,* or *became, swollen with anger.* (M. [In the L and TA, erroneously written, in this sense, ارادّ: see, again, مُرِدٌّ.]) — Also *It* (the sea) *was,* or *became, tumultuous, with many waves.* (M, L.)

5. تردّد quasi-pass. of 2; (Ṣ, L;) *He,* or *it, was made,* or *caused, to return, go back, come back,* or *revert;* &c.; or *he,* or *it, returned, went back, came back,* or *reverted; much, frequently, again and again,* or *time after time.* (L.) You say, تَرَدَّدْتُ إِلَى فُلَانٍ *I returned time after time to such a one.* (Mṣb.) And هُوَ يَتَرَدَّدُ إِلَى مَجَالِسِ العِلْمِ *He repairs frequently to,* or *frequents, the assemblies of science;* syn. يَخْتَلِفُ. (A.) See also 6. — [And as the returning repeatedly involves the going repeatedly, it signifies also, like اختلف, *He,* or *it, went,* or *moved, repeatedly, to and fro; so went and came;* or *reciprocated.* Thus,] تَرَدُّدُ الشَّىْءِ المُعَلَّقِ فِى الهَوَآءِ [means *The moving to and fro of a thing suspended in the air*]. (Ḳ in art. ذب.) You say, تردّدت الرُّوحُ *The soul,* or *spirit, went and came.* (W p. 5.) — [Hence,] † *He wavered,* or *vacillated,* فِى الرَّأْىِ [*in opinion*]: (MA:) and فِى الأَمْرِ [*in the affair*], (Ṣ and Ḳ in art. لث, &c.,) and بَيْنَ أَمْرَيْنِ [*between two things,* or *affairs*]. (Ṣ and Ḳ in art. ذب, &c.) And † تردّد فى صَدْرِى كَذَا [*Such a thing became agitated to and fro in my mind,* or *bosom*]. (TA in art. رجع.) And تردّد said of a man, † *He was,* or *became, confounded,* or *perplexed, so that he was unable to see his right course.* (Bḍ and Jel in ix. 45.) [And † *He laboured,* or *exerted himself, as though going to and fro,* or *making repeated efforts,* in an affair: a meaning well known.] — [And *It was,* or *became, repeated time after time,* or *reiterated: it was,* or *became, reproduced: it was,* or *became, renewed.*] You say, تردّد صَوْتُهُ فِى حَلْقِهِ *His voice was,* or *became, reiterated in his throat,* or *fauces.* (The Lexicons passim.) And تردّد فِى الفَآءِ [*He reiterated in uttering the letter* ف; or, as the meaning is shown to be in the Ḳ in art. فأ, *he reiterated the letter* ف (رَدَّدَ الفَآءَ)]. (Ṣ in art. فأ.) And تردّد فِى الجَوَابِ وَتَعَثَّرَ لِسَانُهُ [*He reiterated,* or *stammered,* or *stuttered, in uttering the reply, and his tongue halted, faltered,* or *hesitated*]. (A.)

6. ترادّ and ▼ تردّد are both *syn. with* تَرَاجَعَ: (M, L:) [or nearly so; inasmuch as each implies repetition in returning:] you say, ترادّوا فِى مَسِيرٍ, meaning تَرَاجَعُوا [i. e. *They returned, retired,* or *retreated, by degrees,* or *by little and little, in a journey,* or *march*]. (TA in art. ثبجر.) And ترادّ المَآءُ *The water reverted* (▼ ارتدّ) [app. *by repeated refluxes*]) *from its channel, on account of some obstacle in its way.* (A.) And ترادّ المَآءُ فِى ظَهْرِهِ *The seminal fluid returned* [*by degrees*] *into his back,* in consequence of his having been long without a wife. (L. [See also 4.]) ═ ترادّا القَوْلَ [or الكَلَامَ, and فِى القَوْلِ or فِى الكَلَامِ], *They two disputed together, each rebutting,* or *rejecting,* or *repudiating, in reply, what the other said; they bandied words, each with the other*]. (A: there immediately following the phrase رَادَّهُ القَوْلَ [q. v.].) And ترادّا البَيْعَ *They two rejected,* (Ṣ, Mṣb,) or *dissolved,* or *annulled,* (Ṣ,) [*by mutual consent,*] *the sale.* (Ṣ, Mṣb.)

8. ارتدّ quasi-pass. of 1 as expl. in the first sentence of this art.; (Mṣb;) *He,* or *it, returned, went back, came back,* or *reverted;* &c.; (Ṣ, L, Mṣb,* Ḳ;) عَنْ وَجْهِهِ *from his,* or *its, course;* and] عَنْ سَعْدِهِ وَدِينِهِ [*from his state of prosperity and his religion*]; (A;) and إِلَى مَنْزِلِهِ [*to his abode*]: (Mṣb:) or *he turned,* or *shifted;* عَنْهُ [*from it*]; and عَنْ دِينِهِ [*from his religion*]. (M.) [Hence, *He apostatized;* or *revolted from his religion:* and particularly] *he returned from El-Islám to disbelief;* (Mṣb;) or so ارتدّ عَنِ الإِسْلَامِ. (L.) And يَرْتَدُّ البَصَرُ عَنْهُ مِنْ قُبْحِهِ [*The eye reverts from him by reason of his unseemliness,* or *ugliness*]. (TA.) See also 6. — [Hence also,] اِرْتَدَّتْ نَفْسِى إِلَى وَقْتِ ٱنْتِهَآءِ مُدَّتِى [*My soul was brought,* or *came, to the time of the end of my duration*]. (IB, TA in art. امر. [See a verse of El-'Ajjáj cited voce أَمَارٌ.]) — And اِرْتَدَّتْ عَلَى فُلَانٍ بُغْيَتُهُ [*The thing that he sought was refused,* or *denied, to such a one*]: said of one who finds not what he seeks. (TA in art. بغى.) ═ ارتدّهُ is *syn. with* رَدَّهُ as expl. in the first sentence of this art., q. v. (M, L.) — See also 10, (with which it is likewise syn.,) in two places.

10. استردّ الشَّىْءَ, and ▼ ارتدّهُ, *He desired,* or *sought,* or *demanded, that the thing should be returned,* or *restored, to him; revoked, recalled,* or *retracted, it.* (M, L.) You say, ارتدّ ▼ هِبَتَهُ [and استردّها *He revoked, recalled,* or *retracted, his gift:* or the former signifies] *he took back his gift; repossessed himself of it; restored it to his possession;* syn. اِرْتَجَعَهَا. (A.) And استردّهُ الشَّىْءَ *He asked him,* (Ṣ, A, L, Ḳ,) and *desired,* or *sought, of him,* (Ḳ,) *that he should return,* or *restore, the thing.* (Ṣ, A, L, Ḳ.)

رَدٌّ an inf. n. of رَدَّهُ. (Ṣ, M, Mṣb, Ḳ, &c.) — [Hence,] ضَيْعَةٌ كَثِيرَةُ الرَّدِّ, and ▼ المَرَدِّ, [this being also an inf. n. of the same, ‡ *An estate*] *yielding much revenue.* (A.) [See also رَادَّةٌ.] — [Hence also, app.,] فِى لِسَانِهِ رُدٌّ *In his tongue,* or *speech, is a difficulty of utterance,* or *a hesitation,* (Ṣ, Ḳ,* TA,) [probably meaning *such as occasions the repetition of certain letters.*] ═ It is also an inf. n. used as an epithet, signifying, (L, Mṣb,) and so ▼ مَرْدُودٌ, (M, L, Mṣb,) and ▼ رَدِيدٌ, (M, L,) *Made,* or *caused, to return, go back, come back,* or *revert; sent, turned,* or *put, back,* or *away; returned, rejected, repelled,* or *averted:* (M, L, Mṣb:*) *rejected* as meaning *not received* or *accepted: rejected as wrong* or *erroneous;* [*as*] *contrary to the precepts,* or *ordinances, of the Sunneh:* (L:) رُدٌّ signifies anything *returned after it has been taken.* (M.) — [Hence,] ‡ A dirhem *that will not pass; that is not current;* (A, Mgh, L;) *that is returned to him who offers it in payment:* (M, L:) pl. رُدُودٌ. (M, A, L, Ḳ.) — And hence, (Mgh,) ‡ A thing (Ṣ, A) *that is bad, corrupt, disapproved,* or *abominable.* (Ṣ, A, Ḳ.) — Also, (TA passim,) and ▼ مَرْدُودٌ, (Ṣ in art. رجع, and A,*) and ▼ رَدِيدٌ, (A,* [where it is evidently mentioned in this sense, a sense in which it is still often used,] *A reply; an answer;* syn. مَرْجُوعٌ, and جَوَابٌ. (Ṣ in art. رجع.) You say, هٰذَا مَرْدُودُ ▼ قَوْلِكَ and ▼ رَدِيدُهُ [*This is the reply,* or *answer, to thy saying*]. (A: there immediately following the phrase رُدَّ إِلَيْهِ جَوَابًا.) — And *A camel used for riding or carriage:* so called because brought back from the pasture to the dwelling on the day of journeying. (T.)

رِدٌّ *A support,* or *stay,* of a thing: (M, Ḳ:) *a refuge; an asylum.* (Kr, M.) A poet says,

* يَا رَبِّ أَدْعُوكَ إِلَاهًا فَرْدَا * فَكُنْ لَهُ مِنَ البَلَايَا رِدَّا *

meaning [*O my Lord, I call Thee one God; then be Thou to him*] *a refuge from trials:* and رِدًّا occurs in a reading of verse 34 of ch. xxviii. of the Ḳur; meaning as above; or thus written and pronounced for رِدْءًا, on account of the pause, after suppressing the ء. (M.)

رَدَّةٌ, (T, Ṣ, A, Ḳ,) or ▼ رِدَّةٌ, (so in a copy of the M,) ‡ [*A quality that repels the eye:*] *unseemliness,* or *ugliness,* (IAạr, IDrd, Ṣ, M, Ḳ,) *with somewhat of comeliness,* in the face: (Ṣ:) or *somewhat of unseemliness* or *ugliness* (T, A) in the face of a woman who has some comeliness, (T,) or in the face of a comely woman: (A:) or *unseemliness,* or *ugliness, from which the eye reverts:* (Aboo-Leylà:) and *a fault,* or *defect,* (IAạr, IDrd, M,) in a man, (IAạr,) or in the face. (IDrd, M.) — And the former, (accord. to a copy of the M,) or ▼ the latter, (A, Ḳ,) ‡ *A receding* (تَقَاعُسٌ) *in the chin,* (M, A, Ḳ,) *when there is in the face somewhat of unseemliness,* or *ugliness, and somewhat of comeliness.* (M.) — And the former, (accord. to a copy of the A,) or ▼ the latter, (Ḳ,) ‡ The *returned sound* of the echo; as in the phrase, سَمِعْتُ رَدَّةَ الصَّدَى [*I heard the returned sound of the echo*]: (A:) or the *echo of a mountain.* (Ḳ.) — Also the former, *A gift,* or *stipend;* syn. عَطِيَّةٌ. (L, from a trad.) — And *Affection, and desire:* so in the phrase,

لَهُ رَدَّةٌ فِينَا [*He has affection, and desire, for us*], in a verse of 'Orweh Ibn-El-Ward. (Sh.)

رِدَّةٌ a subst. from اِرْتَدَّ, (Ṣ, M, L, Ḳ,) signifying [*An apostacy:* and particularly] *a returning from El-Islám to unbelief;* (L, Mṣb;) or so رِدَّةٌ عَنِ الإِسْلَامِ. (M.) — See also رَدَّةٌ, in three places. — Also Camels' *drinking water a second time* (M, L, Ḳ) *and so causing the milk to return into their udders;* as also ▼ رَدَدٌ. (M, L.) — And *A swelling of the teats of a she-camel:* or *their swelling by reason of the collecting of the milk:* as also ▼ رَدَدٌ, in either sense: and the former, *a camel's udder's becoming shining, and infused with milk:* (M, L:) or the *udder's becoming filled with milk before bringing forth.* (Aṣ, Ṣ, Ḳ.) — And *A remain, remainder,* or *anything remaining.* (M, L.)

رَدَدٌ: see the next preceding paragraph, in two places.

رُدُدٌ: see رَادٌّ.

رِدَادٌ and رَدَادٌ substs. from استردّ الشَّىْءَ and ارتدّهُ; [accord. to the Ḳ, of رَدَّهُ as expl. in the first sentence of this art., but this is a mistake, for the meaning evidently is *Desire for the return,* or *restoration, of a thing;*] as in the saying of El-Akhṭal,

* وَمَا كُلُّ مَغْبُونٍ وَلَوْ سَلْفَ صَفْقُهُ *
* يُرَاجِعُ مَا قَدْ فَاتَهُ بِرِدَادِ *

[*And not every one who has been cheated in a sale, his striking of the bargain having passed, will restore,* or *bring back, what has escaped him, by a desire for its restoration*]. (M, L. [In the M, in art. سلف, this verse is differently related; with مُبْتَاعٍ for مَغْبُونٍ, and بِرَاجِعٍ for يُرَاجِعُ: and it is there said that سَلْفَ is here used by poetic license for سَلَفَ.])

رَدِيدٌ: see رَدٌّ, in three places. — Also Clouds (سَحَابٌ) *of which the water has been poured forth.* (Ḳ.) — And *A compact* limb, or member. (M, L. [See also مُتَرَدِّدٌ.])

رَدِّىٌ: see مَرْدُودٌ.

رَدَّادٌ, (as in the T and in some copies of the Ḳ,) or ▼ رَدَّادِىٌّ, (as in other copies of the Ḳ and in the TA,) *A setter of broken bones:* from رَدَّادٌ as the name of a certain well-known bone-setter. (T, Ḳ.)

رَدَّادِىٌّ: see what next precedes.

رَادٌّ sing. of ▼ رُدُدٌ, (TA,) which signifies *Unseemly,* or *ugly;* [or *having a quality that repels the eye;* (see رَدَّةٌ;)] applied to men. (IAạr, Ḳ, TA.) — See also what next follows.

رَادَّةٌ [the act. part. n. رَادٌّ converted by the affix ة into a subst.]. You say, هٰذَا الأَمْرُ لَا رَادَّةَ لَهُ, (Ṣ, L,) or فِيهِ, (Ḳ,) or لا رَادَّ ▼ فيه, (so in a copy of the A, [but probably a mistranscription,]) and لا مَرَدَّةَ ▼, (Ḳ,) ‡ *This affair has,* or *will have,* or *there is in it,* or *will be in it, no profit,* (Ṣ, A, L, Ḳ,) or *no return.* (Ṣ, L.) [See also رَدٌّ.] = Also The *piece of wood, in the fore part of the* عَجَلَة [or *cart*], *that is put across between the* نَبْعَانِ [or *two shafts,* thus called because they were commonly made of wood of the tree called نَبْعٌ; *which piece rests upon the neck of the bull that draws the cart*]. (Ḳ.)

أَرَدُّ ‡ *More,* and *most, profitable* [or *productive of a return*]. (Ṣ, L, Ḳ.) So in the saying, هٰذَا الأَمْرُ أَرَدُّ عَلَيْهِ ‡ [*This affair is,* or *will be, more,* or *most, profitable to him*]. (Ṣ, L.)

مَرَدٌّ: see رَدٌّ, second sentence.

مُرِدٌّ A ewe or she-goat (Ṣ, Ḳ) or other animal (Ṣ) *secreting milk in her udder before bringing forth:* (Ṣ, Ḳ:) or a she-camel *having her udder shining, and infused with milk;* (Ks, M, L;) as also مُرْمِدٌ: (Ks, L:) and any female *near to bringing forth, and having her belly and udder large.* (M, L.) And A she-camel *having her udder and vulva inflated,* or *swollen, in consequence of her lying upon moist ground:* or *whose vulva is swollen in consequence of lust for the stallion:* or *having her* أَرْفَاغ [or *groins,* or *inguinal creases,* or *the like*], or *her udder, and her vulva, swollen in consequence of drinking much water:* (M, L:) and a he-camel, (T, Ḳ,) and a she-camel, (T, L,) *heavy from drinking much water:* pl. مَرَادٌّ. (T, L, Ḳ.) — Also, [app. from the first of the meanings explained in this paragraph,] A man *who has been long without a wife,* or *absent from his home,* (T,* L,* Ḳ,) *and whose seminal fluid has in consequence returned into his back;* (T, L;) as also ▼ مُرْدُودٌ. (Ḳ.) And [hence,] † *Very libidinous;* (Ṣ, Ḳ;) applied to a man. (Ṣ.) And † [*Swollen with anger;* see 4: or] *angry.* (Ḳ.) One says, جَآءَ فُلَانٌ مُرِدَّ الوَجْهِ *Such a one came angry* [*in countenance*]. (Ṣ.) — Also A sea (T, Ṣ) *tumultuous with waves;* syn. مَوَّاجٌ: (Ḳ:) *having many waves:* (Ṣ:) or *having much water.* (T.)

مِرَدٌّ A man *who repels much, and often wheels away and then returns to the fight;* or *who repels and returns much.* (M, L.)

مَرَدَّةٌ: see رَادَّةٌ.

مُرَدَّدٌ: see the next paragraph. — Also, [and ▼ مُتَرَدِّدٌ, (see 5,)] ‡ A man (Ṣ, A) *confounded,* or *perplexed, and unable to see his right course.* (Ṣ, A, Ḳ.)

مَرْدُودٌ: see رَدٌّ, in three places. — You say also, لَا خَيْرَ فِي قَوْلٍ مَرْدُودٍ وَمُرَدَّدٍ ▼ [*There is no good in a saying rebutted and reiterated*]. (A.) — And بَابٌ مَرْدُودٌ *A door shut,* or *closed; not opened.* (Mgh.) — And اِمْرَأَةٌ مَرْدُودَةٌ ‡ *A woman divorced;* (T, Ṣ,* M, A, Ḳ;*) as also ▼ رَدِّىٌ: (AA, Ḳ:) because she is sent back to the house of her parents. (A.) [In the present day, also applied to *A woman taken back after divorce.*] — See also مُرِدٌّ. = Also an inf. n. [of an unusual form] of رَدَّهُ. (Ṣ, L, Ḳ.)

مَرْدُودَةٌ [the part. n. مَرْدُودٌ converted by the affix ة into a subst.,] ‡ *A razor:* [so called] because it is turned back into its handle. (Ṣ, A, Ḳ.)

مُرْتَدٌّ, from اِرْتِدَادٌ meaning "a returning;" (Ṣ;) [*An apostate:* and particularly] *one who returns from El-Islám to disbelief.* (L.)

مُتَرَدِّدٌ: see مُرَدَّدٌ. — Also A man *compact and short, not lank in make:* (M, L:) or *extremely short.* (L.) [See also رَدِيدٌ.]

ردأ

1. رَدَأَ الحَائِطَ, [aor. ـَ, inf. n. رَدْءٌ,] *He supported, propped,* or *stayed, the wall,* (ISh, T, Ḳ,) *by means of a piece of timber* or *wood,* or *a buttress* or *the like, to prevent its falling;* (ISh, T;) as also ▼ اردأهُ: (Yoo, T, Ḳ:) or رَدَأَ الحَائِطَ بِبِنَاءٍ [*he supported the wall by a structure;*] *he attached a structure to the wall.* (M.) — Hence, (T,) رَدَأَهُ بِهِ *He strengthened and supported him,* or *it, by means of it,* (Lth, T, M,* Ḳ,) namely, a person by a thing, (Lth, T,) or a thing by a thing, (M,) *like as one strengthens and supports a wall by means of a structure which he attaches thereto;* (T;) as also ▼ اردأهُ. (T,* Ḳ.) And رَدَأَهُ, (Mgh, TA,) inf. n. رَدْءٌ, (Mgh,) *He helped, aided,* or *assisted, him;* (Mgh, TA;) as also ▼ اردأهُ: (T, Ṣ, M, Mṣb, Ḳ:) and رَدُؤْتُهُ and ▼ أَرْدَأْتُهُ, (T,) or ▼ أَرْدَأْتُهُ بِنَفْسِى, (Ṣ,) *I was,* or *became, a helper, an aider,* or *an assistant, to him.* (T, Ṣ.) — Hence also, (i. e., from ردأ الحائط,) رَدَأَ الإِبِلَ ‡ *He took good care of the camels,* (A, Ḳ, TA,) *in tending and pasturing them.* (A, TA.) — And رَدَأَهُ بِحَجَرٍ *He cast a stone at him;* (M, Ḳ;) like [رَدَاهُ, mentioned in art. ردى, and] دَرَأَهُ. (M.) = رَدُؤَ, aor. ـُ, inf. n. رَدَآءَةٌ, (T, Ṣ, M, Ḳ, &c.,) for which one should not say رَدَاوَةٌ; (T;) and Th mentions also رَدَأَ and رَدِئَ as syn. with رَدُؤَ, but these are strange; and more strange is what is said in the Mṣb, namely, رَدَا, aor. يَرْدُو, part. n. رَدِىٌّ, [as a dial. var.,] asserted by IDrst, in the Expos. of the Fṣ, to be erroneous, and peculiar to the vulgar; (MF, TA;) *It* (a thing, T, Ṣ, M, Mṣb,) [and *he,* see رَدِىٌّ, its part. n.,] *was,* or *became, bad, corrupt, vitious, depraved,* or *the like;* (Ṣ, M, Mṣb,* Ḳ;) or *of no rank,* or *estimation; low, ignoble, vile,* or *mean;* (Mṣb;) [*disapproved, disliked, hated,* or *abominable:* (see رَدِىٌّ:)] and *he was,* or *became, weak, and impotent, so as to be in want* or *need.* (TA from the Expositions of the Fṣ.)

2: see the next paragraph.

4. اردأهُ: see 1, in five places. — Also *He settled, established,* or *confirmed, him,* or *it,* (Ḳ, TA,) *in his,* or *its, state.* (TA.) — *He stilled,* or *quieted, him,* or *it.* (Ḳ.) — And *He let it down;* namely, a veil, or curtain. (Ḳ.) = Also *He rendered it bad, corrupt, vitious, depraved,* or *the like;* (Ṣ, Ḳ;) namely, a thing; said of a man; (Ṣ;) [and ▼ ردّأهُ is used in the same sense: (see 1 in art. جشب:)] *he made,* or *asserted,* or *held,*

it (a thing) *to be* رَدِىْء [or *bad*, &c.]. (TA.) — And اردأ signifies *He did a thing, or a deed, that was* رَدِىْء [or *bad*, &c.]: or *he met with*, or *experienced*, (أَصَابَ,) *a thing that was* رَدِىْء. (M, Ḳ.) = اردأ عَلَى غَيْرِهِ *It exceeded another thing*; as also أَرْدَى: (M:) [or the latter only:] accord. to IAar, one says اردأ عَلَى السِّتِّينَ, with ء, (M,) and, accord. to Lth, على الخَمْسِينَ, (TA,) and, [accord. to F,] على مِائَةٍ, (Ḳ,) meaning *He exceeded* [*the* age of *sixty*, and *fifty*, and *a hundred*]: (M, Ḳ, TA:) but Az says that اردأ, with ء, [in these phrases,] though authorized by Lth, is wrong; (TA;) and accord. to A'Obeyd, one says أَرْدَيْتُ. (M. [It is added, however, in the M, that اردأ may perhaps be also used in poetry in the same sense without the prep. على.])

5. تَرَدَّؤُوا *They helped, aided,* or *assisted, one another*. (Lth, M, TA.)

رِدْءٌ *A buttress*, or *the like, by means of which a wall is strengthened and supported.* (T.) [This is the primary signification. See also رِدٌّ, in art. رد.] — [Or] the primary meaning is *A thing by means of which one is helped, aided,* or *assisted*; such as the دِفْء [or thing by which one is rendered warm, or protected from the cold wind]. (Bḍ in xxviii. 34; where it has the meaning next following, as is said in the T and Ṣ.) — *A helper, an aider,* or *an assistant.* (T, Ṣ, M, Mgh, Mṣb, Ḳ.) You say, فُلَانٌ رِدْءٌ لِفُلَانٍ *Such a one is an aider and a strengthener to such a one.* (T.) — And *i. q.* مَادَّةٌ [app. as meaning *An accession*; or *a thing that is added, whatever it be, to another thing*]. (M, Ḳ.) — And ‡ *i. q.* عِدْلٌ [i. e. *A burden that balances another burden on the other side of a beast*]; (T, TA;) so called because one such ردء supports another: (TA:) and *a heavy* عِدْل: (T, Ḳ, TA:) pl. أَرْدَآءٌ. (T, TA.)

رِدَآءٌ: see art. ردى.

رَدِىْءٌ, applied to a thing, (T, Ṣ, M, Mṣb,) and to a man, (M, TA,) *Bad, corrupt, vitious, depraved,* or *the like*; (Ṣ, M, Mṣb,* Ḳ;) *of no rank,* or *estimation*; *low, ignoble, vile,* or *mean*; (Mṣb;) *disapproved, disliked, hated,* or *abominable*: and *weak, and impotent, so as to be in want* or *need*: and accord to the Mṣb, one says also رَدِىٌّ; [there said to be a dial. var.;] but this is asserted by IDrst, in the Expoṣ. of the Fṣ, to be erroneous, and peculiar to the vulgar: (TA:) pl. أَرْدِئَآءُ, with two hemzehs, (M, Ḳ,) applied to a people, or company of men. (M.)

[أَرْدَأُ *Worse,* and *worst*; *more,* and *most, corrupt* &c.]

مِرْدَاةٌ *A stone which a strong man can hardly lift with both his hands*; (TA;) as also مِرْدَأَةٌ. (ISh, TA in art. ردى.)

ردب

إِرْدَبٌّ *A well-known* مِكْيَال [or *measure with which corn is measured*], (T,) *a large* مِكْيَال, (Ṣ, M, Ḳ,) *in Egypt*, (Ḳ,) [i. e.] *of the people of Egypt*; (T, Ṣ;) or *a certain measure of capacity well known in Egypt*; (Mṣb;) not correctly called a مِكْيَال for they do not measure with it, but with the وَيْبَة: (IB, TA:) *it comprises*, (يَضُمُّ,) [so in the M, but in copies of the Ḳ وَيُضَمُّ, which signifies that it is also pronounced with ḍamm,]) as they say, (M,) or *it takes*, (T,) *twenty-four times the measure called* صَاع, (T, M, Mṣb, Ḳ,) *of wheat*, (T,) i. e. *sixty-four times the measure called* مَنّ, (T, Mṣb,) the مَنّ here meant being the مَنّ of our country, (Az, [app. meaning El-'Irák,]) and the صاع being that of the Prophet: (Mṣb:) or *six* وَيْبَات: (Ḳ:) the اردبّ of Egypt is six وَيْبَات; the وَيْبَة being four أَرْبَاع; the رُبْع, four أَقْدَاح; and the قَدَح, two hundred and thirty-two دَرَاهِم: (Es-Suyootee in his "Ḥusn el-Moḥáḍarah:") the half of the اردبّ is called قَنْقَل: (T:) the word اردبّ is affirmed by some to be arabicized: (MF:) [it is now vulgarly pronounced أَرْدَبّ:] the pl. is أَرَادِبُ. (Mṣb.) El-Akhṭal says,

* قَوْمٌ إِذَا ٱسْتَنْبَحَ الأَضْيَافُ كَلْبَهُمُ *
* قَالُوا لِأُمِّهِمُ بُولِى عَلَى النَّارِ *
* وَالخُبْزُ كَالعَنْبَرِ الهِنْدِىِّ عِنْدَهُمُ *
* وَالقَمْحُ سَبْعُونَ إِرْدَبًّا بِدِينَارِ *

[*Persons who, when the guests induce their dog to bark*, (see art. نبح,) *say to their mother, "Make water on the fire:" and bread is like Indian ambergris in their judgment, while wheat is seventy irdebbs for a deenár*]: the former of these two verses [whereof the latter only is cited in the Ṣ] is said by Aṣ and others to be the most severely-satirical verse uttered by any of the Arabs. (TA.) — Also *A conduit in which water flows upon the surface of the ground.* (M, Ḳ.)

إِرْدَبَّةٌ *A wide* بَالُوعَة [or *sink-hole*] *made of baked clay*: (T, Ḳ:) likened to the مِكْيَال above mentioned: pl. as above. (T.) [And *Any pipe of baked clay*: pl. إِرْدَبَّاتٌ: see دَاخِنَةٌ.] — And *i. q.* قِرْمِيدَةٌ [which may mean *A large baked brick*, or *a thing made of baked clay*]: (M, TA:) or *large baked bricks*; (Ṣ, Ḳ, TA;) which are called قِرْمِيدٌ. (Ṣ, TA.)

ردج

1. رَدَجَ, aor. ـُ, inf. n. رَدْجٌ, *He* (a mare's foal [or a young ass, or a lamb or kid, or any young solid-hoofed animal only,]) *voided the excrement termed* رَدَج. (TA.) = رَدَجَ, inf. n. رَدَجَانٌ, *i. q.* دَرَجَ, inf. n. دَرَجَانٌ: (Ḳ:) one of these is formed by transposition from the other: or, accord. to IJ, each is an original word. (TA.)

رَدَجٌ *What comes forth*, (Ṣ, Ḳ,) or *what first comes forth*, (TA,) *from the belly of a lamb or kid, or of a mare's foal*, (Ṣ, Ḳ, TA,) and *of a young mule*, and *of a young ass*, (TA,) or *of any young solid-hoofed animal only*, (AZ, T, TA,) *before it eats*: like عِقْىٌ in relation to a child: (Ṣ, Ḳ:) pl. أَرْدَاجٌ. (TA.)

أَرْدَاجٌ pl. of رَدَجٌ: (TA:) = and used by Ru-beh for أَرَنْدَج, q. v. (Ḳ.)

أَرَنْدَجٌ (Lḥ, Ṣ, Ḳ) and إِرَنْدَجٌ (Ḳ) and ▾ يَرَنْدَجٌ (Lḥ, Ṣ) *Black skin* [or *leather*], (Ṣ, Ḳ,) *of which boots are made*: termed by Ru-beh, in the following hemistich, ▾ أَرْدَاج:

* كَأَنَّمَا سُرْوِلْنَ فِى الأَرْدَاجِ *

[*As though they were clad in trousers of* ارندج]: (Ḳ:) accord. to A'Obeyd, originally Pers., (Ṣ,) arabicized, (Ḳ,) from رَنْدَهْ: (Ṣ, Ḳ:) one should not say رَنْدَج: (ISk, Ṣ:) accord. to Lḥ, *i. q.* دَارِش: or, he adds, as some say, *a skin* [or *leather*] *different from that termed* دارش: or *i. q.* زَاج, *with which one blackens*. (TA. [See what follows.]) With respect to these words of a poet, describing a woman as ignorant, or inexperienced,

* لَمْ تَدْرِ مَا نَسْجُ اليَرَنْدَجِ ▾ قَبْلَهَا *

[*She knew not what is the weaving of* يرندج *before it*], it is said that he imagined يرندج to be woven, or that he meant that this woman, by reason of her ignorance, or inexperience, imagined it to be so. (TA.) — [It is said, app. on the ground of an assertion mentioned above, that] ▾ يَرَنْدَجٌ also signifies *A certain black dye*; (L;) *the black* [or *blacking*] *with which boots are blacked*: or زَاج [i. e. *vitriol*]. (Ḳ.) — Az mentions ارندج and ▾ يرندج as quadriliteral-radical words. (TA.)

يَرَنْدَجٌ: see the next preceding paragraph, in four places.

ردح

1. رَدَحَ البَيْتَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. رَدْحٌ, (TA,) *He inserted an oblong piece of cloth*, (Ṣ, Ḳ,) *such as is termed* رُدْحَة, (TA,) *in the hinder part of the tent*; as also ▾ اردحه: (Ṣ, Ḳ:) or both signify *he widened the tent*: (A:) or *he lowered*, or *let down, the curtain* (رُدْحَة, or سُتْرَة,) *at the hinder part of the tent.* (L, and so in some copies of the Ḳ.) — Also (thus in the Ṣ, but in the Ḳ "or") *He put a thick coating*, or *covering, of clay*, or *mud, upon the house*, or *structure*; and so ▾ اردحه. (Ṣ, Ḳ.) — رَدْحٌ also signifies The *spreading* a thing *upon the ground, so that it becomes even*; and so تَرْدِيحٌ [inf. n. of ▾ ردّح]; but it is said that the latter occurs only in poetry: or the former, accord. to Az, the *spreading* a thing *so that its back* [or *upper surface*] *becomes even with the ground.* (TA.) — And رَدَحَهُ *He threw him down prostrate.* (L.) = رَدُحَتْ, aor. ـُ, inf. n. رَدَاحَة, *She* (a woman) *was*, or *became, such as is termed* رَدَاح, i. e. *heavy in the hips*, or *haunches*; or *large in the posteriors, heavy in the hips*, or *haunches, and perfect in make.* (TA.)

2: see the preceding paragraph.

4: see 1, in two places.

رُدْحَةٌ A curtain (سُتْرَةٌ) in the hinder part of a بَيْت [or tent]: (Ṣ, Ḳ:) or a piece, (Ṣ, Ḳ,) i. e. an oblong piece of cloth, (TA,) that is added in a tent, (Ṣ, Ḳ,) [in the hinder part thereof, (see 1,)] or inserted therein. (L.) — The رُدْحَة of the lurking-place, or pit, of a hunter consists of Stones set up around; which are also called حَمَائِرُ, pl. of حِمَارَةٌ. (TA.) = Also i. q. سَعَةٌ; and so ▼ مُرْتَدَحٌ: thus in the saying, لَكَ عَنْهُ رُدْحَةٌ and مُرْتَدَحٌ [meaning Thou hast ample scope, freedom, or liberty, to avoid it; or thou hast that which renders thee in no need of it]; (Ḳ;) like لَكَ عَنْهُ مَنْدُوحَةٌ. (TA.)

رَدَاحٌ A great [bowl such as is termed] جَفْنَةٌ: (Ṣ, A,* Ḳ:) this is said to be the primary signification: (Ḥar p. 609:) pl. رُدُحٌ. (Ṣ, A.) — A widened tent; as also ▼ مَرْدُوحٌ and ▼ مُرْدَحٌ [of both which see the verbs]. (A.) — A woman heavy in the hips, or haunches: (Ṣ, Ḳ:) or a woman large in the hips, or haunches, and the posteriors: (A:) or a woman large in the posteriors, heavy in the hips, or haunches, and perfect in make; as also ▼ رَادِحَةٌ and ▼ رَدُوحٌ. (TA.) And A she-camel, (T, TA,) and a ram, (A, Ḳ,) large in the posteriors. (T, A, Ḳ, TA.) — A camel heavily laden, (Ḳ, TA,) that will not be roused, or put in motion or action, and rise. (TA.) — An army, or troop, (كَتِيبَةٌ,) marching heavily by reason of numbers, (Ṣ, Ḳ,) or dragging along the apparatus of war, heavily laden, (Ḳ,) great, (TA,) compact, with many horsemen. (A, TA.) — A great, wide, spreading tree. (A, Ḳ.) — [A place, or land,] abounding with herbage, or with the goods, conveniences, or comforts, of life; fruitful; or plentiful. (Ḳ.) — عُكُومٌ رَدَاحٌ Loads balancing one another that are heavy, much stuffed with goods or utensils and furniture; as also ▼ رِدَاحٌ: so in the Towsheeḥ &c. (TA.) — فِتْنَةٌ رَدَاحٌ (A, Ḳ) ‡ Heavy and great [conflict and faction, or sedition, or discord, or the like]: pl. رُدُحٌ: whence, in a saying of 'Alee, إِنَّ مِنْ وَرَائِكُمْ أُمُورًا مُتَمَاحِلَةً رُدُحًا, (Ḳ,) meaning ‡ [Verily behind you are events whereof the exposition would be long,] great conflicts and factions, or seditions, &c.: (TA:) or, accord. to one relation, رُدَّحًا, (Ḳ, TA,) pl. of ▼ رَادِحَةٌ, and meaning heavy, scarcely departing: and accord. to another, ▼ فِتَنًا مُرْدِحَةً, meaning oppressing by their weight; or covering the hearts; from أَرْدَحَ البَيْتَ [in the latter of the senses assigned to it above: see 1]. (TA.) — رَدَاحٌ also means ‡ Darkness. (A, TA.)

رِدَاحٌ: } see the next preceding paragraph.
رَدُوحٌ: }

رَادِحَةٌ: see رَدَاحٌ, in two places. — مَائِدَةٌ رَادِحَةٌ A large table abounding with good things. (TA.)

مُرْدَحٌ: see رَدَاحٌ. — Homeyd says, (Ṣ, TA,) i. e. Ibn El-Arḳaṭ, (TA,)

* بِنَاءُ صَخْرٍ مُرْدَحٍ بِالطِّينِ *

meaning [A structure of rocks, or large stones,] thickly coated, or covered, with clay, or mud. (Ṣ.) — Az says that مُرْدَحٌ sometimes occurs in poetry in the sense of ▼ مَرْدُوحٌ as meaning Spread so that its back [or upper surface] is even with the ground. (TA.)

مُرْدِحَةٌ: see رَدَاحٌ, last sentence but one.

مَرْدُوحٌ: see رَدَاحٌ: — and مُرْدَحٌ.

مُرْتَدَحٌ: see رُدْحَةٌ.

ردس

1. رَدَسَ القَوْمَ, (Ṣ, Ḳ,) aor. ـِ, inf. n. رَدْسٌ, (Ṣ,) He threw a stone at the people, or party; or threw at them and hit them with a stone: (Ṣ, Ḳ:) or with a great stone: (Ḥam p. 214:) or رَدَسَ, aor. ـُ, inf. n. as above, he threw at, or shot at; or he threw at and hit, or he shot; (رَمَى;) with anything. (M.) [See also 3.] — رَدْسٌ also signifies The act of striking, or smiting. (Sh, M.) — And رَدَسَهُ, (M, Ḳ,) aor. ـُ and ـِ, inf. n. as above; (M;) or رَدَسَهُ بِمِرْدَاسٍ; (A;) He beat it so as to break it, or crush it; (M, A, Ḳ;) namely, a thing, (M,) or a wall, and the ground, (Ḳ,) and a lump of dry clay; (TA;) with a hard thing, (M,) or with a big stone, (A,) or with a hard and broad thing. (Ḳ.) And رَدَسَهُ, aor. ـُ and ـِ, (IDrd, Ḳ,) inf. n. as above, (IDrd, TA,) He broke it; namely, a stone with a stone. (IDrd, Ḳ.) — رَدَسَ بِرَأْسِهِ He pushed, or thrust, or repelled, (دَفَعَ,) [not رَفَعَ, as Freytag seems to have found it written, as on the authority of Meyd,]) with his head. (TA.) — And رَدَسَهُ, inf. n. as above, He broke, or trained, him; like دَرَسَهُ, inf. n. دَرْسٌ. (M.) = رَدَسَ He went away: you say, مَا أَدْرِى أَيْنَ رَدَسَ I know not whither he went away, or has gone away. (Ṣ, TA.) And رَدَسَ بِالشَّىْءِ He went away with, or took away, the thing. (Ḳ.)

3. رادس القَوْمَ i. q. رَدَسَهُمْ [explained above, in the first sentence]: (Ṣ, TA:) [or He threw stones at the people, or party, they doing so at him; or pelted them with stones, they pelting him: for the inf. n.] مُرَادَسَةٌ is explained in the O and Ḳ as meaning مُرَايَاةٌ; but the correct explanation may be مُرَامَاةٌ. (TA.)

5. تردّس مِنْ مَكَانِهِ He, or it, fell from his, or its, place. (Ibn-'Abbád, Ṣgh, Ḳ.)

قَوْلٌ رَدْسٌ † A saying that is as though it were thrown at one's adversary. (IAạr, M.)

رَدُوسٌ: see what next follows.

رِدِّيسٌ A man who throws stones at others, or pelts them with stones, much, or often: (Ṣ: [this meaning is there indicated, but not expressed:]) or, as also ▼ رَدُوسٌ, a man who pushes, thrusts, or repels, much, or vehemently; syn. دَفُوعٌ; (Ḳ;) or نَطُوحٌ; and who is strong, as though his enemy were pelted with him. (IAạr in explanation of رَدُوس.)

مِرْدَسٌ A hard thing with which a thing is beaten so as to be broken, or crushed, thereby: (M:) and ▼ مِرْدَاسٌ signifies [in like manner] a big stone with which a thing is so beaten: (A:) or each, a hard and broad thing with which a wall and the ground (Ḳ, TA) and a lump of dry clay (TA) are so beaten: (Ḳ, TA:) or the latter word, a mass of stone, or rock, which one throws; and the former has this meaning also, as well as the first meaning: (M:) or the latter word, (Ṣ,) or each, (M,) a stone which is thrown into a well in order that one may know whether there be in it water or not. (Ṣ, M. [See also مِرْجَاسٌ.])

مِرْدَاسٌ: see the next preceding paragraph. — Also The head; (AA, Ḳ;) because one pushes, or thrusts, or repels, with it. (AA, TA.) — And also said to signify A great mountain. (TA in art. رعن.)

ردع

1. رَدَعَهُ, aor. ـَ, inf. n. رَدْعٌ, He restrained, withheld, prevented, or hindered, him; made him to restrain himself, withhold himself, refrain, forbear, or abstain; (Ṣ, Mṣb, Ḳ;) turned him back, repelled him, or averted him; (Ḳ;) عَنِ الشَّىْءِ from the thing. (Ṣ, Mṣb, Ḳ.*) — [Hence, app.,] رَدَعَ جَيْبَهُ عَنْهُ † He cleared his bosom, or heart, of it; syn. فَرَجَهُ, or فَرَّجَهُ; (accord. to different copies of the Ḳ;) [as though he withheld his mind from it;] meaning, grief, and perturbation; جيب being used to signify the "bosom," and the "heart:" (TḲ:) mentioned by Ṣgh. (TA.)

6. ترادع القَوْمُ The people, or company of men, restrained, withheld, prevented, or hindered, one another; made one another to restrain himself, withhold himself, refrain, forbear, or abstain; turned back, repelled, or averted, one another. (TA.)

8. ارتدع He became restrained, withheld, prevented, or hindered; was made to restrain himself, withhold himself, refrain, forbear, or abstain; or he restrained himself, withheld himself, refrained, forbore, or abstained; (Ṣ, Mṣb, Ḳ, TA;) he became turned back, repelled, or averted; or he turned back, or reverted. (Ḳ.) You say, ارتدع بِرَوَادِعِ القُرْآنِ [He became restrained by the restrictions of the Ḳur-án]. (Mṣb.)

[رَادِعَةٌ, app. for آيَةٌ رَادِعَةٌ A restraining verse of the Ḳur-án, seems to be the sing. of رَوَادِعُ, of which an ex. occurs above: see 8.]

ردغ

1. رَدِغَ, [aor. ـَ,] inf. n. رَدَغٌ, It (a place) was, or became, slimy, or miry. (MA.) [See also 4.] = رَدَغَ بِهِ الأَرْضَ He threw him (a man) upon

the ground. (TA.) And رُدِغَ بِهِ He was thrown down, or prostrated. (TA.)

3. رادغه [He strove with him, in wrestling, to throw him down]. (TA in art. رسغ: see 3 in that art.)

4. اردغت الأَرْضُ The land, or ground, was, or became, very slimy or miry; [like ارزغت;] or had much stiff slime or mire; (Ḳ;) as also اردعت. (TA.) [See also رَدْغ.] — And ارزغت السَّمَآءُ and ارزغت The sky gave water such as moistened the earth or ground. (TA.)

8. ارتدغ He fell into a slimy, or miry, place; (A, TA;) or into رِدَاغ, (JK, Ḳ,) or رَدْغَة. (TA.)

رَدْغ and رَدَغ: see رَدَغَة, in four places.

رَدِغ A slimy, or miry, place; (Mgh, L;) a place in which is رَدْغ: (Tekmileh, TA:) or a place in which is much رَدْغ. (Ḳ.)

رَدَغَة and رَدْغَة Slime, or mire; i. e. water and clay or mud: and stiff slime or mire: (Ṣ, Ḳ:) or much slime or mire: (JK:) pl. رِدَاغ and [coll. gen. ns.] ▼ رَدْغ (Ṣ, Ḳ) and ▼ رَدَغ: (Ḳ:) or ▼ رِدَاغ signifies thin mud: or, as some say, it is pl. of رَدْغَة: (Mgh:) accord. to Kr, ▼ رَدْغ and ▼ رِدَاغ signify slime, or mire; and are sings. (TA.) [See also رَزَغَة.] Hence, ▼ يَوْمٌ ذُو رَدْغٍ [A day of slime, or mire, &c.]. (TA, from a trad.) And مَنَعَنَا هٰذَا الرِّدَاغُ ▼ عَنِ الجُمُعَةِ [This slime, or mire, &c., prevented us from attending the prayer of Friday: الرداغ being here used as a sing. n.]. (TA, from another trad.) — [Hence also,] رَدْغَةُ الخَبَالِ and رَدَغَةُ الخبال The [corrupt] fluid squeezed, or wrung, or flowing, from the inhabitants of Hell. (Ḳ, TA.) This, it is said in a trad., will be given to drink to him who drinks wine. (TA.) — You say also مَآءٌ رَدْغَةٌ and رَدَغَةٌ [app. Slimy, or miry, water]; both meaning the same. (TA.)

رِدَاغ: see the next preceding paragraph, in three places.

رَدِيغ Thrown down, or prostrated; (IAạr, Ḳ;) as also رَدِيع. (TA.) = And Foolish, or stupid, (JK, Ṣ, Ḳ,) and weak: (JK, TA:) this, and رَدِيغ, the former mentioned on the authority of Sh, and the latter on the authority of AHeyth, are thought by Az to mean foolish, or stupid. (TA.)

مَرْدَغ: see the following paragraph.

رَوْضَةٌ مَرْدَغَةٌ A [i. e. meadow, or garden,] that is beautiful, or goodly; or that is beautiful in appearance, exciting admiration, and satisfying the eye: (IAạr, Ḳ:) and so مَرْغَدَة. (TA.) = Also sing. of مَرَادِغ, which signifies The parts between the neck and the collar-bone; (Ṣ, Ḳ;) also called the بَآدِل. (Ṣ.) And The portion of flesh [or muscle] between the وَابِلَة of the كَتِف [i. e. the extremity in which is the glenoid cavity of the shoulder-blade, or the muscle of the shoulder-blade,] and the heads of the ribs of the breast: (IAạr, Ḳ:) or the مَرَادِغ are [the parts] beneath the two collar-bones, on each side of the breast. (TA.) And you say نَاقَةٌ ذَاتُ مَرَادِغَ (Ḳ) and جَمَلٌ ذُو مَرَادِغَ (TA) meaning A fat she-camel (Ḳ) and he-camel: (TA:) ISh says, when the camel is satisfied by abundance of herbage, he has مرادغ in his belly and upon the upper parts of his shoulder-blades, i. e. accumulated fat thereon, like hares lying down; but when he is not fat, there is no ▼ مَرْدغ there. (TA.) مَرْدَغَةُ العُنُقِ means A portion of flesh [or a muscle, app. of a camel,] upon the hinder side of the rising part from the middle of the عَضُد [or humerus] to the elbow: or, as some say, the flesh of the breast. (TA.) And مَرَادِغُ السَّنَامِ means The fat that adjoins the مَأْنَة [q. v., of the hump]: (JK, Ibn-'Abbád, TA:) sing. مَرْدَغَة. (JK.)

ردف

1. رَدِفَهُ, (T, Ṣ, O, Mṣb, Ḳ, &c.,) aor. ـَ, (Ḳ,) inf. n. رِدْفٌ, (MA, KL,) He rode behind him [on the same beast]; (AZ, Sh, Zj, T, MA, Mṣb;) [and] so رَدَفَهُ, [aor. ـُ;] (M;) and ▼ اردفهُ; (AZ, Sh, T, M;) said by IAạr to signify the same as رَدِفَهُ: (T:) [or, in other words,] رَدِفَهُ signifies he became to him a رِدْف [meaning a رَدِيف]; and so رَدِفَ لَهُ; for the Arabs often add the ل with a trans. v. that governs an accus. noun; so that they say, سَمِعَ لَهُ and شَكَرَ لَهُ and نَصَحَ لَهُ, meaning سَمِعَهُ and شَكَرَهُ and نَصَحَهُ: (Fr, T:) [and also] he, or it, followed, or came after, him, or it; (Ṣ, O, Ḳ, and Ḥam p. 148;) and so رَدِفَ لَهُ; (Ḥam ibid.;) and رَدَفَهُ, aor. ـُ; (Ḳ;) and ▼ اردفهُ; (Ṣ, Ḳ, and Ḥam ubi suprà;) and ▼ ارتدفهُ also signifies the same as رَدِفَهُ; (Ḳ;) رَدِفَهُ and ▼ اردفهُ being like تَبِعَهُ and أَتْبَعَهُ in [form and] meaning: (Ṣ:) [▼ رَدَّفَهُ, likewise, appears to be syn. with رَدِفَهُ; or, probably, رُدِّفَهُ, which seems to signify lit. he was made to ride behind him; &c.; for it is said that] the inf. n. تَرْدِيفٌ signifies the coming, or going, behind; as also تَرْدَافٌ: (KL:) and رَدِفْتُهُ also signifies I overtook him and outwent him. (Mṣb: [explained in my copy by لحقته وسبقته: but I think that سبقته is a mistranscription for تَبِعْتُهُ; and that the meaning therefore is, I overtook him and followed him.]) One says, كَانَ نَزَلَ بِهِمْ أَمْرٌ فَرَدِفَ لَهُمْ آخَرُ أَعْظَمُ مِنْهُ [An event had befallen them, and another, of greater magnitude than it, happened afterwards to them]. (Lth,* T,* Ṣ, O.) And ▼ اردفهُ أَمْرٌ is a dial. var. of رَدِفَهُ, meaning An event happened to him afterwards: (Ṣ, O:) or رَدِفَهُمُ الأَمْرُ and ▼ أَرْدَفَهُمْ signify the event came upon them suddenly, or unexpectedly; or came upon them so as to overwhelm them. (M.) It is said in the Ḳur [xxvii. 74], عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِى تَسْتَعْجِلُونَ, meaning [Perhaps a portion of that which ye desire to hasten] may have drawn near to you; (Yoo, Fr, T, O,) as though the ل were introduced because the meaning is دَنَا لَكُمْ: or it may mean يَكُونَ رَدِفَكُمْ [may have become close behind you]; (Fr, T, O;) the ل being introduced for a reason mentioned above, as in سَمِعَ لَهُ &c. for سَمِعَهُ &c.: (Fr, T:) El-Aạraj read رَدَفَ لكم. (O.) And Khuzeymeh Ibn-Málik Ibn-Nahd says,

* إِذَا الجَوْزَآءُ أَرْدَفَتِ ▼ الثُّرَيَّا *
* ظَنَنْتُ بِآلِ فَاطِمَةَ الظُّنُونَا *

[When Orion, or Gemini, shall ride behind, or closely follow, the Pleiades, (an event which will never occur,) I will form in my mind, respecting the family (meaning the father) of Fáṭimeh, opinions]: (Ṣ, O:) cited by Fr [and by J] as an ex. of اردفت in the sense of رَدِفَت: (T:) he means Fáṭimeh the daughter of Yedhkur Ibn-'Anazeh, who [i. e. Yedhkur] was one of the قَارِظَان. (Ṣ, O. [Respecting the قارظان, see art. قرظ.])

2: see 1, in the former half of the paragraph.

3. رادفت الدَّابَّةُ The beast allowed a رَدِيف [to ride it], and was strong enough to bear him; as also ▼ اردفت [accord. to some]. (Mṣb.) You say, هٰذِهِ دَابَّةٌ لَا تُرَادِفُ (T, Ṣ, M, O, Ḳ) and ▼ لَا تُرْدِفُ, (Lth, M, O, Ḳ,) but the latter is rare, (Ḳ,) or post-classical, of the language of the people of towns and villages, (T, O,) and not allowable, (T,) This beast will not allow a رَدِيف (Lth, T, M) to ride it; (Lth, T;) will not bear a رديف. (Ṣ, O, Ḳ.) — مُرَادَفَةُ الجَرَادِ signifies The mounting of [locusts one behind, or upon, another;] the male locust upon the female, and the third upon those two. (Ṣ, O, Ḳ.) — And مُرَادَفَةُ المُلُوكِ is [a phrase meaning The acting as a رِدْف, or as أَرْدَاف, to the kings,] from الرِّدَافَة [q. v.]. (O, Ḳ.) Jereer, who was of the Benoo-Yarbooạ, to whom pertained the رِدَافَة in the Time of Ignorance, says,

* رَبَعْنَا وَرَادَفْنَا المُلُوكَ فَظَلِّلُوا *
* وِطَابَ الأَحَالِيبِ الثُّمَامَ المُنَزَّعَا *

[We have taken the fourth part of the spoils, and we have acted as أَرْدَاف to the kings; therefore shade ye the skins of the camel-loads of milk collected from the camels in the pasture with panic grass plucked up, and so make it cool for us]: (Ṣ,* O:) وِطَاب is the pl. of the وَطْب of milk. (Ṣ.) — [In the conventional language of lexicology, رادفه, inf. n. مُرَادَفَة, signifies It was synonymous with it; i. e. a word with another word: as though the former supplied the place of the latter, like as the رِدْف supplied the place of the king. See also 6.]

4. أَرْدَفْتُهُ, (T, Ṣ, Mṣb,) inf. n. إِرْدَافٌ, (Mṣb,) I made him to ride (Sh, Zj, T, Ṣ, Mṣb) behind me, (Sh,* Zj, T, Mṣb,) or with me, (Ṣ,) on the back of the [same] beast; and so ▼ ارْتَدَفْتُهُ: (Mṣb:) or ▼ ارتدفه signifies he placed him behind him on the beast: (M:) and أَرْدَفْتُهُ مَعَهُ I made him to ride with him [or behind him, on the same beast]. (O, Ḳ.) — And اردف الشَّىْءَ بِالشَّىْءِ and اردفهُ عَلَيْهِ He made the thing to follow the thing. (M.) — See also 1, in six places. — اردفت النُّجُومُ,

[بَعْضُهَا بَعْضًا being app. understood,] *The stars followed one another.* (Ṣ, O, Ḳ.) [See also 6.] — See also 3, in two places.

6. تَرَادُفٌ is *syn. with* تَتَابُعٌ. (T, Ṣ, O.) You say, تَرَادَفَا *They followed each other.* (Ḳ.) And ترادف القَوْمُ *The people, or party, followed one another:* and in like manner one says of anything following another thing. (Mṣb.) [See also 4.] And ترادف الشَّىْءُ *The thing was, or became, consecutive in its parts; one part of the thing followed another.* (M.) — It is also a word alluding to a certain foul act: (M, O:) from الرِّدْفُ signifying العَجُزُ. (M.) You say, (of two boys, or young men, TḲ,) تَرَادَفَا meaning تَنَاكَحَا. (Ḳ.) — And تَرَادَفُوا عَلَيْهِ *They aided, helped, or assisted, one another against him.* (Aṣ, Ṣ.) And تَرَادَفَا *They aided, helped, or assisted, each other;* (O, Ḳ;) as also ترافدا. (O.) — As a conventional term in lexicology, تَرَادُفٌ signifies *Synonymousness;* or the *being synonymous.* (Mz, 27th نوع; and Kull p. 130.) [You say, of two words, يَتَرَادَفَانِ *They are synonymous.* See also 3: and see مُتَرَادِفٌ.]

8: see 1, in the former half of the paragraph: — and see also 4, in two places. — You say also, ارتدفهُ meaning *He came behind him;* syn. اِسْتَدْبَرَهُ. (Ṣ, O.) And ارتدف العَدُوَّ *He took the enemy, or seized him, or took him captive, or gained the mastery over him and slew him, coming from behind him;* syn. أَخَذَهُ مِنْ وَرَائِهِ. (Ḳ.) أَتَيْنَا فُلَانًا فَٱرْتَدَفْنَاهُ is explained by Ks as meaning أَخَذْنَاهُ &c. as above [i. e. *We came to such a one, and took him,* &c.]. (T, Ṣ, M,* O.)

10. استردفهُ *He asked him to make him* [or *to let him*] *ride behind him on the back of the beast.* (Ṣ,* O, Mṣb, Ḳ.*)

رِدْفٌ: see رَدِيفٌ, in two places. — Also *A sequent of a thing;* (T, Ṣ, M, O, Mṣb, Ḳ;) whatever that sequent be: (Ṣ, O, Mṣb, Ḳ:) pl. أَرْدَافٌ, which is its pl. in all its senses; (M;) and is particularly applied to the [stars that are] *followers* of [other] stars; (T, M, O;) [and] its pl. is [also] رُدَافَى; (T;) which is particularly applied to *drivers of camels;* or *drivers who urge camels,* or *excite them, by singing to them:* (T, Ṣ, Ḳ:) and to *aids, assistants,* or *auxiliaries;* (Ṣ, Ḳ;) [as being a man's *followers;* or] because, when any one of them is fatigued, another takes his place: (Ṣ:) or, as some say, رُدَافَى is syn. with رَدِيفٌ: (T:) or it is also syn. with رَدِيفٌ, and (O, Ḳ) some say, (O,) a pl. thereof. (O, Ḳ.) — The *night:* and the *day:* (Ḳ:) الرِّدْفَانِ signifying *the night and the day,* (T, Ṣ, O, Ḳ,) because each of them is a رِدْف to the other: (T:) and *the morning, between day-break and sunrise, and the evening, between sunset and nightfall;* as also الأَبْرَدَانِ and البَرْدَانِ. (T in art. برد.) — The *consequence* of an event, or affair; (Ṣ, O, Ḳ;) as also ▼ رَدْفٌ. (O, Ḳ.) So the former in the saying, هٰذَا أَمْرٌ لَيْسَ لَهُ رِدْفٌ [*This is an event, or affair, that has not,* or *will not have, any consequence,* or *result*]. (Ṣ, O.) [So too ▼ رَدِيفٌ; the phrase ▼ الرَّدِيفُ وَالمَرْدُوفُ meaning *The consequence and that of which it is the consequence.*] — The *hinder part* of anything. (M.) — The *posteriors,* or *buttocks,* (Ṣ, M, O, Mṣb,) or peculiarly, accord. to some, (M,) of a woman: pl. أَرْدَافٌ; (M, Mṣb;) with which رَوَادِفُ is syn., but [ISd says,] I know not whether it be an extr. pl. of رِدْفٌ, or pl. of ▼ رَادِفَةٌ. (M.) — رِدْفُ المَلِكِ *He who, in the Time of Ignorance, supplied the place of the king,* (T, M,) *in the management of the affairs of the realm, like the* وَزِير *in the time of El-Islám,* (T,) or *like the* صَاحِبُ الشُّرْطَةِ *in this our age:* (M:) in the Time of Ignorance, (Ṣ,) *he who sat on the right hand of the king, and, when the king drank, drank after him, before others, and, when the king went to war, sat in his place,* (Ṣ, O, Ḳ,*) *and was his vicegerent over the people until he returned, and, on the return of the king's army, took the fourth of the spoil:* (Ṣ, O:) *he also rode behind the king upon his horse:* (Ḥar p. 321:) pl. أَرْدَافٌ. (T, Ṣ, M.) [See also الرِّدَافَةُ.] — الرِّدْفُ [is also a name of] *The bright star* [α] *on the tail of the constellation* الدَّجَاجَة [i. e. *Cygnus;* which star is also called ذَنَبُ الدَّجَاجَةِ, and الذَّنَبُ]; (Ḳzw;) *a certain star near to* النَّسْرُ الوَاقِعُ [or *α of Lyra*]; (Lth, M, O, Ḳ;) and (M) so ▼ الرَّدِيفُ; (Ṣ, M, O;) or this is *another star near to* النسر الواقع. (Ḳ.) And رِدْفُ الثُّرَيَّا *i. q.* الجَوْزَآءُ [i. e. either *Orion* or *Gemini*]. (O.) — Lebeed applies the dual رِدْفَانِ to *Two sailors in the hinder part of a ship.* (O, Ḳ.)

رَدَفٌ: see رِدْفٌ, in the former half of the paragraph.

بَهْمٌ رُدَافَى *Lambs,* or *kids, brought forth in the* خَرِيف [or *autumn*], and *in the* صَيْف [meaning *spring*], *in the last part of the period in which sheep,* or *goats, bring forth.* (Ibn-'Abbád, O, Ḳ.)

رِدَافٌ The *place upon which the* رِدْف, or رَدِيف, *rides.* (Ṣ, M, O, Ḳ.) — See also the next paragraph.

رَدِيفٌ *One who rides behind another* (Ṣ, M, O, Mṣb, Ḳ) *on the back of the* [*same*] *beast;* (Mṣb;) as also ▼ رِدْفٌ (Ṣ, M, O, Mṣb, Ḳ) and ▼ مُرْتَدِفٌ: (Ṣ, Ḳ:) the pl. (M, Ḳ) of the first (M) is رُدَافَى, (M, Ḳ, [in my copy of the Mṣb ردفى, which is app. a mistranscription, and there said to be irreg.,]) or the pl. of رَدِيفٌ is رِدَافٌ, (Ṣ, [so in both of my copies,]) and رُدَفَآءُ: (M:) and ▼ رُدَافَى is used as a sing., syn. with رَدِيفٌ, (T, Ḳ,) accord. to some, (T,) as well as pl. [thereof]: (Ḳ:) or it is pl. of رِدْفٌ [q. v.]. (T.) [Hence,] one says, جَاؤُوا رُدَافَى *They came following one another.* (Ḳ.) [Hence,] also, *A* حَقِيبَة, and *the like, that is* [*conveyed*] *behind a man;* [i. e. *a bag,* or *receptacle, in which a man puts his travelling-provisions;* and *any other thing that is conveyed behind a man on his beast;*] and so ▼ رِدْفٌ. (M.) — See also رِدْفٌ, in two places. — Also *A star rising in the east, when its opposite star is setting in the west.* (Ṣ, O, Ḳ.) And (Ḳ) *A star facing a rising star:* (Lth, M, O,* Ḳ:) used in this sense by Ru-beh; who terms the rising star رَاكِبُ المِقْدَارِ. (Lth, M.) — Also *One who brings his arrow after the winning of one of the players at the game called* المَيْسِر, *or of two of them, and asks them to insert his arrow among theirs:* (O, Ḳ:) or ▼ رِدَافٌ [so in the M accord. to the TT, but app. a mistranscription,] signifies *one who brings his arrow after they have divided among themselves the slaughtered camel, and who is not turned back by them disappointed, but is assigned by them a portion of what has become their shares.* (M.)

الرِّدَافَةُ *The function of the* رِدْف *of a king,* (Ṣ, O, Ḳ,) *in the Time of Ignorance:* (Ṣ: [see رِدْفٌ:]) a term similar to الخِلَافَةُ: (Ḳ:) it pertained to the Benoo-Yarbooạ, in that time; because there were not among the Arabs any who waged war more than they did against the kings of El-Ḥeereh, who therefore made peace with them on the condition that the ردافة should be assigned to them and that they should abstain from waging war against the people of El-'Irák: (Ṣ, O:) *it was of two kinds; one being the riding behind the king upon his horse; and the other, what has been explained above,* as from the Ṣ, voce رِدْفٌ. (Ḥar p. 321.)

رُدَافَى: see رَدِيفٌ [of which it is said to be a syn. and also a pl., or pl. of رِدْفٌ, q. v.].

الرَّادِفَةُ, in the Ḳur lxxix. 7, means *The second blast* [*of the horn on the day of resurrection*]: (Ṣ, O, Bḍ, Jel, and Ḳ in art. رجف:) or *the heaven, and the stars, which shall be cleft and scattered.* (Bḍ.) [See also الرَّاجِفَةُ.] — See also رِدْفٌ. — رَوَادِفُ is pl. of رَادِفَةٌ and of ▼ رَادُوفٌ. (Ḳ.) It signifies The [*shoots that are termed*] رَوَاكِيب [pl. of رَاكُوبٌ q. v. voce رَاكِبٌ] *of the palm-tree.* (Ṣ, O, Ḳ.) And *Streaks* [or *layers*] *of fat, overlying one another, in the hinder part of a camel's hump:* those in the fore part are called رَوَاكِبُ. (O* and Ḳ* in the present art., and A and Ḳ and TA in art. ركب.)

رَادُوفٌ: see the next preceding paragraph.

[الرَّدِيفُ as opposed to المَرْدُوفُ: see رِدْفٌ.]

مُرَادِفُ لَفْظٍ, in the conventional language of lexicology, *A synonym of a word* or *expression.* (Mz, 27th نوع.) [See 3, last signification: and see also مُتَرَادِفٌ.]

مُرْتَدِفٌ: see رَدِيفٌ, first sentence.

مُتَرَادِفٌ, as a conventional term in lexicology, *Synonymous:* you say أَلْفَاظٌ مُتَرَادِفَةٌ *synonymous words* or *expressions.* (Mz, 27th نوع.) [Loosely explained in the Ḳ by the words أَنْ يَكُونَ أَسْمَآءٌ لِشَىْءٍ وَاحِدٍ, meaning *significant of one thing;* which is the *contr. of* مُشْتَرَكٌ, i. e. "homonymous:" and in like manner, المُتَرَادِفَةُ is expl. in the O, ان تكون أَسْمَآءُ لشىء واحد; and is said to be post-classical.] مُتَرَادِفَاتٌ [its pl. when used

as a subst.] signifies *Synonyms*; i. e. *single*, or *simple, words denoting the same thing considered in one and the same respect* or *light*: thus the مُتَرَادِفَانِ differ from the noun and the definition [thereof], because these [generally] are not both single words; and from the مُتَبَايِنَانِ [or "two disparates"] such as السَّيْفُ and الصَّارِمُ, because these denote the same thing considered in two different respects, the one in respect of the substance, and the other in respect of the quality: (Fakhr-ed-Deen [Er-Rázee] in the Mz, 27th نوع:) or they may be *two simple words, as* اللَّيْثُ and الأَسَدُ; and *two compound expressions, as,* جُلُوسُ اللَّيْثِ and قُعُودُ الأَسَدِ; and *a single word and a compound expression,* as المُزُّ and الحُلْوُ الحَامِضُ. (Kull p. 130.) [See also مُرَادِفُ لَفْظٍ.]

[This art. is wanting in the copies of the L and TA to which I have had access.]

ردم

1. رَدَمَ, (Ṣ, M, Mṣb, Ḳ,) aor. ـِ, (Ṣ, Ḳ,) or ـُ, (M, Mṣb,) inf. n. رَدْمٌ, (Lth, T, Ṣ, M, Mṣb,) *He stopped up*, or *closed*, syn. سَدَّ, (Lth, T, Ṣ, M, Mṣb, Ḳ,) a door, (Lth, T, M, Ḳ,) or a place of entrance, (T,) and a gap, or breach, (Lth, T, Ṣ, M, Mṣb, Ḳ,) and the like, (Lth, T, M, Mṣb,) *wholly*: (Lth, T, Ḳ:) or *to the extent of a third thereof*: (Ḳ:) or it signifies more than سَدَّ; (M, Ḳ;) [i. e. *he stopped up by putting one thing upon another*; as in building up a doorway or the like;] for الرَّدْمُ is "that of which one part is put upon another." (M.) — And رَدَمَ, (Ṣ, TA,) inf. n. رَدْمٌ; (TA;) and ▼رَدَّمَ, inf. n. تَرْدِيمٌ; (Ṣ, TA;) and ▼تَرَدَّمَ; (Ṣ, Ḳ, TA;) *He patched*, or *pieced*, a garment, or piece of cloth; or *patched*, or *pieced*, it *in several places*. (Ṣ, Ḳ, TA.) — And رَدَمَ *It* (anything) *was put, and joined*, or *sewed, one part to another*. (TA.) ═ رَدَمَ القَوْسَ, (M,) inf. n. رَدْمٌ, *He caused the bow to make a sound*, [i. e., *to twang*,] *by pulling the string and then letting it go*. (M, Ḳ.*) And رَدَمَتِ القَوْسُ *The bow was so caused to make a sound*. (T, M.) ═ رَدَمَ, aor. يَرْدُمُ, or يَرْدِمُ, with ḍamm, (accord. to different copies of the Ṣ, [in one copy رَدُمَ, with ḍamm, which is a mistake,]) inf. n. رُدَامٌ; (Ṣ, Ḳ;*) or رَدَمَ, said of a camel, and of an ass, aor. يَرْدِمُ, (M,) inf. n. رَدْمٌ, (M, Ḳ,*) and رُدَامٌ is the subst.; or رَدَمَ بِهَا, inf. n. رَدْمٌ, used in a general manner; (M;) *He broke wind, with a sound*. (Ṣ, M, Ḳ.*) ═ See also 4, in two places.

2: see 1. — [Hence,] رَدَّمَ كَلَامَهُ, and ▼تَرَدَّمَ [i. e. تردّم كلامه] ‡ *He considered repeatedly his saying*, or *speech, so as to rectify it, and repair what was defective thereof*. (TA.) ═ See also 5.

4. أَرْدَمَتِ الحُمَّى *The fever continued*, or *was continuous*; (T, Ṣ, M, Ḳ;) as also ▼رَدَمَتْ: and in like manner one says of the سَحَاب [or clouds]; and of the وِرْد [or coming to water, or company of men &c. coming to water, &c.]. (Ḳ.) You say, أَرْدَمَتْ عَلَيْهِ الحُمَّى *The fever continued upon him*: (M:) *did not quit him*. (T.) And اردم عَلَيْهِ المَرَضُ *The disease clave to him*. (M.) — أَرْدَمَتِ الشَّجَرَةُ *The tree became green after it had become dry*; as also ▼رَدَمَتْ. (Ḳ.) ═ اردم البَعِيرَ *He felt the camel, to know if he were fat*. (Ḳ.)

5: see 1: — and 2. — Also تردّم فُلَانًا ‡ *He sought to find in such a one something that he should be ashamed to expose*, or *some slip* or *fault, and obtained a knowledge of the state*, or *case, in which he was*; (Ḳ, TA;) *as though he imputed some error to him*. (TA.) — And تردّم القَوْمُ الأَرْضَ † *The people*, or *party, consumed*, or *ate, the pasture* (مَرْتَع) *of the land time after time* [or *part after part*, app. so as to make the ground appear as though it were patched]. (M.) ═ تردّم also signifies *It* (a garment, or piece of cloth,) *was*, or *became, old, and worn out, requiring to be patched*: (Ṣ, Ḳ: [see also 8:]) this verb being intrans. as well as trans. (Ṣ.) ═ تردّمت, [or تردّمت عَلَى وَلَدِهَا, as seems to be implied in the Ḳ,] *She* (a camel, M) *inclined to*, or *affected, her young one*; (M, Ḳ;) [perhaps from رَدَمَ القَوْسَ, because of her yearning cry;] as also ▼رَدَّمَتْ عَلَى وَلَدِهَا, inf. n. تَرْدِيمٌ. (Ḳ.) ═ تردّمت الخُصُومَةُ *The contention*, or *altercation, was*, or *became, far-extending, and long*. (Ḳ.) [See also 4.])

8. ارتدم, said of a place, [a door, or a place of entrance, a gap, or breach, and the like, (see 1, first sentence,)] *It was*, or *became, stopped up*, or *closed*. (Mṣb.) — [And app., said of a garment, or piece of cloth, *It was*, or *became, old, and worn out, and patched*, or *pieced*; or *patched*, or *pieced, in several places*: see its part. n., مُرْتَدِمٌ: and see also 5.] — [Also *He put on*, or *he was*, or *became, clad with, old and worn-out garments*. (Freytag, from the "Deewán el-Hudhaleeyeen.")]

رَدْمٌ is an inf. n. and also a subst. [in the proper sense of this term]: (Ṣ, M, TA:) as the latter, *i. q.* سَدٌّ (Ṣ, Ḳ*) or سُدٌّ (M) [as meaning *A thing intervening between two other things, preventing the passage from one to the other; an obstruction; a barrier; any building with which a place is obstructed*]; a meaning erroneously assigned in the B to رُدْمٌ: (TA:) or *a thing of which one part is put upon another*: (M:) *a rampart*, or *fortified barrier*: it is *larger than a* سَدّ; and is [said to be] from ثَوْبٌ مُرَدَّمٌ meaning "[a garment, or piece of cloth,] having patches upon patches:" (Bḍ in xviii. 94:) and signifies also *anything having parts put, and joined* or *sewed, one upon another*: (M:) pl. رُدُومٌ. (M, Ḳ.) الرَّدْمُ also signifies particularly *The rampart* (السَّدّ, M, or السُّدّ, Ḳ) *that is between us* [meaning *the people of the territory of the Muslims*] *and Yájooj and Májooj* [or *Gog and Magog*]: (M, Ḳ,* TA:) mentioned in the Ḳur xviii. 94. (TA.) And *What falls, [and lies in a heap, one part upon another,] of a wall in a state of demolition*. (M, Ḳ.) ═ Also *A sound*, (M, Ḳ,) *in a general sense*: (Ḳ:) or particularly the *sound* [or *twang*] *of a bow*. (M, Ḳ.) — And *An emission of wind from the anus, with a sound*; (M, Ḳ;) as also ▼رُدَامٌ: (Ṣ, Ḳ:) or this is a subst. from رَدَمَ said of a camel, and of an ass, meaning "he broke wind with a sound." (M.) — And, applied to a man, (M,) † One *in whom is no good*; and so ▼رُدَامٌ, (M, Ḳ,) and ▼مِرْدَامٌ. (Ḳ.)

رُدَامٌ: see the next preceding paragraph, last two sentences.

[رَدُومٌ One *who often breaks wind, with a sound*: used in this sense by Jereer. (Freytag.)]

رَدِيمٌ An *old, and worn-out*, garment, or piece of cloth: (T, Ṣ, Ḳ:) and a garment, or piece of cloth, *patched*, or *pieced*; or *patched*, or *pieced, in several places*; (Ṣ;) and so ▼مُرَدَّمٌ; (Lth, T, Ṣ, Ḳ;) like مُلَدَّمٌ: (Lth, T:) or ▼مُرَدَّمٌ signifies *having patches upon patches*: (Bḍ in xviii. 94:) or this last, and ▼مُرْتَدِمٌ and ▼مُتَرَدَّمٌ, a garment, or piece of cloth, *old, and worn-out, and patched*, or *pieced*, or *patched* or *pieced in several places*: (M:) or ▼مُتَرَدَّمٌ, a garment, or piece of cloth, *old, and worn out, requiring to be patched*: (Ṣ:) the pl. of رَدِيمٌ is رُدُمٌ. (Lth, T, Ḳ.)

رَدِيمَةٌ [in some copies of the Ḳ رَدِيمَانِ, which, as is said in the TA, is a mistranscription,] *Two garments*, or *pieces of cloth, that are sewed together*; (M, Ḳ;) like what is called لِفَاقٌ; (M, TA;) in the copies of the Ḳ, erroneously, لفاف: (TA:) pl. رُدُمٌ, (M, Ḳ, [in a copy of the M, accord. to the TA, رُدُوم,]) as though the ة [in the sing.] were imagined to be rejected. (M.)

حُمَّى مُرْدِمٌ, (Ṣ, M,) and سَحَابٌ مُرْدِمٌ, (Ṣ,) and وِرْدٌ مُرْدِمٌ, (TA,) [*A fever*, and *clouds*, and *a coming to water*, or *a company of men* &c. *coming to water*, &c.,] *continuing*, or *continuous*. (Ṣ, M, TA.)

مُرَدَّمٌ: see رَدِيمٌ, in two places.

مِرْدَامٌ: see رَدْمٌ, last sentence.

مُرْتَدِمٌ: see رَدِيمٌ.

مُتَرَدَّمٌ *A place*, of a garment, or piece of cloth, *that is to be patched*, or *pieced*, (T, Ṣ, Ḳ,) syn. مُتَرَقَّعٌ; and *to be repaired*, or *mended*, syn. مُتَصْلَحٌ. (T.) 'Antarah says, [commencing his mo'allaḳah,]

* هَلْ غَادَرَ الشُّعَرَآءُ مِنْ مُتَرَدَّمِ *

* أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ تَوَهُّمِ *

(T, Ṣ, M,) i. e. † [*Have the poets left any deficiency to be supplied?* or,] *any discourse to be annexed to other discourse?* meaning, they have preceded me in saying, and left no say for a sayer [after them]: (M:) or *have the poets left any place to be patched*, or *pieced*, which they have not patched, or pieced, and repaired? meaning, the former has not left for the latter anything respecting which to mould his verses; i. e. poets have preceded me not leaving for me any place that I may patch, or piece, nor any place that I may repair: then he digresses, and says, address-

ing himself, [*Nay but* I have somewhat to say:] *hast thou known the abode* of thy beloved, 'Ableh, *after* thy *doubting* respecting it? (EM pp. 219—220.)

مُتَرَدِّمٌ: see رَدِيمٌ, in two places.

ردن

1. [رَدَنَتْ, aor. app. ـُ, but accord. to Freytag ـِ, inf. n. رَدْنٌ, *She* (a woman) *spun* thread *with the* مِرْدَن: see رَدْنٌ:] الغَزْلُ and الرَّدْنُ are nearly the same [in meaning]. (Ḥam p. 218. [Hence مَرْدُونٌ applied to spun thread.]) — [And app. *She wove* a garment, or piece of cloth, *with spun thread such as is termed* مَرْدُونٌ, or رَدْنٌ: whence مَرْدُونٌ applied to such a garment, or piece of cloth.] — The vulgar say of him who is drowsing, drowsy, or heavy with sleep, عَيْنُهُ تردنُ وَتَغْزِلُ [perhaps تَرْدِنُ, to assimilate it to تَغْزِلُ, app. meaning † *His eye blinks, twinkles,* or *moves its lids to and fro*; like the hand that spins thread in two different directions, or that throws the shuttle to and fro]. (Ḥam ubi suprà.) — And رَدَنْتُ المَتَاعَ, (Ṣ,) aor. ـُ, (JM, PṢ,) inf. n. رَدْنٌ, (Ṣ, Ḳ,) *I put the goods, household-goods,* or *commodities, one upon another;* or *put them,* or *set them, together, in regular order,* or *piled up.* (Ṣ, Ḳ.) == رَدْنٌ also signifies The *making,* or *causing, to smoke.* (Ḳ.) You say, رَدَنَ النَّارَ, aor. ـِ, inf. n. رَدْنٌ, *He made,* or *caused, the fire to smoke.* (TḲ.) == رَدِنَ جِلْدُهُ, (Ṣ, Ḳ,*) aor. ـَ, inf. n. رَدَنٌ, (Ṣ,) *His skin became contracted, shrunk,* or *wrinkled.* (Ṣ, Ḳ.*)

2: see what next follows.

4. اردن القَمِيصَ *He put,* or *made, a* رُدْن [q. v.] *to the shirt;* as also ▾ رَدَّنَهُ, (Ṣ, Ḳ,) inf. n. تَرْدِينٌ: (Ṣ:) or *he put,* or *made,* أَرْدَان [pl. of رُدْن] *to the shirt.* (M.) == اردنت عَلَيْهِ الحُمَّى i. q. اردمت [i. e. *The fever continued upon him*]. (Ṣ: in some copies of which, as in the TA, عليه is omitted.)

8. ارتدنت *She* (a woman, TA) *took to herself,* or *made, a* مِرْدَن [q. v.], (Ḳ, TA,) *for spinning.* (TA.)

Q. Q. 1. رَوْدَنَ, (Ḳ,) inf. n. رَوْدَنَةٌ, (TA,) *He was,* or *became, fatigued, tired, weary,* or *jaded,* (Ḳ, TA,) *and weak,* or *feeble.* (TA.)

رَدْنٌ The *sound of the falling* [or *clashing*] *of weapons, one upon another.* (Ṣ, Ḳ.)

رُدْنٌ The *base* (أَصْل) *of the sleeve:* (Ṣ, Ḳ:) [app. meaning the *part thereof that is next to the shoulder:* but see what follows:] the *fore part of the sleeve of the shirt:* (M:) or the *lower part thereof:* (M, and Ḥar pp. 149 and 390:) or the *sleeve altogether:* (M:) and it may tropically mean the *whole garment:* (Ḥar p. 390:) pl. أَرْدَانٌ. (Ṣ, M, Ḳ. [In the TA is added, and اردنة; as though another pl. were أَرْدِنَةٌ: but I think that this is a mistake, originating in a copy of the M; for, immediately after أَرْدَانٌ, in the M, is added, وَأَرْدَنَهُ جَعَلَ لَهُ أَرْدَانًا; and I suspect that in some copy thereof, واردنه has been inadvertently written twice.]) You say قَمِيصٌ وَاسِعُ الرُّدْنِ [*A shirt wide in the* ردن]. (Ṣ.) — [Hence,] one says, هُوَ دَنِسُ الأَرْدَانِ ‡ [meaning *He is foul in character, conduct,* or *the like;* for it is tropical]. (A in art. دنس. [See, there, other similar phrases.]) == See also رُدْنِيَّةٌ. == [Also pl. of أَرْدَنٌ, q. v.]

رَدَنٌ *Spun thread:* (Sh, T, Ṣ, Ḳ:) or *spun thread that is not even:* (T:) or *thread spun* [*by moving the hand*] *forwards* [*upon the spindle against the thigh*]: or *spun thread that is* مَنْكُوس [i. e. *twisted in a manner the reverse of that which is usual:* see شَزْرٌ]: *thread spun with the* مِرْدَن. (M. [See مَرْدُونٌ.]) — And [*Cloth of the kind termed*] خَزّ: (AA, T, Ṣ, M, Ḳ, and Ḥam p. 218:) or *yellow* خَزّ: (AA, T:) or *what is woven from what women spin with the* مِردن (مما تردنه النساء): (Ḥam ubi suprà: [see, again, مَرْدُونٌ:]) or *silk;* i. q. قَزٌّ; (M;) or حَرِيرٌ. (TA.) — And The [*membrane called*] غِرْس [q. v.] *that comes forth with the young* (Ṣ, Ḳ, TA) *from the belly of its mother.* (TA.) The Arabs say, هٰذَا مِدْرَعُ الرَّدَنِ [*This is the* غِرْس]. (Ṣ, TA.) — See also رَادِنٌ.

رُمْحٌ رُدَيْنِىٌّ [meaning *A well-straightened spear;* lit. *a spear of Rudeyneh*]: and قَنَاةٌ رُدَيْنِيَّةٌ [the same, or *a well-straightened spear-shaft*]: (Ṣ:) and رِمَاحٌ رُدَيْنِيَّةٌ [*well-straightened spears*]: (M:) accord. to their [the Arabs'] assertion, (Ṣ,) so called in relation to a woman named Rudeyneh, (Ṣ, M,) wife of Es-Semharee [or Semhar]; both of whom used to straighten spears, or spear-shafts, in Khaṭṭ-Hejer: and some say ▾ خَطِّيَّةٌ رُدْنٌ [*well-straightened spears of El-Khaṭṭ*], and رِمَاحٌ رُدْنٌ. (Ṣ.) [See an ex. in a verse cited in art. ذوق, 6th conj.]

رَادِنٌ *Saffron;* (Ṣ, Ḳ;) as also ▾ رَدَنٌ. (Ṣgh, TA in art. شعر.)

أَحْمَرُ رَادِنِىٌّ A camel, (Aṣ, T,) or a thing, (Ṣ,) *of which the redness is mixed with yellowness,* (Aṣ, T, Ṣ, Ḳ,) *like* وَرْس [q. v.]: (Aṣ, T:) hence the epithet رَادِنِىٌّ is applied to a he-camel, (Ṣ, TA,) and with ة to a she-camel: (Aṣ, T, Ṣ:) or رَادِنِىٌّ is applied to a he-camel as meaning *having crisp,* or *curly, fur, of generous race,* (Lth, T, M,) *beautiful,* (Lth, T,) *and inclining a little to blackness:* (Lth, T, M:) or *intensely red;* (TA, and Ḥam p. 218;) or it has this meaning also: (M:) or *between yellow and red:* accord. to some, from رَادِنٌ signifying "saffron;" (Ḥam ubi suprà;) but Aṣ says, I know not in relation to what thing the camel is called by this epithet. (M.) They said also أَرْمَكُ رَادِنِىٌّ [i. e. *Intensely dun* or *brown* or *dusky* &c.]; to denote intensiveness; like as they said أَبْيَضُ نَاصِعٌ. (IAạr, M.)

أُرْدُنٌّ [خَزٌّ أُرْدُنٌّ or] *A sort of* [*cloth of the kind termed*] خَزّ, (Ṣ, Ḳ,) *red:* (Ṣ:) [pl. رُدْنٌ:] and [hence] ثِيَابٌ رُدْنٌ *Red garments* or *cloths.* (So in one of my copies of the Ṣ.)

أُرْدُنٌّ, (ISk, T, Ṣ, M, and so in some copies of the Ḳ,) in some of the copies of the Ḳ erroneously said to be with the ر musheddedeh, (TA,) [in the CḲ with the د, which is also a mistake,] *A drowsiness,* or *dozing:* (Ṣ, Ḳ:) or *an overpowering drowsiness* or *dozing:* a poet uses the phrase نَعْسَةٌ أُرْدُنٌّ: (ISk, T:) or this means *an intense drowsiness* or *dozing:* (M:) Yáḳoot says that it appears to signify intenseness and an overpowering, because there is no meaning in one's saying نَعْسَةٌ نَعْسَةٌ. (TA.) It is a word of which no verb has been heard. (Ṣ.) Hence, accord. to ISk, الأُرْدُنّ as the name of a certain province; (T;) a province of Syria, (Ṣ, Ḳ,) and a river thereof [i. e. the Jordan]; (Ṣ;) also without teshdeed. (TA.)

مُرْدِنٌ *Dark;* (Ṣ, M, Ḳ;) applied to night. (M.) — Also, applied to sweat, *Stinking:* (Ḳ:) or, thus applied, *that wets all the skin:* (M:) [or] ▾ مَرْدُونٌ has the latter meaning, thus applied. (T.)

مِرْدَنٌ *A spindle* (Ṣ, M, Ḳ) *with which* [*the thread termed*] رَدَن *is spun:* (M, TA:) pl. مَرَادِنُ. (TA.)

مَرْدُونٌ is applied as an epithet to غَزْل [i. e. spun thread, meaning *Spun with the* مِردَن: see also رَدَنٌ]. (M.) — Also to a garment, or piece of cloth, (M,) meaning *Woven* (Sh, T, M) *with spun thread that is* مَرْدُون. (M.) Aboo-Duwád El-Iyádee says,

* أَسَادَتْ لَيْلَةً وَيَوْمًا فَلَمَّا *
* دَخَلَتْ فِى مُسْرَبَخٍ مَرْدُونِ *

[*She* (app. referring to a camel) *hastened in her journey,* or *journeyed on without stopping to rest, a night and a day; and when she entered a desert,* or *waterless desert, far-extending, wide,* or *spacious, woven with the mirage,* or *overspread by a rippling mirage resembling a web:* or *they* (i. e. camels) *hastened* &c.]: Sh says that مَرْدُون signifies *woven:* and the poet means, by مسربخ مردون, *a tract of land in which was the mirage:* (T:) or مردون here means *woven with the mirage:* (TA in art. سربخ:) or, as some say, by مردون he means مَرْدُوم, [app. as signifying *conjoined, so as to be uninterrupted,* (see رَدَمَ,)] and has changed the م into ن; and مسربخ means *wide,* or *spacious:* (T:) or مردون signifies مَوْصُول [which has the meaning that I have assigned above to مردوم]: (T, Ḳ:) so some say. (T.) — See also مُرْدِنٌ.

ردو

1. رَدَا, aor. يَرْدُو, said of a horse: see 1 in art. ردى. — And رَدَاهُ بِحَجَرٍ, aor. يَرْدُوهُ, inf. n. رَدْوٌ: see 1 in art. ردى.

3. رَادَاهُ, said to be formed by transposition from رَاوَدَهُ, [and therefore it should properly be

mentioned in this art.,] is explained in art. ردى.

ردى

1. رَدِىَ, aor. يَرْدَى, inf. n. رَدًى, *He* (a man, TA) *perished.* (Ṣ, M, Mṣb, Ḳ.) [See an ex. in the Ḳur xx. 17.] — And رَدَى, (AZ, T, M, and so in a copy of the Ṣ,) aor. يَرْدِى, (AZ, T,) inf. n. رَدْىٌ; (M;) or رَدًى; (Ḳ, and so in copies of the Ṣ;) or both of these verbs; aor. of the latter يَرْدِى; (TA;) and ↓ تردّى; (Ṣ, M, Ḳ;) *He fell* into a well: (AZ,* T,* Ṣ, Ḳ:) or *he tumbled down* into a deep hollow, or cavity, or pit: (M:) or ↓ the last of these verbs has this meaning: (Lth, T:) or it signifies *he fell* into a deep hollow, or cavity, or pit: (Mṣb:) or *he tumbled down* (Ṣ) from a mountain; (AZ, T, Ṣ;) and so the first, or second: (Ṣ:) and ↓ تردّى signifies *he fell from a mountain and died.* (TA.) إِذَا ↓ تَرَدَّى, in the Ḳur [xcii. 11], means *When he falls into the abyss of the fire* [*of Hell*]: (T,* TA:) or *into the cavity of the grave:* or *into the lowest depth of Hell:* or *when he perishes:* (Bḍ:) or *when he dies.* (T.) — And رَدَى *He* (a man) *went away.* (Ḳ.) You say, مَا أَدْرِى أَيْنَ رَدَى *I know not whither he went away,* or *has gone away.* (Ṣ.) = رَدَاهُ, (Ṣ, M, Ḳ,) aor. يَرْدِى, (M,) inf. n. رَدْىٌ, (TḲ,) *He broke it;* (M, Ḳ;) namely, a thing with a stone: (M:) or *he beat it,* [or *battered it,*] namely, a stone with a piece of rock, or with a pickaxe, *in order to break it.* (Ṣ.) — And *He dashed himself against him,* or *knocked against him,* (Ṣ, Ḳ, TA,) *like as the pickaxe knocks against the stone.* (TA.) — And رَدَاهُ بِحَجَرٍ, (T, Ḳ,) or بِحِجَارَةٍ, (Ṣ,) aor. يَرْدِى, inf. n. رَدْىٌ; (T;) and رَدَاهُ بِحَجَرٍ, (Ḳ and TA in art. ردو,) aor. يَرْدُو, inf. n. رَدْوٌ, (TA,) with و for the final radical; (Ḳ, TA;) [like دَرَاهُ and رَدَاهُ;] *He threw at him,* or *threw at him and hit him, with a stone,* or *stones.* (T, Ṣ, M.) [It is also said in the T, with reference to مِرْدَاةٌ, as signifying a large stone with which other stones are beaten, or battered, الرَّدْىُ إِنَّمَا هُوَ رَفْعٌ بِهَا وَرَمْىٌ بِهَا; but I think that رَفْعٌ is a mistranscription for دَفْعٌ; and that the meaning intended to be expressed by these words is, that رَدْىٌ signifies The *thrusting* with a مِرْدَاة; and the *throwing* it, or with it.] — [Hence, app.,] رَدَى said of a horse, (Aṣ, ISk, T, Ṣ, M, Ḳ,) aor. يَرْدِى, (Aṣ, ISk, T, Ṣ, Ḳ,) inf. n. رَدْىٌ and رَدَيَانٌ; (ISk, Ṣ, M, Ḳ;) and رَدْوًا, (Ḳ and TA in art. ردو, [in the CḲ, و is omitted before the word لُغَةٌ in that art.,]) aor. يَرْدُو; (TA;) [and, accord. to Freytag, ↓ ارتدى is used in the same sense by Jereer;] *He beat,* or *battered, the ground,* (رَجَمَ الأَرْضَ, Aṣ, ISk, T, Ṣ, M, Ḳ,) *with his hoofs,* (M, Ḳ, TA,) *in running,* (Aṣ, T,) or *in going along,* and *in running,* (M,) or *in going a pace between running and vehement walking:* (ISk, Ṣ:) or رَدَيَانٌ signifies *the same as* تَقْرِيبٌ: (AZ, T, M: [see 2 in art. قرب:]) or it is [*a manner of going*] *between running and walking:* (Ḳ:) or *the running* (T, Ṣ, M) of the horse (T) or of the ass (Ṣ, M) *between his* آرِىّ [or *place of confinement,* or *the loop to which he is tied,*] *and his* مُتَمَعَّك [or *place of rolling upon the ground*]; (T, Ṣ, M;) thus explained by El-Muntejí' Ibn-Nebhán, (T, Ṣ,) to Aṣ. (Ṣ.) In the Ḳ, رَجَمَتْ is erroneously put for رَجْم; being app. taken from the M, in which it refers to horses; [not to a single horse;] as does also the pronoun in بِحَوَافِرِهَا, in the same portion of the passage in the Ḳ and in the M. (TA.) Accord. to AZ, this is from رَدَيَانُ الجَوَارِى, explained in what follows. (Ḥam p. 221.) — You say, رَدَتِ الجَارِيَةُ *The girl raised one leg and went along upon the other, in play;* (Ḳ, TA;) and so ↓ اِرْتَدَتْ: (TA:) and الجَوَارِى يَرْدِينَ, inf. n. رَدَيَانٌ; (M;) or ↓ يَرْتَدِينَ; (T;) *the girls played,* (T, M,) *raising one leg,* (M,) or *one of them raising one leg,* (T,) *and going along upon the other:* (T, M:) or رَدَيَانُ الجَوَارِى signifies *the girls' playing in which one of them raises one leg and steps with the other two steps, and then puts it down and raises the other, doing thus several times.* (AZ, Ḥam p. 221.) And رَدَى الغُلَامُ *The boy raised one leg and leaped,* or *jumped,* [or *hopped,*] *with the other.* (Ṣ.) And رَدَى الغُرَابُ, (M, Ḳ,) aor. يَرْدِى, (T,) *The crow,* or *raven, raised one leg and hopped on the other;* or *leaped along.* (T, M, Ḳ.) = رَدَتْ غَنَمِى *My sheep,* or *goats, increased,* or *exceeded;* as also ↓ أَرْدَتْ. (Fr, M, Ḳ.) — And رَدَيْتُ عَلَى الشَّىْءِ and ↓ اردیت *I exceeded the thing.* (M.) And ↓ اردى عَلَى غَيْرِهِ *It exceeded another thing;* as also اردأ [q. v.]. (M in art. ردأ.) And رَدَيْتُ عَلَى الخَمْسِينَ, (Ṣ, M,*) and الثَّمَانِينَ, (M,) and ↓ اردیت, (Ṣ,) *I exceeded* [*the age of fifty,* and *eighty*]. (Ṣ, M.*)

2. رَدَّاهُ, (Mṣb, Ḳ,) inf. n. تَرْدِيَةٌ, (Mṣb,) *He made him to fall,* or *threw him down,* (Mṣb, Ḳ,) into a deep hollow, or cavity, or pit, (Mṣb,) or into a well; as also ↓ ارداه. (Ḳ.) *He* (God) *overthrew him;* as also ↓ ارداه. (M.) = رَدَّيْتُهُ, inf. n. as above, *I clad him with a* رِدَآء [q. v.]. (Ṣ.)

3. رَادَيْتُ عَنِ القَوْمِ, (Ṣ, Ḳ,*) inf. n. مُرَادَاةٌ, (Ṣ,) *I contended in throwing stones in defence of the people,* or *party.* (Ṣ, Ḳ.*) = راداه, (T, Ṣ, M, Ḳ,) inf. n. as above, (TA,) is also *syn. with* رَاوَدَهُ [*He endeavoured to turn him;* or *to turn him by blandishment,* or *by deceitful arts;* or *to entice him to turn*]; (Ṣ, M, Ḳ;) formed from the latter by transposition; (Ṣ;) or دَاوَرَهُ [which means the same]; عَلَى الأَمْرِ [*to the thing, or affair*]: (T as on the authority of A'Obeyd:) and دَارَاهُ [which means the same; or *he treated him with gentleness,* or *blandishment; soothed, coaxed, wheedled,* or *cajoled, him;* or *he deceived, deluded, beguiled, circumvented,* or *outwitted, him;* or *endeavoured,* or *desired, to do so*]; (Ṣ, M, Ḳ; the first as on the authority of A'Obeyd;) or, accord. to AA, *i. q.* دَاجَاهُ and دَالَاهُ and فَانَاهُ [all of which are syn. with دَارَاهُ]. (T.)

4. ارداه *He* (i. e. God, M, or another, Ṣ, M*) *caused him to perish;* or *destroyed him.* (Ṣ, M, Ḳ.) Hence, (M,) in the Ḳur [xxxvii. 54], إِنْ كِدْتَ لَتُرْدِينِ *Verily thou almost causedst me to perish,* or *destroyedst me.* (T, M.*) — See also 2, in two places. — Also *He made him* (i. e. a horse) *to go in the manner signified by the verb* رَدَى [q. v., meaning, *beating,* or *battering, the ground,* &c.]: so accord. to the M and Ḳ, except that, in both, the fem. pronoun is used, in the M referring to horses, and in the Ḳ improperly referring to a single horse. (TA.) — See also 1, last four sentences.

5. تردّى: see 1, second and third sentences, in four places. — *He was,* or *became, overthrown.* (M.) = Also, and ↓ ارتدى, *He put on,* or *clad himself with,* or *wore, a* رِدَآء [q. v.]: (Ṣ, Ḳ: but in the latter the verbs are fem. [as said of a woman].) or so تردّى بِرِدَآءٍ and ↓ ارتدى بِهِ. (M, Mṣb.) — And تردّى بِسَيْفِهِ, and ↓ ارتدى, † *He hung upon himself his sword, putting its suspensory belt or cord upon his neck or shoulder;* syn. تَقَلَّدَهُ. (M.) — And تردّت الجَارِيَةُ † *The girl,* or *young woman, put on,* or *decked herself with, a* وِشَاح [q. v.], which is also called رِدَآء. (T, Ḳ.)

8. ارتدى: see 1, in the latter half of the paragraph, in three places. = See also 5, in three places: and see an ex. voce رِدَآء. — [Hence,] اِرْتَدَانِى *He carried me,* or *bore me, upon his shoulder, in the place of the* رِدَآء. (Ḥam p. 471.)

رَدًى an inf. n. of رَدِىَ [q. v.]. (Ṣ, M, Mṣb, Ḳ.) = Also *Excess, redundance,* or *superfluity;* syn. زِيَادَةٌ: so in the saying, مَا بَلَغْتُ رَدَى عَطِيَّتِكَ, i. e. *I have not attained to thy excess,* &c., *in thy gift:* and يُعْجِبُنِى رَدَى قَوْلِكَ *The excess of thy saying pleases me:* and so in the saying of Kutheiyir,

* لَهُ عَهْدُ وُدٍّ لَمْ يُكَدَّرْ يَزِينُهُ *
* رَدَى قَوْلِ مَعْرُوفٍ حَدِيثٍ وَمُزْمِنِ *

meaning [*He has a covenant of love,* or *affection,* into which he has entered, *which has not been sullied,* and] *which excess of kind speech,* on his part, [*recent and of long duration,*] *adorns:* (T:) or, [as ISd cites the verse,] رَدِى ↓ قَوْلِ مَعْرُوفٍ &c.: [and he adds,] it is said, in explanation thereof, that رَدَى means زِيَادَة; and I think that it is an inf. n., of the measure فَعَلٌ, like ضَحِكٌ and حَبَقٌ, or a subst. put in the place of an inf. n. (M.) = See also رَدَاة.

رَدٍ [originally رَدِىٌ] *Perishing;* (IAạr, T, Ṣ, M, Ḳ;) applied to a man: fem. رَدِيَةٌ. (Ṣ, Ḳ.) = See also the next preceding paragraph.

رِدْيَةٌ *A mode,* or *manner, of wearing the* رِدَآء: (Ṣ, M,* Mṣb:*) like رِكْبَةٌ from الرُّكُوبُ, and جِلْسَةٌ from الجُلُوسُ: (Ṣ:) you say, هُوَ حَسَنُ الرِّدْيَةِ [*He is comely in respect of the manner of wearing the* رِدَآء]. (Ṣ, M, Mṣb.)

رَدَاةٌ *A rock;* or *piece of rock;* or *great mass of*

stone, or *of hard stone*: (Fr, T, Ṣ, Ḳ:) pl. رَدَيَاتٌ (Fr, T) and [coll. gen. n.] ▼ رَدًى. (Ṣ, Ḳ.)

رِدَآءٌ *A certain garment*; (Ṣ, Mṣb;) *a kind of* مِلْحَفَة [or *outer wrapping garment*], (M, Ḳ,) *well known*; (Ḳ;) *one of the garments that are not cut and sewed*; (Mgh in art. قطع, and MF voce إِزَارٌ;) [*being of a single piece*;] *covering the upper half of the body*; or *lying upon the shoulders and back*; (MF voce إِزَارٌ;) or *falling upon the belly and there ending*: (TA voce صِفْرٌ:) [a رداء worn by Mohammad, "thrown over the left shoulder and wrapped round the body under the right arm," is described as "four cubits long and two cubits and a span wide:" (Sprenger's Life of Mohammad, Part I, English ed., pp. 86 and 87:)] it is of the masc. gender, and it is not allowable to make it fem.: (IAmb, Mṣb:) the dual is رِدَآآنِ and رِدَاوَانِ, the latter being allowable, (Ṣ, Mṣb,) but the former being preferable: (Ṣ:) and the pl. is أَرْدِيَةٌ: (Ṣ, M, Mṣb:) the رِدَآء is also called ▼ رِدَآءَةٌ, (M, Ḳ, TA, [in the CḲ رِداة,]) like as the إِزَار is also called إِزَارَةٌ; (M;) and ▼ مِرْدَاةٌ, (Ḳ, TA, in the CḲ مُرداة,) of which the pl. is ▼ مَرَادٍ, (TA,) occurring in the saying,

* لَا يَرْتَدِى ▼ مَرَادِىَ الحَرِيرِ *
* وَلَا يُرَى بِسُدَّةِ الأَمِيرِ *
* إِلَّا لِحَلْبِ الشَّاةِ وَالبَعِيرِ *

[*He will not wear outer wrapping garments of silk, nor will he be seen at the porch of the commander*, or *prince, unless for the purpose of milking the sheep*, or *goat, and the camel*]; (M, TA;) المَرَادِى meaning الأَرْدِيَة; (M;) but accord. to Th, it has no sing.: (M, TA:) [or] ▼ مَرَادٍ signifies *waist-wrappers*; syn. أُزُرٌ. (Ḳ.) — Hence, صِفْرُ رِدَائِهَا, in a description of Umm-Zarạ, in a trad., meaning † *Lank in her belly*; as though her رداء were empty. (TA in art. صفر.) — And غَمْرُ الرِّدَآءِ ‡ *Abounding in beneficence*. (T, M, Ḳ, TA.) And عَيْشٌ غَمْرُ الرِّدَآءِ ‡ *A life ample*, or *plentiful, in its means*. (TA.) — And رِدَآءُ الشَّبَابِ † *The beauty, and softness, tenderness*, or *delicateness, of youth*. (T.) — And رِدَآءُ الشَّمْسِ † *The light*, (M,) or *beauty and light*, (T,) *of the sun*. (T, M.) — رِدَآءٌ also signifies † *A sword*; (T, M, Ḳ;) [ISd says,] I think, as being likened to the garment thus called; (M;) [i. e.] because it is hung, by its suspensory cords, upon the neck and shoulder [like that garment]. (T.) [See also مِرْدًى, near the end of the paragraph.] Mutemmem says,

* لَقَدْ كَفَّنَ المِنْهَالُ تَحْتَ رِدَائِهِ *
* فَتًى غَيْرَ مِبْطَانِ العَشِيَّاتِ أَرْوَعَا *

[*Verily El-Minhál has shrouded beneath his sword a young man not voracious in the evenings*, when the chief meal is eaten, *one who excited the admiration of the beholder*]: for El-Minhál had slain his [the poet's] brother Málik; and when a man slew another who was a celebrated man, he used to lay his sword upon him, in order that his slayer might be known. (M. [But see, in relation to this verse, a long story in the Ḥam pp. 370-372.]) And El-Khansà says,

* وَدَاهِيَةٍ جَرَّهَا جَارِمٌ * جَعَلْتَ رِدَآءَكَ فِيهَا خِمَارَا *

[*And in many a calamity which a committer of a crime has brought to pass, thou hast made thy sword to be as a covering to the hea*[d]]; meaning, thou hast smitten, therein, the necks of thine enemies with thy sword like the خمار [which means a woman's "muffler" and a man's "turban"]. (T.) — Also † *A bow*; (AAF, M, IAth;) because it is borne upon the shoulder, which is the place of the رداء [properly thus called]. (IAth, TA.) — And [for the like reason] † The [*ornament called*] وِشَاح [q. v., worn by women]. (T, Ḳ.) So in a verse of El-Aạshà, cited voce رَقْرَقَ. (T.) — And † *A bier*; because it is borne upon the place of the رداء [properly thus called, i. e., upon the shoulder]. (Ḥam p. 471.) — And † *Debt*; (T, M, Ḳ;) because it is [regarded as] a thing that cleaves to the neck of the debtor, like as the رداء [properly thus called] cleaves to the shoulders of the wearer. (T.) You say, هُوَ خَفِيفُ الرِّدَآءِ, meaning ‡ *He is little burdened in respect of debt*: and also, *in respect of household*. (Ḳ,* TA.) [See also an ex. voce نَسَآءٌ.] — Also † *Intelligence*: — and † *ignorance*: (M, Ḳ:) both on the authority of IAạr: (M:) — he says also that it means † *anything that is the pride*, or *ornament*, of a person; (T, M;) even, (M,) for instance, one's house, and one's father; (T, M;) or one's house and one's beast; (so in the TA;) each of these, he says, is one's رداء [or † *pride*]: (T:) thus, (M,) it is † *a thing that graces*: and † *a thing that disgraces*: (M, Ḳ:) so that it has two contr. meanings: thus in the Ḳ, referring to the meanings of "intelligence" and "ignorance:" but this requires consideration. (TA.)

رِدَآءَةٌ: see the next preceding paragraph, first signification.

رَدِىٌّ: see رَدِىْءٌ, in art. ردأ.

الرَّادِى *The lion*; (Ḳ;) because he dashes himself (يَصْدِمُ i. e. يَرْدِى) [against his prey]. (TA.)

مِرْدًى *A stone that is thrown*; (Ṣ, Ḳ;) as also ▼ مِرْدَاةٌ: (T, Ṣ:) or *a piece of rock with which date-stones are broken*: (Ḥam p. 417:) and accord. to ISk, ▼ the latter signifies *a piece of rock with which stones are broken*, (Ṣ,) or *with which one breaks* [*anything*]: (M:) or *a stone which the strong man can hardly, or not at all, lift with his hands*; [like مِرْدَأَةٌ; (TA in art. ردأ;)] *with which stones are broken; and with which they beat and soften a rugged place that they hollow out; and with which the hole of the* [*lizard called*] ضَبّ *is broken*, or *battered, when it is among large stones* (فِى قَلَعَة [i. e. فى قلعة]), *which* قلعة *it softens and demolishes*: (En-Naḍr, T:) the same word (مرداة) also signifies the *stone*, (T,) or the *piece of rock*, (M,) *by means of which the* ضَبّ *is guided to its hole*: (T, M:) [and accord. to Golius, on the authority of Meyd and the Mirḳát el-Loghah, the *upper mill-stone*:] the pl. of مِرْدَاةٌ is ▼ مَرَادٍ: (T:) and this pl. is [also] *syn. with* مَرَامٍ [app. as pl. of مِرْمَاةٌ, and meaning the *arrows thus called*; or *any missiles*]. (M.) Hence the prov., ▼ عِنْدَ جُحْرِ كُلِّ ضَبٍّ مِرْدَاتُهُ [*Near by the hole of every ḍabb is its stone that is to be thrown at it*, or *its stone by means of which it guides itself to that hole*]; applied to a thing that is near at hand, having no obstacle in the way to it; for the ḍabb will not be guided to its hole, when it goes forth from it and returns to it, except by means of a stone which it places as a mark to point out its hole: (T:) or كُلُّ ضَبٍّ عِنْدَهُ مِرْدَاتُهُ ▼ (Ṣ, M, Meyd) i. e. *Every ḍabb has near by it its stone that is to be thrown at it*; (Ṣ,* Meyd;) for the ḍabb has little knowledge, therefore it prepares not its hole save by a stone that may be a mark thereof, so that he who seeks it finds the stone that is to be thrown at the ḍabb near to it; therefore the prov. means that thou shouldst not feel secure from accidents, because calamities are prepared with every time, or period; and it is applied to him who exposes himself to destruction. (Meyd.) Hence also, i. e. from مِرْدًى in the first of the senses assigned to it above, (Ṣ,) or in the second of those senses, (Ḥam p. 417,) said of a courageous man, إِنَّهُ لَمِرْدَى حُرُوبٍ † [*Verily he is* like *the missile of wars*]; (Ṣ;) or فُلَانٌ مِرْدَى الحُرُوبِ † [*Such a one is* like *the crushing stone of the wars*]; or مِرْدَى الخُصُومِ, i. e. † *he whom they throw against the antagonists and who crushes them*: (Ḥam ubi suprà:) and هُمْ مَرَادِى الحُرُوبِ: [مَرَادٍ being pl. of مِرْدًى, as well as of مِرْدَاةٌ:] (Ṣ:) and فُلَانٌ مِرْدَى خُصُومَةٍ وَحَرْبٍ † *Such a one is very patient in the endurance of contention and war*. (M.) مِرْدًى is also used as meaning † *A horse hard like the stone thus called*; thus in a verse of 'Antarah: or it there means *a horse that runs swiftly*; from الرَّدَيَانُ [an inf. n. of رَدَى, q. v.]: or it is from الرَّدَى [inf. n. of رَدِىَ, and syn. therewith], meaning *perdition*: or it means, in that verse, [like رِدَآءٌ,] *a sword*, [as being *an instrument of perdition*,] from الرَّدَى. (Ḥam p. 207.) ▼ مِرْدَاةٌ, also, (Ṣ,) or نَاقَةٌ مِرْدَاةٌ, (TA,) is used as meaning † *A she-camel like the stone thus called in hardness*. (Ṣ, TA.) And ▼ مَرَادٍ [as pl. of مِرْدًى or of مِرْدَاةٌ] means also † The *legs of camels*, (Lth, T, M, Ḳ,) and *of the elephant* (Lth, T, Ḳ) or *of elephants*; as being likened to the stones thus called; (M, TA;) or because of their heaviness, and vehemence of tread. (T, TA.) — Also مِرْدًى, (so in the Ṣ,) or ▼ مُرْدِىٌّ, with ḍamm [to the م] and with shedd [to the ى], (Ḳ,) *A pole with which a ship, or boat, is propelled*, (Ṣ, Ḳ,) *being in the hand of the sailor*: (Ṣ:) pl. [of the former] مَرَادٍ, (Ṣ,) or [of the latter] مَرَادِىُّ: (Ḳ:) in the dial. of the vulgar مِدْرِى [pronounced by them مِدْرِى, without tenween, or مِدْرًا, for مِدْرًا]; pl., with the art., المَدَارِى [and vulgarly pronounced مَدَارِى also without the art.]. (TA.)

مِرْدَاةٌ, and its pl. مَرَادٍ (which is also pl. of مِرْدًى): see the next preceding paragraph, in seven places: —— and see also رِدَآءٌ, in three places.

مُرْدِى: see مِرْدًى, last sentence.

امْرَأَةٌ هَيْفَآءُ المُرَدَّى *A woman lank*, or *slender, in the place of the* [*ornament called*] وِشَاح [q. v.]. (T.)

المُتَرَدِّيَةُ, in the Ḳur v. 4, means *That which falls from a mountain*, or *into a well*, or *from an elevated place, and dies.* (T.) The sheep or goat thus termed is forbidden [to be eaten] because it has died without having been slaughtered according to the law. (Mṣb.)

رذ

1: see what next follows.

4. اَرَذَّتِ السَّمَآءُ, (T, Ṣ, M, A, Ḳ,) inf. n. إِرْذَاذٌ; (T, TA;) and ▼ رَذَّتْ, (A, Ḳ,) inf. n. رَذَاذٌ, (TA,) or رَذٌّ; (so in the TT as from the T;) *The sky rained*, or *let fall, such rain as is termed* رَذَاذ [explained below]. (T, Ṣ, M, A, Ḳ.) And بَاتَتِ السَّمَآءُ تُرِذُّنَا *The sky during the night rained upon us*, or *let fall upon us, such rain as is so termed.* (A.) —— [Hence,] ارذّ السِّقَآءُ, (inf. n. as above, T,) ‡ *The water-skin*, or *milk-skin, exuded*, or *let flow, what was in it.* (T, A, L, Ḳ.) And ارذّت الشَّجَّةُ ‡ *The wound in the head flowed with what was in it.* (T, A, L, Ḳ.) And ارذّت العَيْنُ بِمَائِهَا ‡ *The eye flowed with its water.* (T, A, L.)

رَذٌّ: see what next follows.

رَذَاذٌ, (T, Ṣ, M, A, L, Ḳ,) and by poetic license ▼ رَذٌّ, (M, L,) *Weak* [or *drizzling*] *rain*, (Ṣ, M, L, Ḳ,) *but exceeding what is termed* قُطْقُط: (Ṣ, L:) or *fine rain, but exceeding what is termed* طَلّ: (A:) or the *lightest of rain except what is termed* طَلّ: (Aṣ, T:) or, accord. to El-Khaṭṭábee, and Suh in the R, *rain more than what is termed* طَشّ and بَغْش, *but a little less strong than what is termed* طَلّ, or *like this last:* (MF, TA:) or *still, continuous rain, consisting of small drops, resembling dust:* or *such as is after* [app. meaning *more than*] *what is termed* طَلّ: (M, L, Ḳ:) n. un. رَذَاذَةٌ. (M.) To such rain, the poet Bakh-daj, using the abbreviated form of the word, likens some of his verses; not as meaning weak, but as meaning continuous, or uninterrupted, and unruffled; while he likens others of his verses to rain such as is termed وَابِل. (M.) One says, يَوْمُنَا يَوْمُ رَذَاذٍ وَسُرُورٍ وَالْتِذَاذٍ [*Our day is a day of fine rain, &c., and of happiness, and of delectation*]. (A.) —— Hence, † *A little wealth* or *property.* (Ḥar p. 57.) One says, نَحْنُ نَرْضَى بِرَذَاذِ نَيْلِكَ وَرَشَاشِ سَيْلِكَ ‡ [*We are content with a little of what is obtained of thy bounty, and with the sprinkling of thy torrent* of munificence]. (A.)

أَرْضٌ مُرَذٌّ عَلَيْهَا (Aṣ, A'Obeyd, Ṣ, M, Ḳ) and أرض مُرَذَّةٌ (Ks, T, Ṣ, M) and ▼ مَرْذُوذَةٌ, (Th, M, Ḳ,) or the second and third of these are not allowable, but only the first is, (Aṣ, A'Obeyd, Ṣ, M,) *Land upon which has fallen rain such as is termed* رَذَاذ. (Aṣ, A'Obeyd, T, Ṣ, M, Ḳ.)

مُرِذٌّ A sky (سَمَآءٌ) *raining*, or *letting fall, such rain as is termed* رَذَاذ; and so مُرِذَّةٌ. (A, TA.) One says, السَّمَآءُ مُرِذٌّ وَالسَّمَاعُ مُلِذٌّ فَهَلْ أَنْتَ إِلَيْنَا مُغِذٌّ [*The sky is raining a fine rain, and what is being heard is delighting: art thou, then, coming to us quickly?*]: meaning what is heard of discourse, or narration, and of science; not of singing. (A.) —— [Hence,] ‡ A day *in which is rain such as is termed* رَذَاذ. (Lth, El-Umawee, T, Ṣ, A, Ḳ.) And ‡ A water-skin, or milk-skin, *exuding*, or *letting flow, what is in it.* (A, TA.) And † Anything *flowing.* (T.)

أَرْضٌ مَرْذُوذَةٌ: see مُرِذٌّ.

ردل

1. رَذُلَ, (T, Ṣ, M, Mṣb, Ḳ,) aor. ـُ, (T, Ṣ, Ḳ,) inf. n. رَذَالَةٌ (T, Ṣ, M, Mṣb, Ḳ) and رُذُولَةٌ; (Ṣ, M, Mṣb, Ḳ;) and رَذِلَ, aor. ـَ; (Ṣgh, Ḳ;) *He* (a man) *was*, or *became, low, base, vile, mean*, or *contemptible*; (T, Ṣ, M, Ḳ;) *in his aspect*, and *in his states*, or *circumstances:* (T:) or *it* (a thing, M, Mṣb, Ḳ, of any kind, M, Ḳ) *was*, or *became, bad, corrupt, vile, base, abominable*, or *disapproved.* (M, Mṣb, Ḳ.) ═ رَذَلَهُ, (Ṣ, M, Ḳ,) aor. ـُ, inf. n. رَذْلٌ; (M, TA;) and ▼ ارذله; (Ṣ, Ḳ;) *He made*, or *pronounced, him* (a man) *to be low, base, vile, mean*, or *contemptible:* (Ṣ,* M, Ḳ,* TA:) or *he made*, or *pronounced, it* (a thing of any kind) *to be bad, corrupt, vile, base, abominable*, or *disapproved.* (M, Ḳ.*) You say, ▼ ارذل دَرَاهِمَهُ, (T,) or مِنْ دَرَاهِمِى كَذَا, (TA,) *He* (a man, T, or a money-changer, TA) *pronounced*, or *showed, dirhems* or *pieces of money*, or *such of my dirhems* or *pieces of money, to be bad;* syn. فَسَّلَهَا. (T, TA.) And ▼ ارذل غَنَمِى [*He pronounced my sheep*, or *goats, to be bad;* or *he disapproved*, or *refused, them*]. (T, TA.) And ▼ ارذل مِنْ رِجَالِهِ كَذَا وَكَذَا رَجُلًا (T, TA) *He disapproved*, or *refused*, [as low, base, &c.,] *of his men, such and such men.* (TA.)

4. ارذل *He had low, base, vile, mean*, or *contemptible, companions.* (Ḳ.) ═ As a trans. v.: see 1, in four places.

10. استرذلهُ [*He reckoned him* or *esteemed him*, or *he found him to be*, or *he desired that he might be, low, base, vile, mean*, or *contemptible:* or *he reckoned it* or *esteemed it*, or *found it to be*, or *desired that it might be, bad, corrupt, vile, base, abominable*, or *disapproved:*] *contr. of* اِسْتَجَادَهُ. (O, Ḳ.) Hence the trad., مَا اسْتَرْذَلَ اللّٰهُ عَبْدًا إِلَّا حَظَرَ عَنْهُ العِلْمَ وَالأَدَبَ [*God desires not that a servant* (meaning *a man*) *may be low, base, vile, mean*, or *contemptible, but He withholds from him knowledge*, or *science, and discipline of the mind*, or *good qualities and attributes of the mind* or *soul*, &c.]. (O, TA.)

رَذْلٌ (T, Ṣ, M, Mṣb, Ḳ) and ▼ رُذَالٌ (Ṣ, Ḳ) and ▼ رَذِيلٌ and ▼ أَرْذَلُ (M, Ḳ) applied to a man, *Low, base, vile, mean*, or *contemptible;* (T, Ṣ, M, Ḳ;) *in his aspect*, and *in his states*, or *circumstances:* (T:) or, applied to a thing (M, Mṣb, Ḳ) of any kind, (M, Ḳ,) *bad, corrupt, vile, base, abominable*, or *disapproved:* (M, Mṣb, Ḳ:) fem. of the first with ة: (M, Mṣb:) pl. [of pauc.], of the first, أَرْذُلٌ, (Mṣb,) or [of the same,] أَرْذَالٌ, (T, Ṣ, M, O, and so in some copies of the Ḳ,) [or this is more probably pl. of ▼ رَذِيلٌ, accord. to analogy,] and رُذُولٌ (Ṣ, M, Ḳ) and رُذَالٌ, (M, Ḳ,) which is of a rare form, (M,) [in the CḲ رِذَالٌ,] and رَذْلُونَ, (T,) [which is applied only to rational beings,] and (of ▼ رَذِيلٌ, TA) رُذَلَآءُ, (Ṣ, M, Ḳ,) and, of the pl. أَرْذُلٌ, (Mṣb, [but] said in the O to be of [the pl.] أَرْذَالٌ, TA,) أَرَاذِلُ, (T, Mṣb, TA, and so in some copies of the Ḳ in the place of أَرْذَالٌ,) and [of ▼ الأَرْذَلُ,] الأَرْذَلُونَ, (T, M, Ḳ,) [which is applied only to rational beings, and is said in the M and TA to be used only with the article ال prefixed to it, but is written without the ال in the Ḳ.] You say رَجُلٌ رَذْلُ الثِّيَابِ and الفِعْلِ [*A man mean*, or *bad*, &c., *in respect of clothes* and *of action*]. (T, TA.) And ثَوْبٌ رَذْلٌ *A dirty, bad*, or *vile, garment;* (TA;) and so ▼ ثوب رَذِيلٌ: (M, TA:) or ▼ ثوب رَذِلٌ [so accord. to a copy of the T, but perhaps a mistranscription for رَذْلٌ,] *a dirty garment:* and ▼ ثوب رَذِيلٌ *a bad*, or *vile, garment.* (T.)

رَذِلٌ: see the next preceding paragraph.

رُذَالٌ: see رَذْلٌ [of which it is both a syn. and a pl.]. —— Also, (Ṣ,) or ▼ رُذَالَةٌ, (T,) or both, (M, Mṣb, Ḳ,) The *worse* or *viler*, or the *worst* or *vilest*, (T,) or the *bad*, or *vile*, (Ṣ,) of anything: (T, Ṣ:) [or the *refuse* thereof; i. e.] *a thing of which the good has been picked out*, (M, Mṣb, Ḳ,) *and the bad* or *vile*, (M,) or *the worse* or *viler*, or *worst* or *vilest*, (Mṣb,) *remains.* (M, Mṣb.) You say also, هُمْ رُذَالَةُ ▼ النَّاسِ and رُذَالُهُمْ [*They are the lower* or *baser* &c., or *lowest* or *basest* &c., or *the refuse, of mankind*, or *of the people*]. (T.)

رَذِيلٌ: see رَذْلٌ, in five places.

رُذَالَةٌ: see رُذَالٌ, in two places.

رَذِيلَةٌ *A low, base, vile, mean, contemptible*, or *bad, quality; contr. of* فَضِيلَةٌ; (M, Ḳ:) pl. رَذَائِلُ. (TA.)

رُذَالَى: see the next paragraph.

أَرْذَلُ: see رَذْلٌ, in two places. —— Also The *worse*, or *worst:* so in the phrase أَرْذَلُ العُمْرِ [*The worse*, or *worst, part of life*]. (O, Ḳ.) [In the Ḳ, immediately after the words وَأَرْذَلَ صَارَ أَصْحَابُهُ رُذَلَآءَ, we find, in some copies, وَرُذَالَى كَحُبَارَى وَأَرْذَلُ العُمْرِ أَسْوَؤُهُ; and in other copies, وَرُذَالَى كَحُبَارَى أَرْذَلُ العُمْرِ أَسْوَؤُهُ: accord. to the former reading, the meaning is, that ▼ رُذَالَى is syn. with رُذَلَآءُ; and such SM holds to be the case: accord. to the latter reading, that رُذَالَى is syn. with أَرْذَلُ العُمْرِ. I have no doubt that the latter is the

original reading in the Ḳ, and that it is taken from the O, where (with a preceding context different from that in the Ḳ) the words are, وَرُدَّ إِلَى أَرْذَلِ العُمْرِ أَسْوَءُهُ; thus, with ارذل in the gen. case: but I believe, as this word thus written suggests, and as some persons, alluded to by MF, have supposed, that كحبارى has been foisted into the text of the Ḳ in consequence of a misunderstanding or of a mistranscription of the words in question in some work earlier than the O; that the correct reading is, وَرُدَّ إِلَى أَرْذَلِ العُمْرِ أَسْوَئِهِ; and that this is taken from what here follows.] It is said in the Ḳur [xvi. 72 and xxii. 5], وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ العُمْرِ, (T, TA,) i. e. [*And of you is he who is brought back to*] *the worse*, or *worst*, [part] *of life*, (Ksh and Bḍ and Jel,) and *the more*, or *most*, *contemptible thereof*; (Ksh in xvi. 72;) *a state of decrepitude and dotage*; (Ksh and Bḍ and Jel;) which resembles the state of a young infant: (Ksh and Bḍ:) meaning he who dotes by reason of old age, so that he has no intellect; as is shown by the words in the same [immediately following], لِكَيْلَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا, or مِنْ بَعْدِ عِلْمٍ شَيْئًا. (T, TA.*)

مَرْذُولٌ A man *made*, or *pronounced*, *to be low*, *base*, *vile*, *mean*, or *contemptible*: (Ṣ,* TA:) and a thing *made*, or *pronounced*, *to be bad*, *corrupt*, *vile*, *base*, *abominable*, or *disapproved*. (TA.)

رز

1. رَزَّهُ, [aor. ـُ, inf. n. رَزٌّ,] *He pierced*, *stuck*, or *stabbed*, *him*. (Ṣ, A, Ḳ.) — *He stuck*, or *fastened*, or *fixed*, *it*, (Ṣ, A, Ḳ,) into the ground, (Ṣ,) or into another thing; (Ḳ;) as, for instance, a nail (TA) or a knife (A) into a wall, (A, TA,) or a knife into the ground, (TA,) and an arrow into the target. (A.) — رَزَّتِ الجَرَادَةُ, aor. ـُ (Ṣ, Ḳ) and ـِ, (Ḳ,) inf. n. رَزٌّ (Ṣ, TA) and رُزُوزٌ, (so in a copy of the Ṣ, but wanting in another,) *The locust stuck her tail into the ground*, (AZ, Ṣ, Ḳ,) *and laid her eggs*, (AZ, Ṣ,) or *to lay her eggs*; (Ḳ;) as also ▼ ارزّت. (AZ, Ṣ, Ḳ.) = رَزَّ البَابَ, (Ṣ, Ḳ,) aor. ـُ, inf. n. رَزٌّ, (TA,) *He furnished the door with a* رَزَّة [or *staple to receive the bolt of the lock*]. (Ṣ, Ḳ.) = رَزَّتِ السَّمَآءُ, (A, Ḳ,) aor. ـِ, (A, TA,) inf. n. رَزٌّ, (TA,) *The sky made a sound by reason of rain*. (Ḳ.) — رَزَّ is also said of a stallion [i. e. a stallion-camel, meaning *He uttered a low braying*]: and of thunder [meaning *It made a low sound*]. (A.) [See رِزٌّ, below.] — And رَزٌّ signifies also The *being instantly silent*. (TA.)

2. رَزَّزْتُ لَكَ الأَمْرَ, (Ṣ,) inf. n. تَرْزِيزٌ, (Ṣ, Ḳ,) ‡ *I arranged*, or *facilitated*, *for thee the affair*. (Ṣ, Ḳ.*) And رَزَّزْتُ أَمْرَكَ عِنْدَ فُلَانٍ ‡ *I arranged*, or *facilitated*, *thine affair*, *and put it in a sound*, *right*, or *proper*, *state*, (ثَبَّتُّهُ, [or, as in one copy of the A, بَيَّنْتُهُ, i. e. *made it clear*, or *plain*,]) *with such a one*. (A, TA.) = تَرْزِيزٌ also signifies The *glazing*, or *polishing*, of paper. (Ṣ, Ḳ.) — [See also the pass. part. n., below: whence it appears that it signifies also The *dressing*, or *preparing*, &c., *with rice*.]

R. Q. 1. رَزْرَزَهُ, (Ḳ,) inf. n. رَزْرَزَةٌ, (TA,) *He put it in motion*, or *in a state of commotion*. (Ḳ, TA.) — And *He equalized it*; namely, a load, or burden; (Ḳ, TA;) *made it to counterbalance*. (TA.)

4. ارزّت الجَرَادَةُ: see 1.

8. ارتزّ *It stuck*, or *became fastened* or *fixed*, into a thing; (TA;) as, for instance, an arrow into the target, (Ṣ, A, Ḳ,) and into the ground. (A.) — † *He* (a niggardly man) *remained fixed in his place*, and *was tenacious*, (Ṣ,* Ḳ,* TA,) *and was ashamed and confounded*, or *speechless and motionless through confusion and shame*. (TA.)

رُزٌّ i. q. أُرْزٌ [i. e. *Rice*: see the latter word, in art. ارز]. (Ṣ, Ḳ.)

رِزٌّ *A piercing* [*pain*] *and rumbling* in the belly: (A:) or *pain* in the belly; as also ▼ رِزِّيزَى: (Ṣ:) or *pain*, *and pressure of the feces*: (TA:) or the *pressure and motion of the feces* in the belly, (Ḳt, Mgh, TA,) *in the effort to pass forth*, so *that the person who feels it wants to enter the privy*; *whether it be with a rumbling or without*: (Ḳt, TA:) or *a sound of rumbling or the like* in the belly. (Aṣ, Mgh,* TA.) You say, وَجَدْتُ فِى بَطْنِى رِزًّا (Aṣ, Ṣ, A) *I felt in my belly a piercing* [*pain*] *and rumbling*: (A:) or *a pain*: (Aṣ, Ṣ: expl. in the KL by the Pers. word دَرْد:) as also ▼ رِزِّيزَى: (Aṣ, Ṣ:) or *pain*, *and pressure of the feces*; &c. (TA.) — [Hence,] † *A vehement burning in the mouth* of a camel, *arising from thirst*, *with pain*. (TA.) — Also *A low sound*: (TA:) *any sound that is not vehement*: (A'Obeyd, TA:) or *a sound that one hears from afar*; as also ▼ رِزِّيزَى: (Ḳ:) or *a sound that one hears but knows not what it is*: (TA:) or *a sound in a more common sense*; (Ḳ, TA;) *vehement or slight*: (TA:) or *a sound*; as of thunder &c.: (Ṣ:) or the *sound of thunder*; (Ḳ;) as also ▼ رَزِيزٌ, [in measure] like أَمِيرٌ: or the former has a more general application: and ▼ إِرْزِيزٌ [in like manner] signifies *a sound*: and also *thunder*: (TA:) and رِزٌّ also signifies the *braying* of a stallion-camel. (Ḳ,* TA.)

رَزَّةٌ *A single piercing*; *a stick*, or *stab*. (Ṣ, TA.) — And *A pain in the back*. (Sgh, TA.) = The *iron* [meaning the *staple*] *into which* [*the bolt of*] *the lock enters*: (Ṣ, Ḳ:) so called because [the bolt of] the lock penetrates it: pl. رَزَّاتٌ. (TA.)

رَزَازٌ i. q. رَصَاصٌ [generally meaning *Lead*]: (Sgh, Ḳ:) a dial. var. of the latter word. (TA.)

رَزِيزٌ: see رِزٌّ. = Also *A certain plant*, *with which one dyes*. (Ṣ, Ḳ.)

رَزَّازٌ *One who sells*, *and traffics in*, رُزّ [or *rice*]. (TA.)

رِزِّيزَى: see رِزٌّ, in three places.

إِرْزِيزٌ *A piercing*, *sticking*, or *stabbing*, (Ḳ, TA,) *such as is firm*, or *steady*. (TA.) = *A tremour*. (Th, Ṣ, Ḳ.) — See also رِزٌّ, last sentence. = *Long-sounding*. (Ḳ.) = *Hail*: (Th, TA:) or *small hail*, *like snow*. (Ṣ, Ḳ.)

مَرَزَّةٌ *A place in which* رُزّ [or *rice*] *is collected together*; like the كُدْس of wheat. (TA.)

مُرَزَّزٌ Food *dressed*, *prepared*, or *mixed up*, (مُعَالَج,) *with* رُزّ [or *rice*]. (Sgh, Ḳ.) And Paper *dressed*, or *prepared*, (مُعَالَج,) *with* رُزّ [or *rice*]: (A, TA:) or paper *glazed*, or *polished*. (Ṣ.)

رزأ

1. رَزَأَهُ, aor. ـَ, inf. n. رُزْءٌ and مَرْزِئَةٌ, *He got*, or *obtained*, *from him* good (Ṣ, Ḳ) of any kind. (Ṣ.) And رَزَأَ فُلَانٌ فُلَانًا i. q. بَرَّهُ; [a mistake, through an oversight, for قَبِلَ بِرَّهُ; i. e. *Such a one accepted the bounty of such a one*;] as also رَزَاهُ, without ء: the former said by AM to be the original. (TA.) And رَزَأَ الشَّىْءَ *He took from the thing*, *diminished it*, *lessened it*, or *impaired it*; (Ḳ;) and ▼ ترازأه signifies the same; or *he took from it*, *diminished it*, &c., *by little and little*. (JM.) You say, رَزَأَهُ مَالَهُ, and رَزِئَهُ مَالَهُ, aor. ـَ, inf. n. رُزْءٌ, *He got*, or *obtained*, *somewhat of his property*; as also ▼ ارتزأه مَالَهُ. (Ḳ.) And مَا رَزَأْتُهُ مَالَهُ, (Ṣ,) and مَا رَزِئْتُهُ مَالَهُ, (Ṣ, Ḳ,*) *I did not take from him of his property*; or *did not diminish to him his property*. (Ṣ, Ḳ.*) And مَا رَزَأْتُهُ شَيْئًا *I did not take from him*, or *it*, *aught*. (Mgh.) And مَا رَزَأَ فُلَانًا شَيْئًا *He did not get*, or *obtain*, *from such a one aught of his property*; and *did not take from him aught thereof*. (TA.) And مَا رَزَأْتُهُ زِبَالًا *I did not take from him*, or *it*, *as much as an ant would carry with its mouth*: (Ḥar p. 197:) or thus originally, but meaning, *anything*. (Ṣ in art. زبل.) And مَا رَزِئْنَا مِنْ مَائِكَ شَيْئًا *We took not of*, or *from*, *thy water*, *anything*: occurring in a trad. (TA.) In another trad., as some relate it, رَزِينَا occurs for رَزِئْنَا, which is the original. (IAth.) Accord. to AZ, [however,] one says, رُزِئْتُهُ, meaning [*I had it taken*, or *received*, *from me*; or, *virtually*,] *it was taken*, or *received*, *from me*; but not رَزِئْتُهُ. (TA.) [Hence, when relating to a moral attribute, or the like, it virtually means † *It was experienced from me*: see a verse cited voce مُتْلَدٌ, in art. تلد.] You say also, هُوَ يُرْزَأُ, [virtually] meaning *He is a bountiful person*; *one whose gratuitous gifts people obtain*. (Ḥam p. 722.) And إِنَّهُ لَقَلِيلُ الرُّزْءِ مِنَ الطَّعَامِ *Verily he is one who gets little of the food*. (TA.) — رَزَأَهُ also signifies *I afflicted him with an affliction*, *a misfortune*, or *a calamity*. (Mṣb.) And رَزَأَتْهُ رَزِيَّةٌ *An affliction*, *a misfortune*, or *a calamity*, *befell him*. (Ṣ, Mṣb.) It is said in a trad., respecting a woman who came asking for her son, إِنْ أُرْزَأْ ٱبْنِى فَلَمْ أُرْزَأْ أَحْبَابِى, meaning *If I be afflicted by the loss of my son*, *I have not been afflicted by the loss of my friends*. (TA.)

4. ارزأ : see ارزى, in art. رزى.

6: see 1.

8: see 1. ═ ارتزأ also signifies *It* (a thing, Ṣ) *was,* or *became, diminished, lessened,* or *impaired.* (Ṣ, Ḳ.) A poet says, (namely, Ibn Muḳbil, describing a stallion, Ṣ in art. زبل,)

* فَلَمْ يَرْتَزِئْ بِرُكُوبٍ زِبَالَا *

(Ṣ, TA) *And he had not been lessened* [*by riding, so as to lose*] *as much as the gnat will carry:* (TA:) or *as much as the ant will carry with its mouth;* meaning, *anything:* (Ṣ in art. زبل:) but some read تَرْتَزِئْ; [and some, يُرْتَزَأْ, as in copies of the Ṣ in art. زبل;] and some, بِرُكُوبٍ. (TA.)

رُزْءٌ, (Ṣ, Mgh, Ḳ,) [originally an inf. n., and] a subst. from رَزَأَتْهُ رَزِيئَةٌ, (Mṣb,) and ▼ رَزِيئَةٌ, (Ṣ, Mgh, Mṣb, Ḳ,) also pronounced رَزِيَّةٌ, originally with ء, (Mṣb,) and ▼ مَرْزِئَةٌ, (Ṣ, Ḳ,) *An affliction, a misfortune,* or *a calamity,* (Ṣ, Mṣb, Ḳ, TA,) *by the loss of things dear to one:* (TA:) or *a great affliction* or *calamity* or *misfortune:* (Mgh:) pl. (of the first, Ṣ, TA) أَرْزَآءٌ (Ṣ, Ḳ, TA) and (of the second, Ṣ, Mṣb, TA) رَزَايَا. (Ṣ, Mṣb, Ḳ, TA.)

رَزِيئَةٌ : } see the next preceding paragraph.
مَرْزِئَةٌ :

مُرَزَّأٌ; (so in some copies of the Ṣ; in others مُرَزَّأٌ, which is said in the Ḳ to be a mistranscription;) pl. مُرَزَّؤُونَ: (Ḳ:) A *generous* man, (Ṣ, Ḳ,* [in the latter of which only the pl. is explained,] and TA,) *whose good things men get,* or *obtain,* (Ṣ,) or *from whom much is gotten,* or *obtained.* (TA.) One says, in praising, فُلَانٌ مُرَزَّأٌ فِى مَالِهِ [*Such a one is a person from whom much of his property has been obtained*]: and in expressing pity and grief, فُلَانٌ مُرَزَّأٌ فِى أَهْلِهِ [*Such a one is a person who has had some one, or more, of his family taken from him*]. (Ḥam p. 176.) And the pl., mentioned above, also signifies Persons *of whom the best have died:* (Ḳ:) or persons *of whom death befalls the best.* (L.)

رزب

1. رَزَبَهُ, (A, Ḳ,) aor. ـِ, inf. n. رَزْبٌ, (TḲ,) *He kept,* or *clave, to him,* or *it,* (A, Ḳ,) *not departing.* (Ḳ.)

إِرْزَبٌّ, (Ṣ, Ḳ,) quasi-coordinate to جِرْدَحْلٌ, (Ṣ,) applied to a man, (TA,) *Short:* (Ṣ, Ḳ:) and *great,* or *old;* syn. كَبِيرٌ: and *thick and strong:* and *big,* or *bulky:* (Ḳ:) or *short and thick and strong:* (TA:) or *great in body, and stupid, foolish,* or *deficient in intellect.* (Abu-l-'Abbás, TA.) — Also The *vulva of a woman;* (Ḳ;) accord. to Kr, a subst. [properly speaking] applied thereto: (TA:) or an epithet, meaning *large,* or *big,* (Ṣ, Ḳ,) applied thereto, (Ḳ,) or applied to a رَكَب [i. e. pubes]. (Ṣ.)

إِرْزَبَّةٌ and ▼ مِرْزَبَّةٌ, both with teshdeed; (A, Ḳ;) or the former only, (Ṣ, Mṣb, Ḳ,) of these two, (Ṣ, Mṣb,) and ▼ مِرْزَبَةٌ, without teshdeed; (Ṣ, A, Mṣb;) ▼ the second mentioned by Ks, (Mgh,) but it is vulgar, (Fṣ, Mṣb,) and said by ISk to be wrong; (Mṣb;) *A thing with which clods of clay are broken:* (Ṣ, L:) or *a small rod,* or *batoon, of iron:* (A, Ḳ:) and the last, ▼ مِرْزَبَةٌ, without teshdeed, *a large blacksmith's hammer:* (TA:) or *a mallet with which wooden pins* or *pegs* or *stakes are knocked into the ground* or *into a wall;* syn. مِيتَدَةٌ: (Mgh:) the pl. of the first is أَرَازِبُ; (Mṣb;) and of ▼ the last, مَرَازِبُ, (A, Mṣb,) as also of مَرْزُبَانٌ [q. v.]. (A.)

مَرْزَبَةٌ [*A satrapy;* the *government of a satrap,* or *prefect of the Persians;*] the *headship of the Persians.* (Ḳ.) You say, فُلَانٌ عَلَى مَرْزَبَةِ كَذَا, and لَهُ مَرْزَبَةُ كَذَا, [*Such a one is over the satrapy of,* or *has the office of satrap over, such a province,*] like as you say, لَهُ دَهْقَنَةُ كَذَا. (Ṣ.)

مِرْزَبَّةٌ and مِرْزَبَةٌ: see إِرْزَبَّةٌ, in five places.

مِرْزَابٌ *i. q.* مِيزَابٌ [and مِئْزَابٌ, i. e. *A water-spout;* &c.; see art. وزب]; (A, Ḳ;) a dial. var. thereof; (Ṣ, Mṣb;) but not a chaste word; (Ṣ;) and disallowed by A'Obeyd, (TA,) and by ISk and Fr and AHat. (TA voce مِئْزَابٌ.) — Also *A great ship:* (A, Ḳ:) or *a long ship:* (AZ, Ṣ, Ḳ:) pl. مَرَازِيبُ. (AZ, Ṣ.)

مَرْزُبَانٌ [*A satrap;* or] *a great man,* or *chief,* (A, Mgh, Ḳ,) *of the Persians:* (Ṣ, Mgh, Ḳ:) or *a courageous cavalier who is set over a people, under a king:* (TA:) it is said, on the authority of Aṣ, that the *chief of the* عَجَم [here meaning *Persians*] was called مَرْزُبَانٌ and مَرْزَبَانٌ: (IB, TA:) مرزبان is an arabicized word, (Ṣ, Mgh,) [originally Persian,] used anciently: (Shifá el-Ghaleel, TA:) pl. مَرَازِبَةٌ. (Ṣ, A, Mgh, Ḳ.) Hence, [and from مرازبة as pl. of مِرْزَبَةٌ,] the saying, أَعُوذُ بِٱللّٰهِ مِنَ المَرَازِبَةِ وَمَا بِأَيْدِيهِمْ مِنَ المَرَازِبَةِ [*I seek protection by God from the satraps, and the iron batoons that are in their hands*]. (A.) — And hence, (Ṣ, Mgh,) مَرْزُبَانُ الزَّأْرَةِ, (Ṣ, Mgh, Ḳ,) [lit. *The chief of the forest,* or *the like,*] the latter word meaning الأَجَمَةُ, (Mgh, TA,) and also pronounced الزَّارَةُ; (Mgh;) an appellation of *the lion;* (Ṣ, Mgh, Ḳ;) and so ▼ المَرْزُبَانِىُّ; for which El-Mufaddal said المَرْزِبَانِىُّ, as referring to the زَبْرَة of the lion; but Aṣ disallowed this. (Ṣ.)

المَرْزُبَانِىُّ: see what next precedes.

رزتق

رُزْتَاقٌ: see رُزْدَاقٌ, in art. رزدق.

رزح

1. رَزَحَتْ, aor. ـَ, inf. n. رُزُوحٌ (Ṣ, Ḳ) and رُزَاحٌ, (Ṣ, L,) or رَزَاحٌ, (Ḳ,) *She* (a camel) *fell down* (Ṣ, L, Ḳ) *by reason of fatigue, emaciated,* (Ṣ, L, &c.,) or *by reason of fatigue* or *emaciation,* (Ḳ accord. to the TA,) or *by reason of fatigue and emaciation:* (CḲ:) or *clave to the ground, and had not power to rise.* (TA.) And رَزَحَ, (Mgh, Mṣb,) aor. ـَ, (Mṣb,) inf. n. رُزُوحٌ and رُزَاحٌ (Mgh, Mṣb) and رَزَاحٌ, (Mṣb,) *He* (a camel, Mgh, Mṣb) *fell down by reason of fatigue:* (Mgh:) or *became much emaciated.* (Mṣb.) — Hence, or from مَرْزَحٌ as meaning low, or depressed, ground or land, رَزَحَ said of a man, ‡ *He became weak, and what was in his hand went from him.* (TA.) — And ترازحت ▼ أَحْوَالُهُ and رَزَحَتْ حَالُهُ (A) ‡ *His state,* or *condition, was, and his circumstances, were,* or *became, weak and evil.* (A,* and Ḥar p. 489.) — [Hence also,] رَزَحَ العِنَبُ *The grape-vine fell down.* (TA.) ═ رَزَحَ فُلَانًا بِالرُّمْحِ, inf. n. رَزْحٌ, *He thrust,* or *pierced, such a one with the spear,* or *with the iron at the lower extremity of the spear;* syn. زَجَّهُ. (Ḳ.)

2. رزّح, inf. n. تَرْزِيحٌ, (Ṣ, Ḳ,) *He made a she-camel to fall down by reason of fatigue, emaciated:* (Ṣ:) or *he emaciated* her. (Ḳ.) And رَزَّحَتْهَا الأَسْفَارُ *Journeys emaciated her.* (A,* TA.)

4. ارزح العِنَبَ *He raised* [or *propped up*] *the grape-vine* [that had fallen down]. (TA.)

6: see 1.

رَازِحٌ (Ṣ, A, Mgh, Mṣb, TA) and ▼ مِرْزَاحٌ (TA) A camel *that has fallen down by reason of fatigue:* (Mgh:) or *much emaciated:* (Mgh, Mṣb:) or *much emaciated, that will not move:* (TA:) *perishing by reason of emaciation:* (Ṣ, TA:) or *that throws himself down by reason of fatigue:* or *much emaciated, but having power to move:* (A, TA:) pl. [of the former] رَزْحَى (Ṣ, A, Mgh, Mṣb, Ḳ) and رُزَّحٌ (Ṣ, A, Mgh, Ḳ) and رَزَاحَى (Ṣ, A, Mṣb, Ḳ) and [of the same or of رَازِحَةٌ] رَوَازِحُ (A, TA) and [of ▼ مِرْزَاحٌ] مَرَازِيحُ. (Ṣ, A, Ḳ.) — [Hence,] قَوْمٌ رُزَّحٌ and رزاح [app. رُزَّاحٌ, agreeably with analogy, or perhaps رِزَاحٌ,] † *A people, or party, emaciated, and falling down* [or *tottering by reason of weakness*]. (Ḥam p. 227.) — And لَهُ حَالٌ رَازِحَةٌ ‡ [*He has a weak and an evil state or condition:* see 1]. (A.)

مَرْزَحٌ [*A place where camels fall down by reason of fatigue:* and hence,] *a far-extending place of crossing* or *traversing* [of a desert &c.]. (Ṣ, Ḳ.) — And *A low,* or *depressed, tract of land.* (Ḳ.)

مِرْزَحٌ The *wood,* or *pieces of wood,* (خَشَب,) *with which a grape-vine is raised from the ground* (T, Ṣ, Ḳ) *when one part thereof has fallen down upon another:* (T, TA:) or *a vine-prop; a piece of wood with which a grape-vine is raised from the ground.* (TA in art. جزء.) ═ Also, as an epithet in which the quality of a subst. predominates, [but why this is said I do not see, unless the primary meaning be that assigned by Esh-Sheybánee to the next following word,] *A voice, sound,* or *noise;* (TA;) and so ▼ مِرْزِيحٌ: (Ḳ:) accord. to Esh-Sheybánee, the latter signifies

having a vehement voice or *sound* or *noise*; (Ṣ;) but this [said to be] is a mistake. (Ḳ.)

مِرْزَاحٌ, and its pl. مَرَازِيحُ : see رَازِحٌ.

مِرْزَحٌ : see مِرْزِيحٌ.

رزدق

رَزْدَقٌ *A row of palm-trees*, and *of men*: (IF, Ṣ, Mṣb, Ḳ:) or [simply] *a row*: (JK, Mgh:) and *an extended cord* or *string* or *thread*: (JK:) an arabicized word, from رَسْتَهْ, (Ṣ, Ḳ,) which is Persian: (Ṣ:) Lth says, What the people [now] call رَسْتَق we call رَزْدَق, meaning *a row*: it is an adventitious word. (TA.) — [Hence,] one says, اِجْعَلِ الأَمْرَ رَزْدَقًا وَاحِدًا, meaning *Make thou the affair*, or *case*, [*uniform*, or] *one uniform thing*. (Fr, TA in art. بأح.)

رُزْدَاقٌ (Ṣ, Mṣb, Ḳ, &c.) and رُزْتَاقٌ (Lḥ, L, TA) and رُسْدَاقٌ (ISk, Ḳ) and رُسْتَاقٌ, (Lḥ, Ṣ, Mṣb, Ḳ, &c.,) but this last disallowed by ISk, (TA,) [though allowed by many others, and of frequent occurrence,] and said by some to be post-classical, and to be correctly رُزْدَاقٌ, (Mṣb,) arabicized, (Ṣ, Mṣb, Ḳ,) of Pers. origin, (Ṣ,) from رُوسْتَا, (Ḳ,) [erroneously] said by IF to be from رَزْدَقٌ signifying as explained above; (Mṣb;) *A rural district*; or *district consisting of cultivated land with towns* or *villages*; syn. سَوَادٌ, (Ṣ,) or قُرًى and سَوَادٌ: (Ḳ:) Yáḳoot explains رُسْتَاقٌ as applied, in his time, in the country of the Persians, to *any place* [or *district*] *in which are sown fields, and towns or villages*; not to cities, like El-Baṣrah and Baghdád; so that it is, with the Persians, like سَوَادٌ with the people of Baghdád, and is a more special term than كُورَةٌ [in Arabic] and إِسْتَان [in Persian]: (TA:) or it is used as meaning *an outlying district*, or *a border-district*, *of a country*: (Mṣb:) [but the correctness of this last explanation is questionable:] the pl. is رَزَادِيقُ (Mṣb) [and رَزَاتِيقُ and رَسَادِيقُ] and رَسَاتِيقُ (Ṣ, Mṣb) and رُزْدَاقَاتٌ (Ḥar p. 249) [&c.].

رزغ

3. رَازَغْتُهُ, (JḲ,) inf. n. مُرَازَغَةٌ, (JK, Ḳ,) *I practised deceit, delusion, guile*, or *artifice, with him*, or *towards him*; syn. رَاوَغْتُهُ; (JK, Ḳ;*) *and sought*, or *endeavoured*, *to induce him*; syn. حَاوَلْتُهُ: said [in speaking] of a wolf &c. (JK, TA.*)

4. ارزغت الأَرْضُ *The land*, or *ground*, *was*, or *became*, *very slimy* or *miry*; or *had much slime*, or *mire, and moisture*. (Ḳ,* TA. [See also 4 in art. ردغ.]) — ارزغ said of a digger, *He reached the moist earth* or *clay*. (Ṣ, Ḳ.) — ارزغت السَّمَآءُ *The sky gave water such as moistened the earth* or *ground*: (TA:) like اردغت. (TA in art. ردغ.) And ارزغت الرِّيحُ *The wind brought* نَدًى [i. e. *moisture*, or *rain*, &c.]. (IF, Ḳ.) And ارزغ المَطَرُ الأَرْضَ *The rain moistened the earth*, or *ground*, (Ṣ, Ḳ,) *and exceeded the ordinary degree*, (Ṣ,) *but did not flow*. (Ṣ, Ḳ.) — ارزغ المَآءُ *The water was*, or *became*, *little in quantity*. (JK, Ibn-'Abbád, Ḳ.)

رَزْغٌ *A small quantity of water in what are termed* ثِمَاد [q. v.] *and* حِسَآء [pl. of حِسْىٌ q. v.] *and the like*. (TA.) — See also رَزَغَةٌ.

رَزَغٌ : see رَزَغَةٌ. — Also *Moisture*. (TA.)

رَزِغٌ *Sticking fast in slime* or *mire*: (JK, T, Ṣ,* Ḳ:) or so ▼ مُرْزَغٌ and ▼ مُرْزِغٌ. (IB.)

رَزَغَةٌ (Ṣ, Ḳ) and رَزْغَةٌ (Lth, Mgh) *Thin mud*; (TA;) [i. e.] *slime*, or *mire*: (Ṣ, Ḳ:) or *much slime* or *mire*: or, accord. to the M, it is *less than what is termed* رَدَغَةٌ [or رَدْغَةٌ, q. v.]: (TA:) but accord. to Lth (Mgh) and to the T, (TA,) *stiffer than what is termed* ردغة: (Mgh, TA:) or *slime*, or *mire*, *little in quantity*: (Ḥam p. 632:) pl. رِزَاغٌ and [coll. gen. n.] ▼ رَزْغٌ (Ḳ) [and ▼ رَزَغٌ]: or رَزْغٌ and رَزَغٌ signify *slime*, or *mire*: (Mgh:) and ▼ رِزَاغٌ is also expl. [as a sing., like رِدَاغٌ,] as having this last meaning; and as meaning also *moisture* of the earth. (TA.)

رِزَاغٌ : see what next precedes.

مِرْزَغٌ Rain *producing much slime* or *mire*; opposed to مِسْيَلٌ, "causing much flowing." (Ḥam p. 632.)

مُرْزَغٌ : see رَزِغٌ.

مُرْزِغٌ Rain *that moistens the earth*, or *ground*, *exceeding the ordinary degree*, *but not flowing*; opposed to مُسِيلٌ, "that causes the valleys and water-courses (تِلَاع) to flow." (Ṣ, and Ḥam p. 632.) — See also رَزِغٌ.

رزق

1. رَزَقَهُ ٱللّٰهُ, (Ṣ, Mṣb, Ḳ, &c.,) aor. ـُ, (Mṣb, TA,) inf. n. رِزْقٌ, (Ṣ,) or رَزْقٌ, (IB, Ḳ,) the latter being the proper inf. n., (Ḳ,) and the former a simple subst. but also used as an inf. n., (TA,) *God caused what is termed* رِزْق [q. v.] *to come to him*: (Ḳ:) or *God gave him*. (Ṣ, IB.) [The verb is doubly trans.: when the second objective complement is implied, the phrase generally means *God caused the means of subsistence to come to him*; i. e., *gave him, granted him*, or *bestowed upon him, the means of subsistence*; or *supplied, provided*, or *blessed, him therewith*: when the second objective complement is expressed, this word is generally one signifying the means of subsistence or the like, property, or offspring.] One says also, رَزَقَ الطَّائِرُ فَرْخَهُ, aor. ـُ, inf. n. رَزْقٌ, [*The bird fed its young one*.] (TA.) And رَزَقَ الأَمِيرُ الجُنْدَ *The commander gave their subsistence-money, pay*, or *allowances, to the army*: and رَزَقَ الجُنْدَ رَزْقَةً *He gave the army their subsistence-money*, &c., *once*: and رُزِقُوا رَزْقَتَيْنِ *They were given their subsistence-money*, &c., *twice*. (TA.) — [Hence رُزِقَ also signifies *It* (a place) *was rained upon*.] Lebeed says,

* رُزِقَتْ مَرَابِيعَ النُّجُومِ وَصَابَهَا *
* وَدْقُ الرَّوَاعِدِ جَوْدُهَا وَرِهَامُهَا *

meaning مُطِرَتْ; (TA;) i. e. *They were rained upon with the rain of the* أَنْوَآء [pl. of نَوْء q. v.] *of the* رَبِيع, *and the rain of the thundering clouds fell upon them, the copious thereof and the drizzling and lasting thereof*. (EM pp. 140 and 141.) — And رَزَقَ فُلَانًا *He thanked such a one*; *was thankful*, or *grateful, to him*; or *acknowledged his beneficence*: of the dial. of Azd, (Ḳ,) i. e. Azd-Shanooah. (TA.) One says, فَعَلْتُ ذٰلِكَ لَمَّا رَزَقْتَنِى i. e. لَمَّا شَكَرْتَنِى [*I did that since*, or *because, thou thankedst me*]. (TA.) And hence, in the Ḳur [lvi. 81], وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ [*And do ye make your thanking to be that ye disacknowledge* the benefit received, as being from God?]; (Ḳ;) i. e., accord. to Ibn-'Arafeh, do ye, instead of acknowledging what God has bestowed upon you, and being thankful for it, attribute it to another than Him? or, accord. to Az and others, [as J also says in the Ṣ,] the meaning is, تَجْعَلُونَ شُكْرَ رِزْقِكُمُ التَّكْذِيبَ [*do ye make the thanking for your sustenance to be disacknowledgment?*]: (TA:) and some read شُكْرَكُمْ [for رِزْقَكُمْ]. (Bḍ.)

8. ارتزقوا, (Ṣ, Mṣb, Ḳ,) said of soldiers, (Ṣ,) or of people, (Mṣb,) *They took*, or *received, their* أَرْزَاق [i. e., when said of soldiers, *portions of subsistence-money, pay*, or *allowances*, and when said of others, *means of subsistence*, &c.]. (Ṣ, Mṣb, Ḳ.) — See also what next follows.

10. استرزقهُ *He asked*, or *demanded, of him what is termed* رِزْق [i. e. *means of subsistence*, &c.; when said of a soldier, *subsistence-money, pay*, or *allowance*]; (MA, TA;) as also ▼ ارتزقهُ. (TA.)

رِزْقٌ *A thing whereby one profits*, or *from which one derives advantage*; (Ṣ, Ḳ;) as also ▼ مُرْتَزَقٌ, (Ḳ, TA,) in the pass. form: (TA: [in the CḲ, erroneously, مُرْتَزِق:]) and *a gift*; and especially, of God: (Ṣ:) or [especially, and according to general usage,] the *means of subsistence*, or *of the support and growth of the body, which God sends to* [*mankind and other*] *animals*; [*sustenance, victuals, food*, or *provisions*; or *a supply thereof from God*:] but with the Moatezileh it means *a thing possessed and eaten by the deserving*; so that it does not apply to what is unlawful: (TA:) pl. أَرْزَاقٌ: (Ṣ, Mṣb, Ḳ:) and what are thus termed are of two kinds; *apparent*, [or *material*,] *which are for the bodies, such as aliments*; and *unapparent*, [or *intellectual*,] *which are for the hearts and minds, such as the several sorts of knowledge and of science*: (TA:) or رِزْقٌ properly signifies *a portion, share*, or *lot*; or particularly, *of something good*, or *excellent*; syn. حَظٌّ: and is conventionally made to apply to *a thing by which an animal is enabled to profit*: (Bḍ in ii. 2:) and [hence] it signifies also *a daily allowance of food* or *the like*; and so ▼ رِزْقَةٌ, of

which the pl. is رِزَقٌ: (TA:) [the *subsistence-money, pay*, or *allowance*, of a soldier; or] *what is given forth to the soldier at the commencement of every month*, or *day by day*: or, accord. to El-Karkhee, العَطَآءُ is what is assigned to those who fight; and الرِّزْقُ, *to the poor*: (Mgh: [but see عَطَآءٌ:]) and ▼ رَزَقَاتٌ, pl. of ▼ رَزْقَةٌ, which is the inf. n. of unity of رَزَقَ, signifies the *portions of subsistence-money, pay*, or *allowances*, (syn. أَطْمَاع,) of soldiers: (Ṣ, Ḳ:) one says, كَمْ رِزْقُكَ فِى الشَّهْرِ *How much is thy allowance of food, or the like*, [or *thy subsistence-money*, or *pay*,] *in the month?* (TA:) and أَخَذُوا أَرْزَاقَهُمْ [*They took*, or *received, their portions of subsistence-money*, &c.,] (Ṣ, Mṣb, Ḳ) is said of soldiers. (Ṣ.) الرِّزْقُ الحَسَنُ means *A thing* [or *provision*] *that comes to one without toil in the seeking thereof*: or, as some say, *a thing* [or *provision*] *that is found without one's looking*, or *watching, for it, and without one's reckoning upon it, and without one's earning it*, or *labouring to earn it*. (KT.) — Also † *Rain* (Ṣ, Ḳ) is sometimes thus called; as in the Ḳur xlv. 4 and li. 22: this being an amplification in language; as when one says, "The dates are in the bottom of the well;" meaning thereby "the [water for] watering the palm-trees." (Ṣ.)

رَزْقَةٌ, and its pl. رَزَقَاتٌ: see the next preceding paragraph.

رِزْقَةٌ: see رِزْقٌ.

الرَّزَّاقُ: see what next follows, in two places.

الرَّازِقُ and ▼ الرَّزَّاقُ, the latter of which has an intensive signification, are epithets applied to God, meaning [*The Supplier of the means of subsistence*, &c.; or] *the Creator of what are termed* الأَرْزَاق, *and the Giver of their* أَرْزَاق *to his creatures*. (TA.) [The former epithet is also applicable to a man; but ▼ the latter is not.] — رَوَازِقُ [as pl. of رَازِقٌ, agreeably with a general rule relating to epithets of the measure فَاعِلٌ when not applicable to rational beings, and of رَازِقَةٌ,] *Dogs*, and *birds, that prey*, or *catch game*. (TA.)

رَازِقِىٌّ [erroneously written by Golius and Freytag رَازِقِىٌّ] *Weak*: (Moheet, L, Ḳ:) applied to anything. (Moheet, L.) = Also *The species of grapes called* مُلَّاحِىٌّ or مُلَاحِىٌّ; (T, Ḳ;) *a species of grapes of Eṭ-Ṭáïf, with long berries*; they are called عِنَبٌ رَازِقِىٌّ. (TA.) — And *Wine* (Ḳ, TA) *made of the grapes so called*; (TA;) as also ▼ رَازِقِيَّةٌ. (Ḳ, TA.) = And ▼ رَازِقِىٌّ [as a coll. gen. n. of which رَازِقِيَّةٌ is the n. un.] *White flaxen cloths*. (Ṣ, Ḳ.) Lebeed says, describing vessels of wine,

* لَهَا غَلَلٌ مِنْ رَازِقِىٍّ وَكُرْسُفٍ *
* بِأَيْمَانِ عُجْمٍ يَنْصُفُونَ المَقَاوِلَا *

[*They have a strainer of white flaxen cloth and of cotton, in the right hands of foreigners that act as servants to the kings*]: he means يَخْدُمُونَ الأَقْيَالَ: (Ṣ:) and by غَلَلٌ he means "a strainer" (فِدَام, or مِصْفَاة,) on the heads of the أَبَارِيق. (Ṣ in art. غل.)

رَازِقِيَّةٌ [erroneously written by Golius and Freytag رَازِقِيَّةٌ]: see the next preceding paragraph, in two places.

مَرْزُوقٌ A man *possessed of good fortune*, or *of good worldly fortune*. (Ṣ, Ḳ, TA.) — أَبُو مَرْزُوقٍ was the name of *A certain he-goat*, mentioned in poetry. (IAạr.)

مُرْتَزَقٌ: see رِزْقٌ.

المُرْتَزِقَةُ *Those who receive* [*subsistence-money, pay*, or] *settled periodical allowances of food* or *the like*: (Mgh,* Mṣb,* TA:) and they are thus called though they be not written down in the register [of the army &c.]. (Mgh.)

رزم

1. رَزَمَ, said of a camel, (Lḥ, Ḳ,) and of a man, &c.; (Lḥ, TA;) or رَزَمَتْ, said of a she-camel; (Ṣ;) aor. ـُ and ـِ, inf. n. رُزُومٌ and رُزَامٌ; (Ṣ, Ḳ;) *He was unable to rise*, (Lḥ, Ḳ, TA,) *in consequence of his having fallen down by reason of fatigue and emaciation*, (Lḥ, TA,) or *in consequence of emaciation* (Ḳ, TA) *arising from hunger or disease*: (TA:) or *she stood still*, or *stopped from journeying, in consequence of fatigue and emaciation, and was motionless*. (Ṣ, TA.) — رَزَمَ, (Ḳ, TA,) said of a man, inf. n. رَزْمٌ, (TA,) *He died*. (Ḳ, TA.) — رَزَمَ عَلَى قِرْنِهِ *He overcame his adversary, and kneeled upon him*, (Ḳ, TA,) *and quitted not his place*. (TA.) One says of a lion رَزَمَ عَلَى فَرِيسَتِهِ [*He lay upon his breast on his prey, not quitting it*]. (TA.) — ارْزِمْ بِهِ مَا رَزَمَ *Be thou firm*, or *steadfast, with it as long as it is firm*, or *steadfast*: referring to fortune when it is severe, or rigorous. (Ḥam p. 362.) — And رَزَمَ بِالشَّىْءِ *He laid hold upon the thing*. (Ḳ.) — رَزَمَ الشِّتَآءُ ▼ رَزْمَةً شَدِيدَةً *The winter was*, or *became, intensely cold*. (Ḳ,* TA.) Hence ▼ نَوْءُ المِرْزَمِ [q. v. infrà]. (Ḳ, TA.) — رَزَمَتِ الأُمُّ بِهِ *The mother brought him forth*: (Ḳ:) and so رَزَمَتْ بِهِ. (TA.) = رَزَمَ الشَّىْءَ, (Ṣ, Mṣb, Ḳ,) aor. ـُ (Mṣb, Ḳ) and ـِ, (Ḳ,) inf. n. رَزْمٌ, (Mṣb, TA,) *He collected together the thing* (Ṣ, Mṣb, Ḳ) *in a garment, or piece of cloth*. (Ḳ. [See 2.]) = See also 4.

2. رَزَّمَ القَوْمُ, (Ḳ,) inf. n. تَرْزِيمٌ, (TA,) *The people cast, or laid, themselves down upon the ground*, (Ḳ, TA,) *and remained fixed there*, (TA,) *not quitting their place*. (Ḳ, TA.) = رَزَّمَ الثِّيَابَ, (Ṣ, Mṣb, Ḳ,) inf. n. as above, (Ṣ, Ḳ,) *He bound the clothes, or tied them up*, (Ṣ, Ḳ,) *in* رِزَم [or *bundles*]: (Ṣ:) *he made the clothes into* رِزَم. (Mṣb.)

3. رازم الدَّارَ *He remained, stayed, or dwelt, long in the house*, or *abode*. (Ḳ, TA.) — رازم بَيْنَهُمَا *He conjoined them two*; (Ḳ;) [as, for instance, two kinds of food, *by taking them in immediate succession*:] *he mixed them*. (TA.) You say, رازمت الإِبِلُ *The camels mixed two pastures*. (Ṣ, TA.) And رازمت الإِبِلُ العَامَ *The camels pastured upon the* حَمْض [or *salt*, or *sour, plants*] *one time, and* خُلَّة [or *sweet plants*] *another time, this year*. (TA.) [In the case of a man,] مُرَازَمَةٌ in eating signifies the *making a consecutive*, or *successive, connexion* [between two things]; كَمَا يُرَازِمُ الرَّجُلُ بَيْنَ الجَرَادِ وَالتَّمْرِ [*like as when the man makes a consecutive*, or *successive, connexion between* the eating of *locusts and* that of *dates*; or *makes locusts and dates consecutive*, or *successive*]: (Ṣ, TA:) or مُرَازَمَةٌ in relation to food signifies the *making an interchange, by eating one day flesh-meat, and one day honey*, (Ḳ, TA,) *and one day dates*, (TA,) *and one day* [*drinking*] *milk*, (Ḳ, TA,) *and one day* [*eating*] *bread without any seasoning* or *condiment*, (TA,) *and the like; not keeping continually*, or *constantly, to one thing*: (Ḳ, TA:) or the *intermixing the* [*acts of*] *eating with thanks, and the mouthfuls with praise*; (IAạr, Ḳ, TA;) *by saying, between the mouthfuls, Praise be to God*: (IAạr, TA:) or the *mentioning God between every two mouthfuls*: (Th, TA:) or the *eating the soft and the dry* or *tough* [*alternately*], *and the sweet and the sour, and the unseasoned*, or *disagreeable in taste, and the seasoned*: agreeably with all of these interpretations is explained the saying of 'Omar, إِذَا أَكَلْتُمْ فَرَازِمُوا: (Ḳ, TA:) as though he said, [*When ye eat*,] *eat what is easy and agreeable to swallow with what is unseasoned*, or *disagreeable in taste*: (TA:) or *mix ye, in your eating, what is soft with what is rough*, or *harsh*, or *coarse*: (IAth, TA:) or *make ye praise to follow* [*your eating*]. (Ṣ.) — مُرَازَمَةُ السُّوقِ means *The purchasing in the market less than what will make up the full quantity of the loads*. (Ḳ.)

4. ارزمت *She* (a camel) *uttered a cry such as is termed* رَزَمَة [q. v.] *when loving*, or *affecting, her young one*: (Ṣ:) or *she* (a camel) *uttered a cry of yearning towards her young one*: (Ḳ:) and in like manner, ارزمت عَلَى وَلَدِهَا is said of a ewe, or she-goat: but sometimes إِرْزَام means the *uttering of a cry*, or *sound, absolutely*: and ارزمت said of a she-camel occurs in a trad. as meaning *she uttered a cry*. (TA.) One says, لَا أَفْعَلُ ذٰلِكَ مَا أَرْزَمَتْ أُمُّ حَائِلٍ [*I will not do that as long as a mother of a female young camel utters her gentle yearning cry*]: (Ṣ, Ḳ:*) a prov. (Ḳ.) And hence, i. e. from ارزمت said of a she-camel, (TA,) ارزم is also said of thunder, (Ṣ, Ḳ,) meaning ‡ *It made a vehement sound, or noise*: (Ḳ, TA:) or *it made a sound, or noise*, (Ṣ, Ḳ,) *not vehement*. (Ḳ.) [And it seems that ▼ رَزَمَتْ and رزم signify the same as ارزمت and ارزم said of a she-camel and of thunder: for] the inf. n. رَزْمٌ, used in relation to a camel and to thunder, signify The *making a sound or noise*. (KL.) ارزمت is also said of a cooking-pot, meaning † *It made a noise by its boiling*. (Ḥam p. 663.) And you say, ارزمت الرِّيحُ فِى الجَوْفِ † *The wind made a sound* [*in the belly*]. (Ḳ.)

رَزِمٌ Rain *accompanied by incessant thunder*: a possessive epithet. (Lḥ, TA.)

رَزُومٌ *Firm*, or *steadfast, standing upon the ground*: (Ṣ, Ḳ:) and ▼مُرْزِمٌ and ▼رَازِمٌ signify [the same; or] *firm*, or *steadfast, upon the ground*: and the pl. of the last is رُزَّامٌ, occurring in a verse cited voce رُزَّامٌ, q. v. (TA.) — Also The *lion*; and so ▼مُرْزِمٌ; (Ḳ, TA;) because he lies upon his breast on his prey, not quitting it: (TA:) or رُزَمٌ (Ḥam p. 362) and ▼رُزَامٌ (TA, and Ḥam ibid., [but in the latter without any syll. signs,]) like سَحَابٌ, and ▼رُزَامَةٌ like سَحَابَةٌ, [which is of a form denoting intensiveness of signification,] (TA,) are epithets applied to a lion, meaning *that lies upon his breast on his prey*, (Ḥam, TA,) *and growls*. (Ḥam.) Accord. to J, it is applied in a verse of Sáïdeh Ibn-Ju-eiyeh to an elephant: but accord. to IB, and the Expos. of Skr, it is there applied to a lion, as meaning *That has remained firm*, or *steadfast, in his place*. (TA.)

رَزْمَةٌ: see 1: — and see also the next paragraph, in two places. — أَكَلَ الرَّزْمَةَ *He ate the* وَجْبَة [or *meal that sufficed for a day and a night*, or *for four and twenty hours*]. (Ḳ.)

رِزْمَةٌ *A quantity remaining in a* [*receptacle of the kind called*] جُلَّة, [a meaning said in the TA, in art. ردم, to be erroneously assigned in the Ḳ, in that art., to رِدْمَةٌ,] of dates, *amounting to half thereof*, or *a third*, or *thereabout*: (TA:) or, accord. to Sh, the *third part*, or *fourth part, of a* [*sack such as is called*] غِرَارَة, (Mgh, TA,) or *thereabout*, (Mgh,) of dates or flour: or, accord. to Zeyd Ibn-Kuthweh, like قَوْس, signifying the *quantity of the fourth part of the* جُلَّة, of dates: (TA:) or, accord. to the Tekmileh, [the pl.] رِزَمٌ signifies the [*sacks called*] غَرَائِر, *in which is wheat*: and hence the رِزَم of clothes [explained in what here follows. (Mgh.) — *A* كَارَة [or *bundle, put in one piece of cloth and tied up*,] of clothes; (Ṣ, Mṣb, TA;) *what are tied up in one piece of cloth*, (Ḳ, TA,) of clothes: (TA:) or *clothes*, and *other things, put together* [*in a bundle*]; as also ▼رَزْمَةٌ: (Mgh:) IAmb explains it as meaning the *thing in which are sorts* (ضُرُوب) *and mixtures of clothes*: and hence the author of the Ḳ has taken a meaning assigned by him to رِزْمَةٌ, which, he says, is also written ▼رَزْمَةٌ, namely, ضَرْبٌ شَدِيدٌ [*a vehement beating*], altering and substituting: (TA:) the pl. of رِزْمَةٌ is رِزَمٌ. (Ṣ, Mṣb.)

رَزَمَةٌ *A cry*, or *sound*, (AZ, Ṣ, Ḳ, TA,) *a sort of yearning cry*, (TA,) *of a she-camel, when loving*, or *affecting, her young one, uttered from her throat*, or *fauces*, (AZ, Ṣ, Ḳ, TA,) *without opening her mouth*, not as loud as that which is termed حَنِينٌ. (AZ, Ṣ, TA.) It is said in a prov., رَزَمَةٌ وَلَا دِرَّةٌ [*A gentle yearning cry of a she-camel, and no flow of milk*]: (Ṣ:) or لَا خَيْرَ فِي رَزَمَةٍ لَا دِرَّةَ فِيهَا [*There is no good in a gentle yearning cry of a she-camel with which is no flow of milk*]: (Ḳ:) applied to him who promises and does not fulfil: (Ṣ, Ḳ:) or to him who causes to wish and does not act: (A, TA:) or to him who makes a show of love, or affection, without proving it to be true or without its being accompanied by any gift. (M, TA.) — Also The *cry of a boy*, or *child*. (Ḳ, TA: but not in the CḲ.) — And, accord. to IAạr, *A vehement cry* or *sound*. (TA.) — And The *cries of beasts of prey*. (Ṣ, TA.) A poet says,

* تَرَكُوا عِمْرَانَ مُنْجَدِلًا * لِلسِّبَاعِ حَوْلَهُ رَزَمَهْ *

[*They left 'Amrán prostrate upon the ground; there being cries of the beasts of prey around him*]. (IB, TA.)

رُزَامٌ: see رَزُومٌ.

رُزَامٌ A man *strong and stubborn*. (Ḳ.) رُزَامٌ, [a mistranscription, app. for ▼رُزَّامٌ, for it must be with teshdeed to the ز, as is shown by an ex. in a copy of the Ṣ, consisting of two verses, of which the former here follows,] as an epithet applied to a man, means *Stubborn, behaving with forced hardness* or *hardiness*: it occurs, accord. as some relate it, in the saying of a rájiz, [so in the Ṣ and TA, but correctly, a poet using the sixth species of the metre termed السَّرِيع,] which others relate thus:

* أَيَا بَنِي عَبْدِ مَنَافِ الرُّزَّامْ▼ *
* أَنْتُمْ حُمَاةٌ وَأَبُوكُمْ حَامْ *

[*O sons of 'Abd-Menáf, the firm*, or *steadfast, upon the ground*, (accord. to this reading; but accord. to the reading that seems to be رُزَّامٌ, *the stubborn*, &c., as a sing., referring to 'Abd-Menáf himself;) *ye are defenders, and your father was a defender*, حَامْ being for حَامٍ]: رُزَّامٌ being pl. of رَازِمٌ. (So in one of my two copies of the Ṣ: in the other copy omitted.)

رَزِيمٌ *A roaring*, or *growling*: a poet says,

* لِأُسُودِهِنَّ عَلَى الطَّرِيقِ رَزِيمُ *

[*There is*, or *was, a roaring*, or *growling, of their lions on the road*]. (Ṣ.)

رُزَامَةٌ: see رَزُومٌ.

الرَّزَّامِيَّةُ *A sect who said that the office of Imám, after 'Alee, belonged to Mohammad Ibn-El-Ḥanafeeyeh, and then to his son 'Abd-Allah, and who accounted lawful those things that are* [*esteemed by the orthodox*] *forbidden*: (KT:) or *a sect of the extravagant zealots of the class of innovators, of the schismatics*, or *followers of 'Alee, who say that the office of Imám belonged to Aboo-Muslim El-Khurásánee, after El-Manṣoor, and some of whom arrogated to themselves divinity, one of them being El-Muḳanna', who made the moon to appear to them in Nakhshab, and of whose persuasion there is in this day a party in Má-wará-en-Nahr*. (TA.)

رُزَّامٌ: see رَازِمٌ. — [الرَّزَّامُ, as an epithet applied to the lion, *The roaring*. (Freytag, from the "Deewán el-Hudhaleeyeen.")]

رَازِمٌ A camel *remaining fixed upon the ground*, (Ṣ, TA,) *unable to rise*, (Lḥ, Ṣ, Ḳ, TA,) *in consequence of his having fallen down by reason of fatigue and emaciation*, (Lḥ, TA,) or *in consequence of emaciation* (Ṣ, Ḳ, TA) *arising from hunger or disease*: (TA:) and in like manner applied to a man, &c.: (Lḥ, TA:) and also, [without ة,] applied to a she-camel, meaning *standing still*, or *stopping from journeying, in consequence of fatigue and emaciation, and motionless*: (Ṣ:) pl. رَزْمَى and رَزَامٌ, [accord. to Freytag رُزَّمٌ,] applied to camels. (TA.) — See also رَزُومٌ. — Also, applied to winter, *Cold*. (TA.)

[مَرْزَمٌ *A prey*. (Freytag, from the "Deewán el-Hudhaleeyeen.")]

مُرْزِمٌ: see رَزُومٌ, in two places.

المِرْزَمُ is a name of *The right star* [app. γ, i. e. *Bellatrix*,] *in the left arm of* الجَبَّار [or *Orion*]. (Ḳzw. [Golius says, as on the authority of Ḳzw, that it is "a star in the right shoulder of Orion:" but Ḳzw says that this star (which is α of Orion) is called يَدُ الجَوْزَآءِ and مَنْكِبُ الجَوْزَآءِ; and then he mentions that in the left arm, as being called المرزم: whence it seems that Golius was misled by the omission of some words in a copy of the work of Ḳzw.]) And المِرْزَمَانِ, (Ṣ, Ḳ,) also called مِرْزَمَا الشِّعْرَيَيْنِ, (Ṣ,) is the name of *Two stars* [*of which one is commonly known as* β *of Canis Major, and the other is app.* β *of Canis Minor*, though Golius says, on the authority of Ulugh Beg, that *the former is in the right hind leg of Canis Major*,] *with the* شِعْرَيَان [by which latter appellation are meant *Sirius and Procyon*], (Ḳ,) or *one of which is in* [or *by*] الشِّعْرَى [commonly so called, i. e. *Sirius*,] *and the other is in* الذِّرَاع [by which is meant الذِّرَاعُ المَقْبُوضَةُ, i. e. *the asterism consisting of* α *and* β *of Canis Minor*]; (Ṣ;) or *one of them is* الذراع المقبوضة [mentioned above *and the other is* الشِّعْرَى (q. v.) commonly so called]: thus says Ibn-Kunáseh: both are of the stars of rain: and sometimes the sing. appellation (المِرْزَمُ) is used [app. as applied to Sirius, or to Bellatrix, or perhaps to β of Canis Minor]. (TA.) نَوْءُ المِرْزَمِ [means *The auroral setting of some one of the stars above mentioned*; for it] is so termed because of its intense cold. (TA. See 1.) السِّمَاكُ المِرْزَمُ is another name for السِّمَاكُ الرَّامِحُ [*The star Arcturus*]. (Az and TA in art. رمح. [This star neither sets nor rises aurorally in the cold season, nor is it one of the Mansions of the Moon; but it rises aurorally during "the first of the rains," the autumnal rain, called الوَسْمِىّ.]) — أُمُّ مِرْزَمٍ ‡ *The north wind*: (Ṣ, Ḳ, TA:) or *the cold north wind*: (Skr, on a verse of Ṣakhr-el-Gheí:) from رَزَمَةُ النَّاقَةِ meaning "the [gentle] yearning cry of the she-camel:" (TA:) or it signifies, (ISd, TA,) or signifies also, (Ḳ,) *the wind*: (ISd, Ḳ, TA:) thus expl. by ISd without any restriction. (TA.)

مُرْزِمٌ *That has cast*, or *laid, himself upon the ground, and remained fixed*, or *motionless*: or *having* [or *making* or *uttering*] *a sound*, or *cry*: and applied to an army, or a military force, agreeably with one or the other of these explanations. (Skr, on a verse of Abu-l-Muthellem.)

تَرَكْتُهُ بِالمُرْتَزَمِ [*I left him in the place where one cleaves to the ground; or*] *I made him to cleave to the ground.* (K.)

رزن

1. رَزُنَ, (Ṣ, Ḳ, &c.,) inf. n. رَزَانَةٌ (Ṣ,* MA, Ḳ,* TA) and رُزُونٌ, (TA,) [*It* (a thing) *was, or became, heavy, or weighty:* this is the primary signification: see رَزَانَةٌ below. — And hence,] ‡ *He* (a man) *was, or became, grave, staid, steady, sedate, or calm;* (Ṣ, MA, Ḳ, TA;) and *forbearing:* and *still, or motionless:* (Ṣ,* Ḳ,* TA:) or *firm, or sound, of judgment:* (TA:) *wise, or sensible.* (MA.) = رَزَنَ بِالمَكَانِ [thus in the Ḳ, with fet-ḥ to the ز,] *He remained, stayed, dwelt, or abode, in the place.* (Ḳ.) = رَزَنَهُ, (Ṣ, Ḳ,) aor. ُ, inf. n. رَزْنٌ, (Ṣ,) *He lifted it* (namely, a thing, Ṣ) *in order that he might see what was its weight.* (Ṣ, Ḳ.) — Hence, رَزَنَ الحَجَرَ *He lifted the stone from the ground.* (TA.)

2. رزّنهُ, inf. n. تَرْزِينٌ, † *He pronounced him, or held or reckoned him, to be grave, staid, steady, sedate, or calm:*] the inf. n. تَرْزِينٌ is *syn.* with تَوْقِيرٌ [q. v.]. (Ṣ in art. وقر.)

5. ترزّن *i. q.* تَوَقَّرَ † [*He showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm*]; (M, Ḳ;) فِى مَجْلِسِهِ [*in his sitting-place*], (M,) or فِى الشَّىْءِ [*in the thing*]. (Ḳ.)

6. يَتَرَازَنَانِ, said of two mountains, *They are opposite, or facing, each other.* (Ḳ.)

رَزْنٌ *A place that is elevated* (Ṣ, Ḳ, TA) *and hard,* (TA,) *having in it a depression that retains the water* [*of the rain*]: pl. رُزُونٌ and رِزَانٌ: (Ṣ, Ḳ, TA:) the latter of which pls. is also pl. of رَزْنَةٌ [q. v.]. (Ḳ.) It is also sing. of أَرْزَانٌ signifying [*Hollows, or cavities, such as are termed*] نُقَرٌ [pl. of نُقْرَةٌ] *in stone, or in rugged ground, that retain the water* [*of the rain*]; and so is ▼ رِزْنٌ; or, accord. to Ibn-Ḥamzeh, this latter only; and thus says IB, because a noun of the measure فَعْلٌ has not a pl. of the measure أَفْعَالٌ, except in a few instances. (TA.) [The pl.] رُزُونٌ also signifies The *remains of a torrent in places which it has partially worn away.* (TA.)

رِزْنٌ: see the next preceding paragraph. — Also *i. q.* نَاحِيَةٌ [*A side, region, quarter, or tract,* &c.]. (Ḳ.)

رَزْنَةٌ *A place where water remains and collects; or where it collects and stagnates; or where it remains long, and becomes altered:* pl. رِزَانٌ [mentioned above as a pl. of رَزْنٌ, q. v.]: (Ṣ, Ḳ:) so says AO. (Ṣ.)

رَزَانٌ: see the next paragraph.

رَزِينٌ *Heavy, or weighty;* (Ṣ, Ḳ;) applied to a thing (Ṣ, TA) of any kind. (TA.) — [Hence,] ‡ *Grave, staid, steady, sedate, or calm;* (Ṣ, MA, Ḳ, TA;) and *forbearing:* and *still, or motionless:* (Ṣ,* Ḳ,* TA:) or *firm, or sound, of judgment:* (TA:) *wise, or sensible:* (MA:) or a man *having much gravity, staidness,* &c.: (Ḥar p. 227:) and ▼ رَزَانٌ signifies the same, applied to a woman; (MA, Ḳ;) or, thus applied, *grave, staid,* &c., *in her sitting-place:* (Ṣ:) the epithet رَزِينَةٌ is not applied to her unless she be *firm, or constant; and grave, staid,* &c.; *and continent, chaste,* or *modest; grave, staid,* &c., *in her sitting-place.* (TA.) — أَبُو رَزِينٍ is a name given to *The* [*kind of sweet food commonly called*] خَبِيص [q. v.]; because of its excellence among eatables, and its high estimation, and its surpassing cost, and its being put the last thing to be eaten. (Ḥar p. 227.)

رَزَانَةٌ inf. n. of رَزُنَ [q. v.]. (MA, TA.) *Heaviness, or weight:* this is the primary signification. (TA.) — [Hence,] ‡ *Gravity, staidness, steadiness, sedateness, or calmness;* (Ṣ, MA, Ḳ, TA;) and *forbearance:* and *stillness, or motionlessness:* (Ṣ,* Ḳ,* TA:) or *firmness, or soundness, of judgment:* (TA:) *wisdom, or sensibleness:* (MA:) and *firmness, or constancy.* (Ḥar p. 423.)

رَوْزَنٌ, (T, Mgh,) or ▼ رَوْزَنَةٌ, (ISk, Ṣ, M, Ḳ,) *A hole, a perforation, an aperture, or a window,* (ISk, T, Ṣ, M, Mgh, Ḳ,) syn. كُوَّةٌ, (ISk, Ṣ, Mgh, Ḳ,) or كُوَّةٌ نَافِذَةٌ, (T,) [*in a wall, or chamber,* i. e. *a mural aperture,*] or *in the upper part of a roof:* (M, TA:) an arabicized word [from the Pers. رَوْزَنْ, or رَوْزَنَهْ]: (ISk, Ṣ:) thought by the author of the T to be arabicized, used by the Arabs: (TA:) pl. رَوَازِنُ. (T, Mgh.)

رَوْزَنَةٌ: see the next-preceding paragraph.

أَرْزَنٌ [accord. to general opinion, being a subst. only, not originally an epithet, أَرْزَنٌ, or, accord. to some, it may be أَرْزَنُ, as being imagined to possess the quality of an epithet,] *A kind of hard tree,* (Lth, Ṣ, Ḳ,) *of which staves are made.* (Lth, Ṣ.)

هُوَ مُرَازِنُهُ *i. q.* مُحَالُّهُ [*He is his companion in alighting, or descending and stopping or sojourning* &c.]: (so in copies of the Ḳ:) or مُخَالُّهُ [*his friendly associate; or true, or sincere, friendly associate*]. (So in the Ḳ accord. to the TA [which is followed in this instance, as generally, in the TḲ: but the former I regard as the true reading, from رَزَنَ بِالمَكَانِ, q. v.].)

رزى

1. رَزَى فُلَانًا, aor. يَرْزِى, (Ḳ,) inf. n. رَزْىٌ, (TA,) *He accepted the bounty of such a one.* (Ḳ.) [See also رَزَأَهُ: and, under the same head, see رُزِينَا, and رُزِيتُهُ: and see a verse cited voce مُتْلَدٌ; in which رُزِينَا seems to be used for رُزِئْنَا; or the latter may be the correct reading.]

4. ارزى إِلَيْهِ *He leaned, or stayed, himself upon, or against, him, or it; and he had recourse, or betook himself, to him, or it, for refuge, protection, covert, or lodging:* (Ḳ:) or أَرْزَيْتُ ظَهْرِى إِلَى فُلَانٍ *I had recourse, or betook myself, to such a one for refuge, protection, covert, or lodging:* (Ṣ:) or, accord. to Lth, the verb is أَرْزَأَ, with ء. (TA.)

رَزِيَّةٌ, for رَزِيْئَةٌ: see the latter, in art. رزأ.

رس

1. رَسَّ الهَوَى فِى قَلْبِهِ, and السُّقْمُ فِى جِسْمِهِ, [aor., accord. to the general rule, ُ,] inf. n. رَسٌّ and رَسِيسٌ, *Love entered, and established itself, in his heart,* and *disease in his body;* as also ▼ ارسّ. (M.) [It seems also, from explanations of رَسٌّ and رَسِيسٌ mentioned below, that one says رَسَّتِ الحُمَّى, meaning *The fever commenced, or first touched a person.*]

4: see above.

رَسٌّ The *beginning, or commencement, of a thing.* (Ḳ.) And hence, (Ḳ,) رَسُّ الحُمَّى, and ▼ رَسِيسُهَا, *The beginning, or commencement,* (M, A, Ḳ,) or *first touch,* (Ṣ,) *of fever,* (Ṣ, M, A, Ḳ,) *before it becomes vehement, or severe;* (A;) i. e., *when the person attacked thereby stretches on account of it, and becomes languid in his body, and relaxed,* or *heavy, sluggish, or torpid,* or *confused in his intellect:* (M, TA:) or *the first that a man feels of the touch of fever, before it takes him forcibly, and becomes apparent.* (Aṣ, TA.) Accord. to Fr, you say, أَخَذَتْهُ الحُمَّى بِرَسٍّ, meaning, *The fever became settled in his bones.* (TA.) [Hence also,] رَسُّ الحُبِّ, and ▼ رَسِيسُهُ, *The beginning, or commencement, of love:* (Ḳ:) or *a remain, or relic, or trace, of love:* (M:) or ▼ رَسِيسُ الهَوَى signifies *the first, or original, feeling* (أَصْل) *of love.* (Aboo-Málik, TA.) [Hence also,] بَلَغَنِى رَسٌّ مِنْ خَبَرٍ *The first of news reached me:* (TA:) or *somewhat of news reached me:* (Ṣ, M:) [or *news not true reached me:* for,] accord. to AZ, you say, أَتَانَا رَسٌّ مِنْ خَبَرٍ, and ▼ رَسِيسٌ مِنْ خَبَرٍ, meaning, *News not true came to us:* (TA:) or ▼ رَسِيسٌ [alone] signifies *news not true.* (Ḳ.)

رَسِيسٌ: see رَسٌّ, throughout.

رسب

1. رَسَبَ, (Ṣ, M, A, &c.,) aor. ُ, (M, A, &c.,) inf. n. رُسُوبٌ (Ṣ, M, A, Mgh, Mṣb, Ḳ) and رَسْبٌ; (Mṣb;) and رَسُبَ, aor. ُ; (M, A, Ḳ;) *It* (a thing, Ṣ, Mṣb) *sank, or subsided,* (Ṣ, M, A, Mgh, Mṣb, Ḳ,) in water [&c.]. (Ṣ, M, A, Mgh, Ḳ.) — [Hence,] رَسَبَتْ عَيْنَاهُ ‡ *His eyes sank* [in their sockets]. (Ṣ, A.) — And السَّيْفُ يَرْسُبُ فِى الضَّرِيبَةِ ‡ *The sword sinks, or disappears, in the thing struck with it.* (TA.)

[2. رسّب *It precipitated* a substance, or *caused* it *to sink* in a liquid: used in this sense in chymical works; but probably post-classical. See what next follows.]

4. ارسب *It caused* [a thing] *to sink:* hence, in a trad., describing the people of Hell, إِذَا طَفَتْ بِهِمِ النَّارُ أَرْسَبَتْهُمُ الأَغْلَالُ *When the fire shall raise them, and make them to appear* [or rather *to*

swim upon its surface], the collars, by reason of their weight, *shall make them to sink* to the bottom thereof. (TA.) ═ And ارسبوا *Their eyes sank in their heads by reason of hunger* (Ḳ, TA.)

[5. ترسّب *It* (a substance) *became precipitated*, or *was caused to sink*, in a liquid: used in this sense in chymical works; but probably post-classical.]

رَسَبٌ and رُسُبٌ : see the next paragraph.

رَسُوبٌ [What is *wont to sink*, or *subside*, in water &c. — And hence,] *Dregs* amid water and blood: in this sense improperly pronounced رُسُوبٌ. (KL. [Golius, as on the same authority, explains it as meaning *sedimentum* aquæ, urinæ, etc.: *hypostasis*. See also the next paragraph.]) — [Hence also,] ‡ A sword (Ṣ, M, A, Ḳ) *that penetrates into*, (Ṣ,) or *that disappears in*, (M, A, Ḳ,) *the thing struck with it*; (Ṣ, M, A, Ḳ;) and so ▾ رَسَبٌ (M, Ḳ) and ▾ رُسُبٌ (Ḳ, TA) and ▾ مِرْسَبٌ. (A, Ḳ, TA. [In the CḲ, by the omission of وَ after the last, this and the last but one are made to be appellations of a sword of Moḥammad or of Soloman, and of a sword of El-Ḥárith Ibn-Abee-Shemir.]) — And † The *glans of the penis*: (M, Ḳ:) app. because of its disappearance on the occasion of the act of جِمَاع. (M.) — And † *Forbearing*, or *clement*; as also ▾ رَاسِبٌ. (Ḳ.)

رُسَابَةُ المَآءِ (JK and Mgh and Ḳ in art. تقن [in CḲ erroneously رَسابَة]) [*The sediment of water*;] *the thick matter that is borne by water* [*and that sinks to the bottom*]. (Lth, Mgh in that art.)

[رُسُوبِىٌّ and ▾ مُتَرَسِّبٌ, terms used by Ibn-Seenà, are explained by Golius as meaning *Having*, or *depositing, a sediment*: but the former rather means *having the nature of dregs*, or *sediment*: and the latter, *becoming*, or *that becomes, precipitated*.]

رَاسِبٌ ‡ A *firm* mountain. (M, A, Ḳ.) — See also رَسُوبٌ.

رَوْسَبٌ *A calamity*, or *misfortune*; (Ḳ;) as also رَوْسَمٌ. (TA.)

مِرْسَبٌ : see رَسُوبٌ.

مَرَاسِبُ *i. q.* أَوَاسٍ [pl. of آسِيَةٌ, and app. here meaning *Columns*, or *props*]. (Ḳ.)

مُتَرَسِّبٌ : see رُسُوبِىٌّ.

رستق

رُسْتَاقٌ : see رُزْدَاقٌ, in art. رزدق.

رسح

1. رَسِحَ, aor. ـَ , inf. n. رَسَحٌ, (L, Mṣb,) *He had little flesh*, or *was scant of flesh, in his posteriors and thighs*: or *he had small buttocks, sticking together*: (L:) or *he had little flesh in his thighs*. (Mṣb.)

4. ارسح *It rendered* a person *scant of flesh in the posteriors* (Ṣ, A) *and thighs*. (Ṣ.)

رَسَحٌ *Paucity of flesh in the posteriors* (Ṣ, A, L, Ḳ) *and thighs*: (Ṣ, L, Ḳ:) or *smallness of the buttocks, and their sticking together*: (L:) or *paucity of flesh in the thighs*. (Mṣb.)

رَسِحٌ *Having little flesh in his thighs*. (Mṣb.) [See also what follows.]

أَرْسَحُ A man (Ṣ, L) *having little flesh in his posteriors* (Ṣ, A, L) *and thighs*: (Ṣ, L:) or *having small buttocks, sticking together*: (L:) fem. رَسْحَآءُ; applied to a woman: (Ṣ, A, L:) pl. رُسْحٌ. (Ṣ, Ḳ.) [See also رَسِحٌ.] الأَرْسَحُ means *The wolf*: (TA:) [for] every wolf is [termed] أَرْسَح because of the lightness [of the flesh] of his haunches: (Ṣ, A,* Ḳ:) and so is the سِمْع [a mongrel beast, the offspring of a wolf begotten from the hyena]. (TA.) — Also, the fem., A *foul*, an *ugly*, or an *unseemly*, woman: (Ḳ, TA:) though disapproved by MF. (TA.)

رسخ

1. رَسَخَ, (Ṣ, A, L, &c.,) aor. ـَ , (A, Mṣb, JM, &c.,) inf. n. رُسُوخٌ, *It* (a thing, Ṣ, Mṣb) *was*, or *became, firm, steady, steadfast, stable, fixed, fast, settled*, or *established*, (Ṣ, A, L, Mṣb, Ḳ,) *in its place*. (L.) [Hence,] رَسَخَ الحِبْرُ فِى الصَّحِيفَةِ ‡ [*The ink became fixed upon the piece of paper* or *the like*]. (A, L.) And الرَّقُّ الدَّهِينُ لَا يَرْسَخُ فِيهِ الحِبْرُ ‡ [*Ink will not become fixed upon oiled parchment*]: (A:) or الوَرَقُ الدَّهِينُ [*oiled paper*]. (TA.) And رَسَخَ فِى العِلْمِ ‡ *He became firmly rooted*, or *grounded*, or *established, in science*, or *knowledge*. (L.) And العِلْمُ يَرْسَخُ فِى قَلْبِ الإِنْسَانِ ‡ *Science*, or *knowledge, becomes firmly rooted*, or *grounded*, or *fixed, in the heart of man*. (L, A.*) And رَسَخَ حُبُّهُ فِى قَلْبِهِ ‡ [*The love of him*, or *it, became fixed in his heart*]. (A.) — [Hence also,] said of a pool of water left by a torrent, ‡ *It sank into the earth, and disappeared*: (JK, A, Ḳ:) inf. n. as above. (JK, TA.) And, said of rain, ‡ *It sank into the earth so that the two moistures* [meaning *that of the rain and that of the soil beneath*] *met together*. (A, Ḳ.) — رَسْخٌ [as an inf. n.] signifies † The *connexion of the soul of a human being, after its departure from the body, with an inanimate, not increasing, body*: distinguished from نَسْخٌ, which is with the body of another human being: and from مَسْخٌ, which is with the body of a beast: and from فَسْخٌ, which is with a plant. (Marginal note in a copy of the KT.) But see 1 (last sentence) in art. فسخ.

4. ارسخهُ, (JK, Ḳ,) inf. n. إِرْسَاخٌ, (TA,) *He made it firm, steady, steadfast, stable, fixed, fast, settled*, or *established*, (JK, Ḳ,) *in its place*. (JK.)

رَاسِخٌ Anything *firm, steady, steadfast, stable, fixed, fast, settled*, or *established* [*in its place* (see 1)]. (Ṣ, A, Mṣb.) You say جَبَلٌ رَاسِخٌ *A firm*, or *steadfast, mountain*. (A.) And in like manner دِمْنَةٌ رَاسِخَةٌ [*A black*, or *dark, patch of compacted dung and urine of cattle sticking fast upon the ground*]. (A.) And [hence,] لَهُ قَدَمٌ رَاسِخَةٌ فِى العِلْمِ † [*He has a firm footing in science*, or *knowledge*; or] *he possesses excellence, and large acquirements, in science*, or *knowledge*. (Mṣb.) الرَّاسِخُونَ فِى العِلْمِ [in the Ḳur iii. 5 and iv. 160] means ‡ *Those who are firmly rooted*, or *established, in science*, or *knowledge*: (Ṣ, Bḍ, L, Jel, TA:) or *who have made a firm advance therein*: (L:) or *who are far advanced therein*: (Khálid Ibn-Jembeh:) or *those who study the Book of God*: (TA:) or *those who have committed* [*it*] *to memory, and who call to mind* [*its doctrines and precepts*] *one with another*. (IAạr.)

رسدق

رُسْدَاقٌ : see رُزْدَاقٌ, in art. رزدق.

رسغ

1. رَسَغَهُ, aor. ـَ , inf. n. رَسْغٌ, [*He tethered him by the fore legs*; i. e.] *he tied the* رُسْغ [or *pastern*] *of each of his* (a camel's [or an ass's]) *fore legs with a string*, or *cord*, which is called رُسْغٌ. (TA.)

2. رسّغ, (Ṣ, Mṣb, &c.,) inf. n. تَرْسِيغٌ, (IAạr, Ḳ,) said of rain, (Ṣ, Mṣb, Ḳ, &c.,) *It rained so that the water reached to the* رُسْغ [or *pastern*, or *ankle*], (Ṣ,) or *so that it reached to the place of the* أَرْسَاغ [pl. of رُسْغ]: (Mṣb:) or *it moistened the earth* (IAạr, Ḳ, TA) *so that the hands of him who dug for it reached to his* أَرْسَاغ [or *wrists*]; (IAạr, TA;) or *so that the moisture reached to the measure of the* رُسْغ [or *wrist*] *of the digger*: (TA:) or *it was so much that the* رُسْغ [or *pastern*, or *ankle*,] *disappeared in it*; as also ▾ ارسغ, a dial. var., on the authority of IAạr. (TA.) ═ تَرْسِيغٌ also signifies The *making* [the means of subsistence] *ample*, or *abundant*. (Ḳ.) You say, رسّغ العَيْشَ *He made the means of subsistence ample*, or *abundant*. (TḲ.) [Or رسّغ عَلَيْهِ فِى العَيْشِ *He made ample*, or *abundant, provision for him in the means of subsistence*: see the pass. part. n., below: and see also 8.] ═ رَسَّغْتُ كَلَامًا, (JK,) inf. n. as above, (Ḳ,) *i. q.* لَفَّقْتُ بَيْنَهُ [meaning *I interlarded*, or *embellished, speech*, or *discourse, with falsehood*: accord. to the TḲ, *connected it, and arranged it*, or *put it in order*: but see the pass. part. n., below]. (JK, Ḳ,* TA.)

3. راسغهُ, (Ibn-'Abbád, Ḳ,) inf. n. مُرَاسَغَةٌ and رِسَاغٌ, (Lth, Ibn-'Abbád, Ḳ,) *He took hold of his* رُسْغ [meaning *ankle*] *in wrestling with him, the latter doing the like*. (Lth, Ibn-'Abbád, Ḳ.) One says, رَادَغَهُ ثُمَّ رَاسَغَهُ ثُمَّ مَارَغَهُ [*He strove with him to throw him down: then he took hold of his ankle &c.: then he rolled with him on the ground*, or *in the dust*]. (TA.)

4: see 2.

8. ارتسغ عَلَى عِيَالِهِ *He expended amply*, or *abundantly, upon his family*, or *household*. (Ibn-Buzurj, Ḳ.) [See also 2.]

رُسْغٌ and ▾ رُسُغٌ, (Ṣ, Mṣb, Ḳ,) of a دَابَّة [or beast

of the equine kind], (Ṣ, Mṣb,) [The *pastern;* i. e.] the *slender place* [or *part*] *between the solid hoof and the joint of the* وَظِيف [or *shank*] *of the fore leg*, and *of the hind leg;* (Ṣ, Mṣb, Ḳ;) or, [in other words,] of solid-hoofed animals, the *part that joins the* وظيف *of each of the fore legs*, and *of the hind legs, to the hoof;* and of camels, the *part that joins the* أَوْظِفَة [or *shanks*] *to the* أَخْفَاف [or *feet*]: (TA:) and (Mṣb, and so in some copies of the Ḳ, but in other copies of the latter "or," [which is more correct, as will be seen from what follows,]) of a human being, [the *wrist*, and the *ankle;* i. e.] the *joint between the hand and the fore arm*, and *between the foot and the shank:* (Mṣb, Ḳ, TA:) and of any beast (دابّة), the *like thereof;* (Ḳ;) [the *part between the shank and hoof* or *foot, in the fore leg* and *in the hind leg*, of any quadruped:] pl. أَرْسَاغٌ [used as a pl. of mult. and of pauc.] (Mṣb, Ḳ) and أَرْسُغٌ [which is only a pl. of pauc.]. (Ḳ.) — See also رِسَاغٌ: — and see مُرْسَغَةٌ.

رَسَغٌ *A laxness in the legs of a camel.* (Aṣ, Ṣ, Ḳ.)

رُسْغٌ: see رُسْغٌ.

رِسَاغٌ *A cord*, or *rope, that is tied* (JK, Ṣ, Ḳ) *firmly* (Ṣ) *to the* رُسْغ [or *pastern*] *of the camel*, (JK, Ṣ, Ḳ,) or, accord. to the T, *to each* رُسْغ, [the dual form being there used, meaning *to the pastern of each fore leg*,] *of the camel*, (TA,) *to prevent him from going away;* (Ṣ, Ḳ;) also called ▾ مُرْسَغَةٌ; of which the pl. is مَرَاسِغُ: (JK:) or, as some say, رِسَاغٌ is pl. of ▾ رُسْغٌ meaning *a cord*, or *rope, with which a camel*, and *an ass*, is [*tethered*, or] *shackled;* or *a string*, or *cord, with which the* رُسْغ [or *pastern*] *of each of the fore legs of a camel* [or *an ass*] *is tied*. (TA.) — Also an inf. n. of 3.

عَيْشٌ رَسِيغٌ *Ample*, or *abundant, means of subsistence:* and طَعَامٌ رَسِيغٌ *Much food* or *wheat*. (Aboo-Málik, Ḳ.)

مُرْسَغَةٌ sing. of مَرَاسِيغُ [probably a mistranscription for مَرَاسِغُ] meaning [*Bracelets of tortoise-shell* or *horn* or *ivory, such as are termed*] مَسَك *that are worn by women on their arms;* one of which is also called ▾ رُسْغٌ. (TA.) — See also رِسَاغٌ.

هُوَ مُرَسَّغٌ عَلَيْهِ فِى العَيْشِ *He is amply*, or *abundantly, provided for in respect of the means of subsistence.* (JK,* TA.) = رَأْىٌ مُرَسَّغٌ *An unsound opinion* or *counsel* or *advice*. (JK, Ibn-'Abbád, Ḳ.)

رسف

1. رَسَفَ, aor. ـُ and ـِ, inf. n. رَسْفٌ and رَسَفَانٌ (Ṣ, M, O, Mṣb, Ḳ) and رَسِيفٌ, (M, O, Mṣb, Ḳ,) *He walked*, or *went along, in the manner of him who is shackled:* (Ṣ, M, O, Ḳ:) or *he walked*, or *went along, in shackles, gently, softly*, or *in a leisurely manner:* (M:) or you say, رَسَفَ فِى قَيْدِهِ *he walked*, or *went along, in his shackles:* (MA, Mṣb:) or *he went along* [therein] *by leaps;* or *gently*. (MA.) رَسِيفٌ also signifies The *making short steps*. (O.) And رَسَفَ, aor. ـِ, *He* (a camel) *went with short steps, raising and putting down his feet quickly*. (Aboo-Naṣr, O.)

4. أَرْسَفْتُ الإِبِلَ, (AZ, Ṣ,) inf. n. إِرْسَافٌ, (Ḳ,) *I drove along the camels, they being shackled*. (AZ, Ṣ, Ḳ.* [In one of my copies of the Ṣ, instead of مُقَيَّدَةً, I find مُقَيِّدًا, i. e. *I being shackled*.])

8. ارتسف, inf. n. اِرْتِسَافٌ; (Ḳ; so in MS. copies, and so in the CḲ;) or ▾ اِرْتَسَفَّ, in measure like اِكْفَهَرَّ, inf. n., اِرْتِسْفَافٌ; (O, and in like manner in the TḲ;) *i. q.* اِرْتَفَعَ [*It became raised;* or *it rose:* &c.]. (O, Ḳ.)

R. Q. 4. اِرْتَسَفَّ: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رسل

1. رَسِلَ, aor. ـَ, inf. n. رَسَلٌ and رَسَالَةٌ, *He* (a camel) *was*, or *became, easy in pace*. (M, Ḳ.) — Also, aor. ـَ, inf. n. رَسَلٌ (AZ, Az, Mṣb, Ḳ) and رَسَالَةٌ, as above, (AZ, Az, Ḳ,) *It* (hair) *became lank, not crisp;* (Mṣb, Ḳ;) and so ▾ استرسل: (Ṣ, Ḳ:) or *lank* and *pendent:* (Mṣb:) or *long*, and *lank* or *pendent*. (AZ, Az, Mṣb.) لَا يَجِبُ غَسْلُ مَا ٱسْتَرْسَلَ ▾ مِنَ اللِّحْيَةِ means [*The washing*] *of what hangs down*, and *descends*, [*of the beard*,] from the chin [*is not requisite*, or *necessary*, or *incumbent*]. (Mgh.) = [Golius says, as on the authority of the KL, that رَسَلَ signifies *Nuncium misit:* but what I find in the KL is, that رَسُولٌ, as an inf. n., signifies the *bringing a message* (پيغام بردن): whence it seems that رَسَلَ means *he brought a message*.]

2. تَرْسِيلٌ, in reading, or reciting, (Mṣb, Ḳ,) *i. q.* تَرْتِيلٌ; (Ḳ, TA;) i. e. (TA) *Easy* [or *leisurely*] *utterance; without haste:* (Yz, Mṣb, TA:) or, as some say, *with consecution of the parts*, or *portions:* (TA:) and ▾ تَرَسُّلٌ therein signifies the same: (Yz, Mṣb:) or ▾ تَرَسَّلَ فِى قِرَاءَتِهِ signifies *he proceeded in a leisurely manner in his reading*, or *reciting*, (Ṣ, Mgh, Mṣb, Ḳ,) *and was grave, staid, sedate*, or *calm*, (Mgh,) *and endeavoured to understand, without raising his voice much*. (TA.) It is said in a trad., كَانَ فِى كَلَامِهِ تَرْسِيلٌ i. e. تَرْتِيلٌ [*There was in his* (Mohammad's) *speech an easy*, or *a leisurely, utterance*]. (TA.) And in another trad. it is said, إِذَا أَذَّنْتَ فَتَرَسَّلْ ▾ وَإِذَا أَقَمْتَ فَٱحْذِمْ [expl. in art. حذم]. (Mgh.) = See also 4, last sentence but one. = رَسَّلْتُ فُصْلَانِى, inf. n. تَرْسِيلٌ, *I gave to drink* [*to my young camels*, or *my young weaned camels*,] رِسْل, (Ḳ, TA,) i. e. *milk*. (TA.)

3. راسلهُ, (Ṣ, MA,) inf. n. مُرَاسَلَةٌ, (Ṣ,) *He sent a message*, and *a letter*, or *an epistle, to him*, (MA, PṢ,) *the latter doing the like:* (PṢ:) [*he interchanged messages*, and *letters, with him*.] You say, راسلهُ فِى كَذَا [*He interchanged messages*, or *letters, with him, in relation to such a thing*]: and بَيْنَهُمَا مُرَاسَلَاتٌ [*Between them two are interchanges of messages*, or *of letters*]. (TA.) And هِىَ تُرَاسِلُ الخُطَّابَ [*She interchanges messages*, or *letters, with those who demand women in marriage*]. (M, Ḳ.) And تُرَاسِلُهُ بِالخُطَّابِ [*She interchanges messages*, or *letters, with him by means of those who demand women in marriage*]. (TA.) — [Hence,] راسلهُ فِى نِضَالٍ أَوْ غَيْرِهِ [*He acted interchangeably*, or *alternated, with him in a competition in shooting*, or *in some other performance*]. (Ṣ.) And راسلهُ فِى الغِنَآءِ, and العَمَلِ, *He relieved him*, or *aided him, in singing, and in work*, [*by alternating with him*, i. e.,] *in the former case, by taking up the strain when the latter was unable to continue it* [*so as to accomplish the cadence* (see 6)], *and in the latter case by taking up the work when the latter person was unable to continue it;* or *he so relieved*, or *aided, him in singing with a high voice:* or راسلهُ فِى عَمَلِهِ *he aided him*, [or *relieved him, by alternating with him*,] or *he followed him*, or *imitated him, in his work:* (IAar, Mṣb:) and راسلهُ الغِنَآءَ *he emulated him*, or *imitated him*, [*by alternating with him*,] *in the singing*. (TA.) And راسلهُ فِى القِرَآءَةِ *He aided him*, or *assisted him*, [or *relieved him, by alternating with him*,] *in the reading*, or *reciting*, of the Ḳur-án &c. (MA.)

4. إِرْسَالٌ signifies The act of *sending*. (Ḳ, KL, &c.) Thus is explained إِرْسَالُ ٱللّٰهِ أَنْبِيَآءَهُ [i. e. *God's sending his prophets*.] (Th, TA.) You say, أَرْسَلْتُ فُلَانًا فِى رِسَالَةٍ ▾ (Ṣ) *I sent such a one with a message*. (PṢ.) And ارسل إِلَيْهِ رَسُولًا ▾ (MA, Mṣb*) *He sent to him a message*, or *a letter*, (MA,) or *a messenger*. (Mṣb.) — [The act of *sending forth*, or *starting*, a horse for a race: the *discharging* a thing; as, for instance, an arrow from a bow; and water, or the like, from a vessel &c. in which it was confined: the *launching forth* a ship or boat; *letting it go; letting it take its course:*] the act of *setting loose* or *free; letting loose; loosing, unbinding*, or *liberating*. (Ḳ.) You say ارسل الشَّىْءَ *He set loose* or *free*, &c., *the thing*. (M.) And أَرْسَلْتُ الطَّائِرَ مِنْ يَدِى *I let go*, or *let loose, the bird from my hand*. (Mṣb.) And [hence,] ارسل الحُرُوفَ [*He uttered the letters*]. (Mgh in art. رتل.) And ارسل الغِنَآءَ [*He uttered the song; he sang*]. (TA.) And ارسل الإِقَامَةَ [*He chanted the* اقامة]. (Mṣb in art. درج. [See أَدْرَجَ.]) And ارسل عَلَيْهِ لِسَانَهُ [† *He let loose his tongue against him*]. (A in art. برد.) And ارسل الكَلَامَ † *He made the speech*, or *language, to be unrestricted*. (Mṣb.) [In like manner,] إِرْسَالٌ signifies also † The *making* a thing, such as property, and a legacy, *absolute*, or *unrestricted*. (Mgh.) — [The act of *letting down, letting fall*, or *making to hang down*, the hair &c. You say, ارسلهُ مِنْ أَعْلَى إِلَى أَسْفَلَ, and ارسلهُ, *He let it down*, &c., or *lowered it*.] — † The act of *leaving, leaving alone*, or *neglecting*, (M, Ḳ,) a thing. (M.) [Hence,] one says, ارسلهُ عَنْ يَدِهِ ‡ *He left, forsook*, or *deserted, him;* or *he abstained from*,

or *neglected, aiding him,* or *assisting him.* (TA.) — Also The act of *making to have dominion,* or *authority, and power; making to have,* or *exercise, absolute dominion* or *sovereignty* or *rule,* or *absolute superiority of power* or *force;* or *giving power,* or *superior power* or *force.* (M, Ḳ.) Hence, in the Ḳur [xix. 86], أَرْسَلْنَا الشَّيَاطِينَ عَلَى الكَافِرِينَ تَؤُزُّهُمْ أَزًّا, i. e. [*We have made the devils to have dominion, &c., over the unbelievers, inciting them strongly* to acts of disobedience; or] *we have appointed,* or *prepared, the devils for the unbelievers,* because of their unbelief; like as is said in the same [xliii. 35], نُقَيِّضْ لَهُ شَيْطَانًا ["We will appoint, or prepare, for him a devil" as an associate]: this is the preferred explanation: [or it may be well rendered *we have sent the devils against the unbelievers:*] some say that the meaning is, *we have left the devils to do as they please with the unbelievers, not withholding them,* or *preserving them, from acceptance from them.* (Zj, M.) = ارسلوا [from رَسَلٌ] *They had milk in their cattle:* (Ṣ:) or *their milk became much;* as also ▾ رسّلوا, inf. n. تَرْسِيلٌ: (Ḳ:) or the latter signifies *their milk and drink became much.* (TA.) — Also [from رَسَلٌ] *They became possessors of herds* or *flocks.* (O, Ḳ.*)

5. ترسّل *He acted,* or *behaved, gently,* and *deliberately,* or *leisurely,* (M, Ḳ, TA,) and *with gravity, staidness, sedateness,* or *calmness.* (TA.) التَّرَسُّلُ فِى الأُمُورِ is *The acting,* or *behaving,* [*gently,* and] *deliberately,* or *leisurely,* and *with gravity, staidness, sedateness,* or *calmness, in affairs.* (TA.) See also 2, in three places. — التَّرَسُّلُ in riding is *The extending one's legs upon the beast so as to let,* or *make, his clothes hang down loosely upon his legs:* and in sitting, *the crossing one's legs, and letting,* or *making, his clothes hang down loosely upon them and around him.* (TA.) = ترسّل بَيْنَ القَوْمِ [*He acted as a* رَسُول (or *messenger*) *between the people*]. (Mṣb and TA in art. الك.)

6. تراسلوا *They sent, one to another,* (MA, Mṣb, TA,) *a message* [or *messages*], (MA, Mṣb,) or *a messenger* [or *messengers*]. (Mṣb.) — Hence, تراسلوا فِى الغِنَآءِ [*They relieved,* or *aided, one another alternately in singing;*] i. e. *they combined in singing, one beginning, and prolonging his voice, but being unable to continue long enough to accomplish the cadence, and therefore pausing, and another then taking up the strain, and then the first returning to the modulation, and so on to the end.* (Mṣb.) لَا تَرَاسُلَ فِى الأَذَانِ means [in like manner] *There shall be no relieving,* or *aiding, one another* [*alternately*], i. e., *no combining* [*of two or more persons, each performing a part alternately*], *in the chanting of the call to prayer.* (Mṣb.) [In other cases likewise] التَّرَاسُلُ signifies *The doing the like of that which one's companion,* or *fellow,* [or *another,*] *does, in such a manner as that one follows another* [*alternately*]. (Ḥar p. 268.)

10. استرسل *It* (a thing) *was,* or *became, loose,* or *slack;* syn. سَلِسَ. (M, TA.) — Said of hair: see 1, in two places. [In like manner said of a tree, &c., *It drooped;* or *was pendent.* Said of a cheek, (to which its part. n. مُسْتَرْسِلٌ is applied as an epithet in the Ḳ voce أَسِيلٌ,) *It was,* or *became, lank.*] — الاِسْتِرْسَالُ in the pace of a beast is *The going gently, deliberately,* or *leisurely.* (TA.) [And you say, استرسلت الدَّابَّةُ *The beast went a gentle, deliberate,* or *leisurely, pace.*] — Also, [in other cases,] *The being still,* and *steady.* (TA.) — Hence, (TA,) استرسل إِلَيْهِ ‡ *He acted,* or *behaved, towards him with freedom, boldness, forwardness,* or *presumptuousness,* and *with familiarity;* syn. انبسط, and اِسْتَأْنَسَ; (Ṣ, Ḳ, TA;) and *was at ease, and confided in him, with respect to that which he told him:* (TA:) or *he acted forwardly,* or *impudently, towards him: he acted forwardly, impudently, freely,* or *familiarly, towards him, in the way of coquetry,* or *feigned disdain.* (MA.) — And استرسل الدَّهْرُ فِيهِمْ فَأَفْنَاهُمْ [† *Fate made free with them, and destroyed them*]. (TA in art. بهل.) = Also *He said, Send thou to me the camels in droves* (أَرْسَالًا) [in the CḲ, erroneously, إِرْسَالًا]; (Ḳ, TA;) ارسالا being with fet-ḥ to the hemzeh; i. e. *drove after drove:* for the camels, when they come to the water, are numerous; and their tender brings them to the watering-trough thus; not all together, as in this case they would press together upon the watering-trough and not satisfy their thirst. (TA.)

رَسْلٌ *Easy;* applied to a pace. (M, Ḳ.) — *Easy in pace;* applied to a he-camel: fem. with ة: (Ṣ, M, Ḳ:) or *soft,* or *gentle, in pace;* applied to a he-camel and to a she-camel: (Mṣb:) and ▾ مِرْسَالٌ, also, applied to a she-camel, has the former of these significations; and its pl. is مَرَاسِيلُ: (Ṣ, Ḳ:) or this pl. signifies *light,* or *active,* she-camels, *that give thee what they have to give spontaneously;* and رَسْلَةٌ is applied to one thereof: a she-camel is termed ▾ مِرْسَالٌ as being likened to the arrow thus called. (TA.) — *Soft, and lax,* or *flaccid:* [app. applied to a he-camel; for it is added,] one says نَاقَةٌ رَسْلَةُ القَوَائِمِ, meaning *A she-camel loose,* or *slack,* [*in the legs,* and] *soft in the joints* [*thereof*]. (TA. [See also another meaning assigned to this phrase in what follows.]) — Applied to hair, *i. q.* ▾ مُسْتَرْسِلٌ; (Ṣ, Ḳ; in the CḲ مُرْسَلٌ;) which means *Lank; not crisp:* (Mgh, Mṣb: [and so accord. to an explanation of استرسل in the Ṣ and Ḳ:]) or *lank* and *pendent:* (Mṣb:) or *long,* and *lank* or *pendent.* (AZ, Az, Mṣb.) — And رَسْلَةٌ, (M,) or رَسْلَةُ القَوَائِمِ, [of which see an explanation in what precedes,] (L, TA,) and ▾ مِرْسَالٌ, applied to a she-camel, (M, L, TA,) *Having much hair,* (M,) or *much and long hair,* (L, TA,) *upon her shanks,* or *hind legs* (فِى سَاقَيْهَا): (M, L, TA:) but in the Ḳ, رَسْلَةٌ and ▾ مُرَاسِلٌ [not مِرْسَالٌ] are explained as epithets applied to a woman, meaning *having much and long hair upon her shanks.* (TA.) — Also sing. of ▾ رِسَالٌ, (TA,) which signifies The *legs* of a camel: (AZ, Ṣ, Ḳ, TA:) so called because of their length. (AZ, TA.) = See also مُرَاسِلٌ. = And see the paragraph here next following.

رِسْلٌ *Gentleness;* and *a deliberate,* or *leisurely, manner of acting* or *behaving;* as also ▾ رِسْلَةٌ; (M, Ḳ;) [and perhaps ▾ رَسْلٌ and ▾ رَسْلَةٌ; for] one says افْعَلْ كَذَا وَكَذَا عَلَى رِسْلِكَ (Ṣ, Mgh,* Mṣb,* CḲ* [but not in my MS. copy of the Ḳ nor in the copies used by SM]) and رَسْلِكَ and رَسْلَتِكَ, (CḲ, [but likewise wanting in MS. copies of the Ḳ,]) i. e. [*Do thou such and such things*] *at thine ease;* (Mṣb;) or *act thou gently, deliberately,* or *leisurely,* (Ṣ, Mgh, Ḳ,*) *in doing such and such things;* like as one says, عَلَى هِينَتِكَ. (Ṣ.) Ṣakhr-el-Ghei says, when despairing of his companions' overtaking him, his enemies surrounding him, and he feeling sure of slaughter, (M,)

* لَوْ أَنَّ حَوْلِى مِنْ قُرَيْمٍ رَجْلَا *
* بِيضَ الوُجُوهِ يَحْمِلُونَ النَّبْلَا *
* لَمَنَعُونِى نَجْدَةً أَوْ رِسْلَا *

(Skr, M,*) i. e. [*If there were around me,* of the family *of Kureym, men on foot, fair in the faces* (app. meant tropically), *bearing arrows, they would defend me*] *by violent means* or *by gentle means:* (Skr:) or *with fighting or without fighting.* (M.) [See also a phrase cited from a trad. in what follows of this paragraph.] One says also, ▾ جَاؤُوا رِسْلَةً رِسْلَةً *They came company by company.* (M.) — And A *soft, gentle,* saying or speech. (TA.) = Also *Milk,* (Ṣ, M, Ḳ,) *of whatever sort it be:* (M, Ḳ:) or, accord. to the Towsheeḥ, *fresh milk.* (TA.) One says, كَثُرَ الرِّسْلُ العَامَ, meaning *Milk has become abundant this year:* and the people of the desert assert that, when this is the case, dates are few; and that, when dates are abundant, milk is scarce. (TA.) — It is said in a trad. [respecting the giving of the poor-rate], إِلَّا مَنْ أَعْطَى فِى نَجْدَتِهَا وَرِسْلِهَا, (Ṣ, TA,) which is explained in two different ways: (TA:) [J says that] it is from رِسْلٌ in the sense first explained above; meaning straitness and plenty; i. e. *Except him who gives when they are fat and goodly,* when it is difficult, or hard, to their owner to give them forth, *and when they are lean,* [or] *in a middling condition:* (Ṣ:) and A'Obeyd says the like; and that it is similar to the saying, قَالَ فُلَانٌ كَذَا عَمَّا رِسْلِهِ, meaning *Such a one said such a thing holding it* (the saying) *in light estimation:* others say that it is from رِسْلٌ signifying "milk;" which A'Obeyd disallows: IAth says that what is meant by نجدة is straitness and drought or barrenness or dearth; and by رسل, plenty, and abundance of herbage or the like; because رسل, i. e. milk, is plentiful only in the case of abundance of herbage; so that the meaning is, *except him who gives forth* the due of God *in the case of straitness and in that of plenty.* (TA.) = The رِسْلَانِ of a horse are The *extremities of the* عَضُدَانِ [or *two arms*]. (M, Ḳ.*)

رَسَلٌ *Camels:* (M, Ḳ:) thus expl. by A'Obeyd, without any epithet: (M:) or *a drove,* or *herd,* or *a distinct collection* or *number,* of camels, (Ṣ, M,* Mṣb, Ḳ,) and of sheep or goats, (Ṣ, Ḳ,)

accord. to ISk *from ten to twenty-five*, (TA,) or the رَسَل of the watering-trough is *at least ten, and extending to twenty-five;* and the word is masc. and fem.; (M;) and also † of horses or horsemen; (Ṣ;) applied to ‡ *a company* of men (Mgh, Mṣb) as being likened to a drove, or herd, of camels: (Mṣb:) and also *a distinct collection* or *number* of any things: (M, Ḳ:) pl. أَرْسَالٌ. (Ṣ, M, Mgh, Mṣb, Ḳ.) A rájiz says,

* يَا ذَائِدَيْهَا خَوْصَا بِأَرْسَالْ *
* وَلَا تَذُودَاهَا ذِيَادَ الضُّلَّالْ *

[*O ye two drivers of them, water some before others, by droves, and drive them not with the driving of those who err from the right way*]: (Ṣ, TA:) i. e. bring near your camels some after some, and do not let them crowd upon the watering-trough. (TA.) And one says, جَآءَتِ الإِبِلُ رَسَلًا *The camels came* [*in a drove*, or] *following one another*. (IAmb, TA.) And جَآءَتِ الخَيْلُ أَرْسَالًا, i. e. † [*The horses*, or *horsemen, came*] *in successive distinct companies*. (Ṣ, TA.) And جَاؤُوا أَرْسَالًا ‡ *They* (men) *came in successive companies*. (Mṣb. [And the like is said in the Mgh and in the TA.]) وَقِيرٌ كَثِيرُ الرَّسَلِ قَلِيلُ الرِّسْلِ, occurring in a trad. relating to a drought, is said by IḲt to mean [*A collection of sheep* or *goats*] *of which many were sent to the pasture*, i. e. many in number, but *having little milk*: but the more probable explanation of كثير الرسل is that of El-'Odhree, who says that it means *much dispersed in search of pasture:* for the trad. relates that the camels had died, notwithstanding their ability to endure drought: how then should the sheep or goats be safe, and increase so as to become numerous? (IAth, TA.) — Also *Animals*, or *beasts, having milk*. (M, TA.)

رُسُلٌ A *young girl, that has not worn the* [*muffler*, or *veil, called*] خِمَار. (Ḳ.) = Also a pl. of رَسُولٌ. (Ṣ, M, &c.)

رَسْلَةٌ *A soft*, or *delicate condition* of life: you say, هُمْ فِى رَسْلَةٍ مِنَ العَيْشِ *They are in a soft*, or *delicate, condition of life*. (M.) — And *Heaviness, sluggishness, laziness*, or *indolence:* (M, Ḳ:) you say رَجُلٌ فِيهِ رَسْلَةٌ *A man in whom is heaviness*, &c. (M.) — See also رِسْلٌ, first sentence.

رِسْلَةٌ: see رِسْلٌ, in two places.

رِسَالٌ: see رَسَلٌ (of which it is the pl.), near the end of the paragraph: = and see also مُرَاسِلٌ.

رَسُولٌ *i. q.* رِسَالَةٌ: (Ṣ, M, Ḳ:) see the latter, in five places. — Hence, as meaning ذُو رَسُولٍ, i. e. ذُو رِسَالَةٍ [*One who has a message;* i. e. *a messenger*]; (TA;) *i. q.* ▼ مُرْسَلٌ, (Ṣ, M, Ḳ,) meaning *one sent* with a message; (Ṣ;) of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ [or rather مُفْعَلٌ]: (Mṣb:) [and often meaning *an apostle* of God; and with the article ال especially applied to Mohammad:] accord. to IAmb, its meaning in the proper language of the Arabs is *one who carries on by consecutive progressions the relation of the tidings of him who has sent him;* taken from the phrase جَآءَتِ الإِبِلُ رَسَلًا, meaning "The camels came following one another:" and the saying of the Muëdhdhin, أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ ٱللّٰهِ means *I know* [or *acknowledge*] *and declare that Mohammad is the relater by consecutive progressions of the tidings from God:* (TA:) [or, as commonly understood, *I testify that Mohammad is the apostle of God:*] a رَسُول is also called ▼ مُرْسَال, as being likened to the arrow thus termed: (TA:) the pl. of رَسُولٌ is رُسُلٌ (Ṣ, M, Mṣb, Ḳ) and رُسْلٌ (Ṣ, Mṣb) and رُسَلَآءُ, (M, Ḳ,) which last is from IAạr, (M,) or Fr, (Ṣgh,) and أَرْسُلٌ, (M, Ḳ,) which [is a pl. of pauc., and] occurs in the saying of the Hudhalee,

* لَوْ كَانَ فِى قَلْبِى كَقَدْرِ قُلَامَةٍ *
* حُبًّا لِغَيْرِكِ قَدْ أَتَاهَا أَرْسُلِى *

[*Had there been in my heart as much as a nail-paring of love for another than thee, my messengers* (or, accord. to the TA, app., *my messages*) *had come to her*]: respecting which IJ says that he has given to رَسُولٌ this form of pl., which is [regularly] proper to feminines [of this class of words, consisting of four letters whereof the third is a letter of prolongation], such as أَتَانٌ and عَنَاقٌ and عُقَابٌ, because women are meant thereby, as they, generally, are the persons required to serve in cases of this kind: (M:) [for] رَسُولٌ is applied without variation to a male and a female, and to one [and to two] and to a pl. number; (Ṣ, M, Mṣb, Ḳ;) sometimes: (M:) i. e., it is allowable thus to apply it: (Mṣb:) hence, (Ṣ, Ḳ,) in the Ḳur [xxvi. 15], (Ṣ,) إِنَّا رَسُولُ رَبِّ العَالَمِينَ [*Verily we are the apostles of the Lord of the beings of the whole world*]: (Ṣ, Ḳ:) MF says, in ch. xx. [verse 49], we find إِنَّا رَسُولَا رَبِّكَ [*Verily we are the two apostles of thy Lord*]; the dual form being here used: and Z says, in the Ksh, that in this instance it means *the messengers*, and therefore the dual form is necessarily used; but in ch. xxvi. it means *the message*, and therefore it is allowable to use it alike, when applying it as an epithet, as sing. and dual and pl.: Aboo-Is-ḥaḳ the Grammarian says that the meaning here is, إِنَّا رِسَالَةُ رَبِّ العَالَمِينَ, i. e. ذَوُو رِسَالَةٍ [*Verily we are those that have the message* &c.]: (TA:) [but] رَسُولٌ [as meaning *a messenger*] is like عَدُوٌّ and صَدِيقٌ [&c.] in its being used alike as masc. and fem. and sing. [and dual] and pl.: (Ṣgh, TA:) Aboo-Dhu-eyb uses it in the sense of رُسُل in his saying,

* أَلِكْنِى إِلَيْهَا وَخَيْرُ الرَّسُو *
* لِ أَعْلَمُهُمْ بِنَوَاحِى الخَبَرْ *

[*Be thou my messenger to her: and the best of messengers is the most knowing of them in respect of the bounds*, or *limits, of the tidings*]. (M.) See 4. The saying in the Ḳur [xxv. 39], وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ [lit. *And the people of Noah, when they charged with lying the apostles, we drowned them*], Zj says, may mean that they charged with lying Noah alone; for he who charges with lying a prophet charges therewith all the prophets, since they believe in God and in all his apostles; or the general term may be here used as meaning one; like as when you say, أَنْتَ مِمَّنْ يُنْفِقُ الدَّرَاهِمَ, meaning "Thou art of those who expend the kind of things termed دراهم." (M.) — One says also, السِّهَامُ رُسُلُ المَنَايَا ‡ [*Arrows are the messengers of death*, or *of the decrees of death*]. (TA.) — See also the next paragraph.

رَسِيلٌ *Easy:* occurring in the saying of Jubeyhà El-Asadee,

* وَقُمْتُ رَسِيلًا بِالَّذِى جَآءَ يَبْتَغِى *
* إِلَيْهِ بَلِيجَ الوَجْهِ لَسْتُ بِبَاسِرِ *

[*And I undertook*, or *managed, with ease, that which he came seeking to obtain; bright in countenance to him: I was not frowning*]. (TA.) = Also *A stallion-camel* (Ḳ,* TA) *of the Arabian race, that is sent among the* شَوْل [or *she-camels that have passed seven or eight months since the period of their bringing forth*] *in order that he may leap them:* one says, هٰذَا رَسِيلُ بَنِى فُلَانٍ *This is the stallion of the camels of the sons of such a one:* and أَرْسَلَ بَنُو فُلَانٍ رَسِيلَهُمْ [*The sons of such a one sent the stallion of their camels*]: as though it were of the measure فَعِيلٌ in the sense of the measure مُفْعَلٌ, from أَرْسَلَ. (TA.) — And accord. to some, *A horse that is started with another in a race*. (Ḥar p. 544.) — [In the CḲ and in a MS. copy of the Ḳ, voce عَمُودٌ, it occurs as though meaning The *scout*, or *emissary*, or perhaps the *advanced guard*, of an army: but in other copies of the Ḳ, in this instance, accord. to the TA, and in the L, the word is رَئِيس.] — *I. q.* ▼ مُرَاسِلٌ [as meaning *one who interchanges messages* or *letters with another:* see 3]. (Ṣ, Ḳ.) — The *person who stands with thee* (المُوَاقِفُ لَكَ) [in the Ḳ (in which this explanation is erroneously assigned to ▼ رَسُول) (المُوَافِقُ لَكَ)] *in a competition in shooting* and *the like:* (M:) [i. e.] رَسِيلُ الرَّجُلِ signifies *he who stands with the man*, (يَقِفُ مَعَهُ, Ḥar p. 544,) or *he who acts interchangeably*, or *alternates, with the man*, (يُرَاسِلُهُ, Ṣ,) *in a competition in shooting*, or *in some other performance*. (Ṣ and Ḥar.) And, as also ▼ مُرَاسِلٌ, *One who relieves*, or *aids, another*, in singing and in work, [*by alternating with him*, i. e.,] in the former case, *by taking up the strain when the other is unable to continue it* [*so as to accomplish the cadence* (see 6)], and in the latter case *by taking up the work when the other is unable to continue it;* or *one who so relieves*, or *aids, another* in singing *with a high voice;* *i. q.* مُتَالٍ: or *one who aids another*, [or *relieves him, by alternating with him*,] or *who follows him*, or *imitates him*, in his work. (IAạr, Mṣb.) One says, هُوَ رَسِيلُهُ فِى الغِنَآءِ وَنَحْوِهِ [*He is the person who relieves him*, or *aids him, by alternating with him, in singing and the like thereof*]. (TA.) — See also رِسَالَةٌ, in two places. = Also *Wide*, or *ample*. (Ḳ.) — *A thing little in quantity*, or *incomplete:* الشَّىْءُ اللَّطِيفُ in the copies of the Ḳ should be

الشَّىْءُ الطَّفِيفُ, as in the Moheet. (TA.) — And *Sweet* water. (Ḳ.)

رَسَالَةٌ: see the next paragraph.

رِسَالَةٌ (Ṣ, M, Mṣb, Ḳ) and ▼ رَسَالَةٌ (M, Ḳ) and ▼ رَسُولٌ (Ṣ, M, Mṣb, Ḳ) and ▼ رَسِيلٌ (Th, M, Ḳ) signify the same, (Ṣ, M, Mṣb, Ḳ,) *A message; and a letter;* (MA in explanation of the first, and KL in explanation of the first and third;) [*a communication sent from one person or party to another, oral or written;*] substs. from أَرْسَلَ إِلَيْهِ: (M, Ḳ:*) the pl. of the first is رَسَائِلُ; (Mṣb;) and أُرْسُلٌ is pl. of ▼ رَسُولٌ in the sense of رِسَالَةٌ, and of the fem. gender. (TA. [See the former of the two verses cited voce رَسُولٌ.]) You say, أَرْسَلْتُ فُلَانًا فِى رِسَالَةٍ: (Ṣ:) and أَرْسَلَ إِلَيْهِ ▼ رَسُولًا: (MA:) see 4. A poet says, (Ṣ,) namely El-Ash'ar El-Joafee, (TA,)

* أَلَا أَبْلِغْ أَبَا عَمْرٍو رَسُولًا ▼ *
* بِأَنِّى عَنْ فُتَاحَتِكُمْ غَنِىُّ *

[*Now deliver thou to Aboo-'Amr a message, saying that I am in no need of your judging*]: (Ṣ:) or بَنِى عَمْرٍو [*the sons of 'Amr*]: he means, عَنْ حُكْمِكُمْ. (TA.) And hence the saying of Kutheiyir,

* لَقَدْ كَذَبَ الوَاشُونَ مَا بُحْتُ عِنْدَهُمْ *
* بِسِرٍّ وَلَا أَرْسَلْتُهُمْ بِرَسُولِ ▼ *

[*Assuredly the slanderers have lied: I revealed not in their presence a secret, nor did I send them with a message*]: (Ṣ, TA:) or, as some relate the second hemistich, (TA,)

* بِلَيْلَى وَلَا أَرْسَلْتُهُمْ بِرَسِيلِ ▼ *

[i. e. I revealed not the case of *Leyla, nor did I send them with a message*]: thus cited by Th. (M, TA.) — رِسَالَةٌ also signifies [*A tract, or small treatise or discourse;*] a مَجَلَّة [i. e. *book, or writing, relating to science, or on any subject,*] *comprising a few questions, inquiries, or problems, of one kind:* pl. رَسَائِلُ. (TA.) — And *Apostleship; the apostolic office or function.* (MA.) — رَخَمَةٌ [in a copy of the Ḳ أُمُّ رِسَالَةٍ] أُمُّ رِسَالَةٍ *The* [or *female of the vultur percnopterus,* in the CḲ رَخْمَة]: (M, Ḳ, TA:) a surname thereof. (TA.)

الرُّسَيْلَى *A certain small beast* or *reptile* or *insect;* expl. by the word دُوَيْبَّةٌ: (M, Ḳ, TA:) in [some of] the copies of the Ḳ, erroneously, الرُّسَيْلَاةُ. (TA.)

رُسَيْلَاتٌ dim. of رسلات [i. e. رِسَلَاتٌ] pl. of رِسْلٌ [or rather of its syn. رِسْلَةٌ]: hence the saying, أَلْقَى الكَلَامَ عَلَى رُسَيْلَاتِهِ, (TA,) i. e. *He held the saying,* or *speech, in light,* or *little,* or *mean, estimation;* or *in contempt.* (M, Ḳ, TA.)

الرَّاسِلَانِ *The two shoulder-blades:* or *two veins therein:* (M, Ḳ:) he who says that they are two veins in the two hands, (Ḳ,) pointing to what is found in the copies of the Mj of IF, [in which فى الكتفين is put in the place of فِى الكَفَّيْنِ] (TA,) is in error: (Ḳ:) or *the* وَابِلَتَانِ [q. v., a word variously explained]: (M, TA:) in the copies of the Ḳ, الرَّابِلَتَانِ is erroneously put for الوَابِلَتَانِ. (TA.)

مُرْسَلٌ: see رَسُولٌ, second sentence. — Applied to a tradition (حَدِيثٌ), it means † *Of which the ascription is not traced up so as to reach to its author:* (Mṣb:) [i. e.] الأَحَادِيثُ المُرْسَلَةُ means *the traditions which one relates as on the authority of a* تَابِعِىّ, (Ḳ, TA,) *by tracing up the ascription thereof uninterruptedly to him,* (TA,) *when the* تابعى *says, "The Apostle of God (May God bless and save him) said," without mentioning a* صَحَابِىّ (Ḳ, TA) *who heard it from the Apostle of God:* (TA: [and the like is said in the Mgh:]) مَرَاسِيلُ is the [pl. or] quasi-pl. n. of مُرْسَلٌ thus used, [or rather used as a subst., or as an epithet in which the quality of a subst. is predominant,] like as مَنَاكِيرُ is of مُنْكَرٌ. (Mgh.) — In lexicology, it means, like مُنْقَطِعٌ, † That *of which the series of transmitters is interrupted:* as a word &c. handed down by IDrd as on the authority of AZ [with whom he was not contemporary, without his mentioning the intermediate transmitters]: and such is not admitted [as unquestionable]; because exactness is a condition of the admission of what is transmitted, and the exactness of him who is not mentioned is not known. (Mz 4th نوع.) — مَجَازٌ مُرْسَلٌ: see art. جوز. — [See also the next paragraph.]

A قِلَادَةٌ مُرْسَلَةٌ [or *necklace*], (M,) or *a long* قلادة, (IDrd, O, Ḳ,) *that falls upon the bosom:* (IDrd, M, O, Ḳ:) or *a* قلادة *upon which are beads &c.* (Yz, O, Ḳ.) — As used in the Ḳur [lxxvii. 1], (M,) المُرْسَلَاتُ means *The winds* (Ṣ, M, Ḳ, TA) *that are sent forth,* [by عُرْفًا, which follows it, being meant consecutively,] like [the several portions of] the mane of the horse: (TA:) or *the angels* [*so sent forth*]: (Th, Ṣ, M, Ḳ, TA:) or *the horses* (M, Ḳ, TA) *that are started,* [one following another,] in the race-course. (TA.)

مِرْسَالٌ One *who sends the morsel* [*that he eats*] *into his fauces:* or *who throws forth the branch from his hand,* (O, Ḳ,) *when he goes in a place of trees,* (O,) *in order that he may hurt his companion.* (O, Ḳ.) — *A short arrow:* (Ṣ, O:) or *a small arrow.* (Ḳ.) — See also رَسْلٌ, in three places. — And see رَسُولٌ.

مُرَاسِلٌ: see رَسْلٌ. — See also رَسِيلٌ, in two places. — Also A woman *who interchanges messages, or letters, with the men who demand women in marriage:* or *whose husband has become separated from her* (M, Ḳ, TA) *in any manner,* (M, TA,) *by his having died* or *his having divorced her:* (TA:) or *who has become advanced in age,* (M, Ḳ, TA,) *but has in her some remains of youth:* (M, TA:) or *whose husband has died,* or *who has perceived that he desires to divorce her, and who therefore adorns herself for another man, and interchanges messages,* or *letters, with him* (Ṣ, Ḳ,* TA) *by means of the men who demand women in marriage,* (TA,) *and who has in her some remains* (Ḳ, TA) *of youth;* but this addition is more properly mentioned in a former explanation. (TA.) The subst. [app. meaning The *state,* or *condition, of a woman such as is thus termed*] is ▼ رِسَالٌ. (M, TA.)

مُسْتَرْسِلٌ: see رَسْلٌ. = مُسْتَرْسِلٌ لِلْمَوْتِ i. q. مُسْتَقْتِلٌ and مُسْتَمِيتٌ [i. e. *Seeking,* or *courting, death* or *slaughter; resigning,* or *subjecting, himself to death,* and *not caring for death*]. (A and TA in art. موت.)

رسم

1. رَسَمَ الدَّارَ, (M,) or الدِّيَارَ, (Ḳ,) [aor. ـُ, accord. to a rule of the Ḳ,] inf. n. رَسْمٌ, (M,) *It* (the rain) *rased the house* or *dwelling,* or *the houses* or *dwellings, leaving a relic,* or *relics, thereof cleaving to the ground.* (M, Ḳ.) In the saying of El-Hoṭei-ah,

* أَمِنْ رَسْمِ دَارٍ مُرْبِعٌ وَمُصِيفُ *
* لِعَيْنَيْكَ مِنْ مَاءِ الشُّؤُونِ وَكِيفُ *

[*Is it in consequence of autumn-rain's and spring-rain's rasing of a dwelling so as to leave only a relic thereof cleaving to the ground, that there is to thine eyes a distilling of the water of the tear-channels?*], مربع and مصيف are in the nom. case because of the inf. n., i.e. رسم. (M, TA. [But in the latter, مَصِيفُ: and in a copy of the former, مَرْبَعُ and مَصِيفُ, both of which are evidently wrong.]) — [رَسَمَ often signifies *He marked,* or *stamped:* and *he drew, traced, traced out, sketched, sketched out,* or *planned:* and *he delineated,* or *described.*] You say, رَسَمَ الطَّعَامَ *He stamped,* or *sealed, the corn;* (TA in art. رشم;) as also رَشَمَهُ. (Ṣ, Ḳ, TA, all in that art. [See رَوْسَمٌ.]) And رَسَمْتُ البِنَآءَ, aor. and inf. n. as above, *I marked out the building.* (Mṣb.) And رَسَمَ كِتَابًا وَلَمْ يَحْشُهُ [*He sketched out a book and did not fill it up*]. (Mz 1st نوع.) And رَسَمْتُ الكِتَابَ *I wrote the book,* or *letter,* or *writing.* (Mṣb.) And رَسَمَ عَلَى كَذَا *He wrote upon such a thing;* (Ṣ, Ḳ;) and رَشَمَ is a dial. var. thereof. (TA.) — [Hence,] رَسَمَ لَهُ كَذَا, (Ṣ, Ḳ, TA,) or بِكَذَا, (Mṣb,) ‡ [*He prescribed to him the doing of such a thing;*] *he commanded, ordered, bade,* or *enjoined, him to do such a thing.* (Ṣ,* Mṣb,* Ḳ, TA.) [And رَسَمَ لَهُ كَذَا also means † *He assigned,* or *appointed, him such a thing,* as a stipend, &c.: often used in this sense.] — رَسَمَتْ said of a she-camel, (Ṣ, M, Ḳ,) aor. ـُ, (Ṣ, M, [and so accord. to a rule of the Ḳ,]) or ـِ, not ـُ, (TA,) inf. n. رَسِيمٌ, (Ṣ, M, Ḳ,) *She made marks upon the ground* (Ṣ, M, Ḳ) *by the vehemence of her tread.* (Ṣ, M.) — And رَسَمَ said of a camel, aor. ـِ, inf. n. رَسِيمٌ, (Ṣ, Ḳ,) with which مُرْسَمٌ is syn., (Ḳ,) *He went a certain pace,* (Ṣ, Ḳ,) *exceeding that which is termed* ذَمِيلٌ [inf. n. of ذَمَلَ, q. v.]: one should not say of a camel أَرْسَمَ, for this latter verb is trans. (Ṣ.) —

Also رَسَمَ نَحْوَهُ, inf. n. رَسْمٌ, *He went, or went away, quickly towards him, or it.* (TA.) — And رَسَمَ فِى الأَرْضِ, (Ḳ,) inf. n. رَسْمٌ, (TA,) *He disappeared in the land, or country:* (Ḳ:) and [hence], used metonymically, ‡ *he died;* like رَزَمَ. (TA.)

2. تَرْسِيمٌ [inf. n. of رَسَّمَ] The act of *marking,* or *stamping,* [and of *drawing, tracing, tracing out, sketching, sketching out,* or *planning,* several things, or of *doing so much,* or] *well:* and *writing* [*much,* or] *well:* and *making* a garment, or piece of cloth, *striped.* (KL.)

4. ارسم *He caused* a she-camel *to make marks upon the ground* (M, Ḳ) *by the vehemence of her tread.* (M.) — And *He made* a camel *to go the pace termed* رَسِيم. (Ṣ. [The meaning is there indicated, but not expressed.]) فَأَرْسَمَا ending a verse of Ḥomeyd Ibn-Thowr [which is variously related] refers to two boys, or young men, mentioned therein, and means فَأَرْسَمَا بَعِيرَيْهِمَا [*And they made their two camels to go the pace termed* رَسِيم]. (AḤát, TA.)

5. ترسّم, (Ḳ, but omitted in some copies,) or ترسّم الرَّسْمَ, (M,) *He looked at the* رَسْم [or *mark, trace, relic,* &c.]. (M, Ḳ.) And ترسّم الدَّارَ *He considered,* or *examined, the* رُسُوم [or *marks, traces, relics,* &c.,] *of the house,* or *dwelling;* (Ṣ, TA;*) or *did so repeatedly, in order to obtain a clear knowledge thereof.* (TA.) — And in like manner ترسّم signifies *He looked,* and *considered,* or *examined,* or *did so repeatedly, in order to know where he should dig,* or *build.* (Ṣ, TA.) Hence, تَرَسَّمَتِ القَنَافِذُ فِى الأَرْضِ ‡ *The hedge-hogs looked,* or *considered,* or *examined, repeatedly, to know where they should make their holes.* (TA.) And ترسّم الشَّىْءَ † *He looked,* or *looked long, at the thing;* or *considered,* or *examined, it,* or *did so repeatedly, in order to obtain a clear knowledge of it.* (TA.) And ترسّم القَصِيدَةَ ‡ *He considered,* or *studied, the ode, and retained it in his memory,* or *sought,* or *endeavoured, to remember it.* (Ḳ,* TA.) And أَنَا أَتَرَسَّمُ كَذَا † *I remember,* or *I seek,* or *endeavour, to remember, such a thing, but am not sure,* or *certain, of it.* (TA.)

8. اِرْتِسَامٌ [in its primary sense, as quasi-pass. of رَسْمٌ, inf. n. of رَسَمَ, is app. post-classical, but, as such,] is used by the logicians as meaning The *being stamped* and *depicted* [in the mind]: ("Dict. of the Technical Terms used in the sciences of the Musalmans:") an image's *being fixed* in, or upon, a thing. (KL.) [It is used, in this sense, of an image formed by the fancy, and of any ideal image.] ═ [Also ‡ The *obeying* a prescript or command &c.] You say, رَسَمْتُ لَهُ كَذَا, (Ṣ, Ḳ,) or بِكَذَا, (Mṣb,) فَارْتَسَمَهُ, (Mṣb, Ḳ,) or فَارْتَسَمَ, (Ṣ,) ‡[*I prescribed to him the doing of such a thing;* or] *I commanded, ordered, bade,* or *enjoined, him to do such a thing,* (Ḳ, TA,) *and he obeyed* (Ṣ, Mṣb, TA) *it* [i. e. the prescript &c.]. (Ṣ, Mṣb.) And أَنَا أَرْتَسِمُ مَرَاسِمَكَ ▾ ‡[*I obey thy prescripts* &c.;] *I do not transgress thy* مراسم. (TA.) — And hence, (TA,) ارتسم signifies also ‡ *He said* اللّٰهُ أَكْبَرُ [*God is great,* or *most great*]: (Ṣ, M, Ḳ, TA:) and *he sought protection* or *preservation* [*by God*]: (M, Ḳ, TA:) and *he prayed* or *supplicated* or *petitioned* [*God*]: (Ṣ, Ḳ:) as though [meaning] he took the course prescribed by God, of having recourse to Him for protection or preservation. (TA.) El-Aạshà says, [speaking of wine,]

* وَقَابَلَهَا الرِّيحَ فِى دَنِّهَا * وَصَلَّى عَلَى دَنِّهَا وَارْتَسَمْ *

(Ṣ, M, TA,) or وَأَقْبَلَهَا, (so in some copies of the Ṣ in this art. and in art. صلو, and in the Mgh, also, in the latter art.,) i. e. [*And he exposed it to the wind, in its jar, and he prayed over its jar,*] *and petitioned* for it (TA in this art. and in art. صلو) that it might not become sour, nor spoil: (TA in the latter art.:) AḤn says that ارتسم means *he stamped its vessel with the* رَوْسَم; but this saying is not valid: (M, TA:) [and Mṭr, also, says that] ارتسم, here, is from الرَّوْسَمُ, and means *he stamped it.* (Mgh in art. صلو.)

رَسْمٌ inf. n. of 1 [q. v.]. (Mṣb, &c.) — [Hence رَسْمُ المُصْحَفِ *The writing of the book of the Ḳur-án;* for which particular rules are prescribed. — Hence also رَسْمٌ is sometimes used by logicians as meaning *A definition,* either perfect (تَامٌّ) or imperfect (نَاقِصٌ); like حَدٌّ.] — Also *A mark, an impression, a sign, a trace, a vestige,* or *a relic* or *remain;* syn. أَثَرٌ; (Ṣ, Mṣb, Ḳ;) and رَشْمٌ is a dial. var. thereof, accord. to Aboo-Turáb; as is also رَسَمٌ ▾, both *syn. with* أَثَرٌ, (TA in art. رشم,) and so is رَشَمٌ. (Ḳ in that art.:) or *a relic,* or *remain, of what is termed* أَثَرٌ [as meaning *a mark, an impression, a sign, a trace,* or *a vestige*]: or *such, of what are termed* آثَار [as meaning *relics* or *remains*], *as has not substance and height:* (M, Ḳ:) or *such as is cleaving to the ground:* (M:) رَسْمُ دَارٍ means *remains of a house* or *dwelling, cleaving to the ground:* (Ṣ, TA:) or رَسْمٌ signifies *a remain,* or *remains, of a ruined dwelling* or *place of alighting and abiding:* (Ḥar p. 607:) and رَوْسَمٌ ▾ is syn. with رَسْمٌ: (Ṣ, M, Ḳ [accord. to the correct copies of this last:]) the pl. [of pauc.] of رَسْمٌ is أَرْسُمٌ and [the pl. of mult. is] رُسُومٌ. (M, Mṣb, Ḳ.) — [*I. q.* مَرْسُومٌ: see مَرَاسِمُ. And hence, as being prescribed,] رُسُومُ الدِّينِ means † *The ways that are followed in respect of the doctrines and practices of religion.* (TA.) — And *A well which one fills up* (M, Ḳ) *in the ground:* (Ḳ:) pl. رِسَامٌ. (M, Ḳ.) — [In some copies of the Ḳ, two meanings that belong to رَوْسَمٌ are, by the omission of a و, assigned to رَسْمٌ: see رَوْسَمٌ.]

رَسَمٌ: see the next preceding paragraph. ═ Also *Goodness,* or *elegance, of gait, pace,* or *manner of going.* (Ḳ.)

رَسُومٌ *That makes marks upon the ground by the vehemence of her tread:* applied to a she-camel. (Ṣ, TA.) [See an ex. in a verse cited in the first paragraph of art. جهر.] — Also *That continues journeying a day and a night:* (Ṣ, Ḳ:) applied to a he-camel. (TḲ.)

رَسِيمٌ *A certain pace of camels,* (Ṣ, Ḳ,) *exceeding that which is termed* ذَمِيل [q. v.]; (Ṣ;) [see رَسَمَ, of which it is an inf. n.;] and مُرْسَمٌ ▾ signifies the same. (Ḳ.)

رَسَّامٌ *One who engraves* [or *draws inscriptions* or *other designs*] *upon tablets* or *the like.* (TA.)

رَاسِمٌ, (Ṣ, Ḳ,) or مَآءٌ رَاسِمٌ, (TḲ,) *Running water.* (Ṣ, Ḳ.) — And رَاسِمَةٌ A she-camel *that goes the pace termed* رَسِيم: pl. رَوَاسِمُ. (Ḥar p. 495.)

رَوْسَمٌ: see رَسْمٌ. — Also *A sign, a token, a mark,* or *an indication,* (M, Ḳ,) of beauty or of ugliness; as in the saying, إِنَّ عَلَيْهِ لَرَوْسَمًا [*Verily upon him is a sign,* &c.]: so says Khálid Ibn-Jebeleh: (M:) pl. رَوَاسِمُ and رَوَاسِيمُ. (TA.) — And as pl. of رَوْسَمٌ, (TA,) رَوَاسِيمُ signifies *Certain books,* or *writings, that were in the Time of Ignorance.* (Ṣ, Ḳ.) — Also the sing., *A stamp,* or *seal;* i. e. *an instrument with which one stamps,* or *seals;* and رَوْشَمٌ is a dial. var. thereof: (M:) or, as some say, particularly, (M,) *one with which the head* [or *mouth*] *of a* [*large jar such as is called*] خَابِيَة *is stamped,* or *sealed;* (M, Ḳ;) as also رَاسُومٌ ▾, (Ḳ,) and رَاشُومٌ. (TA.) And *A piece of wood,* (Ṣ, M, Mṣb, Ḳ,) or *a small tablet,* (A,) *upon which is some inscription* (Ṣ, M, A, Ḳ) *engraved,* or *hollowed out,* (A, Ḳ,) *with which wheat,* (Ṣ, M, Ḳ,) or *corn,* or *grain,* (Mṣb,) [*in its repository,*] *is stamped,* or *sealed,* (Ṣ, M, Mṣb, Ḳ,) or *with which collections of wheat or corn are stamped,* or *sealed:* (AA, TA:) as also رَوْشَمٌ: pl. رَوَاسِمُ. (Mṣb.) [In some copies of the Ḳ, by the omission of a و, this meaning and the next are assigned to رَسْمٌ.] — And (as some say, Ṣ) *A certain thing with which deenárs are polished.* (Ṣ, Ḳ.) A poet says, (Ṣ,) namely, Kutheiyir, (TA,)

* دَنَانِيرُ شِيفَتْ مِنْ هِرَقْلٍ بِرَوْسَمِ *

[*Deenárs, of Heraclius, that were polished with* روسم]. (Ṣ, TA.) ═ It occurs in poetry as meaning The *face of a horse,* in the phrase قُرْحَةٌ بِرَوْسَمِ [*A star,* or *blaze, in the face of a horse*]. (M.) ═ Also *A calamity,* or *misfortune;* (Ḳ;) like رَوْسَبٌ. (TA.)

رَاسُومٌ: see the next preceding paragraph. [Accord. to rule, its pl. is رَوَاسِيمُ, mentioned above as a pl. of رَوْسَمٌ.]

مُرْسِمٌ [act. part. n. of 4, q. v.]. In the saying of the Hudhalee,

* وَالْمُرْسِمُونَ إِلَى عَبْدِ العَزِيزِ بِهَا *
* مَعًا وَشَتَّى وَمِنْ شَفْعٍ وَفُرَادِ *

[*And those urging them to make marks upon the ground by the vehemence of their tread* in their way *to 'Abd-El-'Azeez, together and separately, and two by two and one by one*], he means المُرْسِمُوهَا, inserting the ب redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement. (M.)

مُرْسَمٌ: see رَسِيمٌ.

مُرَسَّمٌ A garment, or piece of cloth, *striped*, (Ṣ, M, Ḳ,) or *marked with faint lines.* (TA.)

مَرْسُومٌ [or كِتَابٌ مَرْسُومٌ] *A book*, or *writing, stamped*, or *sealed:* pl. مَرَاسِيمُ. (TA.) And طَعَامٌ مَرْسُومٌ *Wheat stamped*, or *sealed.* (TA. [See رَوْسَمٌ.]) — See also the following paragraph.

مَرَاسِمُ *Marks, stamps, impressions, signs*, or *characters.* (KL.) — [And † *Prescripts, commands, orders, biddings*, or *injunctions:* and † *assignments*, or *appointments:* in both of these senses app. a contraction of مَرَاسِيمُ, pl. of ▼مَرْسُومٌ; thus used in the present day; like رُسُومٌ, pl. of ▼رَسْمٌ.] See 8.

رسن

1. رَسَنَ الفَرَسَ, (Ṣ,) or الدَّابَّةَ, (M, Mṣb, Ḳ,*) and النَّاقَةَ, (M, Ḳ,*) aor. ـُ and ـِ, (M, Mṣb, Ḳ,) inf. n. رَسْنٌ; (M, Mṣb;) and ▼ارسن; (Ṣ, M, Mṣb, Ḳ;) *He tied the horse* [or *the beast* and *the she-camel*] *with the* رَسَن [q. v.]: (Ṣ:) or *he bound upon the* [*horse* or] *beast* [or *she-camel*] *its* رَسَن: (Mṣb:) or *he made for*, or *put to, the* [*horse* or] *beast* or *she-camel a* رَسَن: (M,* Ḳ: [in the former it is merely indicated that the two verbs signify the same:]) or the former verb [in the CḲ the latter verb] has the first signification; (M, Ḳ, TA;) and the latter verb has the last signification; (M, TA;) thus resembling حَزَمَ and أَحْزَمَ. (TA.) — And رَسَنَ الدَّابَّةَ, and ▼ارسنها, *He left the beast to itself, to pasture as it pleased.* (TA.)

4: see above, in two places. = Also ارسن المُهْرُ *The colt was*, or *became, submissive, manageable*, or *tractable*, and *gave its head.* (TA.)

رَسَنٌ *A rope*, or *cord:* (Ṣ, M, Mṣb, Ḳ:) or [*a halter;* i. e.] *a rope*, or *cord, with which a camel* [or *a horse* (see 1)] *is led:* (TA:) and *such of the* [*reins*, or *leading-ropes, termed*] أَزِمَّة [pl. of زِمَام] *as is upon the nose;* (M;) [in other words,] *such a* زِمَام *as is upon a nose:* (Ḳ:) pl. أَرْسَانٌ (Ṣ, M, Mṣb, Ḳ) and أَرْسُنٌ, (M, Mṣb, Ḳ,) [both properly pls. of pauc.,] and sometimes they said رُسُنٌ; (Mṣb;) or, accord. to Sb, it has no other pl. than أَرْسَانٌ; (M, Mṣb;) [but perhaps he meant of pauc., for SM says,] Sb disallowed أَرْسُنٌ. (TA.) A poet says, (Ṣ,) namely, Ibn-Muḳbil, (TA,)

* هَرِيتُ قَصِيرُ عِذَارِ اللِّجَامِ *
* أَسِيلُ طَوِيلُ عِذَارِ الرَّسَنْ *

[*Wide-mouthed, short in the cheek-straps of the bridle* (or *headstall*): *smooth and long in the cheek, long in the appertenance of the halter corresponding to the cheek-straps of the bridle* or *headstall;* because this appertenance is longer than are the cheek-straps of the bridle or headstall]. (Ṣ, TA.) مَرَّ الصَّعَالِيكِ بِأَرْسَانِ الخَيْلِ [*As the passing along of the robbers with the halters of the horses*] is a prov., applied to an affair, or event, that is quick and uninterrupted. (TA.) And one says, رَمَى بِرَسَنِهِ عَلَى غَارِبِهِ [*He threw his leading-rope upon his withers*], meaning † *he left his way free*, or *open, to him; so that God did not withhold him from that which he desired to do.* (TA.) — [Hence,] رَسَنُ البَازِى [*The leash of the hawk*]. (A in art. رود.) = [The pl.] أَرْسَانٌ also signifies *Rugged and hard tracts of ground.* (Ḳ,* TA.)

رَاسَنٌ *A certain plant, resembling the plant called* زَنْجَبِيل [i. e. *ginger*]; (M;) *i. q.* قَنَسٌ; [both of which names are applied to the *inula helenium, common inula*, or *elecampane;* also called in the present day زَنْجَبِيلٌ شَامِيٌّ;] a Pers. word [arabicized]. (Ḳ.)

مَرْسِنٌ (Ṣ, M, Ḳ) and مَرْسَنٌ, (M, Ḳ,) or the latter should be مِرْسَنٌ, [but I think this doubtful,] thus written in some of the copies of the Ṣ, and in both ways in the L, (TA,) The *part, of the nose* of the horse, *which is the place of the* رَسَن: (Ṣ:) or the *nose* of a solid-hoofed animal: this is the primary signification: (M:) then, by a secondary application, (Ṣ, M,) the *nose* (Ṣ, M, Ḳ) in an absolute sense, (M, Ḳ,) or, of a human being: (Ṣ:) pl. مَرَاسِنُ (TA) [which, as stated by Freytag, is used in a sing. sense, in the Deewán of Jereer, as meaning the *nose*]. سَلِسُ المَرْسِنِ, a phrase used by the poet El-Jaadee, means † *Easy to be led, tractable*, or *compliant.* (TA.) And you say, فَعَلْتُ ذٰلِكَ عَلَى رَغْمِ مَرْسِنِهِ † [*I did that against his wish; in spite of him;* or *notwithstanding his dislike*, or *disapproval*, or *hatred;* like as you say, عَلَى رَغْمِ أَنْفِهِ]. (Ṣ.)

مَرْسُونٌ A horse [or the like] *tied with the* رَسَن: (Ṣ:) [or *having a* رَسَن *bound upon him* or *attached to him*, or *made for him:* see 1.] You say, أَجْرَرْتُ المَرْسُونَ رَسَنَهُ *I made the haltered beast to drag his halter.* (TA.)

رَيْحَانُ القُبُورِ [*The myrtle-tree;*] *i. q.* المَرْسِين of the dial. of Egypt. (TA.) [Also mentioned in art. مرس: for some hold the م to be augmentative; and some, the ن.]

رسو

1. رَسَا, (Ṣ, M, Mṣb, Ḳ,) aor. يَرْسُو, (Ṣ, Mṣb,) inf. n. رُسُوٌّ (M, Mṣb, Ḳ) and رَسْوٌ, (Ḳ,) *It* (a thing, Ṣ, M, Mṣb) *was*, or *became, stationary, at rest, fixed, fast, firm, steady, steadfast*, or *stable;* (Ṣ, M, Mṣb, Ḳ;) as also ▼ارسى, (M, Ḳ,) inf. n. إِرْسَآءٌ; and ▼ترسّى. (TA.) الرسوخ and الرسو [i. e. الرُّسُوخُ and الرُّسُوُّ] are nearly the same [in meaning]. (Ḥam p. 51.) You say, رَسَا الجَبَلُ † *The mountain was firmly based*, or *firm in its base, upon the ground.* (TA.) And مَا أَرْسَى ▼ ثَبِيرٌ ‡ *As long as Thebeer* [the mountain so called] *remains* [*firm*] *in its place.* (TA.) [Its being said that this is tropical is app. meant to indicate that the verbs above are properly used only in relation to a ship, in senses explained in what follows; which, however, I doubt.] You say also, رَسَتْ قَدَمُهُ, meaning *His foot stood firm in war:* (M:) or رَسَتْ أَقْدَامُهُمْ فِى الحَرْبِ *Their feet stood firm in war.* (Ṣ, Mṣb.*) And رَسَتِ السَّفِينَةُ, (Ṣ, M, Ḳ,) aor. تَرْسُو, inf. n. رُسُوٌّ and رَسْوٌ (Ṣ) [and مُرْسًى, as shown below, see 4], *The ship* [*anchored; cast anchor; lay at anchor;* or] *rested*, or *became stationary, upon the anchor:* (T, Ṣ, Ḳ:) in [some of] the copies of the Ḳ [and of the Ṣ], عَلَى البَحْرِ is erroneously put for على الأَنْجَرِ [or عَلَى اللَّنْجَرِ]: (TA:) or the meaning is, [in some instances, *the ship grounded;* i. e.] *the lower*, or *lowest, part of the ship reached the bottom of the water, and she consequently remained stationary.* (T, M, TA.) — رَسَا الفَحْلُ بِشَوْلِهِ (Ṣ, M, Ḳ,) ‡ *The stallion* [-*camel*] *leaped*, or *leaped upon, his* شول [or *she-camels that had passed seven or eight months since the period of their bringing forth*]: (Ṣ, TA:) or *brayed to his* شول, *and they became motionless*, or *still:* (M:) or *brayed to his* شول *when they had dispersed themselves from him, and they turned aside to him, and became motionless*, or *still.* (Ḳ, TA.) — رَسَوْتُ بَيْنَ القَوْمِ, (Ṣ, M,* Mṣb,) inf. n. رَسْوٌ, (Ṣ, M,) *I effected an agreement, a harmony, a reconciliation, an accommodation*, or *an adjustment, between the people*, or *party.* (Ṣ, M,* Mṣb.) = رَسَا لَهُ رَسْوًا مِنْ حَدِيثٍ (Ṣ,* M, Ḳ*) *He mentioned to him a part*, or *portion, of a tradition*, or *story.* (Ṣ, M,* Ḳ. [See also رَسْوٌ below.]) And رَسَا عَنْهُ حَدِيثًا, (Ṣ, M, Ḳ,) inf. n. رَسْوٌ, (M,) *He related a tradition*, or *story, as received from him*, (Ṣ, M, Ḳ,) *ascribing it to him.* (M, Ḳ.) And رَسَا الحَدِيثَ فِى نَفْسِهِ *He related the tradition*, or *story, to himself.* (TA.) — رَسَا الصَّوْمَ, (Ḳ,) inf. n. رَسْوٌ, (TA,) *He intended*, or *purposed, fasting.* (Ḳ.)

3. راساهُ, (T, Ḳ,) inf. n. مُرَاسَاةٌ, (TA,) *i. q.* سَابَحَهُ, (T, Ḳ,) i. e. *He swam with him.* (TḲ.)

4. ارسى, inf. n. إِرْسَآءٌ: see 1, in two places. = ارساهُ *He made it* (a thing, M, Mṣb) *to become stationary, at rest, fixed, fast, firm, steady, steadfast*, or *stable.* (M, Mṣb, Ḳ.) And ارسى السَّفِينَةَ, [inf. n. as above and also (as is shown by what follows) مُرْسًى, *He anchored the ship;*] *he made the ship to rest*, or *become stationary, upon the anchor:* (TA:) or the meaning is, [in some instances, *he grounded the ship;* i. e.] *he made the lower*, or *lowest, part of the ship to reach the bottom of the water, so that she remained stationary.* (M, TA.) You say also of a ship, تُرْسَى بِالأَنْجَرِ [*She is made fast by means of the anchor*]: (M:) and of the anchor, يُرْسِى السَّفِينَةَ *It makes fast the ship, so that it does not go on.* (T, TA.) For the words of the Ḳur [xi. 43], بِسْمِ اللّٰهِ مُجْرَاهَا وَمُرْسَاهَا, (Ṣ, M,* Ḳ,*) meaning إِجْرَاؤُهَا وَإِرْسَاؤُهَا [i. e. *In the name of God be the making it to run and the making it to rest*], (Aboo-Is-ḥáḳ, TA,) from أَجْرَيْتُ and أَرْسَيْتُ, (so in one copy of the Ṣ,) or [*its being made to run and its being made to rest,*] from أُجْرِيَتْ and أُرْسِيَتْ, (so in another copy of the Ṣ,) some say مَجْرَاهَا وَمَرْسَاهَا, (Ṣ, Ḳ,) meaning *its running and its resting*, (Aboo-Is-ḥáḳ, TA,) from جَرَتْ and رَسَتْ, (Ṣ, Ḳ,) [though] Az says that the readers agree in pronouncing the م of مرساها with ḍamm, but differ as to the م of مجراها, the Koofees pro-

nouncing this with fet-ḥ, (TA,) or the latter reading may have the same meaning as the former, (Aboo-Is-ḥáḳ, TA,) or the former reading may mean *in the time*, or *the place, of making it to run, and that of making it to rest*, and the latter reading may mean *in the time*, or *the place, of its running, and that of its resting*, for in each case each noun may be a n. of time or a n. of place or an inf. n.; (Bḍ, q. v.;) and some read مُجْرِيهَا وَمُرْسِيهَا, as epithets applied to God, (M, Ḳ,) *who maketh it to run and who maketh it to rest.* (TA.) Accord. to Zj, (M,) يَسْأَلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَاهَا, in the Ḳur [vii. 186 and lxxix. 42], means [*They will ask thee respecting the* ساعة,] *when will be its taking place?* [or *when will be the time of its being made to take place?*]; (M, Ḳ;*) by the ساعة being meant the time in which all created beings shall die. (M.)

5: see 1, first sentence.

رَسْوٌ *A part*, or *portion, of a tradition, or story*: (Lth, T, Ḳ:) [see an ex. near the end of the first paragraph:] accord. to IAạr, *i. q.* رَسٌّ [app. as meaning the *first part* or *portion*]. (T.)

رَسْوَةٌ *A* [*bracelet, or one of a particular kind, called*] دَسْتِينَج; (IAạr, T, M, Ḳ;) so accord. to Kr: (M, TA: but in a copy of the M written دَسْتَبَنْج:) *a certain thing of strung beads*; (Ṣ, TA;) *like the* دستينج; which is an arabicized word [from the Pers. دَسْتِينَهْ]: (TA:) *a bracelet of beads*: (ISk, TA:) or *a bracelet of* ذَبْل [i. e. *turtle-shell*, or *tortoise-shell*]: pl. رَسَوَاتٌ: it has no broken pl. (M, TA. [Golius and Freytag say that its pl. is رُسًى; but on what authority, I know not: the former mentions no authority beside the Ṣ and Ḳ; and the latter, none but the Ḳ.])

رَسِىٌّ *Firm*, or *steadfast, in good and in evil.* (Az, Ṣgh, Ḳ.) — And The *pole that is fixed in the middle of the* [*tent called*] خِبَآء. (Az, Ṣgh, Ḳ.)

رَاسٍ *Stationary, at rest, fixed, fast, firm, steady, steadfast*, or *stable.* (Mṣb.) You say جِبَالٌ رَاسِيَةٌ (Mṣb) and رَاسِيَاتٌ and رَوَاسٍ (Ṣ, Mṣb) *Firm*, or *steadfast, mountains*; (Ṣ, Mṣb;) the sing. of the last said by Akh to be رَاسِيَةٌ. (Ṣ.) And قِدْرٌ رَاسِيَةٌ ‡ *A cooking-pot that will not move from its place*, (M, Ḳ, TA,) *by reason of its greatness*, (Ḳ, TA,) *and that cannot be removed.* (M.) قُدُورٌ رَاسِيَاتٌ in the Ḳur [xxxiv. 12] means, accord. to Fr, ‡ *Cooking-pots that would not be lowered from their place, by reason of their greatness.* (TA.)

مُرْسًى may be used as an inf. n., or a n. of time, or a n. of place. (Bḍ in xi. 43 [cited above: see 4].) [As a n. of place, it commonly means *An anchorage*, or *a place of anchoring*; *a port*; or *a station for ships*: pl. مَرَاسٍ.]

مُرْسًى may be used as an inf. n., or a n. of time, or a n. of place. (Bḍ in xi. 43 [cited above: see 4].)

مُرْسٍ, as an epithet applied to God: see 4, near the end of the paragraph.

مِرْسَاةٌ, The *anchor of a ship*: (Ṣ, M, Ḳ:) or *a large anchor, which, being tied with ropes and let down into the water, holds fast the ship, so that she does not go on*: (T, TA:) pl. مَرَاسٍ. (Ḥar p. 111.) [Hence,] one says, أَلْقَوْا مَرَاسِيَهُمْ, meaning † *They remained, stayed, dwelt*, or *abode.* (TA.) And أَلْقَتِ ٱلسَّحَابَةُ مَرَاسِيَهَا ‡ *The cloud rained continually*; syn. دَامَتْ: (Ṣ, Mṣb:) or *remained steady, raining*: (T, TA:) or *remained still*, or *stationary, and rained.* (M, Ḳ:* in the latter, ٱلسَّحَابُ is put in the place of السحابة.)

رش

1. رَشَّ, (A, Mṣb,) aor. ـُ, (MṢ,) inf. n. رَشٌّ (Ṣ, A, Mṣb, Ḳ) and تَرْشَاشٌ, (A, Ḳ,) *He sprinkled*, or *scattered in drops*, (A, Ḳ, TḲ,) water, (Ṣ, A, Mṣb, Ḳ,) and blood, (Ṣ, A, Ḳ,) and tears, (Ṣ, Ḳ,) &c. (A.) — رَشَّ المَكَانَ, (Ṣ, TA,) or المَوْضِعَ, (Mṣb,) and البَيْتَ, (A,) inf. n. رَشٌّ, (Ṣ, TA,) *He sprinkled*, or *wetted by sprinkling*, (TA,) *the place*, (Ṣ, Mṣb, TA,) and *the house*, or *chamber*, or *tent*, (A,) بِمَاءٍ *with water.* (Mṣb, TA.) And رَشَّ الحَائِكُ النَّسِيجَ بِالمِرَشَّةِ [*The weaver sprinkled the web with the* مرشّة]. (A, TA.) — [Hence,] رَشَّتِ السَّمَآءُ, and أَرَشَّت, (Ṣ, A, Mṣb, Ḳ,) *The sky rained*: (A, Mṣb:) or *let fall a little rain, such as is termed* رَشٌّ. (Ṣ. [After the former of these verbs, الأَرْضَ, or the like, seems to be understood.]) [And hence,] أَرَشَّتِ ٱلطَّعْنَةُ [*The spear-wound*, or *the like, sprinkled forth blood*: a signification implied, but not expressed, in the Ṣ and A: or] *became wide, so that its blood became scattered about*: (Ḳ:) or *passed through, and made the blood to flow*, or *to appear and flow*, or *to flow copiously*, or *with force.* (Mṣb.) — [Hence also,] رَشَّهُ بِثَنَآءٍ حَسَنٍ † *He eulogized him.* (TA voce خَمَّ.) — And رَشَّهُ *He washed him*, or *it.* (MF, from the Expositions of the "Muwaṭṭa.")

2. رَشَّشَ القَلَمُ الحِبْرَ [*The pen spirtled the ink.*]

4: see 1, in two places. — ارشّ الفَرَسَ, (A, Ḳ,) inf. n. إِرْشَاشٌ, (A,) *He made the horse to sweat by urging him with his feet.* (A, Ḳ.)

5. تَرَشَّشَ عَلَيْهِ المَآءُ, (Ṣ,) and عليه تَرَشْرَشَ, (A,) [*The water became sprinkled*, or *scattered in drops, upon him* or *it.*] And ترشّشت نُقْطَةٌ مِنَ القَلَمِ [*A drop of ink became spirtled from the pen*]. (Ṣ and Ḳ in art. مج.)

R. Q. 2. تَرَشْرَشَ: see 5. — Also *It* (roasted meat) *dripped with gravy*; or *was succulent, and dripping with juice*; or *was fat.* (TA.) — And *It flowed.* (TA.)

رَشٌّ, (Ṣ, Ḳ,) or رَشٌّ مِنْ مَطَرٍ, (A, TA,) *A little* [*sprinkling*] *rain*: (Ṣ, Ḳ:) [and so رَشَّةٌ in the present day:] or the *first* [or *lightest and weakest*] *of rain*: (IAạr: [see رَكٌّ:] pl. رِشَاشٌ. (Ṣ, Ḳ.) — Also the former, † *A painful beating.* (Ṣgh, Ḳ.)

رَشَّةٌ: see the next preceding paragraph.

رَشَاشٌ *What is sprinkled*, (Ṣ, A,* Ḳ,) or *scattered*, (Mṣb,) of water, (A, Mṣb,) and the like, (Mṣb,) or of blood, (Ṣ, A, Ḳ,) and of tears, (Ṣ, Ḳ,) and the like, (Ḳ,) and of rain; (TA in art. طش;) *what is scattered*, or *flies about*, of blood. (Mṣb.) — [Hence the saying,] لَمْ يَدْخُلْ فِى الشَّرِّ وَأَصَابَهُ مِنْ رَشَاشِهِ ‡ [*He did not enter into evil*, or *mischief, and yet somewhat thereof*, or *of its effects, befell him*]. (A, TA.) And أَلَحَّ بِنَا العُطَاشُ وَمَا نَالَنَا مِنْكَ إِلَّا الرَّشَاشُ [app. meaning *Insatiable thirst*, or *desire*, to hear from thee, or the like, *remained in us, and there did not reach us from thee aught save a mere sprinkling*; or perhaps, *what was scattered abroad*, of rumours, or the like]. (A, TA.*) [See also an ex. voce رَذَاذٌ.]

رَشِيشٌ: see مَرْشُوشٌ.

رَشْرَاشٌ Roasted meat (Aboo-Sa'eed, A, Ḳ) *dripping with its gravy*; (Aboo-Sa'eed, A, TA;) or *succulent, and dripping with its juice*; (TA;) or *fat*: (Ḳ:) and مُرِشٌّ signifies the same. (TA.)

مُرِشٌّ: see what next precedes.

مِرَشَّةٌ *A thing with which one sprinkles*: (Ibn-'Abbád:) *a thing with which the weaver sprinkles the web*: (A, TA:) [in the present day, applied to *a long-necked bottle, with a stopper pierced with a hole* or *holes, for sprinkling scented water.*]

مَرْشُوشٌ [*Sprinkled*, or *scattered in drops*; as also رَشِيشٌ, occurring in this sense in a verse in the TA in art. خفت.] — مَحَلٌّ مَرْشُوشٌ [*A place of alighting sprinkled*, or *wetted by sprinkling*]. (A.) — أَرْضٌ مَرْشُوشَةٌ *Land upon which* [*rain such as is called*] الرَّشّ *has fallen.* (TA.)

رشأ

1. رَشَأَ *i. q.* جَامَعَ [*Inivit* feminam]. (Ḳ.) = رَشَأَتْ *She* (a gazelle) *brought forth.* (Ḳ.)

رَشَأٌ *A young gazelle*, (Ṣ, Mṣb, Ḳ,) *that has become active*, or *in motion*, (Ṣ, Mṣb,) or *that has become strong*, (Ḳ,) and *has walked* (Ṣ, Mṣb, Ḳ) *with its mother*: (Ḳ:) pl. أَرْشَآءٌ. (Mṣb, Ḳ.) [In the following saying, I find it written as though with medd; app. for the sake of assimilation to النِّسَآء:] عِنْدِى جَارِيَةٌ مِنَ النِّسَآءِ أَشْبَهُ شَىْءٍ بِالرَّشَآءِ, meaning [*I have with me a young woman most like to*] *the* [*young*] *gazelle*: so in the A. (TA.)

رشح

1. رَشَحَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. رَشْحٌ, (Ṣ, Mṣb,) *He*, or *it*, (the forehead, or the side thereof above the temple, A, TA, or the body, Mṣb,) *sweated*; *exuded sweat*; (Ṣ, A, Mṣb, Ḳ;) as also ارشح, (Ḳ,) or ارشح عَرَقًا, and ترشّح عَرَقًا. (Fr, TA.) And رَشِحَ, aor. ـَ, inf. n. رَشَحٌ and رَشَحَانٌ, *He*, or *it, was*, or *became*,

moist with sweat. (TA.) — [Hence,] رَشَحَتِ القِرْبَةُ بِالمَآءِ ‡ [The water-skin sweated with the water]: and رَشَحَ بِمَا فِيهِ ‡ [It sweated with what was in it] is said of a [porous] mug, and of any [porous] vessel. (A.) — [Hence also,] لَمْ يَرْشَحْ لَهُ بِشَىْءٍ † *He gave him not anything.* (Ṣ, Ḳ.) And رَشَحَ جَلْمَدُهُ, said of one known to be a niggard, † *He gave something.* (Ḥar p. 95.) — رَشَحَ is also said of a young gazelle, meaning ‡ *He walked, being trained,* or *accustomed, to do so by his mother:* [because the training him to walk causes him to sweat: see 2: and see also 5.] (A.) Also, said of a gazelle, † *He leaped,* or *bounded, and exulted* [or *was brisk* or *lively* or *sprightly*]. (Ḳ.) Also, inf. n. رُشُوحٌ, said of a young weaned camel, † *He became strong:* [see, again, 5:] and the inf. n. is metaphorically used in relation to small clouds [app. when they collect together to give rain]. (L.) ═ See also 2, as said of a she-camel.

2. [رشّح app. *He,* or *it, caused to sweat:* this seems to be the primary signification, whence the other significations here following.] — رَشَّحَتْ وَلَدَهَا, inf. n. تَرْشِيحٌ, ‡ *She* (a gazelle) *trained,* or *accustomed, her young one to walk, so that he was caused to sweat* (فَيُرَشَّحُ [perhaps a mistranscription for فَيَرْشَحُ *so that he sweated*]): (A, TA:) or *she* (a wild animal), *when her young one became able to walk, walked with him, until,* or *so that, he was caused to sweat* (حَتَّى يُرَشَّحَ عَرَقًا), *and became strong.* (Mṭr, on the authority of Kh, in De Sacy's "Chrest, Ar," sec. ed., iii. 231.) — † *She* (a camel) *rubbed the root of her young one's tail, and pushed him on with her head; and went before him, and waited for him until he overtook her; and sometimes gently urged him on, and followed him;* as also ▼ رَشَّحَتْهُ and ▼ ارشحته. (L.) — رَشَّحَتْ وَلَدَهَا بِاللَّبَنِ القَلِيلِ, inf. n. as above, † *She* (a mother) *fed her child with a little milk, putting it into his mouth by little and little, until he became strong enough to suck.* (Ṣ, TA.) — تَرْشِيحٌ also signifies ‡ A doe-gazelle's *licking* her young one *so as to remove the moisture that was upon it at the time of its birth;* (Ḳ, TA;) and so ▼ تَرَشُّحٌ. (TA.) — رشّح النَّبَاتَ, (A, TA,) or النَّبْتَ, inf. n. as above, (Mṣb,) ‡ *It* (the moisture, or dew, A, Mṣb, TA, or the rain, TA) *fostered the herbage.* (Mṣb, TA.) — رشّح وَلَدَهُ † *He fed his child well.* (Mṭr, on the authority of Kh, in De Sacy's "Chrest. Ar" ubi suprà.) — And رُشِّحَ, (Ṣ, A, Ḳ,) inf. n. as above, (Ḳ, TA,) ‡ *He was reared, brought up,* or *educated, and rendered fit,* (Ṣ, A, Ḳ, TA,) and *prepared,* (TA,) لِلشَّىْءِ [*for the thing*], and لِلْأَمْرِ [*for the affair*], (TA,) or لِلْوِزَارَةِ [*for the office of wezeer*], (Ṣ,) or لِلْمُلْكِ [*for the office of king*], (Ḳ,) or لِلْخِلَافَةِ [*for the office of khaleefeh*]; from رَشَّحَتْ وَلَدَهَا in the sense expl. in the second sentence of this paragraph; (A;) or رُشِّحَ لِلْخِلَافَةِ means ‡ *he was made the appointed successor of the khaleefeh:* (TA:) and ▼ تَرَشَّحَ and ▼ أُرْشِحَ فُلَانٌ لِكَذَا ‡ [*Such a one was reared, &c., for such a thing*]. (A, TA.) — And رَشَّحَ مَالَهُ, (A,) inf. n. as above, (Ḳ,) ‡ *He managed,* or *tended,* or *took care of, his property,* or *cattle, well.* (A, Ḳ.) It is said in a trad., يُرَشِّحُونَ حَصِيدَهَا, meaning ‡ *They tend* [*the place of seed-produce thereof*], *and put it into a good,* or *right, state,* or *make it to thrive, in order to its becoming productive;* like as is done to grape-vines and palm-trees. (TA.)

4. ارشح, intrans.: see 1, first sentence. — أَرْشَحَتْ † *She* (a camel, and a woman,) *had a young one that associated,* or *kept company, with her, walking with her and behind her, and not fatiguing her:* or *had a young one that had become strong.* (L.) ═ ارشحت وَلَدَهَا, said of a camel: — and أُرْشِحَ فُلَانٌ لِكَذَا: see 2.

5. ترشّح: see 1, first sentence. — Also † *He* (a young weaned camel) *was,* or *became, strong enough to walk,* or *able to walk with strength:* (Ṣ, Ḳ:) or *became strong, and walked with his mother.* (Aṣ, Ṣ.) [See 1.] — See also 2, in the middle of the paragraph. — ترشّح النَّبْتُ [or النَّبَاتُ] † *The herbage became fostered* by moisture or dew. (Mṣb.) — ترشّح فُلَانٌ لِكَذَا: see 2, near the end of the paragraph.

10. استرشح البُهْمَى † *The* [barley-grass termed] بُهْمَى *grew tall.* (Ḳ.) ═ يَسْتَرْشِحُونَ البُهْمَى, so in most of the copies of the Ḳ, (TA,) [and so in the L,] † *They foster the* بهمى, *in order that it may grow large:* (L, Ḳ:) in some of the copies of the Ḳ البَهْمَ [i. e. *the lambs,* or *kids,* &c.]: (TA:) the *place thereof* is termed ▼ مُسْتَرْشَحٌ: (Ḳ:) or ▼ مُسْتَرْشَحُ البُهْمَى signifies *the place,* or *tract of ground, that fosters the* بهمى. (L.) And يسترشحون البَقْلَ, so in all the copies of the Ḳ but some in which is found النَّفَلَ, (TA,) † *They wait for the herbs,* or *leguminous plants,* (or *the plants called* نفل,) *to grow tall, in order that they may pasture thereon.* (Ḳ.)

رَشْحٌ *The moisture of sweat upon the body.* (A,* TA.) [And † *Fluid,* or *matter, exuded:* see زَبَادٌ.]

رَشِحٌ *That sweats much.* (TA.)

رَشْحَةٌ [as an inf. n. of un., *A sweat,* or *a sweating:* a meaning indicated, though not expressed, in the A. — Hence, app., † *A dew,* or *fall of dew* from the sky. — And hence, as being likened thereto, ‡ *A gift*]. You say, أَصَابَنِى بِرَشْحَةٍ مِنْ سَمَائِهِ ‡ [*He gave me a gift from his store of bounty*]. (A.)

بِئْرٌ رَشُوحٌ † *A well containing little water:* (TA:) [pl. رُشُحٌ.]

رَشِيحٌ *Sweat.* (AA, Ṣ, Ḳ.) — † *A certain plant:* (Ḳ:) or † *plants,* or *herbage, upon the surface of the ground.* (L.)

نِحْىٌ رَشَّاحٌ † *A butter-skin that sweats much.* (A in art. نتح.)

رَاشِحٌ *Sweating; exuding sweat.* (A,* Mṣb.) — † A mountain *moist in the lower part,* (Ḳ, TA,) *and at the base of which there sometimes collects a little water:* when this is much [in comparison with what thus collects, though still little abstractedly], it is termed وَشَلٌ: (TA:) pl. رَوَاشِحُ. (Ḳ.) — † *What one sees, like sweat, running in the interstices between stones.* (Ḳ,* TA.) You say, كَمْ بَيْنَ الفُرَاتِ الطَّافِحِ وَالوَشَلِ الرَّاشِحِ ‡ [*How great a difference is there between the overflowing Euphrates and a little water that distils scantily in interrupted drops from a rock or mountain, appearing, like sweat, running in the interstices between stones!*]. (A, TA.) — The pl. رَوَاشِحُ also signifies † The ثُعْل [which means *a small teat in excess*], (Ḳ,) or the أَطْبَآء [or *teats*], (TA,) *of a ewe* or *she-goat,* particularly. (Ḳ, TA.) — And the sing., ‡ A young gazelle *that walks, being trained,* or *accustomed, to do so by his mother, so that he is caused to sweat.* (A.) And † A young weaned camel *that has become strong enough to walk,* or *able to walk with strength:* (Ṣ, Ḳ:) or *that has become strong,* (Aṣ, Ṣ, L,) *and walks with his mother:* (Aṣ, Ṣ:) pl. رُشَّحٌ. (L.) — And ‡ *What creeps upon the earth, of such as are termed its* خشاش *and its* أَحْنَاش. (Ḳ, TA.) — See also مُرْشِحٌ.

أَرْشَحُ [*More,* and *most, sweating*]. — [Hence,] هُوَ أَرْشَحُ فُؤَادًا ‡ *He is most largely endowed with sharpness,* or *acuteness, of mind,* or *with quickness of intelligence, understanding, sagacity, skill,* or *knowledge:* (Ḳ, TA:) as though sweating therewith. (TA.)

مُرْشِحٌ, (Ṣ, L, Ḳ,) or ▼ مُرَشِّحٌ, (so in one of my copies of the Ḳ,) † A she-camel *having a young one that has become strong enough to walk,* or *able to walk with strength:* (Ṣ, Ḳ:) or *having a young one that has become strong, and that walks with her:* (Aṣ, Ṣ:) or *having a young one that associates,* or *keeps company, with her, walking with her and behind her, and not fatiguing her:* or *having a young one that has become strong:* and in like manner a woman: or each signifies, as also ▼ رَاشِحٌ, applied to a she-camel, as a possessive epithet, *having a young one of which she rubs the root of his tail, pushing him on with her head; and before which she goes, and waits for him to overtake her; and which she sometimes gently urges on, and follows.* (L.)

مِرْشَحٌ and ▼ مِرْشَحَةٌ The *inner covering that is beneath the felt cloth of a horse's saddle;* so called because it imbibes the sweat: (L:) or the *thing that is beneath the* مِيثَرَة [q. v. in art. وثر]. (Ṣ, L, Ḳ.)

مِرْشَحَةٌ: see the next preceding paragraph.

مُرَشِّحٌ: see مُرْشِحٌ.

مُسْتَرْشَحٌ: see 10, in two places.

رشد

1. رَشَدَ, aor. ـُ ; and رَشِدَ, aor. ـَ ; (Ṣ, A, L, Mṣb, Ḳ;) the former of which is the better known and the more chaste; (TA;) inf. n. رُشْدٌ, (Ṣ, L, Mṣb, Ḳ,) which is of the former, (Ṣ, L,) and رَشَدٌ, (Ṣ, L, Mṣb, Ḳ,) which is of the latter, (Ṣ, L, Mṣb,) and رَشَادٌ, (L, Ḳ,) which is also of the latter verb, (TA,) or this last is a simple subst.; (Mṣb;) *He took,* or *followed, a right way* or *course* or *direction;* (Ṣ, A, L, Mṣb, Ḳ;) as to a road, and also as to an affair: (L:) [and often relating to religion; meaning *he held a right belief; was orthodox:*] and ▾ استرشد signifies the same: (L, Ḳ:) you say, استرشد لِأَمْرِهِ, meaning *He took,* or *followed, a right way to conduct his affair:* and رَشَدَ أَمْرَهُ, meaning *He took,* or *followed, a right course in his affair;* this latter being a phrase similar to سَفِهَ رَأْيَهُ and أَلِمَ بَطْنَهُ &c. (L.) Some say that رُشْدٌ relates to the things of the present life and to those of the life to come; and رَشَدٌ, only to those of the life to come: but this distinction does not accord with what has been heard from the Arabs, nor with readings of the Ḳur-án, in which some read رُشْد and others رَشَد in several verses. (MF.) The former also signifies The *continuing in the way of truth,* or *the right way, with self-constraining firmness in so doing.* (Ḳ.) One says to the traveller, رَشَدْتَ [*Mayest thou take,* or *follow, the right way*]. (A.) — [See also رُشْدٌ below.]

2. رشّدهُ, inf. n. تَرْشِيدٌ, said of a ḳádee, or judge, *i. q.* جَعَلَهُ رَشِيدًا [meaning *He pronounced him to be one who took,* or *followed, a right way* or *course* or *direction:* or *to be one who held a right belief; to be orthodox*]. (Mṣb.) — See also what next follows.

4. ارشدهُ (Ṣ, A, L, Mṣb, Ḳ) and ▾ رشّدهُ, (L,) said of God, (Ṣ, L, Ḳ,) and of a governor, or commander, (L,) [or of any man,] *He made him,* or *caused him, to take,* or *follow, a right way* or *course* or *direction;* or *he directed him aright,* or *to the right way* or *course* or *direction;* (Ṣ,* A,* L, Mṣb,* Ḳ;*) لَهُ and عَلَيْهِ and إِلَى الشَّىْءِ [*to the thing*]: so says AZ: (Mṣb:) [often relating to religion; meaning *he made him,* or *caused him, to hold a right belief; to become orthodox.*] See also the next paragraph.

10. استرشد: see 1. — Also *He sought,* or *desired, the taking,* or *following, a right way* or *course* or *direction.* (So accord. to some copies of the Ḳ.) — And استرشدهُ *He desired of him the taking,* or *following, a right way* or *course* or *direction:* (L, and so accord. to some copies of the Ḳ, and the TA:) or *he asked, demanded,* or *desired, of him, direction to the right way.* (MA.) You say, ▾ اِسْتَرْشَدْتُهُ فَأَرْشَدَنِى [*I asked, demanded,* or *desired, of him, direction to the right way, and he directed me to the right way*] (A, Mṣb) لَهُ and عَلَيْهِ and إِلَى الشَّىْءِ [*to the thing*]: so says AZ. (Mṣb.)

رُشْدٌ an inf. n. of 1. (Ṣ, L, Mṣb, Ḳ.) — [As a simple subst., *Rectitude.*] Also *Maturity of intellect, and rectitude of actions, and good management of affairs.* (TA in art. انس: see 4 in that art.) [Hence, بَلَغَ رُشْدَهُ *He attained to years of discretion, when he was able of himself to take,* or *follow, a right way* or *course:* a phrase of frequent occurrence.]

رَشْدَةٌ: see the next paragraph, in four places.

رِشْدَةٌ *A mode,* or *manner,* [and ▾ رَشْدَةٌ *an act,*] *of* رَشَاد [or *right procedure;* &c.]. (Ḥam p. 463.) [Hence,] هُوَ لِرِشْدَةٍ, (Ṣ, A, L, Mṣb,) and وُلِدَ لِرِشْدَةٍ, (L, Ḳ,) and ▾ لِرَشْدَةٍ, (L, Mṣb, Ḳ,) the latter accord. to AZ and Fr, and said to be the more chaste, but the former allowable accord. to Ks, and preferred by Th in the Fṣ, (L, TA,) [and seems to be the more common,] ‡ *He is,* or *was, trueborn;* (A, Mṣb;) *contr. of* لِزِنْيَةٍ, (Ṣ, L, Ḳ,) or لِزَنْيَةٍ, (Fr, TA,) and لِغَيَّةٍ. (AZ, Fr, TA.) And ▾ وُلِدَ لِغَيْرِ رَشْدَةٍ, or رِشْدَةٍ, i. e. ‡ *He was not trueborn*]. (Fr, TA.) And هٰذَا وَلَدُ رِشْدَةٍ ‡ *This is an offspring of valid marriage.* (TA.) And ادَّعَى ▾ وَلَدًا لِغَيْرِ رَشْدَةٍ ‡ [*He claimed, as his, a child not lawfully begotten,* or *not trueborn*]. (TA, from a trad.)

رَشَدَى: see رَشَادٌ.

رِشْدِينُ: see رَاشِدٌ.

رَشَادٌ an inf. n. of 1, (L, Ḳ,) or a simple subst., (Mṣb,) [signifying *Right procedure;* or the *adoption,* or *pursuit, of a right way* or *course* or *direction;* as to a road, and also as to an affair: and often meaning *right belief,* or *orthodoxy:* in both these senses] *contr. of* غَىٌّ, (Ṣ, A, Mṣb,) *and of* ضَلَالٌ: (Mṣb:) and ▾ رَشَدَى is a subst. syn. with رَشَادٌ. (L, Ḳ.*) — حَبُّ الرَّشَادِ *i. q.* الحُرْفُ, (Ḳ,) in the dial. of El-'Irák; (TA;) they gave it this name as one of good omen, because حُرْفٌ is syn. with حِرْمَانٌ: (Ḳ:) [حُرْفٌ and رَشَادٌ are names given to several species of *Cress;* and حَبُّ الرَّشَادِ seems to mean *the seed of* رشاد: accord. to Golius, on the authority of Ibn-Beyṭár, رشاد is the name of the *nasturtium:* accord. to Delile, (Flor. Ægypt., nos. 576, 580, 571, 584, and 610,) it is the Arabic name of the *lepidium sativum* of Linn.; the *lepidium hortense* of Forsk.: and the *cochlearia nilotica:* رَشَادُ البَحْرِ, i. e., *nasturtium maritimum,* that of the *cakile maritima* of Tournef.; Desf., *α pinnatifida;* the *bunias cakile* of Linn.; the *isatis pinnata* of Forsk.: الرَّشَادُ الجَبَلِىُّ, that of the *lunaria parviflora:* and رَشَادُ البَرِّ, i. e., *nasturtium deserti,* that of the *raphanus recurvatus* of Persoon; the *raphanus lyratus* of Forsk.]

رَشِيدٌ: see رَاشِدٌ. — الرَّشِيدُ, of the measure فَعِيل in the sense of the measure مُفْعِل, (L,) as an epithet applied to God, means *The Director to the right way:* (L, Ḳ:) and *He who appoints,* or *ordains, well that which He appoints,* or *ordains:* (Ḳ:) or *He whose regulations are conducted to the attainment of their ultimate objects in the right way, without any one's aiding in directing their course aright.* (L.)

رَاشِدٌ and ▾ رَشِيدٌ *Taking,* or *following, a right way* or *course* or *direction* [as to a road, and also as to an affair: and often meaning *holding a right belief;* or *orthodox*]. (A, Mṣb.) One says to a traveller, رَاشِدًا مَهْدِيًّا [May God make thee to be *a taker,* or *follower, of a right way; one directed aright*]. (A.) And one says, ▾ يَا رِشْدِينُ, as meaning يَا رَاشِدُ [*O thou who takest,* or *followest, a right way* &c.]. (L) الخُلَفَآءُ الرَّاشِدُونَ [*The Khaleefehs who took,* or *followed, a right course,* or *the orthodox Khaleefehs,*] is an appellation specially applied to Aboo-Bekr, 'Omar, 'Othmán, and 'Alee; but applicable also to any others of the Imáms who pursued the same course as those four. (L.) — أُمُّ رَاشِدٍ a surname (Ṣ) applied to *The female rat* or *mouse* (الفَأْرَةُ). (Ṣ, Ḳ.)

الطَّرِيقُ الأَرْشَدُ is like الأَقْصَدُ [i. e. *The more,* or *most, direct road*]. (Ṣ.)

المَرَاشِدُ, a pl. without a sing., like مَحَاسِنُ and مَلَامِحُ, (L,) *The right places to which roads tend;* syn. مَقَاصِدُ الطُّرُقِ. (Ṣ, L, Ḳ.) You say, هُوَ يَهْدِى إِلَى المَرَاشِدِ [*He directs to the right places to which roads tend*]. (A.)

رشف

1. رَشَفَهُ, aor. ـُ and ـِ, inf. n. رَشْفٌ, (Ṣ, MA, O, Mṣb, Ḳ,) [and app. رَشِيفٌ also (which see below), and تَرْشَافٌ, which has an intensive signification, mentioned by Freytag as occurring in the "Maḳṣoorah" of Ibn-Dureyd;] and رَشِفَهُ, aor. ـَ, (AA, O, Ḳ,) inf. n. رَشَفٌ; (Ḳ;) *He sucked it in,* (Ṣ, MA, O, Ḳ,) namely, water, (MA, Ḳ,) and the saliva of a girl, (IAạr, O,) *with the two lips;* (MA;) as also ▾ ارتشفهُ (Ṣ, MA, O,* Ḳ) and ▾ ترشّفهُ (Ṣ,* MA, O,* Ḳ) and ▾ ارشفهُ and ▾ رشّفهُ: (IAạr, O, Ḳ:) or *he took it,* namely, water, *with the two lips in a manner exceeding that which is termed* مَصٌّ: (Mṣb:) and رَشَفَ, (Mṣb,) or رَشَفَ الإِنَآءَ and رَشِفَهُ, (Ḳ,) inf. n. رَشْفٌ, (IF, O,) *he drank to the uttermost what was in the vessel, not leaving in it anything:* (IF,* O,* Mṣb, Ḳ:) or, accord. to some, رَشْفٌ signifies the *sucking in the water of the mouth in kissing:* (Ḥar p. 271:) you say, رَشَفَهَا, meaning *he sucked her* (a girl's) *saliva from her mouth:* (IAạr, L in art. مصد:) and ▾ ارتشفها *he kissed her and sucked in her saliva;* from رشف [i. e. رَشَفٌ] meaning "saliva:" and ▾ ترشّف signifies *he sucked in much:* (Ḥar p. 231:) or *i. q.* تَمَصَّصَ. (O.) It is said in a prov., الرَّشْفُ أَنْقَعُ, i. e. *The sucking in* (▾ ترشّف) *of water by little and little is most effectual to quench thirst.* (Ṣ, O, Ḳ.)

2: } see above.
4: }

5: see 1, in three places.

8: see 1, in two places.

رَشْفٌ *A small quantity of water remaining in a watering-trough,* or *tank:* the *surface of the water, which the camels suck in with their mouths.*

(Lth, O, Ḳ.) — *Saliva.* (Ḥar p. 231: but there without the vowel-signs.)

رَشُوفٌ *Sweet in the mouth; sweet-mouthed;* [as though her saliva were sucked in by her lover because of its sweetness;] applied to a woman. (Ṣ, O, Mṣb, Ḳ.) — Also *Dry in the* فَرْج; so applied. (IAạr, O, Ḳ.) — And A she-camel *that eats with her lip.* (Aṣ, O, Ḳ.)

رَشِيفٌ an inf. n., [like رَشْفٌ,] (Lth, O,) The *taking of water with the two lips;* (Lth, O, Ḳ;) exceeding what is termed مَصٌّ. (Lth, O.)

[مِرْشَفٌ *An instrument with which one sucks in water* &c. Its pl. مَرَاشِفُ is used in the present day as meaning The *lips:* thus in the phrase اِمْرَأَةٌ عَذْبَةُ المَرَاشِفِ *A woman sweet in the lips; a sweet-lipped woman.*]

[This art. is wanting in the copies of the L and TA to which I have had access.]

رشق

1. رَشَقَهُ, (Ṣ, Mṣb,) or رَشَقَهُمْ, (M,) بِالسَّهْمِ, (M, Mṣb,) or بِالنَّبْلِ, (Ṣ, Ḳ,) وَغَيْرِهِ, (Ḳ,) aor. ـُ, (Ṣ, M, Mṣb,) inf. n. رَشْقٌ; (Ṣ, M, Mṣb, Ḳ;) as also ↓ ارشقهُ (Mṣb) [or ارشقهم]; *He shot,* or *shot at, him,* or *them, with the arrow,* or *with the arrows, and other things.* (Ṣ, M, Mṣb, Ḳ.) It is said in a trad. لَهُوَ أَشَدُّ عَلَيْهِمْ مِنْ رَشْقِ النَّبْلِ [*Verily it is harder upon them,* or *more severe* or *distressing to them, than the shooting of arrows* at them]. (TA.) — And رَشَقَهُمْ بِنَظَرِهِ † *He cast his look at them.* (M.) — See also 4, in two places. = رَشُقَ, (Ṣ, M, Mṣb, Ḳ,) inf. n. رَشَاقَةٌ, (Ṣ, M, Mṣb,) *He* (a man) *was,* or *became, goodly,* or *beautiful, and slender, in stature,* or *person:* (Ṣ, Ḳ:) or *he* (a boy) *was,* or *became, just in proportion,* (T, A,) *and slender;* (A;) and in like manner رَشُقَتْ is said of a girl: (T:) or *he* (a boy, M, or a person, Mṣb) *was,* or *became, light,* or *active,* (M, Mṣb,) *in his work;* (Mṣb;) and in like manner رَشُقَتْ is said of a girl. (M. [See also 5.])

3. راشقهُ, (Moḥeeṭ, Ḳ,) inf. n. مُرَاشَقَةٌ, (Moḥeeṭ,) † *He went,* or *ran, with him;* or *vied with him in going,* or *running;* syn. سَايَرَهُ. (Moḥeeṭ, Ḳ.) [And] رَاشَقَنِى مُقْصَدِى (بَارَانِى) ‡ *He vied with me in going to the place to which I was repairing.* (A, TA.)

4. ارشق *He shot in one direction;* (Zj, Ḳ;*) as also ↓ رَشَقَ. (Zj, O.) — See also 1. — † *He looked sharply,* or *intently,* or *attentively:* (Ṣ, Ḳ:) [and] أَرْشَقَتْ, inf. n. إِرْشَاقٌ, *she looked sharply,* &c.; said of a woman, and of a مَهَاة [or wild cow]. (M.) You say, أَرْشَقْتُ إِلَى القَوْمِ † [*I looked sharply,* &c., or] *I raised,* or *cast, my eyes, and looked, at,* or *towards, the party,* or *company of men;* (L;) and so ↓ رَشَقْتُ القَوْمَ. (JK.) And أَرْشَقَتِ الظَّبْيَةُ إِلَى مَأْرَبِهَا † *The she-gazelle looked sharply,* or *intently,* or *attentively, at the object of her want.* (A, TA.) As some say, (M,) ارشقت الظَّبْيَةُ signifies ‡ *The she-gazelle extended,* or *stretched out, her neck.* (Ṣ, M, Ḳ, TA.) = مَا أَرْشَقَهَا, said of a bow, ‡ *How light, and swift in the flight of its arrow, is it!* (Ḳ, TA.)

5. ترشّق فِى الأَمْرِ *He was,* or *became, sharp in the affair.* (M. [See also 1, last signification.])

رَشْقٌ: see the next paragraph, last sentence.

رِشْقٌ a subst. from 1 in the first of the senses explained above: (Ṣ, Ḳ:) [i. e. as signifying] *A bout* (شَوْطٌ) *of the shooting of arrows;* (T, M, TA;) *when persons, competing in shooting, shoot all the arrows that they have with them and then return* [*to the butt*]: (T, TA:) and *a direction in which arrows are shot,* (Ṣ, M, Mṣb, Ḳ,) *when the people, all of them, shoot all the arrows:* (Mṣb:) pl. أَرْشَاقٌ. (Mṣb, TA.) You say, رَمَيْنَا رِشْقًا; (Ṣ, Ḳ;) or رموا رِشْقًا, (Mṣb,) or عَلَى رِشْقٍ وَاحِدٍ and وَاحِدًا, (M,) *We shot, all of us,* [*a bout,*] *in one direction;* (Ṣ, Ḳ;) or *they shot,* (M, Mṣb,) *all of them,* (Mṣb,) [*a bout,*] *in one direction, with all their arrows.* (M, Mṣb.) And it is said in a trad. of Fuḍáleh, كَانَ يَخْرُجُ فَيَرْمِى الأَرْشَاقَ [*He used to go forth, and shoot bouts*]. (TA.) Accord. to IDrd, الرِّشْقُ signifies *The arrows themselves that are shot.* (Mṣb.) — Also The [*stridulous*] *sound of the pen* (Lth, M, Z, Ḳ) *when one writes with it;* (Lth, M;) and so ↓ رَشْقٌ. (Lth, M, Z, Ḳ.)

رَشْقٌ: see the next paragraph but one, in two places.

رَشُوقٌ: see the next paragraph, in two places.

قَوْسٌ رَشِيقَةٌ ‡ *A swift-shooting bow;* (JK, A, Ḳ;) as also ↓ رَشُوقٌ (JK) and ↓ رَشْقٌ. (O, Ḳ.) — أَجَلٌ رَشِيقٌ and ↓ رَشُوقٌ † [*A period*] *quick* [*in passing*]. (JK.) — رَشِيقٌ applied to a boy, (T, TA,) or to a man, (Ṣ, Ḳ,) and ↓ مُرْشِقٌ, (JK,) and رَشِيقَةٌ applied to a girl, (T, TA,) *Just in proportion,* (JK, T, A,) *and slender:* (A, TA:) or *goodly,* or *beautiful, and slender, in stature,* or *person:* (Ṣ, Ḳ:) or رَشِيقٌ (M, Mṣb) and ↓ مُرْشِقٌ (M) signify a boy, (M,) or a person, (Mṣb,) *light,* or *active,* (M, Mṣb,) *in his work;* (Mṣb;) and in the same sense are applied to a girl: (M:) the pl. [or rather quasi-pl. n.] of رَشِيقٌ is ↓ رَشْقٌ, (Ḳ,) like as أُدْمٌ is of أَدِيمٌ, and أُفُقٌ of أَفِيقٌ. (TA.)

رَاشِقٌ *Shooting.* (Ḥar p. 37.) — سَهْمٌ رَاشِقٌ *i. q.* ذُو رَشْقٍ, i. e. ذُو رَمْىٍ [lit. *An arrow having propulsion;* meaning *shot;* the latter word being] of the class of [possessive epithets, such as] لَابِنٌ and تَامِرٌ. (Ḥar p. 82.)

جِيدٌ أَرْشَقُ *An erect neck.* (M.)

مُرْشِقٌ, applied to a woman, (JK, M,) and to a she-gazelle, (M,) or to a wild animal [of any kind], (JK,) *Having her young one with her;* (JK, M;) as though she were always watching it. (JK.) — [Also † *Having a stretched out,* or *long, neck.* Hence,] الْمُرْشِقَاتُ † [*The long-necked ones*] is used as meaning *the gazelles:* but is not applied to the [wild] oxen or cows, because of the shortness of their necks: these are called by Aboo-Du-ád بَنَاتُ عَمِّ المُرْشِقَاتِ [lit. *the sons,* or *daughters,* (for بَنَات applied to irrational animals is pl. of اِبْنٌ as well as of بِنْتٌ,) *of the paternal uncle of the long-necked ones,* i. e., *of the gazelles*]: he says,

* وَلَقَدْ ذَعَرْتُ بَنَاتِ عَمِّ المُرْشِقَاتِ لَهَا بَصَابِصُ *

meaning [*And verily I have frightened*] *the wild oxen or cows* [*having waggings of the tail*]. (L.) — See also the paragraph commencing with قَوْسٌ رَشِيقَةٌ, in two places.

[مُرْشَقَةٌ is explained by Golius, on the authority of Meyd, as signifying *A ring used in shooting, by means of which the thumb, it being furnished therewith, more easily draws the tighter sort of bow-string.*]

رشم

1. رَشَمَ, (Ṣ, Ḳ,) aor. ـُ, inf. n. رَشْمٌ, (Ṣ,) *He stamped,* or *sealed,* wheat. (Ṣ, Ḳ. [See رَوْشَمٌ.]) — And *He wrote;* (Ḳ, TA;) عَلَيْهِ [*upon it*], and إِلَيْهِ [*to him*]: accord. to the copies of the Ḳ, like ↓ رَشَّمَ; but this is a mistake for رَسَمَ, with the unpointed س [and without teshdeed]. (TA.)

2: see above.

4: see the next paragraph. = ارشمت *It* (land) *showed its herbage.* (TA.) — And *She* (a wild cow) *saw and depastured the* رَشْم, (Ḳ, TA,) i. e. the *first that appeared of the herbage:* the epithet applied to her is ↓ مُرْشِمٌ [without ة]. (TA.)

8. ارتشم, in the copies of the Ḳ erroneously written ↓ أَرْشَمَ, [is expl. as meaning] *He stamped,* or *sealed, his vessel with the* رَوْشَم: thus in the saying of El-Aạshà, as some relate it,

* وَصَلَّى عَلَى دَنِّهَا وَارْتَشَمْ *

but accord. to others, وَارْتَسَمْ. (TA. [See art. رسم.])

رَشْمٌ: see what next follows.

رَشْمٌ *i. q.* أَثَرٌ [*A mark, an impression,* &c.]; (Aboo-Turáb, Ḳ, TA; [in the CḲ المَطَرُ is erroneously put for الأَثَرُ;]) as also ↓ رِشْمٌ; (Ḳ, TA;) like رَسْمٌ (Aboo-Turáb, TA) and رِسْمٌ [q. v.]. (Ṣ, Mṣb, Ḳ, all in art. رسم.) — And [particularly] The *mark,* or *impression,* &c., (أَثَرٌ,) *of rain, upon the ground.* (Ḳ.) — And The *first that appears of herbage;* (ISk, Ṣ, Ḳ;) as also ↓ رَوْشَمٌ. (TA.)

رَوْشَمٌ *i. q.* رَوْسَمٌ (Ṣ, Ḳ, TA) as meaning The [*small engraved*] *tablet,* (Ṣ, TA,) or the *stamp,* or *seal,* (Ḳ, TA,) *with which collections of wheat or corn* [*in their repositories*] *are stamped,* or *sealed;* (Ṣ, TA;) as also ↓ رَاشُومٌ. (AA, Ḳ.) And The *thing with which* [*the mouth of*] *a vessel is stamped,* or *sealed;* (Ḳ;) and ↓ رَاشُومٌ signifies [the same; or] *a stamp,* or *seal, with which the head* [or *mouth*] *of a* [*large jar such as is called*] خَابِيَة *is stamped,* or *sealed:* (TA in art. رسم:) as also رَوْسَمٌ (M and Ḳ in that art.) and رَاسُومٌ: (Ḳ in that art.:) or *a stamp,* or *seal, in a general*

sense; as also رَوْشَمٌ. (M in that art.) ═ See also رَشْمٌ.

رَاشُومٌ: see the next preceding paragraph, in two places.

مُرْشِمٌ, an epithet applied to a wild cow: see 4.

رشن

1. رَشَنَ, (Ṣ, Ḳ, TḲ,) [in the CḲ رَشُنَ, there said to be like كَرُمَ,] aor. and inf. ns. as in the next sentence, (TḲ,) *He* (a man) *came to a feast uninvited thereto, and entered without permission.* (Ṣ, Ḳ.* [See رَاشِنٌ, below.]) — And رَشَنَ فِى الإِنَآءِ, (Ṣ, Ḳ,) aor. ُ , (Ṣ,) inf. n. رَشْنٌ and رُشُونٌ, (Ṣ, Ḳ,) *He* (a dog) *put his head into the vessel,* (Ṣ, Ḳ, TA,) *to eat and drink.* (TA.)

رَشْنٌ *A turn,* or *time, for the taking of water;* (Ḳ;) so in the M; (TA;) as also ▾ رَشَنٌ. (Ḳ.)

رَشَنٌ: see what next precedes.

غَنَمٌ رُشُونٌ *Sheep, or goats, pasturing and drinking at pleasure, amid abundance of herbage, and plenty.* (Ḳ.)

رَاشِنٌ *i. q.* طُفَيْلِىٌّ; (Ṣ, Ḳ;) i. e. One *who comes to a feast uninvited thereto:* he who watches for the time of food, and then goes in to the party when they are eating, is termed وَارِشٌ. (Ṣ.) — And One *who eats all that is upon the table of food;* syn. مُقَمِّرٌ: in the Ḳ, المُقِيمُ is erroneously put for المُقَمِّرُ. (TA.) ═ Also *A small gift to the pupil of the* صَائِغ [or *goldsmith*]; *in Pers. called* شاكردانه [correctly شَاكِرْدَانَهْ]. (Ḳ. [ما يُرْضَحُ in the CḲ is a mistake for ما يُرْضَخُ.])

رَوْشَنٌ *i. q.* كُوَّةٌ [i. e. *A window;* so in the present day; or *a mural aperture; an aperture in a wall or chamber*]: (Ṣ, Ḳ:) [arabicized:] in Pers. رَوْزَنْ. (KL, PṢ.) — Also *i. q.* رَفٌّ [q. v.; app. here meaning *A kind of arched construction, upon which are placed vessels and other utensils &c. of the house*]. (TA.)

رشو

1. رَشَا, said of a young bird, *It stretched forth its head to its mother in order that she should put food into its beak.* (Abu-l-'Abbás [Th], Mṣb, TA.) — Hence, [accord. to Th, but see رِشْوَةٌ, below,] رَشَاهُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. يَرْشُو, inf. n. رَشْوٌ, (Ṣ, Mṣb,) *He gave him a* رِشْوَة [or *bribe*]. (Ṣ,* Mgh, Mṣb, Ḳ.) [See also 3.]

3. راشاهُ, (Ṣ, ISd, Ḳ,) inf. n. مُرَاشَاةٌ, (TA,) *i. q.* صَانَعَهُ [*He bribed him;* (see also 1;) or *endeavoured to conciliate him;* or *did to him a thing in order that he* (the latter) *might do to him* (the former) *another thing*]: (Ḳ:) and حَابَاهُ [app. as meaning *he treated him,* or *behaved towards him, with partiality*]: (ISd, Ḳ:) or ظَاهَرَهُ [*he aided him,* or *assisted him*]. (Ṣ.)

4. ارشى الدَّلْوَ *He put a* رِشَآء [or *rope*] *to the bucket.* (Ṣ, ISd, Ḳ.) — [Hence,] ارشى said of the colocynth [or any similar plant (see رِشَآءٌ)] † *It extended its rope-like branches* [or *stalks*]. (Az, Ṣ, Ḳ,* TA.) ═ أَرْشَيْتُ الفَصِيلَ, (Ṣ, Ḳ,) inf. n. إِرْشَآءٌ, (Ṣ,) *I made the young camel to suck,* or *to be suckled.* (Ṣ, Ḳ.)

5. ترشّاهُ *He was soft, tender, gentle, bland,* or *mild, towards him;* or *he treated him with gentleness,* or *blandishment.* (Ṣ, ISd, Ḳ.)

8. ارتشى *He took,* or *received, a* رِشْوَة [or *bribe*], (Ṣ, Mgh, Mṣb, Ḳ,) مِنْهُ *from him.* (Mgh.)

10. استرشى *He sought,* or *desired, to be suckled;* said of a young camel. (Ṣ, Ḳ.) — And استرشى مَا فِى الضَّرْعِ *He drew forth what was in the udder.* (Az, TA.) — [Hence, probably,] استرشى فِى حُكْمِهِ *He sought,* or *desired,* or *demanded, a* رِشْوَة [or *bribe*] *in the case of his deciding judicially,* for his doing so [agreeably with the desire of the briber]. (Ṣ, Ḳ,* TA.)

رِشْوَةٌ and رُشْوَةٌ (T, Ṣ, M, Mgh, Mṣb, Ḳ) and رَشْوَةٌ, (Lth, Ḳ,) of which the first is that which is the most commonly used, (TA,) *i. q.* جُعْلٌ [as meaning *A bribe*]; (Ḳ, TA;) i. e. (TA) *a thing that one gives to a judge, or to another person, in order that he may judge in his* [the giver's] *favour, or to incite him to do what he* [the giver] *desires;* (Mṣb, TA;) or *a means of attaining that which one wants, by bribery;* not including what is given as a means of obtaining a right or repelling a wrong; for it is related on the authority of several of the leading doctors of the Tábi'ees that there is no harm in a man's bribing for the defence of himself and his property when he fears being wronged; so says IAth: and Lth explains the last of these three words as meaning *an act of bribery:* (TA:) accord. to Abu-l-'Abbás [i. e. Th], (TA), the former meaning is from رَشَا said of a young bird, explained in the first sentence of this art.: (Mṣb, TA:) or it is from الرِّشَآءُ, (IAth, Mgh, TA,) signifying "that by means of which one obtains water," (IAth, TA,) or "the rope of the bucket:" (Mgh:) or, accord. to ISd, the reverse of this is the case: (TA:) the pl. (of the first, Mṣb, TA) is رِشًا or رِشًى and (of the second, Mṣb, TA) رُشًا or رُشًى. (Ṣ, Mṣb, Ḳ, TA.)

رِشَآءٌ *A rope:* (Ṣ, Mṣb, Ḳ:) [or *a well-rope;* i. e.] the *rope of the bucket:* (Mgh:) and ▾ تِرْشَآءٌ, also, with kesr, has the same meaning as رِشَآءٌ: (Ḳ:) hence it would seem that this is generally the case; but they have expressly declared that the latter word has not been heard except in relation to the like of an enchantment, or a fascination: so says MF, pointing to the saying of Lḥ, that among the phrases of women who enchant, or fascinate, men is أَخَذْتُهُ بِدُبَّآءٍ مُمَلَّإٍ مِنَ المَآءِ مُعَلَّقٍ بِتِرْشَآءٍ [*I have enchanted him,* or *fascinated him, with a gourd, filled with water, suspended by a rope,* or *well-rope*]; and that ترشاء, meaning *a rope,* is not thus said except in this enchantment, or fascination: accord. to ISd, the last radical of رشاء is judged to be و because one obtains water by means of the رشاء, like as one obtains the thing sought by means of the رِشْوَة; which is the reverse what has been said above, that الرشوة is from الرشاء: (TA:) the pl. is أَرْشِيَةٌ. (Ṣ, Mgh, Mṣb, Ḳ.) — الرِّشَآءُ is also the name of † *A Mansion of the Moon;* (Ḳ, TA;) [*the Twenty-eighth,* which is *the last, of the Mansions of the Moon;*] so called as being likened to a rope; (TA;) [*the northern fish, of the constellation Pisces, together with the star* β *of Andromeda;* or, more correctly, δ *and* ε, *with some neighbouring stars, of Pisces;*] *a group of many stars, in the form of a fish, with the tail towards the south and the head towards the north;* (Ḳzw;) *many small stars, in the form of a fish, called* [also] بَطْنُ الحُوتِ, *in the navel of which is a bright star, which the moon makes one of its mansions;* (Ṣ, TA;) [or *including* بطن الحوت, *which is in the navel of Andromeda;* for] بطن الحوت is *the name of the bright star* [β] *that is above the drapery round the waist of Andromeda:* (Ḳzw, descr. of Andromeda:] الرشاء is *also called* قَلْبُ الحُوتِ. (TA in art. قلب.) [See مَنَازِلُ القَمَرِ, in art. نزل.]

رَشِىٌّ *A young camel;* syn. فَصِيلٌ. (Ḳ.) [See 4, last sentence.]

رَاشٍ The *giver of a* رِشْوَة [or *bribe*]: hence the trad., لَعَنَ ٱللّٰهُ ٱلرَّاشِىَ وَٱلْمُرْتَشِىَ وَٱلرَّائِشَ, i. e. [*May God curse*] *the giver of a* رِشْوَة, who aids another to do what is wrong, *and the receiver thereof, and him who is agent between them two,* demanding more for this or less for this. (IAth, TA.)

تِرْشَآءٌ: see رِشَآءٌ, first sentence.

مُرْتَشٍ The *receiver of a* رِشْوَة [or *bribe*]. (IAth, TA.) [See an ex. above, voce رَاشٍ.]

مُسْتَرْشٍ *A seeker, desirer,* or *demander, of a* رِشْوَة [or *bribe*]. (TḲ.) Hence, (TḲ,) one says, إِنَّكَ لَمُسْتَرْشٍ لِفُلَانٍ, [in the TA إِلَى فُلَانٍ,] i. e. مُطِيعٌ لَهُ تَابِعٌ لِمَسَرَّتِهِ [app. meaning † *Verily thou art obedient to such a one, subservient to that which gives him happiness*]. (Ḳ, TḲ.)

رص

1. رَصَّهُ, (Ṣ, M, A, Mgh, Mṣb, Ḳ,) aor. ُ , inf. n. رَصٌّ, (Ṣ, M, Mṣb,) *He stuck it* (a thing, Ṣ, Mgh) *together, one part to another,* (Ṣ, A, Mgh, Ḳ,) *so that there might be no interstice in it;* (Mgh;) *joined it together;* (Mṣb, Ḳ;) namely, a building; (Mṣb;) and ▾ رصّصهُ, (Ṣ,* Mgh, Ḳ,) inf. n. تَرْصِيصٌ, (Ṣ,) signifies the same; (Ṣ, Mgh, Ḳ;) and so ▾ رَصْرَصَهُ: (TA:) or these three verbs all signify *he made it* (a building) *firm and compact:* (M:) or ▾ رصرصه signifies *he made it* (a building) *firm and strong:* (IDrd, Ḳ:) and رَصَّ, said of anything, *it was made firm, and joined together.* (M, TA.) And hence, ▾ رصّص القُمْقُمَةَ *He tied* (شَدَّ [perhaps a mistranscription for سَدَّ *he stopped up*]) *firmly the mouth of the* قمقمة [a kind of vessel]. (Mgh.) And رَصَّ بَابَهُ *He closed,* or *locked, his door;* as also لَصَّهُ, q. v. (TA in art. لص.) — رَصَّتْ بَيْضَهَا *She* (a domestic hen, A, Ḳ,

and an ostrich, A) *made her eggs even,* or *level, with her bill* (A, Ḳ) *and her feet, to sit upon them.* (A.) — See also رَصَاصَةٌ.

2: see 1, in two places. — رَصَّصَتْ, (AZ, M,) inf. n. تَرْصِيصٌ, (AZ, Ṣ,) *She* (a woman) *put on,* or *wore, her* نقاب [a kind of *face-veil*] *in such a manner that nothing was seen but her eyes:* (AZ, Ṣ, M:) as also وَصَّصَتْ, (AZ, TA,) or وَصْوَصَتْ: (M:) وصّصت is of the dial. of Temeem. (AZ, TA.) — رَصَّصَ ‡ *He was importunate,* or *urgent, in asking,* or *begging.* (Fr, TA.)

5: see 8.

6. تراصّوا *They placed themselves close together,* (Ks, Ṣ, M, A, Ḳ,) in a rank, (Ṣ, Mgh, Mṣb, Ḳ,) in prayer, (A, TA,) and in battle, (TA,) *so that there was no intervening space among them;* (Ks;) as also ▼ ارتصّوا: (A:) *they placed themselves in a rank,* or *in ranks,* in battle, and in prayer. (M.)

8. ارتصّت الجَنَادِلُ *The stones were stuck,* or *set close, together;* as also ▼ ترصّصت. (A.) — See also 6.

R. Q. 1. رَصْرَصَهُ: see 1, in two places. — رَصْرَصَ فِى المَكَانِ *He continued,* or *became fixed* or *settled, in the place.* (IAạr, Ḳ.)

رَصَصٌ in the teeth is *like* لَصَصٌ; (M, TA;) and ▼ رَصِيصٌ in the teeth signifies [the same, i. e.,] *Nearness together.* (A, TA.*) = See also the next paragraph.

رَصَاصٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and ▼ رِصَاصٌ, (M,) or the latter is vulgar, (Ṣ,) and not allowable, (Ḳ,) or, accord. to AḤát, it is correct, and it is quoted by Ez-Zarkashee, and by certain of the Expositors of the Fs, and is the only form mentioned by AḤei, (TA,) and, accord. to some of the moderns, ▼ رُصَاصٌ also, (MF,) and ▼ رَصَصٌ, (M, TA,) which is a contraction of the first, (TA,) [*Lead;*] *a certain mineral,* (M,) *well known;* (Ṣ, Ḳ;) *i. q.* عَلَابِىٌّ; (Mgh;) pure Arabic; (IDrd;) so called because of the compactness of its particles: (IDrd, M:) *it is of two kinds; the black, which is* [*also called*] أُسْرُبٌّ, *and* إِبَارٌ or أَبَارٌ [accord. to different copies of the Ḳ]; *and white, which is* [*also called*] قَلْعِىٌّ, and قَصْدِيرٌ [which is applied in the present day to *tin,* and *pewter*]: if a little thereof [of the former kind thereof accord. to the TA] be thrown into a cooking-pot, its flesh-meat will never become thoroughly cooked: and if a tree be encompassed by a ring thereof, its fruit will not drop, but will become abundant: (Ḳ:) and Abu-l-Ḥoseyn El-Medáïnee says, it used to be said, the drinking from a vessel thereof is a security against the colic: (TA:) ▼ رَصَاصَةٌ signifies *a piece thereof.* (Mṣb.)

رُصَاصٌ: } see the next preceding paragraph.
رِصَاصٌ: }

رَصُوصٌ: see أَرَصُّ.

رَصِيصٌ: see مَرْصُوصٌ, in two places. — A woman's [face-veil of the kind called] نِقَابٌ *drawn near to her eyes.* (AA, Ḳ.) = See also رَصَصٌ.

رَصَاصَةٌ: see رَصَاصٌ. — Also, (accord. to a copy of the M,) or ▼ رَصَّاصَةٌ, with teshdeed, (Ḳ,) *Stones cleaving to the circuit of a running spring;* and so ▼ رَصْرَاصَةٌ: (Lth, M, Ḳ:) or رصاصة [in my copy of the A written ▼ رُصَاصَة] signifies *a stone:* and the pl. is رَصَائِصُ [which is reg. as pl. of either of the above-mentioned forms without teshdeed but not as pl. of that with teshdeed]. (A.) You say, رُصَّتْ ▼ عَلَى القَبْرِ الرَّصَائِصُ *The stones were heaped together upon the grave.* (A.) — Hence, ▼ رُصَاصَةٌ, (as in the A,) or ▼ رَصَّاصَةٌ, (accord. to the Ḳ,) ‡ *A niggard:* (A, Ḳ:) likened to a stone. (A.)

رُصَاصَةٌ: see رَصَاصَةٌ, in two places.

رَصَّاصٌ [app., accord. to the TA, *A manufacturer of lead:* or] *a seller of lead.* (Meyd, in Golius.)

رَصَّاصَةٌ: see رَصَاصَةٌ, in two places.

رَصْرَاصَةٌ: see رَصَاصَةٌ. — *Hard ground* or *land.* (Ḳ.) This is its meaning accord. to IDrd. (TA.)

أَرَصُّ A man *whose teeth are near together:* (M, A, Ḳ:) fem. رَصَّآءُ. (M, A.) — And the fem., applied to a woman, *Impervia coëunti;* as also ▼ رَصُوصٌ. (M.) — رَصَّآءُ الفَخِذَيْنِ A woman *whose thighs are close together.* (A.) — فَخِذٌ رَصَّآءُ *A thigh that cleaves,* or *sticks, to its fellow.* (O, Ḳ.)

أُرْصُوصَةٌ *A* [*cap of the kind called*] قَلَنْسُوَة *like a melon.* (O, Ḳ.)

مُرَصَّصٌ: see what follows, in two places.

مَرْصُوصٌ A building *having its several parts stuck together,* (Ṣ, A, Mgh, TA,) *so that there is no interstice in it:* (Mgh:) or a building *made firm and compact:* (M:) and ▼ مُرَصَّصٌ signifies the same; (A, Mgh, TA;) and so ▼ رَصِيصٌ. (M, TA.) You say also, ▼ بَيْضٌ رَصِيصٌ *Eggs* [*set*] *one upon another.* (Ḳ.) — A thing *done over,* or *overlaid,* (مُطْلًى,) with رَصَاص; as also ▼ مُرَصَّصٌ. (Ṣ, Ḳ.) بِئْرٌ مَرْصُوصَةٌ *A well cased with* رَصَاص. (Ibn-'Abbád, Ḳ.)

رصد

1. رَصَدَهُ, (Aṣ, Ṣ, A, Mṣb, Ḳ,) aor. ـُ, (Aṣ, Ṣ, Mṣb,) inf. n. رَصْدٌ (Ṣ, Mṣb, Ḳ) and رَصَدٌ; (Ṣ, Ḳ;) and ▼ ارتصده, (A,) and ▼ ترصّده, (Ṣ,* Ḳ,) or ▼ ترصّد لهُ, (A,) *He sat* [or *lay in wait*] *for him in the road,* or *way:* [see رَصَدٌ:] (A, Mṣb:) or *he watched,* or *waited, for him;* (Aṣ, Ṣ, Ḳ;) and so ▼ راصده, (A,) and ▼ ارصد لهُ: (L:) [or] you say, رَصَدَهُ بِالخَيْرِ وَغَيْرِهِ, aor. ـُ, inf. n. رَصْدٌ, *he watched,* or *waited, for him* [*with that which was good and otherwise*]; and in like manner, رَصَدَهُ بِالمُكَافَأَةِ [*he watched,* or *waited, for him with requital*]; (M;) and also رَصَدَ لَهُ, and ▼ ارصده: (Ḥam p. 89:) or, accord. to some, you say, ارصد ▼ لهُ بالخَيْرِ وَالشَّرِّ; only with ا; not otherwise: [see this verb below:] and accord. to some, one says, رَصَدَهُ, meaning *he watched,* or *waited, for him;* and ارصد ▼ لهُ الأَمْرَ, meaning *he prepared for him the thing,* or *affair,* or *event;* and ▼ اِرْتِصَادٌ is *syn. with* رَصْدٌ. (M.) One says of a serpent (حَيَّة) تَرْصُدُ المَارَّةَ عَلَى الطَّرِيقِ لِتَلْسَعَ [*It watches, or lies in wait, for the passers-by on the road,* or *way, that it may bite*]: (L:) and of a beast of prey, (Ṣ, A, Ḳ,) or of a wolf, (M,) يَرْصُدُ لِيَثِبَ, (Ṣ, M, A,) or يَرْصُدُ الوُثُوبَ, (Ḳ,) i. e. *He watches,* or *waits, to leap,* or *spring:* (TA:) and of a she-camel, تَرْصُدُ شُرْبَ الإِبِلِ ثُمَّ تَشْرَبُ [*She watches,* or *waits, for the drinking of the other camels, and then she drinks*]; (Ṣ, A;) or تَرْصُدُ شُرْبَ غَيْرِهَا لِتَشْرَبَ هِىَ [*she watches,* or *waits, for the drinking of others, that she may drink*]. (Ḳ.) — رُصِدَتِ الأَرْضُ *The land was rained upon by a rain such as is termed* رَصْدَةٌ, (Ṣ,) or *by rain such as is termed* رَصَدٌ. (TA.)

3: see above, first sentence.

4. ارصدهُ عَلَى كَذَا *He charged him with the watching,* or *guarding, of such a thing.* (L.) — See also 1, in four places. — ارصد لهُ also signifies ‡ *He prepared,* or *made ready,* [a person, or thing,] *for him,* or *it;* (Aṣ, Ṣ, A, Ḳ;) as an army for battle, and a horse for charging, and property, or money, for the payment of what was due. (A, TA.) You say, أَرْصَدْتُ لَهُ العُقُوبَةَ ‡ *I prepared for him punishment:* properly signifying *I put punishment in his road,* or *way.* (L.) And أَرْصَدْتُ لَهُ خَيْرًا and شَرًّا [*I prepared for him good* and *evil*]. (A.) إِلَّا أَنْ أُرْصِدَهُ لِدَيْنٍ عَلَىَّ occurs in a trad. [as meaning ‡ *Unless I prepare it for a debt that I owe*]. (Ṣ.) And [hence, app., as seems to be indicated in the TA,] you say, يُرْصِدُ الزَّكَاةَ فِى صِلَةِ إِخْوَانِهِ ‡ *He places alms in kind,* or *good and affectionate and gentle and considerate, treatment of his brethren;* [as though meaning *he prepares* for himself *the recompense of alms* (ثَوَابَ الزَّكَاةِ), like as one says يحتسب ثَوَابَ عَمَلِهِ meaning *he reckons upon the recompense of his deed* (عَمَلِه,) *in so doing;*] *reckoning such treatment of them as alms.* (TA.) — Also ‡ *He requited him,* or *recompensed him, with good,* (L, Ḳ, TA,) accord. to the original application, (L, TA,) or *with evil,* (L, Ḳ, TA,) as some apply it. (L, TA.) — And ارصد الحِسَابَ † *He showed,* or *cast up,* or *produced, the reckoning.* (MF, from the 'Ináyeh.)

5: see 1, first sentence, in two places.

8: see 1, in two places.

رَصْدٌ: see the next paragraph.

رَصَدٌ: see رَاصِدٌ, in three places. = Also *A road,* or *way;* (Mṣb;) and so ▼ مَرْصَدٌ, (TA,) both signify the same, (M,) and ▼ مِرْصَادٌ (Ṣ, Ḳ, TA) and ▼ مُرْتَصَدٌ: (TA:) and ▼ مِرْصَادٌ, (IAmb, Ḳ,) or ▼ مَرْصَدٌ, (Ṣ,) or both, (M, A,) and ▼ مُرْتَصَدٌ and رَصَدٌ, (A,) *a place where one lies in wait,* or

watches, (IAmb, Ṣ, M, A, Ḳ,) *for an enemy:* (IAmb, Ḳ:) the pl. of رَصَدٌ is أَرْصَادٌ; (Mṣb;) and the pl. of ▼ مَرْصَدٌ is مَرَاصِدُ, (TA,) which signifies also *lurking places* of serpents. (M, L.) You say, قَعَدَ لَهُ بِالمَرْصَدِ ▼ and بِالمِرْصَادِ ▼ and بِالمُرْتَصَدِ ▼ (A, Mṣb) and بِالرَّصَدِ (A) *He lay in wait for him in the way.* (A,* Mṣb.) And أَنَا لَكَ بِالمِرْصَادِ ▼ and بِالرَّصَدِ ‡ [*I am in the place of lying in wait for thee*], meaning thou canst not escape me. (A.) And 'Adee says,

* وَإِنَّ المَنَايَا لِلرِّجَالِ بِمَرْصَدِ ▼ *

‡ [*And verily deaths are in a place of lying in wait for men*, so that they cannot escape them]. (TA.) ▼ وَٱقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ, in the Ḳur [ix. 5], means *And lie ye in wait for them in every road*, or *way;* (AM, TA;) accord. to Fr, in their way to the Sacred House. (TA.) And ▼ إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ, in the Ḳur [lxxxix. 13], means *Verily thy Lord is in the way;* i. e., in the way by which thou goest; (TA;) so that none of thine actions escapeth Him: (Mṣb:) or it means that He watcheth, or lieth in wait, to punish him who disbelieveth in Him and turneth away from Him: (Zj, TA:) or that He watcheth every man to recompense him for his deeds: (Ibn-'Arafeh, TA:) or, accord. to El-Aạmash, المرصاد is here a name applied to three bridges behind the صِرَاط; on one of which is security; on another, mercy; and on the third, the Lord. (L, TA.) ═ Also *A small quantity of rain:* (Ṣ, Ḳ:) one says, بِهَا رَصَدٌ مِنْ حَيًا [*In it*, namely, the land (الأَرْض), *is a small quantity of rain*]: (Ṣ:) and so ▼ رَصْدٌ: (TA:) or both signify *rain that comes after other rain:* or *rain that falls first, before other rain coming:* or the *first of rain:* or, accord. to IAạr, the former word signifies *rain such as is termed* عِهَاد, *after which other rain is looked for;* and if other rain follow it, herbage is produced: *one shower thereof* is termed ▼ رَصَدَةٌ and ▼ رَصْدَةٌ; the latter mentioned by Th: (M:) or ▼ رَصْدَةٌ signifies *a shower*, or *what falls at once, of rain* [app. in any case]: (Ṣ, Ḳ:) the pl. of رَصْدٌ is أَرْصَادٌ (Ṣ, M, Ḳ) and رِصَادٌ, (M,) the latter mentioned on the authority of A'Obeyd: (TA:) [or] the latter is pl. of ▼ رَصْدَةٌ. (Ṣ.) — Also *A small quantity of herbage*, (Ṣ, M, Ḳ,) *in land upon which one hopes for the fall of the rain of the season called* الرَّبِيع. (M.)

رَصْدَةٌ an inf. n. of un. of 1: pl. رَصَدَاتٌ, whence the saying, لَا يُخْطِئُكَ مِنِّى رَصَدَاتُ خَيْرٍ, or شَرٍّ, ‡ [*My watchings of good conduct*, or *of evil, will not miss thee*], meaning I will requite thee for thy deeds. (A, TA.) ═ See also the latter part of the next preceding paragraph, in three places.

رُصْدَةٌ *A pitfall for a lion;* syn. زُبْيَةٌ. (Ṣ, Ḳ.) — And *A ring of brass*, or *of silver, in the thongs* [or *cords*] *by means of which the sword is suspended.* (Ḳ.)

رَصَدَةٌ: see رَصَدٌ, in the latter part of the paragraph.

رَصَدِىٌّ *One who lies in wait for men in the way, to take their property unjustly;* (Mṣb;) *syn. with the Pers.* رَاهْدَارْ; and so ▼ رَصَّادٌ. (Meyd, accord. to Golius [who, however, explains the Pers. word as meaning *viæ custos, et vectigalium pro transitu exactor;* which I do not think to be here intended thereby].)

رَصُودٌ A she-camel *that watches*, or *waits, for the drinking of others*, (Ṣ, A, Ḳ,) *and then herself drinks*, (Ṣ, A,) or *that she may drink.* (Ḳ.)

رَصِيدٌ A beast of prey, (Ṣ, A, Ḳ,) or a wolf, (M,) *that watches*, or *waits, to leap*, or *spring.* (Ṣ, M, A, Ḳ.) And A serpent (حَيَّةٌ) *that watches*, or *lies in wait, to bite persons passing along the road*, or *way.* (L.)

رَصَائِدُ *Snares*, or *traps, prepared for catching beasts of prey;* as also وَصَائِدُ. ('Arrám, L.)

رَصَّادٌ: see رَصَدِىٌّ.

رَاصِدٌ *Sitting* [or *lying in wait*] *for one in the road*, or *way:* (Mṣb:) or *watching*, or *waiting;* لِشَىْءٍ *for a thing:* (Ṣ:) or one *lying in wait*, or *in a place of watching*, or *in a road* or *way, for the purpose of guarding:* (Mgh:) pl. رَاصِدُونَ, (Ḳ,) and ▼ رَصَدٌ, like as خَدَمٌ is pl. of خَادِمٌ, (Mgh, Mṣb,) and حَرَسٌ of حَارِسٌ; (Mgh;) or [rather] رَصَدٌ is syn. with رَاصِدُونَ, (Ṣ,* A,* Ḳ,) or with مُرْتَصِدُونَ, [which has the same meaning,] and is a quasi-pl. n., (M,) a word like حَرَسٌ (Ṣ, A) and خَدَمٌ, (A,) and used alike as sing. and pl. [and masc.] and fem.; and sometimes they said أَرْصَادٌ; (Ṣ;) and رَصَدَةٌ also is used as a pl. of رَاصِدٌ, agreeably with analogy; (Mgh;) and رُصَّدٌ likewise appears to be a pl. of the same. (Ḥam p. 415.) One says, ▼ فُلَانٌ يَخَافُ رَصَدًا مِنْ قُدَّامِهِ وَطَلَبًا مِنْ وَرَائِهِ i. e. [*Such a one fears*] *an enemy lying in wait* [*before him, and pursuers behind him*]. (A.) By ▼ رَصَدًا in the Ḳur lxxii. last verse but one, are meant watchers over an angel sent down with a revelation, lest one of the jinn, or genii, should overhear the revelation and acquaint therewith the diviners, who would acquaint other men therewith, and thus become equal to the prophets. (M, L.) — Hence, (TA,) الرَّاصِدُ is an appellation of *The Lion.* (Ḳ, TA.)

مَرْصَدٌ: see رَصَدٌ, in six places.

مُرْصِدٌ [*i. q.* رَاصِدٌ]. One says, أَنَا لَكَ مُرْصِدٌ بِإِحْسَانِكَ حَتَّى أُكَافِئَكَ بِهِ ‡ [*I am watching*, or *waiting, for thee, on account of thy beneficence, that I may requite thee for it*]. (Lth, A.) — أَرْضٌ مُرْصِدَةٌ *Land in which is a small quantity* (رَصْدٌ, M) *of herbage:* (M, Ḳ:) or *land which has been rained upon, and which it is hoped will produce herbage:* (AḤn, M, Ḳ:) and *land upon which has fallen a rain such as is termed* رَصْدَةٌ; (M;) and so ▼ مَرْصُودَةٌ: (Ṣ, M:) or, accord. to some, one should not say مَرْصُودَةٌ nor مُرْصَدَةٌ; but أَصَابَهَا رَصْدٌ and رُصِدَ. (M.)

مِرْصَادٌ: see رَصَدٌ, in five places.

أَرْضٌ مَرْصُودَةٌ: see مُرْصِدٌ.

مُرْتَصَدٌ: see رَصَدٌ, in three places.

رصع

1. رَصَعَ بِهِ, aor. ـَ, (Ṣ, Ḳ,) inf. n. رَصْعٌ, (Ṣ,) or, as in the L, رُصُوعٌ, (TA,) *It stuck, adhered*, or *clave, to it;* (Ṣ, Ḳ;) as also ▼ ارتصع. (Ibn-'Abbád, Ḳ.) You say, ▼ ارْتَصَعَتْ أَسْنَانُهُ *His teeth were near together*, (Ḳ, TA,) *and stuck, adhered*, or *clave, together.* (TA.) [See also the part. n. of the latter verb, below.] — رَصَعَ بِالطِّيبِ *i. q.* عَبِقَ بِهِ [app. meaning † *He kept*, or *became addicted to, the use of perfume;* syn. أُولِعَ بِهِ: but accord. to the TḲ, *he rubbed*, or *anointed, himself with perfume*]. (IF, Ḳ.) — رَصَعَ بِالمَكَانِ, aor. ـَ, inf. n. رَصْعٌ, *He remained, stayed, dwelt*, or *abode, in the place.* (Ḳ,* TA.) ═ رَصَعَ الشَّىْءَ *He tied the thing in a complicated treble knot, such as the knots of the* تَمِيمَة *and the like:* [or perhaps this is a mistranscription, for ▼ رَصَّعَ; for it is added,] *when you take a thong, and tie in it treble knots, this* [*action*] *is* [*termed*] تَرْصِيعٌ. (TA.)

2. تَرْصِيعٌ [inf. n. of رَصَّعَ] The act of *setting, fixing*, or *putting together*, [jewels, precious stones, gems, pearls, &c.;] syn. تَرْكِيبٌ. (Ṣ, Ḳ.) [See the pass. part. n., below.] — The act of *making* [a thing] *according to a measure;* syn. تَقْدِيرٌ. (Ibn-'Abbád, Ḳ.) — The act of *weaving* [a thing]; or *forming* [it] *by the inserting of one part within another; like as a bird weaves its nest.* (Ibn-'Abbád, Ḳ.) You say, رَصَّعَ الطَّائِرُ عُشَّهُ بِقُضْبَانٍ وَرِيشٍ *The bird put twigs and feathers near together, and wove with them its nest.* (A, TA.) — رَصَّعَ العِقْدَ بِالجَوْهَرِ, inf. n. as above, *He furnished the necklace with jewels, precious stones*, or *gems, connected*, or *drawn, together, in a series.* (TA.) — [Hence,] in rhetoric, التَّرْصِيعُ signifies † *A kind of* جِنَاس; (TA;) *the making the words of a clause of rhyming prose, or at least two of them, conformable in their measures, and agreeing in their latter parts, with the corresponding words of the corresponding clause;* as in the saying in the Ḳur [end of ch. lxxxviii.], إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ: and *the like in verse;* as in the saying of Aboo-Firás [El-Farezdaḳ],

* وَأَفْعَالُهُ لِلرَّاغِبِينَ كَرِيمَةٌ * وَأَمْوَالُهُ لِلطَّالِبِينَ نِهَابُ *

(Ḥar p. 9.) — See also 1; last sentence.

8: see 1, first and second sentences.

رَصِيعٌ *The button of the loop of a copy of the Kurán.* (AA, Z, Ṣgh, Ḳ.) — See also what next follows.

رَصِيعَةٌ *The knot that is in the bridle* (اللِّجَام), *by the cheek* (المُعَذَّر), *resembling a* [*small piece of money such as is called*] فَلْس. (Ḳ.) — *A ring, of those with which a sword is ornamented:* (Ṣ:)

or the *round ornament of a sword*: (IDrd, Ḳ:) or *any round ring in the ornamental part of a sword or saddle or other thing*: (IDrd, Ḳ:*) or *a plaited thong between the suspensory thong*, or *shoulder-belt, and the scabbard, of the sword*; as also ▼ رَصِيعٌ: or [the pl. signifies] *plaited thongs in the lower parts of the suspensory thongs of the sword*; and a dial. var. is with س; (TA;) i. e. رَسَائِعُ, (Ḳ and TA in art. رسع,) on the authority of ISh. (TA in that art.) The pl. of رَصِيعَةٌ (Ṣ, Ḳ) in all the senses explained above (Ḳ, TA) is رَصَائِعُ. (Ṣ, Ḳ.)

رَاصِعٌ *Sticking, adhering*, or *cleaving*. (AZ, L.)

مُرَصَّعٌ *Adorned* with jewels, precious stones, or gems; applied to a crown, and a sword: (Ḳ:) or you say, تَاجٌ مُرَصَّعٌ بِالجَوَاهِرِ meaning *a crown set with jewels, precious stones*, or *gems*: and سَيْفٌ مُرَصَّعٌ *a sword ornamented with the rings called* رَصَائِعُ, pl. of رَصِيعَةٌ. (Ṣ.) — فَرَسٌ مُرَصَّعُ الثُّنَنِ *A horse having the hairs of the fetlock* بَعْضُهَا فِى بَعْضٍ [meaning *compacted together, as though woven*]: (AO, and so in some copies of the Ḳ:) in [some of the copies of] the Ḳ بَعْضُهَا فَوْقَ بَعْضٍ. (TA.)

أَسْنَانُهُ مُرْتَصِعَةٌ *His teeth are set close together*. (A, TA.)

رصف

1. رَصَفَهُ, aor. ـُ, [or ـِ, as appears from what follows,] inf. n. رَصْفٌ, *He put*, or *joined, together*, or *together and in regular order, its several parts*. (M.) [Hence,] رَصَفَ الحِجَارَةَ, (Ṣ, O, Mṣb, in the M الحَجَرَ,) aor. ـِ, inf. n. as above, (S, M, Mṣb,) *He put*, or *joined, together the stones* (Ṣ, O, Mṣb) in building, or in the building or structure: (Ṣ, O:) or *he built*, or *constructed, and joined together, the stones*. (M.) And رَصِفَتْ أَسْنَانُهُ *His teeth were disposed in a regular and an even row in their manner of growth*; as also رَصُفَتْ, [aor. ـُ,] inf. n. رَصْفٌ. (M.) And رَصَفَ قَدَمَيْهِ *He* (a man praying, O, Ḳ) *put his feet together*: (Ṣ, O, Ḳ:) or رَصَفَ مَا بَيْنَ رِجْلَيْهِ *he put his legs near together*. (M.) — Also *He bound it round* with a thing. (Ḥar p. 376.) You say, رَصَفَ السَّهْمَ, inf. n. رَصْفٌ, *He bound*, (Ṣ, O, Ḳ,) or *wound*, (M,) *a sinew* (عَقَبَة) *upon the socket of the head of the arrow*, (Ṣ, M, O, Ḳ,) *when it had broken*. (M.) ═ رَصِفَتْ أَسْنَانُهُ: see above. — رَصِفَتْ also signifies *She* [a woman] *was small*, or *narrow, in the* فَرْج [or *vulva*]. (M.) ═ رَصُفَ, aor. ـُ, inf. n. رَصَافَةٌ, said of a deed, or an action, † *It was firm*, or *sound*; or *firmly*, or *soundly*, or *well, executed*, or *performed*. (O, Ḳ.) — [See also رَصَافَةٌ below.] — One says also, هٰذَا أَمْرٌ لَا يَرْصُفُ بِكَ † *This is a thing*, or *an affair, that will not become thee*, or *be suitable to thee*. (Ṣ, O, Ḳ.)

2. تَرْصِيفٌ [inf. n. of رصّف] The *putting*, or *placing, together*, or *constructing, well* stones or bricks in a building. (KL.) — The *connecting well* words with words. (KL.) — And The *binding round* an arrow *well* [*at the part in which the head is inserted*] *with a sinew*. (KL.)

4. ارصف *He mixed his wine* (شَرَابَهُ) *with what is termed* مَآءُ الرَّصَفِ, i. e. *water descending from the mountains, upon the rocks*. (O, Ḳ.)

5: see 8.

6: see 8. — تَرَاصَفُوا فِى الصَّفِّ *They stood close together, side by side, in the rank*. (Ṣ, O, Ḳ.) تَرَاصُفٌ is *syn. with* تَلَاصُقٌ. (O.)

8. ارتصف *It had its several parts put*, or *joined, together*, or *together and in regular order*; as also ▼ ترصّف, [or this means *it had its several parts well put*, or *joined, together*, &c., (see 2, of which it is the quasi-pass.,)] and ▼ تراصف. (M.)

رَصَفٌ *Stones put*, or *joined, together*, (Ṣ, M, O, Mṣb, Ḳ,) [*whether artificially* or *naturally*, and particularly] *in a channel of water*: (O, Ḳ:) n. un. ▼ رَصَفَةٌ. (Ṣ, M, O, Mṣb, Ḳ.) *A dam constructed for* [*the purpose of obstructing* or *retaining*] *water*: [such is now termed ▼ رَصِيفٌ; which is originally an epithet, but thus used as a subst., and commonly applied to *a quay*; and *a bank, generally of masonry or bricks, raised along the side of a river or of a lake &c.*; and *any similar mass of masonry*:] also (i. e. رَصَفٌ) the *channel of a* [*reservoir such as is termed*] مَصْنَعَة. (M.) [Hence,] مَآءُ الرَّصَفِ *The water descending from the mountains, upon the rocks*. (Ḳ.) El-'Ajjáj says,

* مِنْ رَصَفٍ نَازَعَ سَيْلًا رَصَفَا *

meaning that the wine of which he is speaking was mixed *with water of a* رَصَف [or *ledge of rocks* or *stones*] *that had contended, in flowing, with another* رَصَف, because of its thereby becoming more clear and more delicate: he suppresses the word signifying water, meaning it to be understood, (saying مِنْ رَصَفٍ for مِنْ مَآءِ رَصَفٍ, [but in both of my copies of the Ṣ, مَآءٍ is erroneously put for مَآءِ,]) and he calls its passing (مَسِيرَهُ) [in the O and in one of my copies of the Ṣ مَسِيلَهُ]) *from* رصف *to* رصف its contending therewith [i. e. with the latter رصف]. (Ṣ, O.) — See also رَصَفَةٌ.

رَصْفَةٌ: see the next paragraph. — The رَصْفَتَانِ are *Two sinews*, or *ligaments*, (عَصَبَتَانِ,) *in*, or *between, the* [*two bones called*] رَضْفَتَانِ *of the two knees*. (M.)

رَصَفَةٌ n. un. of رَصَفٌ, q. v. — Also *A sinew* (عَقَبَة) *that is wound upon the socket of the head of an arrow*, (Ṣ, M, O, Ḳ,) *when it has broken*; (M;) as also ▼ رُصَافَةٌ (Lth, O, Ḳ) and ▼ رُصُوفَةٌ, each with ḍamm; (Ḳ;) or as also ▼ رِصَافَةٌ, [thus written with kesr,] of which the pl. is رَصَائِفُ (M) and [coll. gen. n.] ▼ رِصَافٌ; (M, O;) but [ISd says,] I think that AḤn has made this last to be a sing.: and ▼ رَصَفٌ is the pl. of رَصَفَةٌ, [or rather it is a coll. gen. n.,] and أَرْصَافٌ I hold to be pl. of رَصَفٌ: (M:) or رِصَافٌ is the pl. of رَصَفَةٌ. (Ṣ, Ḳ.) — Also, and ▼ رَصْفَةٌ, *A sinew* (عَقَبَةٌ) *that is bound upon another sinew, and is then bound upon the suspensory* (حِمَالَة) *of the bow*. (M.) — And رَصَفَتَانِ [if not a mistake for رَضَفَتَانِ] *Two round bones in the knee of a horse, separate from the other bones*. (Ibn-'Abbád, O.

رَصُوفٌ: see رَصْفَآءُ.

رِصَافٌ: see رَصَفَةٌ. — Also *A part like stairs, in the side of a mountain*; pl. رُصُفٌ. (Ibn-'Abbád, O.)

رَصُوفٌ A woman *narrow in the* فَرْج [or *vulva*]: (Ṣ, M, O:) or *small therein*: (M:) or *small in the vulva, and narrow therein, and, consequently, impervia viro*; as also ▼ رَصْفَآءُ (IAạr,* O,* Ḳ) and ▼ مَرْصُوفَةٌ: (O,* Ḳ:) or this last, [*syn. with* مَرْفُوغَةٌ,] a woman *whose place of circumcision has cohered* [*after the operation, when she was young*], *and, consequently, impervia* [*viro*]. (M.)

رَصِيفٌ [*Put*, or *joined, together*, or *together and in regular order, in its several parts*; like ▼ مُرْتَصِفٌ and ▼ مَرْصُوفٌ]. You say, أَسْنَانُهُ رَصِيفَةٌ *His teeth are disposed in a regular and an even row in their manner of growth*. (M.) — [Hence,] † *An imitator*, or *emulator*, of another *in actions*; *and an inseparable associate*. (O. Ḳ.) — And † A deed, or an action, that is *firm*, or *sound*; or *firmly*, or *soundly*, or *well, executed* or *performed*: (Ṣ, O, Mṣb, Ḳ:) and in like manner, an answer, or a reply: (Ṣ, O:) or an answer, or a reply, that is *strong*, or *valid*; *not to be rebutted*. (Mṣb.) — Also An arrow *having a sinew* (عَقَبَة) *wound upon the socket of its head, when it has broken*; and so ▼ مَرْصُوفٌ. (M.) — See also رَصَفٌ. ═ Also sing. of رِصَافٌ, which signifies The *sinews*, or *ligaments*, (عَصَب,) *of the horse*: or this signifies the *bones of the side*: (Ibn-'Abbád, O, Ḳ:) and has for its pl. رُصُفٌ, like كُتُبٌ [as pl. of كِتَابٌ]. (Ḳ.)

رَصَافَةٌ inf. n. of رَصُفَ. [q. v.]. (Ḳ.) — الرَّصَافَةُ بِالشَّىْءِ signifies *The being gentle* (الرِّفْقُ) *with the thing*: and [hence] it is said in a trad., وَلَمْ يَكُنْ لَنَا عِمَادٌ أَرْصَفَ ▼ بِنَا مِنْهَا [*And no stay*, or *support*, *to us was more gentle*, or *convenient*, (أَرْفَقَ,) *to us than she*, or *it*]: no verb thereof [in this sense] has been transmitted. (M.)

رُصَافَةٌ: | رِصَافَةٌ: | رُصُوفَةٌ: } see رَصَفَةٌ.

أَرْصَفُ [i. q. أَرْفَقُ]: see رَصَافَةٌ.

مَرْصُوفٌ: see رَصِيفٌ, in two places. — مَرْصُوفَةٌ, applied to a woman: see رَصُوفٌ.

مِرْصَافَةٌ *i. q.* مِطْرَقَةٌ [q.v.]: (O, Ḳ:) because the thing hammered, or beaten, is joined, and made to cohere, therewith. (O.)

مُرْتَصِفُ الأَسْنَانِ A man *having the teeth near*

together. (O, Ḳ.) See also رَصِيفٌ — المُرْتَصِفُ. The lion. (IKh, O, Ḳ.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

رصن

1. رَصُنَ, (Ṣ, M, Ḳ,) inf. n. رَصَانَةٌ, (Ṣ, M,) *It* (a thing, M, or a building, TA) *was,* or *became, firm, stable, strong, solid, compact,* or *sound.* (Ṣ, M,* Ḳ.*) — Also, said of a man, *i. q.* رَزُنَ † [*He was,* or *became, grave, staid, steady, sedate,* or *calm;* and *forbearing: still,* or *motionless:* or *firm,* or *sound, of judgment: wise,* or *sensible*]. (M.) = رَصَنَهُ, (Aṣ, Ṣ, M, Ḳ,) aor. ـُ, inf. n. رَصْنٌ, (Aṣ, Ṣ,) *He made it complete, entire,* or *perfect;* (Aṣ, Ṣ, M, Ḳ;) namely, a thing. (Aṣ, Ṣ.) — See also 4. — And see 2, in two places. — رَصَنَهُ بِلِسَانِهِ, (Ṣ, Ḳ,) inf. n. رَصْنٌ, (Ṣ,) *He reviled him,* or *vilified him.* (Ṣ, Ḳ.)

2. رَصَّنَ الشَّىْءَ مَعْرِفَةً, (Ḳ,) thus accord. to some copies of the Ṣ, (TA,) inf. n. تَرْصِينٌ; (Ḳ;) accord. to other copies of the Ṣ, ▾رَصَنَ; (TA; [and accord. to the KL, the inf. n. of the verb in this sense, expl. by غالب شدن, is رَصْنٌ;]) † *He overcame the thing by knowledge:* (Ṣ, Ḳ:) so says AZ: (Ṣ:) [accord. to the JM, ▾رَصَنَهُ signifies *He knew it:* but] the reading in the Ḳ, with teshdeed, is confirmed by the saying of Z, in the A, that رَصِّنْ لِى هٰذَا الخَبَرَ means ‡ *Verify thou for me,* or *to me, this information;* syn. حَقِّقْهُ; a tropical phrase. (TA.)

4. ارصنهُ *He made it,* or *rendered it, firm, stable, strong, solid, compact,* or *sound;* (Ṣ, M, Ḳ;) as also ▾رَصَنَهُ; namely, a thing. (TA.) You say, أُرْصِنَ البِنَآءُ *The building was made,* or *rendered, firm, stable,* &c. (TA.) And إِذَا عَمِلْتَ عَمَلًا فَأَرْصِنْهُ ‡ *When thou doest a deed, do it soundly, thoroughly, skilfully, judiciously,* or *well.* (TA.)

رَصِينٌ *Firm, stable, strong, solid, compact,* or *sound;* (Ṣ, M, Ḳ;) applied to a thing: (M:) and ▾مُرْصَنٌ and ▾مَرْصُونٌ, *made,* or *rendered, firm, stable, strong,* &c. (TA.) You say دِرْعٌ رَصِينٌ *A coat of mail firmly, strongly,* or *compactly, made.* (TA.) And ▾بِنَآءٌ مُرْصَنٌ *A building made,* or *rendered, firm, stable, strong,* &c. (TA.) And رَجُلٌ لَهُ رَأْىٌ رَصِينٌ † [*A man having firm,* or *sound, judgment*]. (TA.) — Also, applied to a man, *i. q.* رَزِينٌ † [*Grave, staid, steady, sedate,* or *calm;* and *forbearing: still,* or *motionless:* or *firm,* or *sound, of judgment: wise,* or *sensible*]. (M.) — فُلَانٌ رَصِينٌ بِحَاجَتِكَ † *Such a one is gracious,* or *knowing and gracious, with respect to thy want;* or *mindful, regardful,* or *considerate, thereof;* syn. حَفِىٌّ بِهَا. (Ṣ, Ḳ.*) — رَصِينٌ also signifies *Pained,* or *suffering pain:* (Ṣ, Ḳ:) so in the saying of a poet,

* يَقُولُ إِنِّى رَصِينُ الجَوْفِ فَاسْقُونِى *

[*He says,* or *he saying, Verily I am suffering pain of the belly,* or *chest, therefore give ye me to drink*]. (Ṣ.) = What are termed الرَّصِينَانِ, (Ṣ,) or رَصِينَا الفَرَسِ, (Ḳ,) are *The* [*two*] *extremities of the* قَصَب [or *round and hollow bones,* meaning here *of the arms,* (in one of my copies of the Ṣ, erroneously, *of the* عَصَب, or *sinews,*)] *that are set in,* or *upon, the* رَضْفَة [n. un. of رَضْفٌ, which is evidently the correct reading, meaning the *bones that are between the arm and the shank*], *in the knee.* (Ṣ, Ḳ.)

مُرْصَنٌ: see the paragraph next preceding, in two places.

مِرْصَنٌ *An iron instrument with which beasts* (دَوَابّ) *are cauterized.* (Ḳ.)

مَرْصُونٌ: see رَصِينٌ. — سَاعِدٌ مَرْصُونٌ [*A fore arm,* or *an upper arm,* of a man, or *a fore shank,* or *an arm,* of a beast, (for ساعد has all these meanings,)] *marked with a hot iron;* syn. مَوْسُومٌ. (Ḳ.)

رض

1. رَضَّهُ, (Ṣ, A, Mṣb,) aor. ـُ, (Mṣb,) inf. n. رَضٌّ, (Ṣ, A, Mṣb, Ḳ,) *He bruised, brayed, pounded,* or *crushed, it:* (IF, A, Mṣb, Ḳ:) or it signifies, (Ṣ,) or signifies also, (Ḳ,) *he bruised, brayed, pounded,* or *crushed, it coarsely, not finely;* (Ṣ, Ḳ;) as also ▾رَضْرَضَهُ: (TA:) or *he broke it;* (Mṣb, TA;) and so ▾ the latter verb. (Ṣ, Ḳ, TA.) You say, ضَرَبَهُ فَرَضَّ عِظَامَهُ *He beat him, and crushed his bones.* (A.) And سَمِعْتُ بِمَا نَزَلَ بِكَ فَفَتَّ كَبِدِى وَرَضَّ عِظَامِى ‡ [*I heard of what befell thee, and it crumbled my liver and crushed my bones*]. (A, TA.)

4. ارضّ, (Ṣ, Ḳ,) inf. n. إِرْضَاضٌ, (TA,) *He* (a man, Ṣ) *was,* or *became, heavy and slow.* (Ṣ, Ḳ.) And *He ran vehemently.* (ISk, Ḳ.) Thus it has two contr. significations. (Ḳ.) And ارضّ فِى الأَرْضِ *He went away into the country,* or *in the land;* syn. ذَهَبَ [q. v.]. (ISk, TA.) — ارضّت الرَّثِيْئَةُ, (Ṣ, Ḳ,) inf. n. as above, (Ṣ,) *The* [*milk termed*] رثيئة *became thick.* (Ṣ, Ḳ.) = ارضّ العَرَقَ *It* (fatigue, TA, or food or drink, AZ, Ḳ) *made the sweat to flow.* (AZ,* Ḳ,* TA.)

5: see the next paragraph.

8. ارتضّ *It* (a thing) *broke,* or *became broken, in pieces;* (TA;) and ▾ترضّض signifies [the same; or] *it became broken, bruised,* or *brayed;* (KL;) [and so, accord. to some, ▾تَرَضْرَضَ: for you say,] حِجَارَةٌ تَتَرَضْرَضُ عَلَى وَجْهِ الأَرْضِ, meaning *Stones that break in pieces upon the surface of the earth;* (Ṣ, Ḳ;*) as some say: but others say that this means *stones that move about, without stopping, upon the surface of the earth.* (TA.)

R. Q. 1: see 1, above, in two places.

R. Q. 2: see 8.

رَضٌّ *Dates bruised,* or *brayed,* (Ṣ,) or *freed from the stones,* (Ḳ,) or *bruised,* or *brayed, and freed from the stones,* (TA,) *and steeped in unmixed milk;* (Ṣ, Ḳ, TA;) as also ▾مُرِضَّةٌ and ▾مَرَضَّةٌ: (Ḳ:) or *dry dates bruised,* or *brayed, and thrown into fresh milk;* as also ▾رَضِيضٌ. (A.)

رُضَاضٌ *Fragments,* or *broken particles,* (Ṣ, IF, Mṣb,) of a thing: (Ṣ:) *what is bruised, brayed, pounded,* or *crushed;* or *bruised,* &c., *coarsely;* of a thing. (IDrd, Ḳ.)

رَضِيضٌ *Bruised, brayed, pounded,* or *crushed:* (Ḳ:) *bruised,* &c., *coarsely:* as also ▾مَرْضُوضٌ. (Ṣ, Ḳ.) — See also رَضٌّ.

رَضْرَضٌ: see what next follows.

رَضْرَاضٌ *Pebbles:* (IDrd, A, Ḳ:) or *small pebbles:* (A, Ḳ:) as also ▾رَضْرَضٌ, (Ḳ,) which is a contraction of the former: (TA:) or *bruised,* or *crushed, pebbles.* (Ṣ.) Hence the saying نَهْرٌ ذُو سَهْلَةٍ وَذُو رَضْرَاضٍ *A river,* or *channel, having a bed of sand upon which the water runs, and having bruised,* or *crushed, pebbles.* (Ṣ.) Or رَضْرَاضٌ signifies *Hard, smooth stones.* (Kr, L.) And with ة, *Stones that break in pieces,* or *that move about without stopping, upon the surface of the earth.* (TA.) — *Land broken up* (▾مَرْضُوضَة) *with stones.* (IAạr, Ṣ, Ḳ.) = *Small drops of rain.* (AA, Ḳ.) = *Fleshy; having much flesh;* applied to a man; (Ṣ, Ḳ;) and to a camel: (Ṣ:) fem. with ة; applied to a woman. (Ṣ, Ḳ.) — كَفَلٌ رَضْرَاضٌ *Buttocks that quiver* (Ḳ, TA) *in walking.* (TA.)

رَضَّارِضُ Pasturing beasts *that crush the herbage in eating:* (TA:) or camels *pasturing at pleasure;* as though they crushed the herbage. (Ṣ, TA.)

أُرُضٌّ *Always sitting still, not quitting his place.* (Ibn-'Abbád, Ḳ.)

مُرِضَّةٌ: see رَضٌّ. — Also *Thick* [*milk such as is termed*] رَثِيْئَة; i. e. *fresh milk upon which sour milk is poured, and which is then left awhile, whereupon there comes forth from it a thin yellow fluid, which is poured from it, and the thick is drunk:* (Ṣ:) or *fresh milk drawn from the udder upon sour milk;* or *before it has become mature:* (TA:) or *fresh milk poured upon milk that has been collected in a skin:* (A'Obeyd, TA:) or, as described to ISk by one of the Benoo-'Ámir, *very sour milk, that causes the man who has drunk it to arise in the morning languid,* or *loose in the joints.* (TA.) — And *A food,* or *a drink, that causes the sweat of him who has eaten it,* or *drunk it, to flow.* (AZ, Ḳ, TA.) In this explanation, رَضَّتْ is put in [some copies of] the Ḳ instead of أَرَضَّتْ in the explanation given by AZ. (TA.) = Also *A mare that runs vehemently.* (AO, TA.)

مِرَضَّةٌ *A thing with which one bruises, brays, pounds,* or *crushes;* or *with which one bruises,* &c., *coarsely.* (TA.) [And particularly what is termed in Latin *Tribulum;* (Golius, on the authority of Meyd;) i. e. *a kind of drag used for the purpose of separating the grain of wheat and barley &c. and of cutting the straw;* more commonly called نَوْرَجٌ (q. v.) and مِدْرَسٌ and جَرْجَرٌ.] = See also رَضٌّ.

مَرْضُوضٌ: see رَضِيضٌ; and رَضْرَاضٌ.

رضب

1. رَضَبَ رِيقَهَا, (A, Ḳ,) aor. ـِ, (A, TA,) inf. n. رَضْبٌ, (TA,) *He sucked in*, or *gently sucked* or *drew in with his lips, her* (a girl's, or young woman's, TA) *saliva*; (A, Ḳ, TA;) as also ▼ ترضّبها, (A,) or ▼ ترضّب رِيقَهَا. (Ḳ.) — And رَضَبَ المَطَرُ *The rain poured vehemently*, or *abundantly and extensively*; (Ḳ, TA;) as also ▼ ارضب, inf. n. إِرْضَابٌ. (TA.) And رَضَبَتِ السَّمَآءُ *The sky poured incessantly with rain in large drops.* (AA, TA.) — رَضْبٌ is also used as a verb, [meaning an inf n. of رَضَبَ signifying *It* (dew) *fell*, or *formed, in distinct particles upon the trees*,] from رُضَابٌ applied to dew. (TA.) = رَضَبَتِ الشَّاةُ *i. q.* رَبَضَت, [q. v., app. formed from the latter by transposition,] (Ḳ,) but seldom used. (TA.)

4: see the preceding paragraph.

5: see 1, in two places.

رَضَبَةٌ: see رَاضِبٌ.

رُضَابٌ *Saliva*; syn. رِيقٌ: (Ṣ:) or *saliva* (ريق) *that is sucked in*, or *gently sucked* or *drawn in with the lips*; (L, Ḳ;) as when a man kisses a girl: (L:) or *what one so sucks* or *draws in, of his own saliva*: (L:) or *what forms into little bubbles, of saliva, and spreads*, or *becomes scattered*, or *sprinkled*; what flows being termed بُزَاق: (TA:) or *particles of saliva in the mouth*: (Ḳ:) or, as some say, the *separation of saliva into distinct particles, and abundance of the water of the teeth*: but of each of the last two explanations, AM [or, I believe, ISd] says, "I know not how this is." (TA.) — *Sweet water.* (TA.) — *Froth of honey.* (Ḳ, TA.) — *Particles of dew upon trees.* (Ḳ.) — *Particles of snow, of hail*, and *of sugar.* (Ḳ.) — *Particles of musk*: (Ḳ:) or so رُضَابُ مِسْكٍ. (TA.)

رَاضِبٌ *Vehement*, or *abundant and extensive, rain*: (Ṣ, Ḳ:) or rain *pouring incessantly, in large drops.* (AA, TA.) = Also *A species of the* [*lote-tree called*] سِدْر: (Ṣ, Ḳ:) one of which is called رَاضِبَةٌ, [with respect to which it is a coll. gen. n.,] and ▼ رَضَبَةٌ, (Ḳ,) with respect to which latter, if this be correct, it is a quasi-pl. n. (TA.)

مَرَاضِبُ [in the TḲ مَرَاضِيبُ] *Sweet salivæ.* (Ḳ, TA.)

رضح

1. رَضَحَ, aor. ـَ, (L, Mṣb, Ḳ,) inf. n. رَضْحٌ, (Ṣ, L, Mṣb,) *He broke*, (Ṣ, L, Mṣb, Ḳ,) and *bruised, brayed*, or *crushed*, (Mṣb, TA,) pebbles, (Ṣ, Ḳ,) or date-stones, (Ṣ, L, Mṣb, Ḳ,) &c., (Mṣb,) with a stone [&c.]; (L;) like رَضَخَ, (Ṣ, Mṣb,) which is a dial. var. (Mṣb.) And *He broke*, (Mṣb, TA,) or *bruised*, (TA,) a person's head (Mṣb, TA) with a stone; (TA;) as also رَضَخَ. (Mṣb, TA.)

5. ترضّح (Ṣ, Ḳ) and ▼ ارتضح (L) *It* (a pebble, Ṣ, Ḳ, and a date-stone, L, Ḳ) *became broken*, (Ṣ, L, Ḳ,) [or *bruised, brayed*, or *crushed*,] with a stone [&c.]. (L.) Jirán-el-'Owd says,

* يَكَادُ الحَصَى مِنْ وَطْئِهَا يَتَرَضَّحُ *

[*The pebbles almost became broken by her tread*]. (Ṣ.)

8: see the next preceding paragraph. = ارتضح مِنْ كَذَا *He excused himself*, or *he urged*, or *showed*, or *manifested, an excuse, for such a thing*; or *he asserted himself to be clear thereof.* (Ḳ.)

رَضْحٌ inf. n. of 1. (Ṣ, L, Mṣb.) [Hence,] نَوَى الرَّضْحِ *Date-stones that fall out from others* [*in the operation of breaking* or *bruising*]. (Ṣ, Ḳ.) And ▼ رَضْحَةٌ *A date-stone that flies from beneath the stone* [called مِرْضَاح]. (TA.) — Also, [or perhaps more properly with خ,] *A small gift.* (TA.) — And *A little of news* or *tidings.* (TA.)

رُضْحٌ is a subst. from رَضَحَ; and [as such, as is implied, or rather indicated, in the Ṣ,] signifies *Broken* [or *bruised, brayed*, or *crushed*,] *date-stones*; *i. q.* ▼ نَوًى مَرْضُوحٌ; (Ṣ, Ḳ;) as also ▼ رَضِيحٌ [i. e. نَوًى رَضِيحٌ]. (Ḳ.) [See also رَضِيخٌ, with خ.]

رَضْحَةٌ: see رَضْحٌ.

رَضِيحٌ: see رُضْحٌ.

رَضَّاحٌ [*That breaks*, or *bruises*, pebbles &c. *much* or *vehemently*]. Abu-n-Nejm says,

* بِكُلِّ وَأْبٍ لِلْحَصَى رَضَّاحِ *
* لَيْسَ بِمُصْطَرٍّ وَلَا فِرْشَاحِ *

[*With every strong hoof, that breaks the pebbles much or vehemently, that is not contracted*, or *immoderately narrow, nor spreading*]. (Ṣ.)

مِرْضَحَةٌ The *thing with which date-stones are broken*, or *bruised, brayed*, or *crushed, to serve as provender* [*for camels*]. (R, TA.) [See also what next follows.]

مِرْضَاحٌ The *stone with which date-stones are broken* [or *bruised* or *brayed* or *crushed, to serve as food for camels*]: (Ṣ, Ḳ:) مِرْضَاخٌ [q. v.] is a dial. var. of weak authority. (TA.) [See also what next precedes.]

مَرْضُوحٌ: see رُضْحٌ.

See what is said at the end of the next art.

رضخ

1. رَضَخَ, (Ṣ, A, Mṣb, K,) aor. ـَ (A, Mṣb, Ḳ) and ـِ, (Ḳ,) inf. n. رَضْخٌ, (JK, Ṣ, Mṣb,) *He broke*, (JK, Ṣ, Mṣb, Ḳ,) and *bruised, brayed*, or *crushed*, (Mṣb, TA,) pebbles, (Ṣ, Ḳ,) and date-stones, (Ṣ, Mṣb, TA,) and a bone, (TA,) and other things, (Mṣb, TA,) of such as were dry, (TA,) or date-stones and the like; (JK;) like رَضَحَ; (Ṣ, Mṣb;) as also ▼ رَضَّخَ [app. in an intensive sense]. (A.) *He broke* (Ṣ, A, Mgh, Mṣb) another's head, (Mgh, Mṣb,) or the head of a serpent, (Ṣ, TA,) &c., (TA,) with stones; (Ṣ, TA;) as also ▼ رضّخ [app. in an intensive sense]. (A.) And رَضَخَتِ التُّيُوسُ *The he-goats betook themselves to striking one another with their horns*, (JK, Ḳ, TA,) *so that some of them broke the heads of others.* (TA.) And رَأَيْتُهُمْ يَرْضَخُونَ الخُبْزَ and ▼ يُرَضِّخُونَهُ *I saw them breaking in pieces the bread and eating it*: (A:) and ▼ ظَلُّوا يَتَرَضَّخُونَ [i. e. *They passed the time*, or *the day-time*,] *breaking in pieces bread and eating it and taking it with their hands*: (TA:) and ▼ كُنَّا نَتَرَضَّخُ *We were eating.* (JK.)

رَضَخَ بِهِ الأَرْضَ means جَلَدَهُ بِهَا [app. for جَلَدَ بِهِ الأَرْضَ, i. e. *He threw him*, or *it, down upon the ground*]. (JK, Ḳ.) — رَضَخَ لَهُ, (Ṣ, A, Mgh, Mṣb, Ḳ,) and رَضَخَهُ, (Ṣ, Mṣb,) aor. ـَ, (Mṣb,) inf. n. رَضْخٌ, (Ṣ, Mṣb,) *He gave him what was not much*; (Ṣ, Mṣb, Ḳ;) *he gave him little*; (A, Mgh, TA;) مِنْ مَالِهِ *of his property*: (TA:) and رَضَخْتُ لَهُمْ مِنْ مَالِى رَضْخَةً [*I gave them, of my property, a small gift*]: (A:) and ▼ أَرْضَخْتُ لِلرَّجُلِ [if not a mistranscription for رَضَخْتُ] *I gave the man a little out of much.* (TA.) أَمَرْتُ لَهُ بِرَضْخٍ وَرَضَخْتُهُ [*I ordered the giving of a small gift to him*, or *I ordered a small gift to him, and I gave him a small gift*] occurs in a tradition. (Ṣ.)

2: see above, in three places.

3. راضخهُ, (Ṣ, L, Ḳ,) inf. n. مُرَاضَخَةٌ, (L,) *He engaged with him in throwing stones, each at the other*; (AAF, Ṣ, L, Ḳ;) *so that each broke the other's head*: (AAF, L:) or, accord. to El-Khaṭṭábee and IAth and others, *he engaged with him in the shooting of arrows, each at the other*: but AAF questions the correctness of this latter explanation, preferring the former. (L.) [See, however, 6.] — And راضخ شَيْئًا, (JK, L, Ḳ,) inf. n. as above, (L,) *He gave a thing unwillingly.* (JK, L, Ḳ.) — And رَاضَخْنَا مِنْهُ شَيْئًا *We obtained of him*, or *it, something.* (JK, L.)

4: see 1, last sentence but one.

5: see 1, in two places. — You say also, هُمْ يَتَرَضَّخُونَ الخَبَرَ [*They hear the news, but are not sure of it*, or *are not acquainted with it clearly*, or *plainly*]: from رَضْخٌ in the last of the senses explained below. (Ḳ,* TA.)

6. تراضخنا *We cast*, or *shot, one at another*; syn. تَرَامَيْنَا: (Ṣ, Ḳ:) or تَرَاضُخٌ signifies a people's *shooting arrows, one at another*: (JK, TA:) and تراضخنا بِالسِّهَامِ *We shot, one at another, with arrows*: (TA:) and هُمْ يَتَرَاضَخُونَ بِالنُّشَّابِ *They shoot, one at another, with arrows.* (A.)

8. هُوَ يَرْتَضِخُ لُكْنَةً عَجَمِيَّةً [*He has a foreign vitiousness of speech*; or] *he, having grown up among foreigners*, (Ḳ, TA,) *a little while*, (TA,)

and then become a dweller among the Arabs, inclines to, or *resembles, foreigners, in certain words,* or *expressions, though he strive* [*to do otherwise,* or *to speak correctly*]. (Ḳ, TA.)

رَضْخٌ, (Ṣ, Mgh, Mṣb, TA,) originally an inf. n., used as a subst. [properly so termed]; or of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, like ضَرْبُ الأَمِيرِ [applied to a dirhem]; (Mṣb;) [app., in its primary acceptation when thus used, *A fragment:* for] you say, عِنْدَهُ رَضْخٌ مِنْ خُبْزٍ [*He has a fragment of bread*]: (A: [so in a copy of that work; and this is agreeable with significations of رَضَخَ: or the right reading may be خَبَرٍ: (see the last sentence in this paragraph:) or it may be that which here next follows:]) عِنْدَهُ رَضْخٌ خَيْرٍ *He has somewhat of good,* or *of good things.* (Mṣb.) Also *A small gift;* (Ṣ,* L, Mṣb, TA;) and so ▼ رَضْخَةٌ (JK, A, [in my copy of the Mgh, erroneously, رَضَخَةٌ,]) and ▼ رَضِيخَةٌ (Mgh, L) and ▼ رُضَاخَةٌ: (L:) or *a moderate gift, neither good nor bad;* and so ▼ رَضِيخَةٌ: (L:) and *a small gift, less than one's share, of booty.* (Mgh,* MF.) — Also, [or رَضْخٌ مِنْ خَبَرٍ,] *News,* or *tidings,* (Ḳ,) or *a little thereof,* (TA,) *which one hears, but of which one is not sure,* or *with which one is not clearly,* or *plainly, acquainted:* (Ḳ, accord. to different copies, and TA:) in some copies of the Ḳ, in the place of تَسْتَيْقِنُهُ, we find تَسْتَبِينُهُ. (TA.)

رَضْخَةٌ: see the next preceding paragraph. — One says also, وَقَعَتْ رَضْخَةٌ مِنْ مَطَرٍ (JK, A) *A small quantity of rain fell:* (JK:) pl. رِضَاخٌ. (JK, A.*)

رَضِيخٌ [or نَوًى رَضِيخٌ] and ▼ مَرْضُوخٌ *Bruised,* or *crushed, date-stones,* [with which camels are fed, and] which are first moistened with water. (L in art. حفد.) [See also رَضْحٌ, with ح.]

رُضَاخَةٌ: see رَضْخٌ.

رَضِيخَةٌ: see رَضْخٌ, in two places.

مِرْضَخَةٌ: see what next follows.

مِرْضَاخٌ *A stone with which,* (Ḳ, and Ḥam p. 615,) or *upon which,* (Ḥam,) *date-stones are broken* [or *bruised* or *crushed, to serve as food for camels*]; (Ḳ, Ḥam;) as also ▼ مِرْضَخَةٌ: pl. مَرَاضِخُ: (TA:) but مِرْضَاخٌ is [said to be] a dial. var. of weak authority, of مِرْضَاحٌ. (TA in art. رضح.)

مَرْضُوخٌ: see رَضِيخٌ.

It is allowable to substitute ح for خ in the words of this art., except in those relating to eating and giving. (L.)

رضع

1. رَضِعَ أُمَّهُ, aor. رَضَعَ; and رَضَعَ, aor. رَضِعَ; (Ṣ, Mṣb,* Ḳ;) the former of the dial. of Tihámeh; (O, L;) the latter of the dial. of Nejd; (Ṣ, O, L;) or the former of the dial. of Nejd; and the latter of the dial. of Tihámeh, and used by the people of Mekkeh; (Mṣb;) and رَضُعَ, (Mṣb,) i. e. رَضَعَ ثَدْىَ أُمِّهِ, (IḲṭṭ, TA,) aor. رَضَعَ; (IḲṭṭ, Mṣb;) inf. n. رَضَاعٌ, (Ṣ, Mṣb, Ḳ,) of the first, (Ṣ, TA,) or of the third, (Mṣb,) and رِضَاعٌ, (Ḳ,) [which is also an inf. n. of 3,] and رَضْعٌ, (Mṣb, Ḳ,) of the first, (Mṣb, TA,) and رَضَعٌ, (Ṣ, Mṣb, Ḳ,) of the second, (Ṣ, Mṣb,) and رَضِعٌ, (Mṣb, Ḳ,) said by some to be the original form of the inf. n. of the second, (Mṣb,) and رَضَاعَةٌ, (Mṣb, Ḳ,) of the third, (Mṣb,) and رِضَاعَةٌ; (Ḳ;) or the last two are simple substs. from رَضَاعٌ; (IAth;) said of a child; (Ṣ, Mṣb;) *He sucked the breast of his mother;* (Ḳ;) and ▼ ارتضع signifies the same. (Mṣb, TA.) You say, هٰذَا أَخِى مِنَ الرَّضَاعَةِ [*This is my foster-brother*]; and هٰذَا رَضِيعِى. (Ṣ, Ḳ.*) The saying, in a trad., الرَّضَاعَةُ مِنَ المَجَاعَةِ, and الرَّضَاعَةُ, means *The sucking which occasions interdiction of marriage* [with the woman whose milk is sucked and certain of her relations] *is that of an infant when hungry;* not of a child that is grown up: (IAth:) or *that consequent upon hunger* which is stopped by the milk in the time of infancy of the child; not when the child's hunger is only to be stopped by solid food. (Mgh in art. جوع.) You also say, of a man, يَرْضَعُ إِبِلَهُ (Ṣ, Ḳ) and غَنَمَهُ (Ṣ) [*He sucks the teats of his camels* and *of his ewes* or *she-goats,* by reason of his sordidness: see رَاضِعٌ.] — رَضِعَ اللُّؤْمَ مِنْ ثَدْيِ أُمِّهِ ‡ [*He sucked meanness, sordidness,* or *ignobleness, from the breast of his mother*]; (Ḳ;) i. e. *he was born in meanness, sordidness,* or *ignobleness.* (TA.) — يَرْضَعُ النَّاسَ † *He begs of men;* (Ḳ, TA;) *asks gifts of them.* (TA.) So, accord. to IAạr, in the saying of Jereer,

* وَيَرْضَعُ مَنْ لَاقَى وَإِنْ يَرَ مُقْعَدًا *
* يَقُودُ بِأَعْمَى فَالْفَرَزْدَقُ سَائِلُهْ *

[*And he begs of him whom he meets; and if he see a cripple leading a blind person, El-Farezdak asks of him*]: but [properly speaking] the مُقْعَد is one who cannot stand, so as to lead the blind. (TA.) — هُوَ يَرْضَعُ الدُّنْيَا وَيَذُمُّهَا ‡ [*He sucks the sweets of the present world, and dispraises it*]. (TA.) — رَضُعَ, (Ṣ, Z, Ḳ,) with ḍamm, as though what the verb denotes were natural to the person of whom it is said, (Ṣ, TA,) or the verb has this form because it is changed in meaning so as to be intensive, (Z, TA,) aor. رَضُعَ; and رَضَعَ, aor. رَضَعَ; (Ibn-'Abbád, Ḳ;) inf. n., (Z, Ḳ,) of the former verb, (Z, TA,) رَضَاعَةٌ, (Z, Ḳ,) with fet-ḥ only; (IAth, TA;) ‡ *He* (a man, Ṣ) *was,* or *became, mean, sordid,* or *ignoble:* (Ṣ,* Ḳ, TA:) or *he was,* or *became, very mean,* &c.: (Z, TA:) [see رَاضِعٌ:] or one says, لَؤُمَ وَرَضُعَ, for the sake of mutual resemblance; and the meaning is, [*he was,* or *became, mean, sordid,* or *ignoble, and*] *he sucked from the teat of the she-camel,* fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat. (Mṣb.) — رَضَعَتْ أَلْبَانُهَا ‡ *Their milk became little in quantity;* said in reference to milch-camels abounding with milk. (TA. [But the context in the TA suggests that this is a mistake; that the phrase is said of the wind called رَضَاعَةٌ; and that the right reading is رَضَعَتْ أَلْبَانَهَا; and the meaning, † *It rendered their milk little in quantity.*])

3. راضعهُ, (Mṣb, TA,) inf. n. مُرَاضَعَةٌ and رِضَاعٌ (Mṣb, Ḳ, TA) and also رِضَاعَةٌ, (Mṣb,) [but this last is anomalous, and, if correct, is probably a simple subst.,] *He sucked with him;* or *had him sucking with him;* (Mṣb,* Ḳ,* TA;) *he had him as his* رَضِيع [or *foster-brother*]. (Mṣb.) — [Hence,] بَيْنَهُمَا رِضَاعُ الكَأْسِ ‡ [*Between them two is the sipping of the wine-cup,* or *cup of wine*]. (TA.) — مُرَاضَعَةٌ also signifies *An infant's sucking the breast of his mother while she has a child in her belly.* (Ḳ.) — راضع ٱبْنَهُ *He gave,* or *delivered, his son to the woman who should suckle him.* (Ṣ, Ḳ.) [See also 4.]

4. أَرْضَعَتْ *She* (a woman) *had a child which she suckled.* (Ḳ.) — ذَاتُ إِرْضَاعٍ, also, signifies † *Having milk,* though not having a child that is suckled. (IB.) — أَرْضَعَتْهُ أُمُّهُ *His mother suckled him.* (Ṣ, Mṣb, Ḳ.*) — You say also, أَرْضَعَ الوَلَدَ [app. meaning *He caused the child to be suckled:* or, perhaps, *he suckled the child, by means of his wife or a female slave;* because his semen genitale is considered as the source of the milk of a woman who has borne him a child; accord. to a saying of Lth, cited in an explanation of a usage of the word لَقَاحٌ or لِقَاحٌ. (Ḳ voce مَلَحَ, q. v.) [See also 3.]

6. تراضعا *They both sucked the breast of a woman together; each with the other.* (TA.)

8. ارتضع: see 1; first sentence. — ارتضعت العَنْزُ *The she-goat drank* [or *sucked*] *her own milk* [*from her udder*]. (Ṣ, Ḳ.) — Hence ٱرْتِضَاعُ الكَأْسِ † *The drinking* [*of the cup*] *of wine.* (Ḥar p. 284: [See also 3.])

10. استرضع *He sought,* or *demanded, a wet-nurse.* (Ḳ.) It is said in the Ḳur [ii. 233], وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ *And if ye desire to seek,* or *demand, wet-nurses for your children;* i. e., ان تسترضعوا اولادكم مَرَاضِعَ; the second objective complement [accord. to this order of the words], but the first in reality because the wet-nurse is the agent with respect to the child, being suppressed; for you say, ٱسْتَرْضَعْتُ المَرْأَةَ وَلَدِى, meaning *I sought,* or *demanded, of the woman that she should suckle my child:* (IB:) accord. to some, the verb is doubly trans.: accord. to others, the prep. لِ is suppressed in the Ḳur; the meaning being لِأَوْلَادِكُمْ. (El-Ḥowfee, in the "Burhán fee tefseer-el-Ḳur-án.")

رَضْعٌ *A kind of trees upon which camels feed.* (O, Ḳ.)

رَضْعٌ The *young ones* [or *suckers*] *of palm-trees;* (IAar, K;) as also رَضَعٌ, (K,) accord. to Lth and IDrd and the S; (TA in art. رصع;) or the latter, accord. to Az, is a mistranscription: (K* and TA in that art.:) n. un. with ة. (TA.) ═ ‡ *Meanness, sordidness,* or *ignobleness;* a subst. from رَضُعَ; as also ▼ رِضْعٌ. (K.)

رَضَعٌ: see رَاضِعٌ, in two places: ═ and see رَضْعٌ.

رَضِيعٌ *A foster-brother;* syn. ▼ مُرَاضِعٌ: pl. رُضَعَآءُ. (TA.) You say, هٰذَا رَضِيعِى, (S, Msb,* K,*) i. e. هٰذَا أَخِى مِنَ الرَّضَاعَةِ [*This is my foster-brother*]. (S, K.*) — [*A child while it is a suckling;*] *a child before it is termed* فَطِيمٌ [i. e. *weaned*]. (IAar, TA in art. طبخ. [See also رَاضِعٌ.]) [In explanations of the words وَطْبٌ and شَكْوَةٌ in the S, it is applied as an epithet to a kid, evidently as meaning *Sucking;* or *a suckling;* like رَاضِعٌ, q. v., and رَضَعٌ.] — See two other significations, voce رَاضِعٌ, in two places.

رَضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses explained in this art., is, accord. to IAth, a simple subst. (TA.) — [It is a regular inf. n. of رَضُعَ, q. v.] ═ الرَّضَاعَةُ also signifies ‡ *The* [*west wind,* or *westerly wind, called*] دَبُور: or *a wind between that and the* [*south wind,* or *southerly wind, called*] جَنُوب: (IDrd, K, TA:) because, when it blows upon the milch-camels abounding with milk, their milk becomes little in quantity. (IDrd, TA.)

رِضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses expl. in this art., is, accord. to IAth, a simple subst. (TA.) — [It is also said, in the Msb, to be an inf. n. of رَاضَعَهُ, q. v.]

رَضُوعَةٌ A female *that suckles her young:* (TA:) or a ewe or she-goat *that suckles,* or *that has a young one which she suckles.* (AO, S, K.)

رَضَّاعٌ: see the next paragraph.

رَاضِعٌ *Sucking the breast of his mother; a suckling;* as also ▼ رَضَعٌ: pl. of the former رُضَّعٌ; and of the latter رُضُعٌ. (K. [See also رَضِيعٌ, which signifies the same; as is shown below, voce مُرْضِعٌ; and by Bd in xxii. 2; &c.]) — One *who sucks from the teat of the she-camel,* fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat: (Msb:) or a pastor *who does not take with him a milking-vessel, and, when he is asked for milk, excuses himself on that ground,* (K, TA,) *and, when he desires to drink, sucks the teat of his milch-beast:* (TA:) pl. رُضَّعٌ. (Msb.) The phrase لَئِيمٌ رَاضِعٌ [i. e. *Mean, sordid,* or *ignoble; who sucks the teats of his she-camels,* &c.,] originated, (S, K,) as they assert, (S,) from a certain man's sucking the teats of his she-camels (S, K) or ewes or she-goats, and not milking them, (S,) lest the sound of his milking should be heard and somewhat should be demanded of him: (S, K:) or the origin was the coming of a guest by night to a certain man of the Amalekites, whereupon the latter sucked the udder of his ewe, lest the guest should hear the sound of the streaming of the milk from the teat. (IDrd.) But when a single epithet is used, one says ▼ رَضِيعٌ. (Msb. [See, however, what follows.]) — [Hence,] ‡ *Mean, sordid,* or *ignoble;* (K, TA;) as also ▼ رَضِيعٌ and ▼ رَضَّاعٌ: pl. رُضَّعٌ and رُضَّاعٌ: (K:) and رَضِعُونَ, as a pl., [i. e. pl. of ▼ رَضِعٌ,] has the same signification, of *mean,* &c. (TA.) It is said in a trad. of Selemeh Ibn-El-Akwa', اليَوْمَ يَوْمُ الرُّضَّعِ, meaning ‡ *To-day is the day* of the destruction *of the mean,* &c. (TA.) — Also ‡ *Mean, sordid,* or *ignoble, who has sucked meanness, sordidness,* or *ignobleness, from the breast of his mother;* (El-Yemámee, K, TA;) i. e. *born in meanness, sordidness,* or *ignobleness.* (TA.) — ‡ *A beggar:* (TA:) one *who begs of men:* (K:) thus Ibn-'Abbád explains لَئِيمٌ رَاضِعٌ. (TA.) — † One *who eats the particles of food remaining between his teeth, lest anything* [*thereof*] *should escape him:* (K:) or such is termed لَئِيمٌ رَاضِعٌ. (TA.) ═ *A possessor of milk:* after the usual manner of a possessive epithet [like لَابِنٌ]. (TA.)

رَاضِعَةٌ *A central incisor when it falls out:* (Msb:) or the رَاضِعَتَانِ are the *two central incisors* (S, Msb, K, TA) of a child, (S, K, TA,) *over which the milk is drunk* [or *sucked*]: (Msb, TA:) pl. رَوَاضِعُ: (S, Msb, K:) or the رَوَاضِع are the *teeth* of a child *that grow and then fall out in the period of sucking;* (Msb,* TA;) and they are said to be *six in the upper part of the mouth and six in its lower part:* (TA:) [the pl. is applied to all the *milk-teeth* of a child, and of a horse &c.; it applies to the *teeth called* رَبَاعِيَات *that fall out,* as well as to the ثَنَايَا, or central incisors, accord. to AO, in a passage relating to a colt, in his كتاب الخيل quoted in the TA in art. حفر; and to the *teeth called* قَوَارِح *that fall out,* accord. to a passage in the S, voce أَحْفَرَ, q. v., as well as the extract from the work of AO mentioned above, and in this case likewise relating to a colt.]

مَرْضَعٌ The *breast,* as being the *place of sucking:* pl. مَرَاضِعُ. (Ksh and Bd in xxviii. 11.) — And [as an inf. n.] The act of *sucking the breast:* pl. as above. (Ksh and Bd ibid.)

مُرْضَعٌ *Suckled:* pl. مَرَاضِعُ; which is opposed to فُطُمٌ, pl. of فَطِيمٌ. (Mgh.)

مُرْضِعٌ and مُرْضِعَةٌ A mother [or other woman] *suckling:* (Msb:) or one *having with her a child which she suckles:* the former epithet may with reason be applied to the mother because suckling is performed only by females, like as the epithets حَائِضٌ and طَامِثٌ are applied to a woman; and if مُرْضِعَةٌ were applied to her who has with her a child, it would be correct: (Fr, TA:) [but see another saying ascribed to Fr in what follows:] or the former, a woman *having a child which she suckles;* (Kh, S, IB, K;) after the manner of a possessive epithet; (IB;) i. e. *having a* رَضِيع; (Kh, IB;) like اِمْرَأَةٌ مُطْفِلٌ "a woman having a طِفْل;" (Kh;) or ظَبْيَةٌ مُشْدِنٌ "a doe-gazelle having a شَادِن;" though مُرْضِعٌ has a verb bearing a signification agreeing with this; and it sometimes occurs as meaning *having milk, though not having a child that is suckled:* (IB:) but the latter is used in describing a woman as performing an action; (Kh;) signifying *suckling a child:* (S, K:) the former is used when the [abstract] quality is meant: the latter, when the action is meant: but God knows: (Akh:) or the former signifies one *who is near to suckling, but has not yet suckled:* and one *having with her the child that is suckled* [*by her*] (الصَّبِىُّ الرَّضِيعُ): and the latter, [in the TA the former, but this is a mistranscription, as is shown by what follows,] one *who is suckling, her teat being in the mouth of her child;* and in this sense it is used in the Kur, in a passage which see below: (AZ in the TA:) Th says, the latter signifies one *who suckles, though she have not a child,* or *if she have a child:* and the former, one *who has not a child with her,* and sometimes *having with her a child:* and in one place he says, when the action is meant, the latter is used, and it is made an epithet: and when the ة is not added, it is meant as a subst.: (TA:) Fr and some others say that it is without ة when the proper signification of *suckling* is meant: and with ة when the tropical signification of *a subject of the attribute of suckling in time past or future* is meant: (Msb:) the pl. [of both, though said in the Mgh and TA to be that of the former,] is مَرَاضِعُ (Mgh, Msb, TA) and مَرَاضِيعُ. (Msb, TA.) The saying in the Kur [xxii. 2], يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ means [*On the day when ye shall see it,*] *every woman that is suckling,* (AZ, Kh,) *in the act of doing so,* (Kh,) *with her teat in the mouth of her child,* (AZ,) [*shall neglect,* or *become heedless of* or *diverted from, that which she shall have been suckling:*] or مرضعة here has the last signification explained in the preceding sentence [so that the meaning is *every woman who shall have been suckling or shall be going to suckle*]. (Msb.) — It is said in a trad., نِعْمَتِ المُرْضِعَةُ وَبِئْسَتِ الفَاطِمَةُ, meaning † *Excellent is the office of commander,* or *governor, and the profit,* or *advantage, which it brings to its possessor; and very evil is death, which destroys his delights,* or *pleasures, and stops the profits,* or *advantages, of that office.* (TA.) — The pl. مَرَاضِيعُ is metaphorically applied as an epithet to bees (نَحْل, i. e. جَوَارِس). (TA.)

مُرَاضِعٌ: see رَضِيعٌ. — Also *An unborn child of a woman who is suckling another child:* such a child proves to be meagre in body, slender in the bones, and ill nourished. (En-Nadr, Sgh.)

مُسْتَرْضَعٌ [for مُسْتَرْضَعٌ لَهُ, agreeably with an opinion mentioned by El-Howfee, (see 10,) One *for whom a wet-nurse has been sought,* or *demanded*]. You say, فُلَانٌ المُسْتَرْضَعُ فِى بَنِى تَمِيمٍ [*Such a one is he for whom a wet-nurse has been sought, or demanded, among the Benoo-Temeem*]. (TA.)

رضف

1. رَضَفَهُ, aor. ـِ , (Ṣ, Mṣb, Ḳ,) inf. n. رَضْفٌ, (Mṣb,) *He cauterized him, or it,* (namely, a thing, Mṣb,) *with a heated stone.* (Ṣ, Mṣb, Ḳ.) —— And *He roasted it* (namely, flesh-meat,) *upon heated stones.* (Mṣb.) And Az says, رُبَّمَا رَضَفَتِ العَرَبُ المَآءَ بِالرَّضْفِ لِلْخَيْلِ [*Sometimes, or often, the Arabs heated, or warmed, water with heated stones for the horses*]. (O.) == رَضَفَ بِسَلْحِهِ *He ejected his excrement, or thin excrement.* (Ibn-'Abbád, O, Ḳ.) == رَضَفَ الوِسَادَةَ *He folded the pillow.* (IDrd, O, Ḳ.)

رَضْفٌ *Heated stones* (Ṣ, O, Mgh, Mṣb, Ḳ) *with which milk is made hot, or is made to boil;* (Ṣ, O, Ḳ;) [and *with which one cauterizes;* and *upon which flesh-meat is roasted;* as shown above;] as also ▼ مَرْضَافَةٌ: (O, Ḳ:) n. un. with ة. (Ṣ, O, Mgh, Mṣb.) It is said in a prov., خُذْ مِنَ الرَّضْفَةِ مَا عَلَيْهَا [*Take thou from the heated stone what is upon it*]: (Ṣ, O:) i. e. take thou what adheres, of the milk, to the heated stone when it is thrown, with others, therein, to make it hot, or to make it to boil: it is applied to the case of one's taking as spoil a thing from a niggard, though it be little, or paltry. (Meyd, O.) [Hence,] مُطْفِئَةُ الرَّضْفِ *A piece of fat which, when it falls upon the heated stones, melts, and extinguishes their heat:* and *a serpent of which the poison, when it passes by the heated stones, extinguishes their fire:* (O, Ḳ:) and *a lean sheep or goat, that puts out the fire and does not become thoroughly cooked:* (M, L, Ḳ, all in art. حدس:) or *a fat sheep or goat, that slakes the heated stones by its fat:* (T and TA in that art.:) and † *a calamity that makes one to forget that which was before it:* (AO, O, K:) or simply † *a calamity.* (Ḳ in art. طفأ [q. v.].) —— Also *Certain bones in the knee, like fingers put together, holding together one another;* (O, Ḳ;) *above which is the* دَاغِصَة [*or patella*]: (TA in art. دغص:) in a horse, *what are between the shank and the arm:* (En-Naḍr, O, Ḳ:) they are *certain small bones, placed together, at the head of the upper part of the* ذراع [app. a mistranscription for كُرَاع, i. e. *shank*]: (En-Naḍr, O:) one thereof is termed رَضْفَةٌ and ▼ رَضَفَةٌ. (O, Ḳ.)

رَضْفَةٌ n. un. of رَضْفٌ [q. v.]. (Ṣ, O, Mgh, Mṣb.) —— [Hence, app.,] رَضَفَاتُ العَرَبِ an appellation of four [tribes of the Arabs], *Sheybán and Teghlib and Bahrá and Iyád.* (O, Ḳ.)

رَضَفَةٌ *A certain brand, or mark, made by burning the skin with* [*heated*] *stones.* (Lth, O, Ḳ.) —— See also رَضْفٌ, last sentence.

رَضِيفٌ *Milk that is boiled by means of the heated stone* [or *stones*]. (Ṣ, O, Ḳ.)

مَرْضُوفٌ Roast meat *roasted by means of heated stones:* (Ṣ, O, Ḳ:*) and *thoroughly cooked thereby.* (Ḳ.)

مَرْضَافَةٌ: see رَضْفٌ, first sentence.

مَرْضُوفَةٌ *A cooking-pot* [*in which the food is*] *thoroughly cooked by means of heated stones:* (Ṣ:) or the *stomach,* or *maw, of a ruminant animal, which is washed and cleansed, and carried in a journey; and when the people desire to cook, and there is no cooking-pot, they cut up the flesh-meat, and put it into the stomach,* or *maw, then they betake themselves to some stones, and kindle a fire upon them so that they become heated, whereupon they put them into the stomach,* or *maw.* (O, Ḳ.) It occurs in the saying of El-Kumeyt,

* وَمَرْضُوفَةٍ لَمْ تُؤْنِ فِي الطَّبْخِ طَاهِيًا *
* عَجِلْتُ إِلَى مُحْوَرِّهَا حِينَ غَرْغَرَا *

(Ṣ, O, Ḳ,) i. e. [*Many a cooking-pot* &c, or *many a stomach,* or *maw,* &c., has there been,] *that did not impede nor delay* [*in the cooking the cook, to the whiteness of the froth whereof I have hastened when it made a sound in boiling,* or *broiling*]. (Ṣ.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

رضو

1. رَضِىَ is originally رَضِوَ; the و being changed into ى because of the kesreh: (Ṣ:) the tribe of Teiyi said رَضَا for رَضِىَ. (IDrd in his lex., cited by Freytag; and Mughnee voce إِلَى, there said to be a dial. var. of رَضِىَ.) You say, رَضِىَ عَنْهُ, (Ṣ, M, Mṣb, Ḳ,) and عَلَيْهِ, (M, Mṣb, Ḳ,) which is of the dial. of the people of El-Ḥijáz, (Mṣb,) the verb being thus made trans. by means of على, accord. to Ks, agreeably with the opinion of Sb respecting instances of this kind, for the purpose of making it to accord with its contr., سَخِطَ, (M, TA,) aor. يَرْضَى, (Ḳ,) inf. n. رِضًى (Ṣ, M, Mṣb, Ḳ) and رُضًى (M, Ḳ) and رِضْوَانٌ and رُضْوَانٌ, (Ṣ,* M, Mṣb,* Ḳ,) the last of the dial. of Ḳeys and Temeem, (Mṣb, TA,) and mentioned by Sb, (M, TA,) but all the readers of the Ḳur read رضوان with kesr, except 'Áṣim, who is related to have read it with ḍamm, (T, TA,) and مَرْضَاةٌ, (Ṣ,* M, Ḳ,) originally مَرْضَوَةٌ, (TA,) *He was pleased, well pleased, content, contented,* or *satisfied, with him; regarded him with good will,* or *favour;* or *liked,* or *approved, him;* (MA;) [i. e., as said above,] *contr. of* سَخِطَ; (M, Mṣb, Ḳ;) the object being a person: (Mṣb:) and Sb states that they also said رَضْيُوا, with the medial radical quiescent, for رَضُوا; but it is extr. (M, TA.) The saying in the Ḳur [v. last verse but one, and ix. 101, &c.] رَضِىَ اللّٰهُ عَنْهُمْ وَرَضُوا عَنْهُ [*God is well pleased with them and they are well pleased with Him*] means *God is well pleased with their deeds and they are well pleased with the recompense that He has bestowed upon them:* (M, TA:) or, accord. to Er-Rághib, رِضَى العَبْدِ عَنِ اللّٰهِ means *The servant's,* or *man's, being not displeased with that which God's decree has made to happen to him;* and رِضَى اللّٰهِ عَنِ العَبْدِ, *God's seeing the servant,* or *man, to be obedient to that which He has commanded, and refraining from that which He has forbidden.* (TA.) You say also, رَضِيتُهُ, (Ṣ, Mṣb, Ḳ,) and رَضِيتُ بِهِ, (M, Mṣb,) inf. n. رِضًى (Mṣb, TA) [and رُضًى and رِضْوَانٌ &c., as above]; and ▼ ارْتَضَيْتُهُ; (Ṣ, Mṣb;) *I was pleased, well pleased, content, contented,* or *satisfied, with it; regarded it with good will,* or *favour;* or *liked,* or *approved, it:* (MA: [for the verb is there said to have the same signification in the phrases رَضِيَهُ and رَضِىَ بِهِ as it has in رَضِىَ عَنْهُ and عَلَيْهِ; and ارتضاه is there similarly explained: and the like is implied in the Ṣ and Ḳ; and is evidently agreeable with general usage:]) or *he chose it,* or *preferred it:* (Mṣb, TA:) the object being a thing: (Ṣ, Mṣb, TA:) or (accord. to explanations of تَرْضَاهَا in the Ḳur ii. 139) *I loved it,* or *liked it;* (Ksh, Bḍ, Jel;) *inclined to it;* (Ksh;) *had a desire for it.* (Bḍ.) The saying of the lawyers, [respecting a woman whose consent to her marriage has been asked,] يَشْهَدُ عَلَى رِضَاهَا means *It* [i. e. her silence] *testifies,* or *declares, her permission* [or *consent*]; because permission indicates رِضًى. (Mṣb.) You say also, رَضِيتُ بِهِ صَاحِبًا [*I was pleased with him,* or *I liked him,* or *approved him,* or *chose him,* or *preferred him, as a companion*]. (Ṣ.) And رَضِيَهُ لِذٰلِكَ الأَمْرِ, and ▼ ارتضاه, [which may be well rendered *He approved him for that thing,* or *affair,*] meaning *he saw him,* or *judged him, to be fit for that thing,* or *affair.* (M.) And ▼ ارتضاه لِصُحْبَتِهِ وَخِدْمَتِهِ (Ḳ, TA) *He* [*approved him,* or] *chose him,* or *preferred him; and saw him,* or *judged him, to be fit; for his companionship, and his service.* (TA.) And رَضِيَتْ مَعِيشَتُهُ [*His living,* or *sustenance, was found pleasing, well pleasing, contenting,* or *satisfying;* or *was liked,* or *approved*]: one should not say رَضِيَتْ [in this case]. (Ṣ, Ḳ.) —— رَضَوْتُهُ, (Ṣ, M, Ḳ,) aor. أَرْضُوهُ, (Ṣ, Ḳ,) signifies *I surpassed him in* رِضًى [i. e. in *being pleased, well pleased, content,* &c.: see above, second sentence]: (Ṣ,* M, Ḳ*:) so in the saying, راضانى ▼ فَرَضَوْتُهُ [*He vied,* or *contended, with me in being pleased, well pleased, content,* &c., *and I surpassed him therein*]: (Ṣ, M, Ḳ:) the inf. n. of راضانى thus used is مُرَاضَاةٌ and رِضَآءٌ; (M;) both these signify the same (Ḳ, TA) as inf. ns. of this verb. (TA.)

2: see 4.

3: see 1, last sentence. —— راضيْتهُ, inf. n. مُرَاضَاةٌ and رِضَآءٌ, signifies [also] *I agreed, consented, accorded,* or *was of one mind* or *opinion, with him.* (Mṣb.)

4. ارضاهُ, (M, MA, Mṣb, Ḳ,) inf. n. إِرْضَآءٌ, (Mṣb,) *He, or it, made him to be pleased, well pleased, content, contented,* or *satisfied;* (MA;) [*he,* or *it, pleased, contented,* or *satisfied, him:*] or *he gave him that with which he would be pleased, well pleased, content, contented,* or *satisfied.* (M, Ḳ:* in the former, أَعْطَاهُ مَا يَرْضَى بِهِ: in the latter, أَعْطَاهُ مَا يُرْضِيهِ.) Hence, in the Ḳur [ix. 8], يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ [*They will please you,* or *content you, with their mouths, but their hearts will be incompliant*]. (TA.) And أَرْضَيْتُهُ عَنِّى, and ▼ رَضَّيْتُهُ with teshdeed, [*I made*

him to be pleased, well pleased, content, &c., *with me,*] فَرَضِىَ [*and he was pleased,* &c.]. (Ṣ.)

5. تَرَضَّاهُ *He sought to please, content,* or *satisfy, him;* (M, Ḳ;) as also ▼ اِسْتَرْضَاهُ. (Ḳ.) A poet says,

* إِذَا العَجُوزُ غَضِبَتْ فَطَلِّقْ *

* وَلَا تَرَضَّاهَا وَلَا تَمَلَّقْ *

[*When the old woman is angry, then divorce thou; and seek not to please,* or *content, her, nor behave in a loving,* or *blandishing,* or *coaxing, manner*]: he says تَرَضَّاهَا instead of تَرَضَّهَا to avoid what is termed خَبْنٌ; but some relate it in the manner better known, saying وَلَا تَرَضَّهَا. (M.) — [Also] تَرَضَّيْتُهُ *I pleased, contented,* or *satisfied, him* (أَرْضَيْتُهُ) *after striving, labouring,* or *toiling.* (Ṣ.)

6. تَرَاضَيَاهُ [*They two agreed, consented, accorded,* or *were of one mind* or *opinion, respecting it;* or *were pleased, well pleased, content, contented,* or *satisfied, with it; they both liked it,* or *approved it*]: (A, Ḳ:) and تَرَاضَيَا بِهِ [signifies the same]. (Bḍ in iv. 28.) And تَرَاضَوْهُ بَيْنَهُمْ *They agreed among themselves in being pleased, contented,* or *satisfied, with it;* or *in liking,* or *approving, it.* (MA.) إِذَا تَرَاضَوْا بَيْنَهُمْ, in the Ḳur [ii. 232], means [*When they agree,* or *consent, among themselves;* or] *when they are pleased, well pleased, content,* &c., [*among themselves,*] *every one of them with his* [or *her*] *companion.* (TA.) Hence the trad., إِنَّمَا البَيْعُ عَنْ تَرَاضٍ [*Selling,* or *buying, is only* resultant *from mutual agreement, consent,* or *content,* or *approval*]. (TA.) And you say, وَقَعَ بِهِ التَّرَاضِى [*Mutual agreement,* or *consent, to it,* or *mutual content with it,* or *mutual approval of it, happened,* or *took place*]. (A, Ḳ. [In some copies of the Ḳ, by the omission of وَ, this phrase is made to be as though it were meant as an explanation of تَرَاضَيَاهُ.])

8: see **1**, in three places.

10. اِسْتَرْضَاهُ *He asked, begged,* or *petitioned, of him that he would please, content,* or *satisfy, him,* or *that he would give him that with which he would be pleased, well pleased, content, contented,* or *satisfied.* (Z, Ḳ.) You say, اِسْتَرْضَيْتُهُ فَأَرْضَانِى [*I asked, begged,* or *petitioned, of him that he would please me,* &c., *and he pleased me,* &c.]. (Ṣ.) — See also **5**.

رُضًى *A certain idol-temple, belonging to* [*the tribe of*] *Rabee'ah:* (Ḳ:) whence they gave the name of عَبْدُ رُضًى [*Servant of Ruḍà*]. (TA.)

رِضًى is merely an inf. n., (Ṣ,) [as such] *syn. with* مَرْضَاةٌ, (Ḳ,) meaning The *being pleased, well pleased, content,* &c.; [see **1**;] *contr. of* سَخَطٌ: (M:) and the simple subst. is ▼ رِضَآءٌ, with medd.; [signifying *a state of being pleased,* &c.;] (Akh, Ṣ;) or the latter is only an inf. n. of **3**, (M,) *syn. with* مُرَاضَاةٌ: (M, Ḳ:) [but] the former [is also used as a subst., signifying *content,* or *approval:* and *permission,* or *consent:* and] is dualized, app. as meaning the *kind* [or *mode* or *manner, of being pleased,* &c.]: (M:) the dual is رِضَوَانِ and رِضَيَانِ: (Ṣ, M, Ḳ:) Ks heard رِضَوَانِ and حِمَوَانِ as duals of رِضًى and حِمًى; and says that the proper way is to say رِضَيَانِ and حِمَيَانِ, [which in the case of the former is strange, as its final radical is و,] but that the pronunciation with و is the more common: (Ṣ:) and accord. to some, مَرَاضٍ is an irreg. pl. of رِضًى; but others say that it is pl. of مَرْضَاةٌ. (TA.) You say, مَا فَعَلْتُهُ عَنْ رِضَاهُ and رِضْوَتِهِ: see the latter, below. (Z, Ḳ.) — See also رَاضٍ, latter sentence. ═ And رَجُلٌ رِضًى, (M, Ḳ,) and قَوْمٌ رِضًى, (M,) *A man,* (M, Ḳ,) and *a people,* or *party,* (M,) *with whom one is pleased, well pleased, contented,* or *satisfied; regarded with good will,* or *favour; liked,* or *approved;* syn. مَرْضِىٌّ (M, Ḳ) and قُنْعَانٌ: رِضًى being, thus used, an inf. n. in the sense of a pass. part. n., like as the inf. n. is used in the sense of an act. part. n. in the instance of عَدْلٌ, and خَصْمٌ. (M.) — [See also رَضِىٌّ; for which رِضًى or رِضًا seems to be erroneously substituted, in two senses, in some copies of the Ḳ.]

رَضٍ: see رَاضٍ.

مَا فَعَلْتُهُ عَنْ رِضْوَتِهِ means ▼ عَنْ رِضَاهُ [i. e. *I did it not of,* or *with, his pleasure, good pleasure, content,* or *approval*]. (Z, Ḳ.)

رِضْوَانٌ an inf. n. of رَضِىَ; like رُضْوَانٌ. (M, Ḳ, &c.) ═ Also *The treasurer, keeper,* or *guardian, of Paradise.* (MA, Ḳ.)

رِضَآءٌ: see رِضًى, first sentence.

رَضِىٌّ: see رَاضٍ. — Also, (Ḳ, TA,) i. e. like غَنِىٌّ, (TA,) [in the CḲ الرَّضِى, and in my MS. copy of the Ḳ الرِّضَا, are put in the place of الرَّضِىُّ,] One *who is responsible, accountable,* or *answerable;* syn. ضَامِنٌ: so in the copies of the Ḳ, and in like manner in the Tekmileh: accord. to the copies of the T, ضَامِرٌ [*lean,* or *light of flesh,* &c.]. (TA.) — And *Loving; a lover;* or *a friend.* (IAạr, Ḳ, TA.) — And *Obeying,* or *obedient.* (IAạr, TA.)

رَاضٍ, of which the pl. is رُضَاةٌ; and ▼ رَضِىٌّ, of which the pl. is أَرْضِيَآءُ and رُضَاةٌ, (M, Ḳ,) the latter pl. on the authority of Lḥ, but extr. as pl. of رَضِىٌّ, and in my opinion, [says ISd,] it is pl. of رَاضٍ only; (M;) and ▼ رَضٍ, of which the pl. is رَضُونَ; (Lḥ, M, Ḳ;) *Pleased, well pleased, content, contented,* or *satisfied; regarding with good will,* or *favour; liking,* or *approving.* (M, Ḳ.) — عِيشَةٌ رَاضِيَةٌ means مَرْضِيَّةٌ [i. e. *A state,* or *sort, of life that is found pleasing, well pleasing, contenting,* or *satisfying;* or *with which one is pleased,* &c.; or *that is liked,* or *approved*]: (Ṣ, Ḳ:) or, accord. to Sb, رَاضِيَةٌ is, in this case, a possessive epithet, meaning ▼ ذَاتُ رِضًى [i. e. *having approvedness;* رِضًى being here an inf. n. of رُضِيَتْ]. (M, TA.)

مَرْضَاةٌ, originally مَرْضَوَةٌ, (TA,) an inf. n. of رَضِىَ. (Ṣ,* M, Ḳ.) — [Also *A cause,* or *means,* or *an occasion, of* رِضًى, i. e., of *being pleased, well pleased, content,* &c.: a word of the same class as مَجْبَنَةٌ and مَبْخَلَةٌ. Hence the saying,] البِرُّ مَرْضَاةٌ لِلرَّبِّ مَسْخَطَةٌ لِلشَّيْطَانِ [*Piety is a cause of approbation to the Lord, a cause of disapprobation,* or *anger, to the devil*]. (TA in art. سخط.) The pl. of مَرْضَاةٌ is مَرَاضٍ [accord. to rule]: or this is an irreg. pl. of رِضًى. (TA.)

مَرْضُوٌّ: see what follows.

مَرْضِىٌّ and ▼ مَرْضُوٌّ, (T, Ṣ, M, Mṣb, Ḳ,) the former the more common, (Ṣ, Mṣb,) the latter erroneously written in [some of] the copies of the Ḳ مَرْضِىٌّ, (TA,) applied to a thing, (Ṣ, Mṣb,) or a person, (M,) *Found pleasing, well pleasing, contenting,* or *satisfying;* or *with which,* or *with whom, one is pleased,* &c.; or *liked,* or *approved:* (Ḳ: [the meaning being there indicated to be the *contr. of* مَسْخُوطٌ; and being well known to be commonly as above:]) or *chosen,* or *preferred:* (Mṣb:) or *seen,* or *judged, to be fit* for a thing or an affair: (M:) [see also رِضًى, last sentence but one; and رَاضٍ, latter sentence.]

(Quasi رضى)

رِضَيَانِ a dual of رِضًى, which see in art. رضو.

رطب

1. رَطُبَ, (Ṣ, A, MA, Mṣb, Ḳ,) aor. ـُ; (Ḳ;) and رَطِبَ, aor. ـَ; (Ḳ;) inf. n. رُطُوبَةٌ (Ṣ, A, MA, Mṣb, Ḳ) of the former verb (Ṣ, A, Mṣb) and رَطَابَةٌ [also of the former verb]; (MA, Ḳ;) *It* (a thing, Ṣ, Mṣb) *was,* or *became, the contr. of what is termed* يَابِس (Ṣ, Mṣb, Ḳ) *and* جَافّ; i. e., (Mṣb,) *it was,* or *became, moist, humid, succulent, sappy,* or *juicy:* (A, MA, Mṣb:) or *soft,* or *tender, to chew:* (A:) [and *fresh,* or *green;* agreeably with the Pers. explanation, تَرْشُد, in the MA: and *supple, pliant,* or *flexible:* all meanings well known, of frequent occurrence, and implied in the first of the explanations above, and in explanations of رَطْبٌ and رَطِيبٌ:] and *soft,* or *tender,* said of a branch, or twig, and of plumage, &c.: (Ḳ:) [and ▼ ترطّب, as used in the L in art. عقد, &c., signifies the same.] رُطُوبَةٌ [used as a simple subst.] signifies *A quality necessarily involving facility of assuming shape and of separation and of conjunction.* (KT.) — [Hence, رَطُبَتْ said of a girl, † *She was,* or *became, sappy,* or *supple;* and *soft,* or *tender:* and رَطُبَ said of a boy, † *He was,* or *became, sappy,* or *soft,* or *supple;* and *femininely soft* or *supple:* see رَطْبٌ, below. — Hence also,] رَطُبَ لِسَانِى and ▼ ترطّب بِذِكْرِكَ ‡ [*My tongue has become supple by mentioning thee;* i. e., *has been much occupied by mentioning thee:* a well-known phrase: (see also **2**:) it may also be used as meaning *my tongue has become refreshed* (lit. *moistened*) *by mentioning thee*]. (A.) And خُذْ مَا رَطُبَتْ بِهِ يَدَاكَ ‡ [*Take that by means of the*

frequent handling of which thy hands have become supple]; meaning, what thou hast found to be profitable, or useful. (A.) — See also 4, in two places. ═ رَطَبَ, aor. ـُ, He spoke what he had in his mind, right and wrong, or correct and erroneous. (Ḳ, TA.) ═ رَطَبَ, (aor. ـُ, A,) inf. n. رَطْبٌ (A'Obeyd, Ṣ, A, Ḳ) and رُطُوبٌ, (A'Obeyd, Ṣ, Ḳ,) He fed a horse (or similar beast, Ḳ) with [the trefoil called] رَطْبَة [q. v.]. (A'Obeyd, Ṣ, A, Ḳ.) — See also 2.

2. رطّب, inf. n. تَرْطِيبٌ, He [or it] made, or rendered, a thing such as is termed رَطْبٌ and رَطِيبٌ; i. e. [moist, humid, succulent, sappy, or juicy: or soft, or tender, to chew: and fresh, new, or green: and supple, pliant, or flexible: and soft, or tender, as applied to a branch, or twig, and to plumage, &c.:] contr. of يَابِس: (Ṣ:) he moistened a garment, or piece of cloth, (A, Ḳ, TA,) &c.; (TA;) as also ▼ ارطب. (Ḳ, TA.) — [Hence,] one says, مَا زِلْتُ أُرْطِبُ ▼ لِسَانِى بِذِكْرِكَ ‡ [I have not ceased to make my tongue supple by mentioning thee; meaning I have not ceased to employ my tongue frequently in mentioning thee: or مَا زلت أُرْطِبُ الخ: for] one says also مَا رَطَّبَ لِسَانِى بِذِكْرِكَ إِلَّا مَا بَلَّلْتَنِى بِهِ مِنْ بِرِّكَ ‡ [Nothing has made my tongue to become supple by mentioning thee save what thou hast bestowed upon me of thy bounty]. (A. [See also 1.]) ═ Also رطّب, (Ṣ, A, Ḳ,) inf. n. as above, (Ṣ,) He fed people with رُطَب [or fresh ripe dates]; (Ṣ, A, Ḳ;) and so ▼ رَطَبَ. (Ḳ.) You say, مَنْ أَرْطَبَ ▼ نَخْلُهُ وَلَمْ يُرَطِّبْ خَبُثَ فِعْلُهُ وَلَمْ يَطِبْ [He whose palm-trees have fresh ripe dates and he does not feed people with such dates, his conduct is bad, and is not good]. (A.) ═ See also the next paragraph, in two places.

4. ارطب as a trans. v.: see the next preceding paragraph, in two places. ═ ارطب البُسْرُ The full-grown unripe dates became رُطَب [i. e. freshly ripe dates]: (Ṣ, A:) or so ▼ رَطَبَ, and ▼ رَطُبَ, and ▼ رطّب, (Ḳ,) of which last the inf. n. is تَرْطِيبٌ: or all signify, attained to the time of ripening: (TA:) or ارطبت البُسْرَةُ signifies the full-grown unripe date had ripening (▼ تَرْطِيب) beginning in it. (Mṣb.) — And ارطب النَّخْلُ The palm-trees had upon them, (Ṣ,) or produced, (A,) or attained to the time of having, (Ḳ,) dates such as are termed رُطَب. (Ṣ, A, Ḳ.) See an ex. in the next preceding paragraph. — And ارطب القَوْمُ The people had palm-trees that had attained to the time of having such dates: (Ḳ:) or ارطب signifies he had abundance of such dates. (A.) — [Also] The people became amid fresh green herbage. (Mṣb.) — And ارطبت الأَرْضُ, inf. n. إِرْطَابٌ, The land had such herbage: (Mṣb:) or abounded therewith. (A.)

5: see 1, in two places.

رَطْبٌ and ▼ رَطِيبٌ Contr. of يَابِس (Ṣ, Mṣb, Ḳ) and جَافّ; i. e. (Mṣb) moist, humid, succulent, sappy, or juicy: (A, MA, Mṣb:) or soft, or tender, to chew: (A:) and [fresh, (agreeably with the Pers. explanation, تَرْ, in the MA,) or] green; applied to herbage: (TA:) or they signify, (Mṣb,) or signify also, (Ṣ, Ḳ,) soft, or tender; (Ṣ, Mṣb, Ḳ;) applied to a branch, or twig, and to plumage, (Ṣ, Ḳ,) &c.: (Ḳ:) [and] supple, pliant, or flexible. (Mṣb.) [All these meanings are well known, of frequent occurrence, and implied in the first of the explanations above.] The former occurs in a trad. as an epithet particularly applied to Any article of property [or of provisions] that is not stored up, and will not keep; such as [most kinds of] fruits, and herbs, or leguminous plants: such, IAth says, fathers and mothers and children may eat and give away agreeably with approved usage, without asking permission; but not husbands nor wives [when it belongs to one of them exclusively], without the permission of the owner. (TA.) — [Hence,] جَارِيَةٌ رَطْبَةٌ ‡ A soft, or tender, [or a sappy, or supple,] girl, or young woman. (A, Ḳ,* TA.) And غُلَامٌ رَطْبٌ ‡ A boy, or young man, [sappy, or soft, or supple, or] femininely soft or supple. (A, Ḳ.) And رَجُلٌ رَطْبٌ ‡ A soft, or supple, man. (A.) — [Hence also,] لِسَانِى رَطِيبٌ ▼ بِذِكْرِكَ ‡ [My tongue is become supple by mentioning thee: and it may also be used as meaning my tongue is become refreshed (lit. moistened) by mentioning thee]. (A. [See also 1 and 2.]) — And اِمْرَأَةٌ رَطْبَةٌ ‡ [A pliant, or] a vitious, or an unchaste, woman; a fornicatress, or an adulteress. (A.) One says, in reviling, يَا ٱبْنَ الرَّطْبَةِ ‡ [O son of the fornicatress or adulteress]. (A.) And يَا رَطَابِ ▼, like قَطَامِ, ‡ [meaning O fornicatress or adulteress, رَطَابِ being indecl., as a proper name in this sense,] is said in reviling a woman or girl. (A, Ḳ.) — [And يَحْمِلُ الحَطَبَ الرَّطْبَ ‡: see 1 in art. حمل.] — And عَيْشٌ رَطْبٌ ‡ A soft, a delicate, or an easy, life. (A.) — And قَرَأَ القُرْآنَ رَطْبًا † He read, or recited, the Ḳur-án softly, or gently; not with a loud voice. (TA from a trad.) — لُؤْلُؤٌ رَطْبٌ is a metonymical expression, meaning ‡ Brilliant pearls, beautiful, smooth in the exterior, and perfect in clearness: it does not denote the رُطُوبَة that is the contr. of يُبُوسَة: and similar to this is the expression المَنْدَلُ الرَّطْبُ [app. meaning ‡ Fresh and fragrant, or fine, aloes-wood]. (TA.)

رُطْبٌ (Ṣ, A, Mgh, Mṣb, Ḳ, &c.) and ▼ رُطُبٌ (Ṣ, Ḳ) Herbage, or pasture, (Ṣ, A, Mgh,) such as is juicy, fresh, or green: (A, Mgh:) or green pasture, consisting of herbs, or leguminous plants, (T, Mṣb, Ḳ, TA,) of the [season called] رَبِيع, (Mṣb, TA,) and of trees [or shrubs]: (T, Ḳ, TA:) [each] a coll. gen. n.: (TA:) or green herbage in general: (Ḳ, TA:) accord. to the Kifáyet el-Mutahaffidh, رُطْبٌ signifies fresh, or juicy, herbage or pasture; (TA;) or, as some say, ▼ رُطْبَةٌ, like غُرْفَةٌ, [though this seems to be the n. un. of رُطْبٌ,] has this last meaning; (Mṣb;) what is dry being called حَشِيش. (TA.)

رُطَبٌ [Fresh ripe dates; i. e.] ripe dates (A, Mgh, Mṣb, Ḳ) before they become dry; (Mṣb, TA;) also called ▼ تَمْرٌ رَطِيبٌ and ▼ مُرْطِبٌ (Ḳ, TA) and ▼ مُرَطِّبٌ: (TA:) the dates so called are well known: (Ṣ:) [it is a coll. gen. n.:] n. un. with ة: (Ṣ, Mgh, Mṣb, Ḳ:) it is not a broken pl. of رُطَبَةٌ, being masc. [as well as fem.] like تَمْرٌ: you say, هٰذَا رُطَبٌ [These are fresh ripe dates]; whereas, if it were a broken pl., you would make it [only] fem.: (Sb, TA:) its pl. [of pauc.] is أَرْطَابٌ (Ṣ, Mṣb) and [of mult.] رِطَابٌ; and the pl. of the n. un. is رُطَبَاتٌ. (Ṣ.) There are two sorts of رُطَب: one sort cannot be dried, and spoils if not soon eaten: the other sort dries, and is made into عَجْوَة [q. v.]. (Mṣb.) [See also بُسْر.]

رُطُبٌ: see رُطْبٌ.

رَطْبَةٌ i. q. قَضْبٌ, (Ṣ, [in my copy of the Mṣb قَضْبَة, but this is the n. un. of قَضْبٌ,]) or قَتٌّ, (A,) or إِسْفِسْتٌ [in Pers. إِسْفِست or إِسْپِسْت], (Mgh,) or فِصْفِصَةٌ, (Ḳ,) [all which signify A species of trefoil, or clover,] specially (Ṣ) while juicy, or fresh, or green, (Ṣ, A, Mgh, TA,) before it is dried: (Mṣb:) or, as some say, a meadow of فصفصة, while continuing green: and ▼ رُطْبَةٌ signifies the same: (TA:) pl. رِطَابٌ: (Ṣ, Mgh, Mṣb:) which is also said to be applied to the cucumber and melon and باذنجان [q. v.] and the like: but [Mṭr says] the first is the meaning mentioned in the Lexicons in my hands, and is a sufficient explanation. (Mgh.)

رُطْبَةٌ: see رُطْبٌ: — and رَطْبَةٌ.

رُطَبِىٌّ [A seller of رُطَب, or fresh ripe dates: mentioned in the Ḳ only as a surname].

رَطَابِ: see رَطْبٌ.

رَطِيبٌ: see رَطْبٌ, in two places: and رُطَبٌ.

مُرْطِبٌ: see رُطَبٌ. — أَرْضٌ مُرْطِبَةٌ Land abounding with رُطْب [q. v.]. (Ṣ,* A, Ḳ.)

رَكِيَّةٌ مُرْطِبَةٌ A well of sweet water among wells of salt water. (Ḳ.)

مُرَطِّبٌ: see رُطَبٌ.

مَرْطُوبٌ A horse fed with [the trefoil called] رَطْبَة. (A.) — [And A man fed with رُطَب (or fresh ripe dates).] ═ Also † A man in whom is softness, or suppleness; مَنْ بِهِ رُطُوبَةٌ; (Ḳ;) or صَاحِبُ رُطُوبَةٍ. (Ṣ.)

رطل

1. رَطَلَ, (O, Mṣb, Ḳ,) aor. ـُ, inf. n. رَطْلٌ, (Mṣb, TA,) He weighed a thing: (O, TA:) or he put in motion a thing with his hand, (IDrd, O,) or weighed with his hand a thing, (Mṣb,) or tried a thing, (Ḳ,) in order that he might know its weight (IDrd, O, Mṣb, Ḳ) nearly. (Mṣb.) [See also 2.] But IF says, of this combination of letters and the like, that they are not of the genuine language [of the Arabs]. (O.) ═ He ran; syn. عَدَا. (O, Ḳ.)

2. تَرْطِيلٌ The act of weighing by, or with, أَرْطَال [or pound-weights]. (Ḳ.) [See also 1.] ═ Also The anointing of the hair, (Ṣ, O,) or making it soft, or smooth, (Ḳ,) with oil, or ointment, and

the *crimping* (تَكْسِير) thereof: (Ṣ, O, Ḳ:) and the *making* it *to be loose, and to hang down*: (IAạr, IAmb, Ḳ:) accord. to IAmb, رَطَّلَ شَعْرَهُ means *he made his hair to be loose, and to hang down*: (O:) but accord. to the T, the saying of the vulgar, رَطَّلْتُ شَعْرِى, as meaning رَجَّلْتُهُ, [i. e. *I made my hair to be wavy*, or *somewhat curly*; or *combed it*; or *combed it down*; &c.;] is a mistake: for ترطيل signifies the act of *making* the hair *soft*, or *smooth, with oil*, or *ointment*; and *wiping* it *so that it becomes soft*, or *smooth, and glossy*. (TA.)

3. راطل ذَهَبًا بِذَهَبٍ, inf. n. مُرَاطَلَةٌ, *He sold by counterpoising gold for gold*, and وَرِقًا بِوَرِقٍ *coined dirhems for coined dirhems*: but [Mtr says] I have not found this except in the "Muwatta." (Mgh.) You say also, بَاعَ مُرَاطَلَةً [*He sold by counterpoising*]. (TA.)

4. ارطل *He had a child such as is termed* رَطْل [q. v.]: (Ibn-'Abbád, O, Ḳ:) or *his ears became flabby*. (Ibn-'Abbád, Ḳ.)

رَطْلٌ (Ṣ, O, Ḳ) and ▼ رِطْلٌ (Ḳ) A man *soft, lax*, or *uncompact*; (Ṣ, O, Ḳ,* TA;) as also ▼ مُرْطِلٌ: (Ḳ, TA:) and *old and weak*: or *inclining to softness, and laxness*, or *uncompactness, and old age*: (Ḳ:) and a boy *slender, slim*, or *lean*, (Ḳ, TA,) or, as some say, (TA,) *near to attaining puberty*, or *virility*: (Ḳ, TA:) or *whose bones have not become strong*: (Ḳ:) or the former, applied to a boy, *whose strength has not become fully established*; as also ▼ مُرْطَلٌ [thus written with fet-ḥ to the ط]: (O:) pl. رِطَلَةٌ: (O, TA:) and the first, i. e. رَطْلٌ, a man who is *foolish; stupid; unsound*, or *deficient, in intellect* or *understanding*; (Ḳ;) fem. with ة: (TA:) one *who has not*, or *possesses not, what suffices*; or *who is not profitable to any one*: and also *having flaccid ears*: (O:) and, applied to a horse, (Ibn-'Abbád, O, Ḳ,) as also ▼ رِطْلٌ, (Ḳ,) or, as some say, the latter only, (TA,) *light*, (Ibn-'Abbád, O, Ḳ, TA,) *and weak*: (TA:) fem. with ة, (O, Ḳ, TA,) in all the senses. (TA.) ═ [الرَّطْلُ is also explained in the Ḳ as *syn. with* العَدْلُ: but perhaps this is a mistranscription for العَدْوُ, inf. n. of عَدَا: see 1, last sentence.] ═ See also the next paragraph.

رِطْلٌ and ▼ رَطْلٌ, (Ṣ, Mgh, O, Mṣb, Ḳ,) the former of which is the better known, (Mṣb, TA,) or the more chaste, (O, TA,) [but the latter is that which is now in common use,] *A certain thing with which one weighs*, (Mgh, O, Mṣb,) or *which one uses as a measure of capacity*: (Mgh, Mṣb:) [or rather *both*: *a pound-weight*: and *a pint-measure*: and also *a pound* of anything: and *a pint* of anything:] the *half of what is termed* مَنًا: (Ṣ:) accord. to the standard of Baghdád, *twelve ounces; the ounce* (أُوقِيَّة) *being an* إِسْتَار *and two thirds of an* استار; *and the* استار *being four* مَثَاقِيل *and half of a* مِثْقَال; *and the* مثقال *being a* دِرْهَم *and three sevenths of a* درهم; *and the* درهم *being six* دَوَانِق; *and the* دَانِق *being eight* حَبَّات *and two fifths of a* حَبَّة; *so that the* رطل *is ninety* مثاقيل; i. e. *a hundred and twenty-eight and four sevenths of a* درهم: (Mṣb:) or, accord. to A'Obeyd, *a hundred and twenty-eight* دراهم *of the weight of seven* (وَزْنَ سَبْعَة) [explained voce دِرْهَم]: (Mgh:) or *twelve ounces; the ounce* (أُوقِيَّة, i. e. the ounce of the Arabs, TA,) *being forty* دراهم; (Mgh, Ḳ, TA;) *so that the whole is four hundred and eighty* دراهم: (Mgh, TA:) this is the Syrian رطل: (TA:) and thus it is, accord. to El-Ḥarbee, in the saying, السُّنَّةُ فِى النِّكَاحِ رِطْلٌ [meaning *The usage* of the Prophet *in the case of marriage was* to give *a* رطل of silver]: (Mgh, TA:) so says Az in the T: (Mgh:) or, as is [also] said by Az, it is in this instance *twelve ounces and a* نَشّ; *the* نشّ *being twenty* [دراهم] *so that the whole is five hundred* دراهم; as is related on the authority of 'Áisheh: but in a trad. 'Omar, *twelve ounces*, without the mention of the نَشّ: accord. to the lawyers, [however,] when the رطل is mentioned without restriction, what is meant thereby is the رطل of Baghdád: (TA:) [*as a measure of capacity*, i. e. *a pint*,] it is said in the A [&c.] to be the *eighth part of the* صَاع; the *half of the* مُدّ; (TA;) [i. e.] the *half of the* مَنّ: and hence applied to *one of the vessels of the vintner* [app. because it contains a pint]: (Ḥar p. 650:) pl. أَرْطَالٌ. (Mṣb.) ═ See also رَطْلٌ, in two places.

مُرْطَلٌ: see رَطْلٌ: — and see also what here follows.

مُرْطِلٌ, like مُحْسِنٌ [in measure], (Ḳ,) written by Ṣgh with fet-ḥ, (TA,) i. e. ▼ مُرْطَلٌ, (so in the O,) A *tall* man. (O, Ḳ.) — See also رَطْلٌ.

رطم

1. رَطَمَهُ, (Ṣ, Ḳ, TA,) aor. ـُ, (TA,) inf. n. رَطْمٌ, (Ṣ, TA,) *He made him to stick fast* فِى الوَحْلِ [*in the mire*]. (Ṣ, TA.) — And hence, (TA,) [or رَطَمَهُ فِى أَمْرٍ,] ‡ *He caused him to be involved in an affair*, or *a case, from which he could not extricate himself*. (Ḳ, TA.) — [And hence, app.,] رُطِمَ, said of a camel, † *He had*, or *was affected with, a suppression of his excrement*: (Ḳ, TA:) and so, accord. to the Ḳ, ▼ أُرْطِمَ; but this is a mistake for اطم [i. e. أَطِمَ or أُطِمَ]. (TA.) — رَطَمَ بِسَلْحِهِ, expl. in the Ḳ as meaning *He ejected his excrement*, is a mistake for أَطَمَ. (TA.) — رَطَمَ, (Ṣ, Ḳ, TA,) inf. n. as above, (TA,) also signifies *Inivit*; (Ṣ, TA;) said of a man: (Ṣ:) or, [said of a man, and of an ass,] *inivit toto veretro immisso*, (Ḳ, TA,) mulierem, et asinam. (TA.)

4. ارطم † *He was silent*; (Sh, Ḳ;) said of a man. (Sh, TA.) — See also 1.

5: see 8, last sentence.

6: see the next paragraph.

8. ارتطم *He stuck fast* فِى الوَحْلِ [*in the mire*]. (TA.) You say, ارتطمت الدَّابَّةُ فِى الوَحْلِ [*The beast stuck fast in the mire*], and فِى الخَبَارِ [*in the soft ground*], (TA in art. تع,) and فِى الرَّمْلِ [*in the sand*]. (Ṣ and Ḳ in that art.) And ارتطمت بِهِ فَرَسُهُ *His mare's feet sank* [in the mire, or soft ground, or sand,] *with him*. (TA.) — And hence, (TA,) ارتطم فِى أَمْرٍ ‡ *He became involved in an affair*, or *a case, from which he could not extricate himself* (Ḳ,* TA) *unless with confusion*, or *perplexity, cleaving to him*. (TA.) — And ارتطم عَلَيْهِ أَمْرٌ, (Ṣ,) or الأَمْرُ, (Ḳ,) ‡ *An affair*, or *a case*, or *the affair*, or *case, was such that he could not extricate himself from it*; (Ṣ, Ḳ;) *it wearied him, and the ways thereof were obstructed against him, so that he could not extricate himself from it*. (TA.) — And ارتطم *It* (a thing) *was*, or *became, pressed together*, or *compressed*: and *it was*, or *became, heaped up, piled up*, or *accumulated, one part upon another*; (Ḳ;) as also ▼ تراطم. (TA.) ═ ارتطم السَّلْحَ *He suppressed*, or *retained, the excrement*; as also ▼ ترطّمه. (Ḳ.)

رُطْمَةٌ † *An affair of which one knows not the end*, or *result, to which it leads*, or *tends*; (Ḳ, TA;) *an affair in which one struggles*, or *is agitated*, or *disturbed*; and so ▼ رطومة [app. رُطُومَةٌ]; as in the saying, وَقَعَ فِى رُطْمَةٍ and رطومةٍ [*He fell into an affair in which one struggles*, &c.]. (TA.)

رُطَامٌ † *Suppression of the excrement*, in a camel. (Ḳ.)

رَطُومٌ A woman *wide in the vulva*; (Ṣ, TA;) as in the saying of a rájiz,

* يَا ٱبْنَ رَطُومٍ ذَاتِ فَرْجٍ عَفْلَقِ *

for he means [*O son of*] *a woman wide in the vulva, having* [*a vulva with*] *much moisture*; though F says, (TA,) it does not signify thus, but *narrow in the vulva*: (Ḳ, TA:) and applied to a she-camel, it has this latter meaning: (AA, Ḳ, TA:) and also, applied to a woman, *imperita coëunti*; syn. رَتْقَآءُ [q. v.]. (Ḳ.) — Also *Foolish; stupid*; or *unsound*, or *deficient, in intellect*. (TA.) — And *White*; applied to a domestic hen. (AA, TA.)

رطومة [app. رُطُومَةٌ]: see رُطْمَةٌ.

رَاطِمٌ *Keeping, cleaving*, or *adhering, to a thing*. (Ṣ, Ḳ.)

مَرْطُومَةٌ *Inita*; applied to a young woman: or so applied, and also to a she-ass, *inita toto veretro immisso*. (TA.) ═ Also, applied to a woman, *Accused*, or *suspected, of evil*. (Ḳ,* TA.)

رطن

1. رَطَنَ لَهُ, (Ṣ, Ḳ,) aor. ـُ, (MṢ, JM,) inf. n. رَطَانَةٌ and رِطَانَةٌ; (Ṣ,* Ḳ,* MA, MṢ, JM, TA;) and ▼ راطنهُ, (Ṣ, Ḳ,) inf. n. مُرَاطَنَةٌ; (TḲ;) *He spoke to him* بِالأَعْجَمِيَّةِ [i. e. *with a barbarous*, or *vitious, speech*]; (Ṣ, Ḳ;) or, correctly, accord. to Aboo-Zekereeyà, بِالعَجَمِيَّةِ [i. e. *in a language foreign to the Arabs*]: (TA: [and in like manner expl. in the MA and PṢ and TḲ:]) or, [as sometimes used,] *in a language not generally understood, conventionally formed between two*, or *several, persons*: (JM, TA:) [or *he gibbered*,

or *uttered gibberish* or *jargon, to him*: (see R. Q. 1 in art. زمر:)] and ▼ تَرَاطَنُوا (Ṣ, Ḳ) فِيمَا بَيْنَهُمْ (Ṣ) *They so spoke* [&c.] (Ṣ, Ḳ) *among themselves*. (Ṣ.) A poet says, (Ṣ,) namely, Ṭarafeh, (TA,)

* أَصْوَاتُهُمْ كَتَرَاطُنِ ▼ الفُرْسِ *

[*Their voices were like the barbarous*, or *vitious*, or rather *the foreign, speech, among themselves, of the Persians*]. (Ṣ.) — You say also, رَطَنَ بِشَىْءٍ, meaning *He alluded to a thing, not mentioning its name explicitly*, or *unequivocally*. (JM.)

3: see above, first sentence.

6: see 1, in two places.

رَطُونٌ: see the next paragraph.

رَطَانَةٌ, (so in my copies of the Ṣ, [like the former of the two inf. ns. of رَطَنَ,] and so in copies of the Ḳ,) or رِطَّانَةٌ, (so accord. to the TA, as from the Ḳ,) and ▼ رَطُونٌ, (Ṣ, Ḳ,) accord. to Aṣ, *Camels when they are many*, (TA,) or, accord. to Fr, *camels when they are such as are termed* رِفَاق [pl. of رُفْقَةٌ], *and have their owners with them*: (Ṣ, TA:) or *camels when they are many, and are such as are termed* رِفَاق, *and have their owners with them*: (Ḳ:) and accord. to Aṣ, they are also termed طَحُونٌ and طَحَّانَةٌ: by رفاق being meant *those upon which people have gone forth to purvey for themselves wheat*, or *corn*, or *other provisions from the towns* or *villages*; *each*, or *every, company being a* رُفْقَة. (TA.)

مَا الَّذِى تَرْطُنُ بِهِ means رَطِّينَاكَ and مَا رَطِّينَاكَ [i. e. *What is that to which thou alludest, not mentioning it explicitly?*]: (JM:) or مَا رَطِّينَاكَ هٰذِهِ, and sometimes without teshdeed, means *What is* [*this*] *thy speech?* (Ḳ.)

رطى

4. أَرْطَتِ الأَرْضُ *The land produced the kind of trees called* أَرْطًى [or أَرْطَى; as also آرَطَت, belonging to art. ارط, q. v.]. (Ṣ.)

رَوَاطٍ Sands *producing the trees called* أَرْطًى or أَرْطَى. (M.)

أَرْطًى [or, as some say, أَرْطَى]: see art. ارط: (Ḳ:) it is of the measure أَفْعَلُ [or أَفْعَلٌ] for one reason, and فَعْلَى [or فَعْلًى] for another reason: for they say أَدِيمٌ مَأْرُوطٌ as well as ▼ مَرْطِىٌّ, meaning *A hide tanned with the leaves of the tree called* ارطى.

مَرْطِىٌّ: see أَرْطًى, above.

رع

1. رَعٌّ The *being still*, syn. سُكُونٌ, [a signification contr. to one borne by two other words in this art.,] (IAạr, Ḳ,) is the inf. n. of رَعَّتِ الرِّيحُ, aor. ـُ, [probably a mistake for ـَ, which is the regular form of an intrans. verb of this class, notwithstanding the guttural letter,] *The wind was*, or *became, still*. (TḲ.)

R. Q. 1. رَعْرَعَهُ *He* (God) *caused him* [a child, or boy, as is implied in the Ṣ,] *to grow*. (Ṣ, Z, Ḳ.) — رَعْرَعَ دَابَّتَهُ *He* (a horseman) *rode his beast to train it when it was in the first stage of training and as yet refractory*. (O, TṢ, Ḳ.) In In the L we find إِذَا لَمْ تَكُنْ رَيِّضًا, [meaning *when it was not trained*, رَيِّضًا being here used in the sense of مَرُوضَةً,] in the place of إِذَا كَانَتْ رَيِّضًا, which is the reading in the O and TṢ and Ḳ. (TA.) — [See also رَعْرَعَةٌ, below.]

R. Q. 2. تَرَعْرَعَ *He* (a child, or boy,) *became active* (تَحَرَّكَ), *and grew, grew up*, or *became a young man*, (Ṣ, Ḳ,) and some add, وَكَبِرَ [*and became big*, or *attained to full growth*]. (TA.) [See its part. n., below.] — تَرَعْرَعَتِ السِّنُّ *The tooth became loose, and wabbled*, or *moved about*. (Ḳ.) — المَآءُ يَتَرَعْرَعُ فِى وَجْهِ الأَرْضِ, [or rather, عَلَى وجه الارض,] *The water is in a state of commotion*, or *agitation, upon the surface of the ground*. (TḲ.) And تَرَعْرَعَ السَّرَابُ † *The mirage was in a state of commotion*, or *agitation*: being likened to water. (TA.)

رَعَاعٌ *Young men of the lowest*, or *basest*, or *meanest, sort*, or *of the refuse of mankind*; or *low, ignoble, mean*, or *sordid, young men, such as serve for the food of their bellies*: (Ṣ, Ḳ:) or the *lowest, basest*, or *meanest, sort*, or *refuse, of mankind*, or *people*: or *a medley*, or *mixed* or *promiscuous multitude* or *collection, of men*, or *people*; or *of the lowest* or *basest* or *meanest sort*, or *refuse, thereof*: (Mṣb:) and رَعَاعُ النَّاسِ *the lowest, basest*, or *meanest, sort*, or *refuse, of mankind*, or *of the people*; *the medley of men*, or *of such men*: (TA:) n. un. with ة: (Mṣb, TA:) Az mentions his having read in the handwriting of Sh الرعاع من الناس, like الزجاج [in form, app. meaning ▼ الرُّعَاعُ, like الزُّجَاجُ, for this is the most chaste form of the latter word, and the most usual with classical writers], as meaning *the refuse, and weak, of mankind*, or *of the people, who, when frightened, fly*. (TA.) — [The n. un.] رَعَاعَةٌ signifies [also] One *without heart and without intellect* or *intelligence*. (AA, Ḳ.) — And *An ostrich*; (Abu-l-'Omeythil, Ḳ;) because always as though frightened. (Abu-l-'Omeythil.)

رُعَاعٌ: see رَعَاعٌ.

رَعَاعَةٌ n. un. of رَعَاعٌ [q. v.].

رَعْرَعٌ: } see رَعْرَاعٌ; each in three places.
رُعْرُعٌ: }

رَعْرَعَةٌ [originally an inf. n. of R. Q. 1] *A state of beautiful youthfulness, and activity, of a boy*. (TA.) — *A state of commotion*, or *agitation*, (IDrd, Ḳ,) *of clear water*, (Ḳ,) or *of clear shallow water*, (IDrd,) *upon the surface of the ground*. (IDrd, Ḳ.)

رُعْرُعَةٌ: see the next paragraph.

رَعْرَاعٌ The *tall reed* or *cane*, or *tall reeds* or *canes*, (Ḳ, TA,) *in the place of growth thereof, while fresh*: so accord. to Az, as heard by him from the Arabs. (TA.) — And hence, as some say, or, accord. to others, from رَعْرَعَة in the latter of the two senses assigned to it above, A boy *who has attained to youthful vigour, and justness of stature*; as also ▼ رَعْرَعٌ: (TA:) or a youth, or young man, *of goodly proportions*, (Ṣ, Ḳ,) *with beauty of youthfulness*; (Ḳ;) as also ▼ رَعْرَعٌ (Ṣ, Ḳ) and ▼ رُعْرُعٌ: (Ibn-'Abbád, Ḳ:) or *arriving at the age of puberty*; (TA;) as also ▼ رُعْرُعٌ and ▼ رُعْرُعَةٌ: (Kr:) or *who has become active*, (تَحَرَّكَ,) *and big*, or *of full growth*: (TA:) [see also مُتَرَعْرِعٌ:] the pl., (Ṣ, TA,) i. e. of ▼ رَعْرَعٌ [and ▼ رُعْرُعٌ] and رَعْرَاعٌ, (TA,) is رَعَارِعُ. (Ṣ, TA.) — *A coward*. (El-Muärrij, Ḳ.) — *A certain plant*: [perhaps the *inula Arabica*; now called رَعْرَاع أَيُّوب; or, as Forskål (in his Flora Aegypt. Arab., pp. lxxiii. and 150,) designates the plant now thus called, *inula dysenterica*:] some say that this word is formed by transposition from عَرْعَار. (TA.)

مُتَرَعْرِعٌ applied to a boy, (Mgh, TA,) *Almost*, or *quite, past the age of ten years*: (Mgh:) or *active*; syn. مُتَحَرِّكٌ. (TA.) [See its verb, R. Q. 2; and see also رَعْرَاعٌ.]

رعب

1. رَعَبَ, aor. ـَ, (Mṣb, Ḳ,) inf. n. رُعْبٌ (Ḳ, TA) and رُعُبٌ, or the latter of these is a simple subst., (TA,) or each of them is a simple subst., (Mṣb, TA,) and the inf. n. is رَعْبٌ; (Mṣb;) and رَعُبَ; and رُعِبَ, like عُنِىَ; both mentioned by 'Iyáḍ and Ibn-Ḳurḳool, and the last by ISk also; (TA;) and ▼ ارتعب; (Ḳ;) *He feared*; *he was afraid* or *frightened* or *terrified*: (Mṣb, Ḳ, TA:) or *his bosom and heart were filled with fear*: or *he feared in the utmost degree*; *was in a state of the utmost terror*. (TA.) — رَعَبَ said of a valley, [like رَعُبَ,] aor. ـَ, † *It became filled with water*. (L.) — رَعَبَتِ الحَمَامَةُ, aor. ـَ; and ▼ رعّبت, (Ḳ,) inf. n. تَرْعِيبٌ; (A, TA;) ‡ *The pigeon raised, and poured forth loudly*, or *vehemently, its cooing cry*. (A,* Ḳ, TA.) You say ▼ حَمَامٌ لَهُ تَرْعِيبٌ ‡ *Pigeons*, or *a pigeon, having a loud*, or *vehement, cooing*. (A.) — And رَعَبَ, aor. ـَ, [inf. n. رَعْبٌ,] † *He composed*, or *uttered, rhyming prose*. (Ḳ.) = رَعَبَهُ, (Ṣ, A, Mṣb, Ḳ,) aor. ـَ, (A, Ḳ,) inf. n. رُعْبٌ (A, MA) and رَعْبٌ, (MA,) *He caused him*, or *made him, to fear*, or *be afraid*; *frightened*, or *terrified, him*: (Ṣ, A, Mṣb, Ḳ:) or *he filled his bosom and heart with fear*: or *he put him in the utmost fear*, or *terror*: (TA:) and ▼ رعّبه signifies the same, (Lb, Ḳ,) inf. n. تَرْعِيبٌ and تَرْعَابٌ; (Ḳ;) and so does ▼ ارعبه, accord. to Ibn-Ṭalḥah El-Ishbeelee, and Ibn-Hishám El-Lakhmee, and Fei in the Mṣb; but this is disallowed by IAạr and Th and J. (TA.) — [Hence,] رَعَبَ, aor. ـَ, [inf. n. رَعْبٌ,] signifies also *He threatened*. (Ḳ,* TA.) — Also, aor. ـَ, (Ḳ,) inf. n. رَعْبٌ, (TA,) *He charmed*, or *fascinated, by magical enchantment* [or *by the eye*] or *otherwise*. (Ḳ,* TA.) — Also, [like رَعَبَ,] (Ṣ, A, Mṣb, Ḳ,) aor. ـَ, (Ḳ,)

inf. n. رَعْبٌ, (TA,) ‡ *He filled* (Ṣ, A, Mṣb, Ḳ) a watering-trough, or tank, (Ṣ, A,) or a vessel: (Mṣb:) and *it* (a torrent) *filled* a valley. (L, TA.) — رَعَبَهُ, (Ḳ,) aor. ـَ, (TA,) also signifies *He cut it* [*into pieces*, or *long pieces*, or *slices*, (see تَرْعِيبَةٌ, below,)], namely, a camel's hump, or other thing; and so ▼ رَعَّبَهُ, (Ḳ, TA,) inf. n. تَرْعِيبٌ. (TA.) — And *He broke its* (an arrow's) رُعْب [q. v.]. (Ḳ.)

2, as an intrans. v.: see 1, in two places. — The inf. n., تَرْعِيبٌ, as relating to a camel's hump, accord. to Sh, signifies Its *shaking*, or *quivering*, *and being fat and thick*; as though it shook, or quivered, by reason of its fatness: but it is otherwise explained [as a subst. properly speaking] below. (TA.) — رَعَّبَهُ, inf. n. as above, and, in one sense, تَرْعَابٌ also: see 1, in two places. — Also, inf. n. تَرْعِيبٌ, *He repaired its* (an arrow's) رُعْب [q. v.]. (Ḳ.)

4: see 1.

8: see 1, first sentence.

رَعْبٌ an inf. n. of 1, in senses pointed out above. (M, A, Mṣb, TA.) — *A threat*, or *threatening*. (Ḳ.) — *A charm* or *charming*, or *a fascination* or *fascinating*, *by magical enchantment* [or *by the eye*] or *otherwise*. (Ḳ.) — † *A rhyming prose of the Arabs*. (Ḳ.)

رُعْبٌ (Ṣ, A, Mṣb, Ḳ) and ▼ رُعُبٌ, (A, Mṣb, Ḳ,) both said to be inf. ns., (TA,) or the former is an inf. n. of رَعَبَ as intrans. (Ḳ, TA) or as trans., (A, MA,) and the latter is a simple subst., (TA,) or each of them is a simple subst., (Mṣb, TA,) *Fear*, *fright*, or *terror*: (Ṣ, A, Mṣb, Ḳ:) or *fear that fills the bosom and heart*; as Er-Rághib and Z have indicated, following Aboo-'Alee and IJ: or the *utmost fear* or *terror*. (TA.) One says, فَعَلَ ذٰلِكَ رُعْبًا لَا رُغْبًا *He did that from fear, not from desire*. (A.) — Also the former, The *socket of the head* of an arrow; the *part into which the head enters, over which are the twists of sinew*; syn. رُعْظٌ: pl. رِعَبَةٌ. (Ḳ.)

رُعُبٌ: see the next preceding paragraph.

رُعْبُبٌ: see رُعْبُوبَةٌ, last sentence.

رُعْبُبٌ: see تَرْعِيبَةٌ.

رُعْبُوبٌ: see رَعِيبٌ, in two places: — and see also رُعْبُوبَةٌ.

رِعْبِيبٌ: see what next follows.

رُعْبُوبَةٌ (Ṣ, A, Ḳ) and ▼ رُعْبُوبٌ (Ḳ) and ▼ رِعْبِيبٌ (Seer, Ḳ) A woman, (Ṣ, A,) or a girl, or young woman, (Ḳ,) *Tall, and well-formed; soft, thin-skinned, and plump*; (Ṣ,* A, Ḳ;) or (A, Ḳ) *white*, or *fair*; (Ṣ, A, Ḳ;) *goodly*, or *beautiful*; *sweet*; and *tender*: (A, Ḳ:) or only *white*, or *fair*: (TA:) or *soft*, or *tender*: (IAạr, Lḥ, Ḳ:) and the first, *tall*: (TA:) pl. رَعَابِيبُ. (A, TA.) — Also, (Ḳ,) or the first and second, (TA,) applied to a she-camel, *Restless*, or *unsteady*; (Ḳ, TA;) *light*, or *active*, *brisk*, *lively*, or *sprightly*. (TA.) — For another meaning of the first, see تَرْعِيبَةٌ. — Also the first, The *base*, or *lower part*, (أَصْل,) *of the* طَلْعَة [i. e. either the *spathe*, or the *spadix*, *of a palm-tree*]; and so ▼ رُعْبُبٌ. (Ḳ.)

رَعِيبٌ *Afraid*, or *frightened*, or *terrified*: (Ḳ:) [or *filled with fear*: or *in a state of the utmost fear* or *terror*: (see 1:)] and so ▼ مَرْعُوبٌ, (Ṣ, Ḳ,) and ▼ مُرَعَّبٌ, and ▼ مُرْتَعِبٌ: (TA:) and ▼ رُعْبُوبٌ signifies [the same; or] *weak and cowardly*. (Ṣ, Ḳ.) [Hence,] رَجُلٌ رَعِيبُ العَيْنِ and مَرْعُوبُهَا and ▼ رُعْبُوبُهَا ‡ *A cowardly man, who sees nothing without being frightened*. (A.) [رَغِيبُ العَيْنِ has a different meaning: see art. رغب.] — Also *Fat*, as an epithet; (Ḳ;) *dripping with grease*: (Ṣ, Ḳ:) and so ▼ مُرْعَبِبٌ. (Ḳ.) And applied to a camel's hump as meaning *Full and fat*. (Ṣ.) — And *Short*; as also ▼ أَرْعَبُ: pl. [of the former] رُعْبٌ and [of the latter] رُعْبٌ. (TA.)

رَعَّابٌ: see what next follows.

رَاعِبٌ and ▼ رَعَّابٌ, [but the latter is an intensive epithet, or denotes habit, or frequency,] One *who threatens*; *a threatener*. (Ḳ,* TA.) — One *who charms*, or *fascinates*, *by magical enchantment* [or *by the eye*] or *otherwise*. (Ḳ,* TA.) — One *who composes*, or *utters*, *the rhyming prose termed* رَعْب. (Ḳ, TA.) — Also the former (راعب), A torrent *that fills the valley*: (Ṣ:) or ‡ *that frightens by its abundance and its width and its filling the valley*. (A.) It is applied also to rain. (TA.) And A valley *filled with water*. (L.)

حَمَامٌ رَاعِبِىٌّ, (Ṣ, A,) or رَاعِبِيَّةٌ, (Ḳ,) [or] the latter is the fem. form of the epithet, (Ṣ,) *A certain kind of pigeons*; (Ṣ;) accord. to the Ḳ, from a land called رَاعِب [in the CḲ رَعِب]; but this land is unknown, and is not mentioned by El-Bekree nor by the author of the Maráṣid; and in the Mj and other old works, الحَمَامَةُ الرَّاعِبِيَّةُ is expl. as meaning † *the pigeon that is loud*, or *strong*, *in its cry*, or *voice*: so says MF; and this is the truth: in the L it is said, الرَّاعِبِىُّ, meaning *a kind of wild pigeons*, or *doves*, has the form of a rel. n., but is not such; or, as some one says, is a rel. n. from a place of the name whereof I know not the form: in the A it is said that حَمَامٌ رَاعِبِىٌّ means *a pigeon that cooes loudly*, or *vehemently*, *exciting admiration by its voice*, or *filling with it the passages thereof*. (TA.)

أَرْعَبُ: see رَعِيبٌ.

تَرْعَابٌ: see تَرْعَابَةٌ.

تَرْعِيبٌ and تَرْعِيبٌ: see تَرْعِيبَةٌ.

تَرْعَابَةٌ, (Ṣ, A, Ḳ,) in the Mj, and in [some of] the copies of the Ṣ, ▼ تَرْعَابٌ, without ة, (TA,) *Very fearful*: (Ṣ:) or *most exceedingly fearful* (A, Ḳ, TA) *of everything*. (TA.) You say, هُوَ فِى السِّلْمِ تِلْعَابَةٌ وَفِى الحَرْبِ تِرْعَابَةٌ [*He is in peace most exceedingly playful, and in war most exceedingly fearful*]. (A.)

تَرْعِيبَةٌ *A piece of a camel's hump*; (Ṣ, Ḳ;) as also ▼ رُعْبُوبَةٌ (Ḳ) and ▼ رُعْبُبٌ: (TA:) pl. ▼ تَرْعِيبٌ; (Ḳ;) or rather, accord. to AḤei, this is a coll. gen. n.: (MF, TA:) it is also pronounced ▼ تِرْعِيبٌ; (Sb, AḤei;) and is said to signify *a camel's hump cut into long pieces*, or *slices*: it is a subst. [properly so termed], not an inf. n.: (TA:) and its ت is shown to be augmentative by the fact that there is no [undisputed] word of the measure فَعْلِيل, with fet-ḥ [to the ف]. (MF, TA.)

قَفْرَةٌ مُرْعَبَةٌ *A frightful* قَفْرَة [or *desert destitute of herbage and of water*]. (Ḳ. [In the CḲ and TA, قُفْرَة is erroneously put for قَفْرَة.]) — Also A person's *springing*, or *leaping*, [*towards another*,] *and seating himself by the other's side, so as to cause the latter, not being aware, to be frightened*. (Ḳ. [From its measure, it seems to be a simple subst., not an inf. n., signifying this action as being *A cause of fear*.])

مُرَعَّبٌ: see رَعِيبٌ. — Also A camel's hump *cut into pieces*, (Ṣ, TA,) or *into long pieces*, or *slices*. (TA.)

مُرْعَبِبٌ: see رَعِيبٌ.

مَرْعُوبٌ: see رَعِيبٌ, in two places.

مُرْتَعِبٌ: see رَعِيبٌ.

رعث

1. رَعِثَتْ, aor. ـَ, inf. n. رَعَثٌ; and رَعَثَتْ, aor. ـُ, inf. n. رَعْثٌ; ‡ *She* (a goat, Ḳ, TA, and a sheep, شَاة, TA) *had white extremities to her* زَنَمَتَان [or *two wattles*] (Ḳ, TA) *beneath the two ears*. (TA.)

5. تَرَعَّثَتْ *She* (a woman) *adorned herself with the* [*kind of ear-ring*, or *ear-drop*, *called*] قُرْط (Ṣ, Ḳ, TA) and رِعَاث; (TA;) as also ▼ ارتعثت. (IJ, Ḳ, TA.)

8: see what next precedes.

رَعْثٌ: see what next follows, in two places.

رَعَثٌ and ▼ رَعْثَةٌ and ▼ رَعَثَةٌ are said to be applied to *Anything suspended*: or, accord. to some, only to the [*kind of ear-ring*, or *ear-drop*, *called*] قُرْط, and the [*necklace called*] قِلَادَة, and *the like*: or, accord. to Az, ▼ رِعَاث signifies *anything suspended, such as the* قُرْط, and *the like, suspended from the ear*; or the [*necklace called*] قِلَادَة: and the pl. is ▼ رَعْثٌ [or rather this is a quasi-pl. n.] and ▼ رِعَاثٌ [like the sing.] and رُعُثٌ, which last is a pl. pl.: (TA:) or ▼ رَعْثَةٌ and ▼ رَعَثَةٌ signify the [*kind of ear-ring*, or *ear-drop*, *called*] قُرْط; (Ṣ, A, Ḳ, TA;) and *any similar pendant to the ear*: (TA:) or the رعثة is *in the lower part of the ear*; and the شَنْف, in the upper part thereof; and the رعثة is *a pearl*, or *large pearl*, (دُرَّة,) *attached to the* قُرْط: (IAạr, TA:) and the pl. of رَعْثَةٌ and رَعَثَةٌ is رِعَاثٌ (Ṣ, Ḳ, TA) and رِعَثَةٌ. (TA.) — [Hence,] رَعْثٌ signifies [also] ‡ *Wool*, or *wool died of various colours*, (عِهْن,) in a general sense: [a coll. gen. n.:] n. un. رَعْثَةٌ: (TA:) or, (Ṣ, A, Ḳ,) as also ▼ رَعَثٌ and ▼ رَعَثَةٌ, (Ḳ,) *such wool* (عِهْن) *suspended to the* [*kind of

women's camel-vehicle called] هَوْدَج, (A'Obeyd, Ṣ, Ḳ, TA,) *and the like, for ornament; like what are termed* ذَبَاذِب: (TA:) or [*pendant*] *ornaments of the* هَوْدَج, *of the kind called* ذَبَاذِب, *consisting of such wool.* (A.) —— And ‡ The *blossoms* of the pomegranate-tree. (A.)

رَعْثَةٌ: see the next preceding paragraph. —— [Hence,] ‡ The عُثْنُون [or *wattle*] of the cock, (Ṣ, Ḳ, TA,) *that grows forth beneath the bill;* i. e. its *beard,* or *barb;* (TA;) as also ▼ رَعَثَةٌ: (Ḳ:) *each of the two things that grow forth beneath the bill* of the cock. (A.) You say, صَاحَ ذُو الرَّعْثَتَيْنِ ‡ [*The owner of the two wattles cried*]; meaning *the cock.* (A.) And a poet says, (Ṣ,) namely, El-Akhṭal, (TA,)

* مَا ذَا يُؤَرِّقُنِى وَالنَّوْمُ يُعْجِبُنِى *

* مِنْ صَوْتِ ذِى رَعَثَاتٍ سَاكِنِ الدَّارِ *

[*What is this that renders me wakeful, when sleep pleases me, of the voice of an owner of wattles, an inhabitant of the mansion?*]. (Ṣ, TA. [Another reading, as well as the foregoing, of this verse is given in the Ḥam, p. 823.]) —— Also, (Ḥam ubi suprà,) or ▼ رَعَثَةٌ, (L,) † The زَنَمَة [or *wattle*], (Ḥam,) [i. e.] *each of the* زَنَمَتَانِ [or *two wattles*], (L,) of a sheep or goat (شَاة) [or, accord. to some, of a goat only (see زَنَمَة)]. (Ḥam, L.) —— And † *A drinking-vessel, such as is called* تَلْتَلَة, *made of the spathe of a palm-tree;* (T, M, L, Ḳ, TA;) as also ▼ رَعَثَةٌ. (Ḳ.)

رُعْثَةٌ: see رَعْثٌ, in two places.

رَعَثَةٌ: see رَعْثٌ, in two places: —— and رَعْثَةٌ, in three places.

شَاةٌ رَعْثَآءُ ‡ *A sheep, or goat,* [or, accord. to some, *a goat* only (see زَنَمَة),] *having two wattles* (زَنَمَتَانِ), *beneath her two ears.* (Ṣ, A, Ḳ.) —— And الرَّعْثَآءُ ‡ *A species of grape, having long berries;* (Ḳ, TA;) likened to the زَنَمَتَانِ [or two wattles of a sheep or goat]. (TA.)

رِعَاثٌ: see رَعْثٌ, in two places.

مُرَعَّثٌ A boy *adorned with the* [*kind of ear-ring, or ear-drop, called*] رَعْثَة (Ṣ) or قُرْط. (TA.) —— And [hence,] ‡ A cock *having a* رَعْثَة [or *wattle*]. (Ṣ, TA.)

رعد

1. رَعَدَتِ السَّمَآءُ, (Aṣ, Fr, Ṣ, L, Mṣb,) aor. ـُ (L, Mṣb) and ـَ, (L,) inf. n. رَعْدٌ and رُعُودٌ; (Fr, L, Mṣb;) and ▼ أَرْعَدَت, (AO, AA, S, L,) but the latter is disallowed by Aṣ; (Ṣ, TA;) *The sky thundered:* (Ṣ, Mṣb:) or *made a sound* [*to be heard from the clouds*] *previously to rain:* (L:) and [in like manner] رَعَدَ, aor. ـَ and ـُ, is said of the clouds (السَّحَاب), or of the angel that drives the clouds. (Ḳ.) You say, رَعَدَتِ السَّمَآءُ وَبَرَقَتْ, and, accord. to AO and AA, ▼ أَرْعَدَتْ وَأَبْرَقَتْ, (Ṣ, TA,) which latter Aṣ disallows in this case as well as in another mentioned below, (Ṣ,* TA,) meaning *The sky* [*thundered and lightened:* or] *thundered and lightened much before rain.* (TA.) —— [Hence,] رَعَدَ, inf. n. رَعْدٌ, ‡ *He threatened,* or *menaced, with evil;* as also ▼ ارعد, inf. n. إِرْعَادٌ: (Mṣb:) or the latter signifies *he threatened,* or *menaced;* or *he frightened,* or *terrified:* (Ḳ:) and رَعَدَ وَبَرَقَ *he frightened,* or *terrified,* (Ṣ, Ḳ,) *and threatened,* or *menaced;* (Ṣ;) as also ▼ أَرْعَدَ وَأَبْرَقَ: (AO, AA, Ṣ:) and رَعَدَ لَهُ and بَرَقَ لَهُ *he threatened him,* or *menaced him:* (Aṣ, TA:) and رَعَدَ لِى بِالقَوْلِ, aor. ـُ, inf. n. رَعْدٌ; and ▼ ارعد; *he threatened me,* or *he frightened me with speech:* (TA:) or, accord. to Aṣ, ▼ ارعد and ابرق are not allowable: when one cited against him the verse of El-Kumeyt,

* أَرْعِدْ وَأَبْرِقْ يَا يَزِيدُ فَمَا وَعِيدُكَ لِى بِضَائِرْ *

‡ [*Threaten and menace, O Yezeed, but thy threatening is not harming to me*], he denied El-Kumeyt to be an authority. (Ṣ, TA.) [See also an ex. in a verse cited voce جَلَّ.] حِينَ رَعَدَ الإِسْلَامُ وَبَرَقَ, occurring in a trad., means *When El-Islám came with its threatening and its terrifying.* (TA.) —— [Hence also,] رَعَدَتْ وَبَرَقَتْ ‡ *She* (a woman) *beautified and adorned herself,* (Ṣ, A,* Ḳ,) *and showed,* or *presented, herself,* لِى *to me:* (A:) or *she exhibited her beauty intentionally:* (TA in art. برق:) and [some hold that] ▼ أَرْعَدَتْ [or أَرْعَدَتْ وَأَبْرَقَتْ] signifies the same. (TA.) —— See also 8, in two places. —— And see 4.

4. ارعد *He,* or *it,* (a company of men, Ṣ, Mṣb,) *was assailed,* or *affected, by thunder;* (Lḥ, Ṣ, Mṣb, Ḳ;) as also ▼ رُعِدَ: and the former, *he heard thunder.* (TA.) —— See also 1, in seven places. ═ ارعده *He,* or *it,* (fear, [or cold, see رِعْدَة,] &c., L,) *caused him to tremble, quiver, quake, shiver,* or *be in a state of commotion.* (Ṣ,* L.) —— See also 8, in two places. —— Also ▼ أُرْعِدَ ‡ *It* (a hill, or heap, of sand) *poured down;* or *became* [*shaken, and consequently*] *poured down.* (IAạr, Ḳ, TA.)

5: see the next paragraph, in two places.

8. ارتعد *He trembled, quivered, quaked, shivered,* or *became in a state of commotion,* (Ṣ, A, L, Mṣb, Ḳ,) by reason of fear, (A, L,) or cold, (A,) &c.; (L;) as also رعد, aor. يرعد: (Mṣb: [written in my copy without any syll. signs; but it seems to be indicated that it is ▼ رُعِدَ, aor. يُرْعَدُ: I believe, however, that ▼ رُعِدَ is also used in this sense, and in the sense here following:]) *he was affected with a tremour, quivering, quaking, shivering,* or *commotion;* (A, L;) as also ▼ أُرْعِدَ, (Ṣ, A, L, Ḳ,) and ▼ تَرَعْدَدَ, (L,) and ▼ تَرَعَّدَ; (TA;) by fear, (A, L,) or cold, (A,) &c. (L.) You say, ▼ أُرْعِدَتْ فَرَائِصُهُ عِنْدَ الفَزَعِ ‡ [*His muscles called the* فرائص (pl. of فَرِيصَة q. v.) *quivered on the occasion of fright*]. (Ṣ, A,* L.) And ▼ تَرَعَّدَتِ الأَلْيَةُ, (Ḳ,) or, as in some of the Lexicons, ▼ تَرَعْدَدَت, (TA,) ‡ *The* الية [or *buttock,* or *buttocks,* &c.,] *quivered,* or *moved to and fro:* (Ḳ, TA:) and in like manner one says of anything subject to such motion; as [the kinds of food called] قَرِيس and فَالُوذ, and a hill or heap of sand, and the like. (TA.)

R. Q. 1. رَعْدَدَ *He was importunate in asking,* or *begging.* (Ṣ.)

R. Q. 2. تَرَعْدَدَ: see 8, in two places.

رَعْدٌ *Thunder;* i. e. the *sound that is heard from the clouds,* (Ṣ, Ḳ,*) or *from the sky:* (A:) so say the people of the desert: (Akh, TA:) [thus termed as being supposed to be a trembling, or state of agitation, of the clouds, as is implied in the Ksh and the Expos. of Bḍ in ii. 18, where it is said to be from الاِرْتِعَاد, or as being a cause of trembling:] originally an inf. n., and therefore [it is said that] it has no pl.: (Bḍ ubi suprà:) [but see what follows, in which رُعُود occurs, perhaps as its pl.:] or الرَّعْدُ is *the name of an angel who drives the clouds* [*with his voice*] *like as a man drives camels with singing.* (I'Ab, Z, Ḳ.) —— [Hence,] جَآءَ بِذَاتِ الرَّعْدِ وَالصَّلِيلِ i. e. † [*He brought,* or *brought to pass, that which had thunder and noise;* meaning,] ‡ *war:* (Ṣ, Ḳ, TA:) or *calamity:* (A, TA:) and بِذَوَاتِ ▼ الرَّوَاعِدِ ‡ *calamities:* (A:) [for] ▼ ذَاتُ الرَّوَاعِدِ [in the CḲ ذَوَاتُ] signifies *calamity.* (Ṣ, Ḳ, TA.) And فِى كِتَابِهِ رُعُودٌ وَبُرُوقٌ [which may be rendered *In his letter are thunders and lightnings;*] meaning, ‡ *words of threatening.* (A.)

رَعْدَةٌ: see what next follows.

رِعْدَةٌ *A tremour, quivering, quaking, shivering,* or *commotion,* (Ṣ, A, L, Mṣb, Ḳ,) occasioned by fear, (A, L,) or cold, (A,) &c.; (L;) and ▼ رَعْدَةٌ signifies the same. (Ḳ.)

رِعْدِيدٌ *Cowardly;* (Ṣ, A, L, Ḳ;) *that trembles,* or *quakes,* (A, L,) *from fear,* (A,) or *at fighting, by reason of cowardice;* (L;) and in like manner رِعْدِيدَةٌ applied to a woman: (A:) or this has the former signification, [but in an intensive sense,] as also ▼ تِرْعِيدٌ: pl. [of the first or second] رَعَادِيدُ. (L.) —— Also the first, (Ṣ, Ḳ,) or second, (A, L,) applied to a woman, (Ṣ, L, Ḳ,) or a girl, (A,) ‡ *Soft,* or *tender;* (Ṣ, A, L, Ḳ;) *whose flesh quivers by reason of its softness:* (L:) pl. as above. (A.) —— And the first, † *A soft,* or *tender,* plant. (IAạr, TA.) —— And [‡ Anything *quivering* or *quaking:* hence, as a subst., particularly applied to The *kind of sweet food called*] فَالُوذَج, (A,) or فَالُوذ. (Ḳ.) It was said to an Arab of the desert, "Dost thou know what is called فالوذ?" and he answered, نَعَمْ أَصْفَرُ رِعْدِيدٌ [*Yes: it is yellow, quivering*]. (Ṣ.) —— Also, (A,) and ▼ مُرْعَدٌ, (IAạr, A, Ḳ,) ‡ A hill, or heap, of sand [*shaking,* or *shaken, and consequently*] *pouring down.* (IAạr, A, Ḳ.)

رِعْدِيدَآءُ *What is thrown away from wheat when it is picked,* or *cleansed,* (L, Ḳ,) *as the* زُوَان [or زُؤَان, q. v.,] *and the like:* by some written رغيداء; but the former is more correct. (L.)

رَعَّادٌ [*That thunders much*]. سَحَابَةٌ رَعَّادَةٌ signifies *A cloud that thunders much:* (TA:) but Ks says, "We have not heard them say thus." (Lḥ, TA.) —— [Hence,] applied to a man, (Ṣ,) † *Loquacious;* (Ṣ, Ḳ;) and so رَعَّادَةٌ [but in an intensive sense]. (TA.) —— Also, [as a coll. gen. n., n. un.

with ة, The *torpedo:* and the *silurus electricus, found in the Nile:* generally meaning the latter:] *a certain fish; when a man touches it, a numbness affects his hand and arm to the shoulders, and a tremour, as long as the fish remains alive:* (Ṣ, Ḳ:*) so called because *he who lays hold upon it, when it is alive, trembles with a kind of trembling wherewith he cannot restrain himself; it is a kind of trembling with a coldness,* or *chilness, and intense numbness, and formication in the limbs, and heaviness, so that he possesses no power over himself, and cannot lay hold of anything at all with his hand; the numbness rising by degrees to his upper arm and his shoulder-blade and the whole of his side, when he touches the fish with the slightest touch in the shortest time.* (So says 'Abd-El-Lateef. [See "Abdollatiphi Hist. Aeg. Comp." p. 82; and De Sacy's Translation and Notes.])

سَحَابَةٌ سَحَابٌ رَاعِدٌ [*Thundering clouds*]: and رَاعِدَةٌ [*a thundering cloud*]: (A:) pl. of the fem. رَوَاعِدُ. (Ḥam p. 440.) [See an ex. in a verse cited voce إِمَّا.] صَلَفٌ تَحْتَ الرَّاعِدَةِ [*A lack,* or *paucity, of rain beneath the thundering cloud*], (Ṣ, Ḳ,) or رُبَّ صَلِفٍ تَحْتَ الرَّاعِدَةِ (Ṣ and Ḳ &c. in art. صلف,) or رُبَّ صَلَفٍ (A, and Ṣ and Ḳ &c. in art. صلف,) [i. e., accord. as we read صَلِف or صَلَف, *Many a cloud lacking,* or *having little, rain,* or *oftentimes a lack,* or *paucity, of rain, is there beneath the thundering cloud,*] is a prov., (A,) applied to a loquacious man destitute of good: (Ṣ, A, Ḳ:) or to a loquacious man who speaks much of that which he has not done: (Nh, TA:) or to one who threatens and does not perform: (Ṣ and O and Ḳ in art. صلف:) or to the wealthy niggard: (A'Obeyd, Ḳ in that art.:) or to him who praises himself much and is destitute of good. (IDrd, Ḳ in that art.) — See also رَعْدٌ, in two places.

تِرْعِيدٌ : } see رِعْدِيدٌ.
مُرْعَدٌ :

مُرْعِدٌ *Importunate in asking,* or *begging.* (Ḳ.)

رعز

مَرْعِزٌ and مُرْعِزٌ: see what here follows.

مِرْعِزَّى (Ṣ, Mgh, Mṣb, Ḳ) and مَرْعِزَّى (Ṣ, Ḳ) and ▼مِرْعِزَآءٌ and مَرْعِزَآءٌ (Ṣ, Mgh, Mṣb, Ḳ) and ▼مَرْعِزٌ (Ṣ, Mṣb, Ḳ) and مَرْعِزٌ (Ṣ, Ḳ) and ▼مِرْعِزٌ, the last like جِعْفَر, but not مِرْعِز, (Mṣb,) The *down,* (Ṣ, Mṣb, Ḳ,) or *what resembles wool,* (Az, Mgh,) *that is beneath,* (Ṣ, Mgh, Mṣb, Ḳ,) or *amid,* (Az,) *the hair of the she-goat:* (Az, Ṣ, Mgh, Mṣb, Ḳ:) Sb makes مِرْعِزَّى an epithet; meaning *soft,* applied to wool: and Kr says that this and مِرْعِزَآءٌ are the only words of these two measures in the language: (TA:) [he seems to have held the م to be a radical letter: but accord. to J,] مرعزى is of the measure مِفْعِلَّى, because فِعْلِلَّى does not occur [except in the instance of شِفْصِلَّى, the name of a certain plant]. (Ṣ.)

مِرْعِزَآءٌ: see what immediately precedes.

ثَوْبٌ مُمَرْعَزٌ *A garment,* or *piece of cloth, made of* مِرْعِزَّى. (Ḳ.)

رعش

1. رَعَشَ, (Ṣ, A, Ḳ,) aor. ـِ; and رَعِشَ, aor. ـَ; (A, Ḳ;) inf. n. (of the former, Ṣ) رَعْشٌ; (Ṣ, Ḳ;) and [of the latter,] رَعَشٌ; (Ḳ;) *He trembled, quivered, quaked,* or *shivered;* (Ṣ;) as also ▼ارتعش: (Ṣ, A,* Ḳ:) or *he was taken with a tremour, quivering, quaking,* or *shivering:* (A, Ḳ:) [or *he was made to tremble,* &c.; for] رُعِشَتْ يَدُهُ is like ▼أُرْعِشَتْ [*His hand,* or *arm, was made to tremble,* &c.]. (Zj.) And رَعْشٌ, like مَنْعٌ [in form], signifies The *shaking of the head* in going along, and in sleep. (TA.) You say also, ▼ارتعش رَأْسُهُ *His head shook* by reason of old age. (A, TA.) And ▼ارتعشت يَدُهُ, (TA,) and أَنَامِلُهُ, (A, TA,) and مَفَاصِلُهُ, (TA,) *His hand,* or *arm,* and *the ends,* or *end-joints, of his fingers,* and *his joints, trembled,* or *quivered.* (TA.)

2: see what next follows.

4. ارعشه *He,* (God, Ṣ, Ḳ,) or *it,* (old age, A,) *made him to tremble, quiver, quake,* or *shiver;* (Ṣ, A, Ḳ;) as also ▼رَعَّشَهُ. (A.) You say also, أُرْعِشَتْ يَدَاهُ [*His hands,* or *arms, were made to tremble*]. (A.) See also 1. — [Hence,] أَرْعَشَتْهُ الحَرْبُ ‡ *War,* or *the war, made him to hasten,* or *be quick.* (A, TA.*)

8: see 1, in three places.

رَعِشٌ, applied to a man, (TA,) or to an old man, (A,) *Trembling, quivering, quaking,* or *shivering;* (A, TA;) as also ▼رَعِيشٌ and ▼مُرْتَعِشٌ (TA) and ▼مُرْعَشٌ; (A;) and so ▼رَعْشَنٌ, applied to a man; (Ṣ;) in which last, the ن is augmentative. (Ṣ, Ḳ.) And in like manner, ▼رَعْشَنٌ, applied to a he-camel; (Ṣ, TA;) and رَعِشَةٌ (A) and ▼رَعْشَنَةٌ (TA) and ▼رَعْشَآءُ, (A, Ḳ, TA,) applied to a she-camel; (Ḳ, TA;) or to a beast (دَابَّةٌ), (A,) and the last of these epithets applied to a she-ostrich; (Ṣ;) ‡ *That shakes himself,* or *herself,* (Ṣ, A, Ḳ,) *in going along,* (Ṣ, Ḳ,) *by reason of speed,* (Ḳ,) or *from sharpness of spirit, and briskness:* (A:) or ▼رعشآء, applied to a she-camel, signifies *long-necked.* (TA.) And ▼رَعُوشٌ, applied to a she-camel, *Whose head shakes by reason of old age;* (Ṣ, Ḳ;) as also رَعُوسٌ; (Ṣ, TA;) or, as the latter is expl. in the Ḳ, *by reason of briskness,* or *sprightliness.* (TA.) — ‡ *Cowardly;* or *a coward;* (Ṣ, Ḳ;) as also ▼رِعْشِيشٌ (Ḳ) and ▼رَعْشَنٌ, (Ḳ in art. رعشن,) and رَعِشُ اليَدَيْنِ; (A, TA;) one *who trembles in war by reason of cowardice.* (TA.) — † *Quick; swift;* applied to a male ostrich; (Kh;) as also ▼رَعْشَنٌ, applied to the same, and to a camel; fem. with ة; (Ḳ in art. رعشن;) and ▼رَعْشَآءُ, applied to a female ostrich: (Kh, Ḳ:) or the last, thus applied, signifies *tall.* (TA.) — إِلَى المَعْرُوفِ and فُلَانٌ رَعِشٌ إِلَى القِتَالِ; (En-Nadr, A, Ḳ, TA;) and ▼رِعْشِيشٌ; (Ḳ;) ‡ *Such a one is quick to fight,* and *to do good,* or *confer a favour* or *benefit.* (En-Nadr, A, Ḳ.) In the Ḳ it is added that it thus has two contr. significations; but this requires consideration. (TA.)

رَعْشَةٌ: see رُعَاشٌ, in two places. — Also ‡ *Haste,* or *quickness.* (A, TA.) You say, بِهِ رَعْشَةٌ إِلَى لِقَآءِ عَدُوِّهِ ‡ *In him is haste,* or *quickness, to meet his enemy.* (A.)

رَعْشَآءُ :
رَعْشَنٌ : } see رَعِشٌ, throughout.
رِعْشِيشٌ :

رُعَاشٌ [and ▼رَعْشَةٌ] *A tremour, quivering, quaking,* or *shivering, that befalls a man in consequence of a disease that attacks him, not quitting him.* (TA.) You say, ▼بِهِ رَعْشَةٌ and رُعَاشٌ [*In him is a tremour,* &c.]. (A.)

رَعُوشٌ :
رَعِيشٌ : } see رَعِشٌ.

مُرَعَّشٌ *A kind of pigeons that soar in their flight and circle in the air;* as also ▼مُرْعَشٌ: (Ṣ, Ḳ:) the latter form being sometimes used: (Ṣ:) or this signifies the *white pigeon:* or, accord. to Abu-l-'Alà, the *vulture* (نَسْر) *that has become extremely aged,* or *old and weak.* (Ḥam p. 823.)

مُرْعَشٌ: see رَعِشٌ: ═ and مُرَعَّشٌ.

مُرْتَعِشٌ: see رَعِشٌ.

Quasi رعشن

رَعْشَنٌ; fem. with ة: see رَعِشٌ, in art. رعش.

رعظ

1. رَعَظَهُ, aor. ـَ, (Ḳ,) inf. n. رَعْظٌ, (TA,) *He made a* رُعْظ [q. v.] *to it,* namely, an arrow; as also ▼ارعظهُ: (Ḳ:) or you say, رَعَظَهُ بِالعَقَبِ, meaning *he wound and bound the sinew upon it,* namely, an arrow; as also ▼ارعظهُ. (TA.) — And *He broke its* رُعْظ; (Ibn-'Abbád, Ḳ;) as also ▼ارعظهُ. (Ibn-'Abbád, TA.) ═ رَعِظَ, aor. ـَ, inf. n. رَعَظٌ, *It* (an arrow) *had its* رُعْظ *broken; its* رُعْظ *broke.* (Ṣ.)

4: see 1, in three places.

رُعْظٌ The *socket of the head* of an arrow, or *place into which the head enters, over which are the twists of sinew:* pl. أَرْعَاظٌ. (Lth, Ṣ, Ḳ.) It is said in a prov., إِنَّ فُلَانًا لَيَكْسِرُ عَلَيْكَ أَرْعَاظَ النَّبْلِ [*Verily such a one breaks against thee the sockets of the heads of the arrows*]: applied to him whose anger is vehement: as though one said, when he takes the arrow, (Ḳ, TA,) being vehemently angry, (TA,) he strikes the ground with its point, in his silent wrath, with such vehemence as to break the socket of its head: or it means ‡ *he grates the teeth at thee,* (Ḳ, TA,) by reason of the vehemence of his anger, *so that their sockets break;* (TA;) the sockets of the dog-teeth being

thus likened to the sockets of arrow-heads: (K, TA:) so in the O and L. (TA.) And it is said in another prov., مَا قَدَرْتُ عَلَى كَذَا حَتَّى تَعَطَّفَتْ عَلَىَّ أَرْعَاظُ النَّبْلِ [*I was not able to do such a thing until the sockets of the heads of the arrows became much bent against me*]. (O, K.)

رَعِظٌ An arrow *having its* رُعْظ *broken:* (S:) and [in like manner,] ▼ مَرْعُوظٌ an arrow *having its* رُعْظ *broken, and being therefore bound with sinew:* (IB:) or the latter signifies a *weak* arrow. (Aboo-Kheyreh El-'Adawee, Ibn-'Abbád.)

رَعِيظٌ and ▼ مَرْعُوظٌ An arrow [*having a* رُعْظ *made to it:* (see 1:) or] *having the sinew wound and bound upon it.* (TA.)

مَرْعُوظٌ: see رَعِظٌ: — and رَعِيظٌ.

رعف

1. رَعَفَ, aor. ـُ and ـَ, (S, K,) inf. n. رَعْفٌ, (TK,) *He* (a horse) *preceded; went,* or *got, before; outwent, outran,* or *outstripped;* as also ▼ استرعف, (S, K,) and ▼ ارتعف. (K.) [This is held by some, and is said in the O, to be the primary signification: see رُعَافٌ.] — رَعَفَ الدَّمُ, aor. ـُ, *The blood flowed.* (K.) And رَعَفَ أَنْفُهُ *His nose bled; blood flowed from his nose:* this is the chaste form of the verb: رُعِفَ, from which is formed the part. n. مَرْعُوفٌ, is incorrect; (Mgh;) unknown to Aṣ: (O:) [or] رَعَفَ alone, aor. ـُ and ـَ, has this last signification; as also رَعُفَ, (S, O,* Mṣb, K,) but this is a dial. var. of weak authority, (S, O,) or is rare; (Mṣb;) and رَعِفَ, aor. ـَ; and رُعِفَ [mentioned above as incorrect]; (K;) and the inf. n. is رَعْفٌ (Mṣb, K) and رُعَافٌ, (K,) or the latter is a simple subst. (Mṣb.) [And hence رَعَفَ signifies also † *It* (a vessel, such as a skin,) *overflowed:*] see 4, in two places. — رَعَفَ بِهِ الْبَابَ *He entered with him the door.* (O, K.)

2: see the next paragraph, in two places.

4. ارعفه *He incited him,* or *urged him, to hasten,* or *be quick:* (S, O, K:) but this is said to be not of established authority. (O.) — [And *He,* or *it, made his nose to bleed,* or *flow with blood:* often used in this sense; as in the S and A and K voce أَنْثَرَ, and in the L and K voce لَبْخَة: and so ▼ رعّفه: accord. to Ibn-Maaroof,] the inf. ns. إِرْعَافٌ and ▼ تَرْعِيفٌ signify the *bringing blood from the nose.* (KL.) — And ارعف القِرْبَةَ *He filled the skin* (S, O, K) *so that it overflowed* (حَتَّى تَرْعُفَ ▼): (S, O:) whence the saying of a rájiz, ['Amr Ibn-Leja, so in a copy of the S,]

* يَرْعُفُ ▼ أَعْلَاهَا مِنِ آمْتِلَائِهَا *

[*Its upper part overflows,* or *overflowing, by reason of its fulness*]. (S.)

8: see 1, first sentence.

10: see 1, first sentence. — اِسْتِرْعَافٌ also signifies The *drawing forth blood from the nose.* (KL. [Golius, as on this authority, explains the verb as signifying "Nasum prehendit:" but the inf. n. is explained in the KL by the words خون برآوردن از بينى; which I have rendered above.]) — [Hence,] استرعف الحَصَى مَنْسِمَ البَعِيرِ † *The pebbles made the toe, or sole, or foot, of the camel to bleed.* (S.) — And استرعف [or استرعف الشَّحْمَةَ] † *He endeavoured to make the piece of fat to drip, and took what became melted thereof.* (Th, O, K.)

رُعَافٌ an inf. n. of 1 [q. v.]: (K:) or a simple subst., of which the primary meaning is The *act of preceding; going,* or *getting, before; outgoing, outrunning,* or *outstripping.* (Mṣb.) — And hence, The *issuing of blood from the nose:* (O,* Mṣb:) or, accord. to some, (Mṣb,) *blood itself, issuing,* or *that issues, from the nose:* (S, O,* Mṣb, K:) because it issues before one knows it. (Mṣb.)

رُعُوفٌ [a pl. of which the sing. is not mentioned,] † *Light rains.* (IAar, O, K.)

رَعِيفٌ *Clouds* (سَحَابٌ) *preceding another cloud.* (AA, O, K.)

رُعَافِىٌّ One *who gives many gifts.* (Fr, O, K.)

[رَعَّافٌ *Emitting much blood:* mentioned by Freytag, but without any indication of the authority.]

رَاعِفٌ A horse *that precedes other horses; that goes,* or *gets, before them; that outgoes, outruns,* or *outstrips, them;* (S, O, Mṣb, K;) as also ▼ مُسْتَرْعِفٌ. (O, K.) — *Having blood flowing from his nose:* (Mṣb:) or *having a continual bleeding of the nose.* (PS and TK voce مُدِيرٌ, in art. دوم.) And أُنُوفٌ رَوَاعِفُ [*Noses bleeding*]. (O.) — The *extremity of the* أَرْنَبَة [or *lower portion,* or *lobule, of the nose*]; (S, O, K;) [because the blood drops from it when the nose bleeds.] (S, K.) — And [hence,] † *A prominence,* or *projecting part, of a mountain.* (S, O, K.) — رِمَاحٌ رَوَاعِفُ *Spears that are the first to thrust,* or *pierce:* or *from which blood is dropping:* (S:) or spears are termed رَوَاعِف because thrust forward to pierce, or because blood drops from them. (IDrd, O.)

رَاعُوفَةُ بِئْرٍ and ▼ أُرْعُوفَتُهَا, (S, O, K,) both mentioned by A'Obeyd, (S, O,) *A piece of rock that is left in the bottom of a well, being there when it is dug, in order that the cleanser of the well may sit upon it in cleansing it:* or *a stone that is at the head of the well, upon which the drawer of water stands.* (S, O, K.) It is said in a trad., "When he (Mohammad) was enchanted, his charm was put into the spathe (جُفّ) of a palm-tree, and buried beneath the راعوفة of the well." (S, O.)

أُرْعُوفَةُ البِئْرِ: see the next preceding paragraph.

المُرْعِفُ: see المُرْعِفُ.

مَرْعُوفٌ, as part. n. of رُعِفَ, is [said to be] incorrect. (Mgh.)

مَرَاعِفُ [a pl. of which the sing. is not mentioned,] The *nose and the parts around it.* (O, K.) One says, فَعَلْتُ ذَالِكَ عَلَى الرَّغْمِ مِنْ مَرَاعِفِهِ, like مَرَاغِمِهِ. (S, O.* [See art. رغم.])

مُسْتَرْعِفٌ: see رَاعِفٌ.

[This art. is wanting in the copies of the L and TA to which I have had access.]

رعن

1. رَعُنَ, (S, K,) and رَعَنَ, and رَعِنَ, (K,) [aor. of the first ـُ, and of the second and third ـَ,] inf. n. [of the first] رُعُونَةٌ, and [of the second, or second and third,] رَعَنٌ, (S,* K,) *He was,* or *became, foolish, stupid, unsound in intellect* or *understanding,* or *deficient therein, and lax, flaccid, slack,* or *languid:* (S, K:) or رُعُونَةٌ and رَعَنٌ signify the *being foolish,* or *stupid:* and also the *being soft, weak, relaxed,* or *languid.* (KL.) — And رَعَنٌ also signifies [simply] The *being slack,* or *loose;* or *slackness,* or *looseness;* as in the saying of a rájiz, (S, TA,) namely, Khitám El-Mujáshi'ee, (TA,) describing a she-camel,

* وَرَحَلُوهَا رِحْلَةً فِيهَا رَعَنْ *

[*And they saddled her in a manner of saddling in which was a slackness,* or *looseness*]; i. e. they did not bind her saddle firmly, by reason of fear and haste. (S, TA.) Also The *being unsteady,* or *in a state of commotion* or *agitation:* and *quickly changing* or *altering.* (Meyd, in explanation of a prov. cited below, voce أَرْعَنُ.) [And accord. to Freytag, as on the authority of Meyd, *Haste* of pace.] — And رُعُونَةٌ signifies also The *being beautified,* and *adorned:* and رَعْنٌ, the *displaying oneself adorned.* (KL.) = رَعَنَتْهُ الشَّمْسُ, (S, K,) inf. n. رَعْنٌ, (KL,) *The sun rendered him relaxed,* (S, KL,) or *weak,* or *languid:* (KL:) or *pained his brain, so that he became relaxed thereby, and swooned.* (K.) And رُعِنَ *He* (a man) *became thus affected* by the sun. (TA.) Pass. part. n. ▼ مَرْعُونٌ, signifying *Thus affected* by the sun; (S, TA;) applied to a man. (TA.)

4. مَا أَرْعَنَهُ *How foolish, stupid, unsound in intellect* or *understanding,* or *deficient therein, and lax, flaccid, slack,* or *languid,* [or *how foolish,* or *stupid,* and *how soft, weak, relaxed,* or *languid,* (see 1,)] *is he!* (S, K.)

رَعْنٌ *A prominence,* or *projecting part,* (S, K,) or *such as is large,* (TA,) *of a mountain:* (S, K:) pl. رُعُونٌ and رِعَانٌ. (S, K.) And *A long mountain:* (K:) or, accord. to Lth, *a mountain that is not long:* pl. رُعُونٌ. (TA.)

رَعَنَّكَ a dial. var. of لَعَلَّكَ. (Lh, K.)

رَعُونٌ *Having much motion;* or *moving itself much.* (K.) — And *Hard,* or *strong.* (K.) = And (as some say, TA) The *darkness of night:* (K, TA:) or [simply] *darkness.* (TA.)

رَاعِنَا in the phrase لَا تَقُولُوا رَاعِنَا, in the Kur [ii. 98, and occurring again in iv. 48], is said to be a word meant to convey a reviling of the Prophet, derived from [the inf. n.] الرُّعُونَةُ: El-Hasan read رَاعِنًا, with tenween: and Th says that the phrase means *Say not ye a lie,* and *mockery,* and *foolishness.* (TA.) [See also 4 in art. رعى.]

أَرْعَنُ, (Ṣ, Ḳ,) applied to a man, (Ṣ,) *Foolish, stupid, unsound in intellect* or *understanding,* or *deficient therein, and lax, flaccid, slack,* or *languid:* (Ṣ, Ḳ:) or, so applied, *foolish,* or *stupid:* (KL:) [and also *soft, weak, relaxed,* or *languid:* (see 1:)] and *foolish,* or *stupid, and hasty, in speech:* (Ḳ:) fem., applied to a woman, رَعْنَآءُ: (Ṣ:) [pl. رُعْنٌ.] — [Its primary application, though I do not find it mentioned, is probably to a mountain, as meaning *Having a* رَعْن, or *prominence,* or *projecting part:* accord. to Freytag, "is qui habet رعن:" and then poetically used, in the Deewán of Jereer, as signifying *a mountain.* — And hence,] also, applied to a man, † *Having a long nose* [likened to a رَعْن]. (TA.) — Also † *An army having redundant parts,* or *portions,* (Ḳ, TA,) *like the* رِعَان *of mountains:* (TA:) or an army has this epithet applied to it as being likened to the رَعْن of a mountain: or, as some say, the epithet thus applied means *in a state of commotion by reason of its numerousness.* (Ṣ.) — El-Baṣrah is termed الرَّعْنَآءُ, as being likened to the رَعْن of a mountain; (IDrd, Ṣ, Ḳ;) i. e., because of a bend in it: (TA:) or because of the abundant flow of the river there, and its sultry heat: (Az, MF:) or because of the ease and plenty that are in it, and as being likened to the woman to whom this epithet is applied; or because of the languidness and changeableness of its air. (Er-Rághib, TA.) — And الرَّعْنَآءُ is also a name of *A sort of grapes, of Eṭ-Ṭáïf,* (Ḳ, TA,) *white, and long in the berries.* (TA.) = أَرْعَنُ مِنْ هَوَآءِ البَصْرَةِ is a prov., meaning *More unsteady and changeable than the air of El-Baṣrah.* (Meyd.)

مَرْعُونٌ: see 1, last sentence.

رعو

1. رَعَا, aor. يَرْعُو, (Ṣ, TA,) [*He refrained, forbore,* or *abstained:* or, used elliptically,] *he refrained, forbore,* or *abstained,* (Ṣ, TA,) *from things,* or *affairs,* (Ṣ,) or *from ignorance,* and *reverted therefrom in a good manner;* (TA;) [as also ▼ اِرْعَوَى; (Ḳ;) [for] رَعْو and رُعُوّ and (Ḳ) رَعْوَة and رُعْوَة (Ṣ, Ḳ) and رِعْوَة (Ḳ) are syn. with ▼ اِرْعِوَآء (Ṣ, Ḳ) meaning the *refraining, forbearing,* or *abstaining, from ignorance,* and *reverting therefrom in a good manner,* (Ḳ, TA,) [all app. as inf. ns.,] and so are ▼ رَعْوَى (Ṣ, Ḳ) and ▼ رُعْوَى (Ḳ) and ▼ رُعْيَا, (Ṣ, Ḳ,) [in the last of which the radical و is changed into ى as it is in دُنْيَا and عُلْيَا and قُصْيَا,] but these three, as some say, (TA,) or the first and last of these three, (Ṣ,) are simple substs.: (Ṣ, TA:) you say, فُلَانٌ حَسَنُ الرِّعْوَةِ and الرَّعْوَةِ and ▼ الرَّعْوَى [&c., meaning *Such a one is good in respect of refraining,* &c.]. (Ṣ.) ▼ اِرْعَوَى is of the measure اِفْعَلَلَ [for اِفْعَلَّ]; the two infirm letters not being incorporated, one into the other, because the ى is quiescent: (Ṣ: [see also Ḥam p. 220:]) you say, ▼ ارعوى عَنِ القَبِيحِ, (Ṣ, Mṣb,) or عَنِ الجَهْلِ, (Ḥam ubi suprà,) *He refrained, forbore,* or *abstained, from bad,* or *foul, conduct,* (Ṣ, Mṣb,) or *from ignorance,* and *reverted therefrom:* (Ḥam:) and ▼ ارعوى [alone] signifies *He refrained, forbore,* or *abstained;* and *he repented:* (Ḥar p. 240:) [see also an ex. in a verse cited voce أَلَا:] accord. to AHei, it is quasi-pass. of رَعَوْتُهُ. (TA.) = [Hence, رَعَوْتُهُ app. signifies *I caused him to refrain, forbear,* or *abstain,* &c.]

9. اِرْعَوَى, inf. n. اِرْعِوَآءٌ: see the preceding paragraph, in five places.

رَعْوَى and رُعْوَى: see 1, in three places: — and see also art. رعى.

رُعْيَا: see 1: — and see also art. رعى.

رَعَاوَى and رُعَاوَى: see art. رعى.

رَعَاوِيَةٌ (in some copies of the Ḳ رَعَاوِيَة, without teshdeed); and رُعَاوِيَّةٌ: see art. رعى.

أُرْعُوَّةٌ:
أُرْعَاوِيَّةٌ: } see art. رعى.

رعى

1. رَعَتِ المَاشِيَةُ, aor. تَرْعَى, (Mṣb, Ḳ,) inf. n. رَعْىٌ (Ṣ,* Mṣb, Ḳ) and رِعَايَةٌ (Ḳ) and مَرْعًى (Ṣ,* Ḳ,* JM;) and ▼ ارتعت, and ▼ ترعّت; (Ḳ;) *The cattle* [*pastured,* or] *pastured by themselves.* (Mṣb.) And رَعَتِ المَاشِيَةُ الكَلَأَ, inf. n. رَعْىٌ (Mgh, TA) and رِعَايَةٌ [and مَرْعًى]; and ▼ ارتعت, and ▼ ترعّت; [*The cattle pastured upon,* or *depastured, the herbage;*] all signifying the same: (TA:) and of a camel you say, رَعَى الكَلَأَ بِنَفْسِهِ, inf. n. رَعْىٌ [&c., *He pastured upon,* or *depastured, the herbage by himself*]; and in like manner ▼ ارتعى. (Ṣ.) — The saying of 'Áïsheh فَإِنْ كَانَتْ تَرْعَى مَا هُنَالِكَ is an allusion to the feeling, or touching, of the فَرْج itself. (Mgh.) = رَعْىٌ also signifies The *keeping,* or *tending,* animals; *pasturing,* or *feeding,* them; and *defending* them *from the enemy.* (Er-Rághib, TA.) You say, رَعَيْتُ الإِبِلَ, (Ṣ,) or المَاشِيَةَ, (Mṣb, Ḳ,) or الغَنَمَ, (MA,) aor. أَرْعَاهَا, (Ṣ, Mṣb,) inf. n. رَعْىٌ (Ṣ, MA) [and رِعَايَةٌ, as appears from a phrase mentioned below,] and رِعْيَةٌ, (MA,) or this last is a simple subst. from this verb, (Ḳ,) *I* [*kept,* or *tended,* or] *pastured,* (MA, Mṣb,) or *lead to pasture,* (MA,) *the camels,* (Ṣ,) or *the cattle,* (Mṣb, Ḳ,) or *the sheep* or *goats;* (MA;) and ▼ ارعاها signifies the same as رَعَاهَا. (Ḳ.) And صِنَاعَتُهُ رِعَايَةُ الإِبِلِ [*His habitual work,* or *occupation, is the tending,* or *pasturing, of camels*]. (ISd, Ḳ.) And فُلَانٌ يَرْعَى عَلَى أَبِيهِ [*Such a one tends,* or *pastures, for his father;*] i. e. يَرْعَى غَنَمَهُ [*tends,* or *pastures, his father's sheep* or *goats*]. (Ṣ.) — And hence, as also رِعَايَةٌ, The *keeping* or *guarding* [a person or thing]; *being mindful* or *regardful* [of him or it]; and *managing* or *ruling* or *governing* [him or it]. (Er-Rághib, TA.) You say, رَعَيْتُهُ *I kept,* or *guarded, him, as a ruler* or *governor,* or *a prince* or *commander, who manages, conducts, orders,* or *regulates, the affairs of the people:* (Mṣb:) and رَعَى الأَمِيرُ رَعِيَّتَهُ [*The prince ruled,* or *governed, his subjects*], inf. n. رِعَايَةٌ. (Ṣ.) And رَعْيًا لَكَ [I beg God's *keeping,* or *guarding, for thee*]; meaning رَعَاكَ اللّٰهُ *May God keep thee,* or *guard thee.* (Ḥar p. 617.) And رَعَى أَمْرَهُ, (Ḳ,) inf. n. رَعْىٌ (TA) [and رِعَايَةٌ], *He was mindful,* or *regardful, of his affair,* or *case;* as also ▼ راعى امره, (Ḳ, TA,) inf. n. مُرَاعَاةٌ. (TA.) And رِعَآءٌ [app. as an inf. n. of ▼ راعى] signifies The *guarding of palm-trees.* (TA.) فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا, in the Ḳur [lvii. 27], means *But they did not observe it with its right,* or *due, observance;* were not *mindful, watchful, observant,* or *regardful, of it, in the right,* or *due, manner of being so.* (TA.) You say also, رَعَيْتُ عَلَيْهِ حُرْمَتَهُ, inf. n. رِعَايَةٌ, (ISk, Ṣ,) i. e. *I was mindful, regardful,* or *observant, of his* حرمة [meaning *of what was entitled to reverence, respect, honour,* or *defence, in his character and appertenances*]: and in like manner, ▼ مُرَاعَاةُ الحُقُوقِ, mentioned in the Ṣ, means The *being mindful, regardful,* or *observant, of rights,* or *dues.* (PṢ.) This last phrase is from ▼ رَاعَيْتُهُ, inf. n. مُرَاعَاةٌ, (TA,) which means *I regarded him; had regard,* or *an eye, to him;* or *paid regard,* or *consideration, to him;* (Ṣ, Mṣb, Ḳ, TA;) *acting,* or *behaving, well to him; doing good to him;* or *conferring a benefit,* or *benefits, upon him.* (Ḳ, TA.) [Hence also, ▼ رُوعِىَ فيه كَذَا, *Regard is had, in it,* (the meaning of a word or phrase,) *to such a thing,* as alluded to therein.] And ▼ رَاعَيْتُ الأَمْرَ, (Ṣ, Ḳ,) inf. n. مُرَاعَاةٌ, (TA,) signifies also *I looked to see what would be the issue,* or *result, of the affair,* or *case.* (Ṣ, Mṣb, Ḳ.) Hence, accord. to Er-Rághib, ▼ مُرَاعَاةُ النُّجُومِ: (TA:) you say, رَعَى النُّجُومَ; (Ṣ, Ḳ;) and ▼ رَاعَاهَا, (Ḳ,) inf. n. مُرَاعَاةٌ; (TA;) *He watched the stars,* (Ṣ, Ḳ, TA,) *waiting for the time when they would disappear.* (Ḳ, TA.) El-Khansà says,

* أَرْعَى النُّجُومَ وَمَا كُلِّفْتُ رِعْيَتَهَا ▼ *
* وَتَارَةً أَتَغَشَّى فَضْلَ أَطْمَارِى *

[*I watch,* or *I watching, the stars, waiting for the time when they will,* or *would, disappear, though I am not,* or *I was not, tasked with the watching of them; and at one time I cover myself,* or *covering myself, with the redundant parts of my old and worn-out garments*]. (Ṣ.) — رِعَايَةٌ also signifies The *being faithful to an engagement,* or *promise;* syn. وَفَآءٌ. (Mgh. [See رَاعٍ, below; last sentence.])

2. رَعَّاهُ, inf. n. تَرْعِيَةٌ, *He said* [*of him*], رَعَاهُ اللّٰهُ [*May God keep him,* or *guard him:* or *he said to him,* رَعَاكَ اللّٰهُ *May God keep thee,* or *guard thee*]. (TA.)

3. راعى الحِمَارُ الحُمُرَ *The ass pastured with the* [*other*] *asses:* (Ṣ, Ḳ:) and in like manner one says of camels with wild animals. (TA.) — راعت الأَرْضُ, a reading required by the context in the Ḳ, is wrong; the correct phrase being ارعت الأَرْضُ [q. v.]. (TA.) — See also 1, in the latter half of the paragraph, in eight places. — المُرَاعَاةُ is also *syn. with* المُنَاظَرَةُ [app. as meaning *The looking towards,* or *facing,* a person or thing: a signification nearly like the last referred to in the

sentence here immediately preceding]. (TA.) — See also 4, in three places. — وَرِعِ اللِّصَّ وَلَا تَرَاعِهِ, in a trad. of 'Omar, means *Restrain thou the thief*, or *make him to refrain, from taking thy goods, but bear not witness against him:* so says Lth: or the meaning is, *and do not wait for him.* (TA.)

4. ارعى الماشية *i. q.* رَعَاهَا: see 1, in the former half of the paragraph. Said of God, it means *He caused to grow, for the cattle, that upon which they might pasture.* (Ṣ.) One says also ارعت الأَرْضُ, [as though المَاشِيَةَ or the like were understood] *The land abounded* [as though it fed abundantly] *with herbage:* (Zj, Ḳ:) راعت الأَرْضُ, in this sense [as stated above, see 3,] is wrong. (TA.) And ارعاهُ المَكَانَ *He made the place to be a pasturage for him.* (ISd, Ḳ.) — أَرْعَيْتُهُ سَمْعِى means *I made my ear*, or *ears, to be mindful of his speech:* (Er-Rághib, TA:) or *I gave ear, hearkened*, or *listened, to him.* (Ṣ, Mṣb.) You say, أَرْعِنِى سَمْعَكَ, (Mṣb, Ḳ,) and ▼رَاعِنِى, i. e. *Hearken thou*, or *listen thou, to my speech.* (Ḳ.) Hence ▼رَاعِنَا in the Ḳur [ii. 98 and iv. 48]: Akh says that it is of the form فَاعِلْنَا from المُرَاعَاةُ, and means أَرْعِنَا سَمْعَكَ; the ى having gone away because it is an imperative: he says also that it is read رَاعِنًا, as an objective complement, from الرُّعُونَةُ: (Ṣ: [see art. رعن:]) the reading in Ibn-Mes'ood's copy of the Ḳur-án is رَاعُونَا. (TA.) You say also, هُوَ لَا يُرْعِى إِلَى قَوْلِ أَحَدٍ *He will not pay any regard*, or *attention, to the saying of any one.* (TA.) — And أَرْعَيْتُ عَلَيْهِ *I showed mercy to him* [*by sparing him*, or *letting him live*, or *by pardoning him*, or *otherwise*]; *had mercy on him; pitied*, or *compassionated, him;* syn. أَبْقَيْتُ عَلَيْهِ and تَرَحَّمْتُهُ. (Ṣ, Ḳ.) Aboo-Dahbal says,

* إِنْ كَانَ هٰذَا السِّحْرُ مِنْكِ فَلَا *

* تُرْعِى عَلَىَّ وَجَدِّدِى سِحْرَا *

[app. meaning *If this enchantment be from thee, then spare me not, but renew enchantment*]. (TA. [It seems to be there cited as an instance of the verb's having a second objective complement; (for which I see no reason;) following the assertion that one says, أَرْعَى عَلَيْهِ كَذَا, signifying ابقى; and that the verb is made trans. by means of على as properly meaning ارعاه متطلعا عليه: but I doubt not that the correct reading is أَرْعَاهُ مُطَّلِعًا عَلَيْهِ, i. e. *He showed mercy to him, coming to him*, or *getting sight and knowledge of him.*]) ▼المُرَاعَاةُ, also, [or المُرَاعَاةُ عَلَى الشَّىْءِ,] signifies الإِبْقَاءُ عَلَى الشَّىْءِ. (TA.)

5: see 1, first and second sentences.

8: see 1, in three places, first two sentences.

10. استرعى [app. signifies *He desired* cattle *to pasture:* and hence, *he left* them *to pasture alone*]. You say, اِسْتَرْعَيْتُ مَالِى القَمَرَ, meaning *I left my cattle to pasture without a pastor to take care of them in the night:* and [in like manner,] استرعيته الشَّمْسَ, *in the day.* (TA in art. قمر.) — اِسْتَرْعَيْتُهُ الشَّىْءَ (Ṣ, Ḳ*) *I asked him*, or *desired him, to keep* or *guard*, or *be mindful of* or *regardful of, the thing.* (Ḳ,* TA.) Hence the prov., مَنِ اسْتَرْعَى الذِّئْبَ فَقَدْ ظَلَمَ [*He who asks*, or *desires, the wolf to keep guard does wrong*]; (Ṣ, TA;) i. e. he who trusts in one who is treacherous puts trust in a wrong place. (TA.) [And hence also,] اِسْتَرْعَى الأَسْمَاعَ لِخُطْبَتِهِ *He asked*, or *desired, the ears* [meaning *the hearers*] *to mind his discourse*, or *oration.* (Ḥar p. 361.)

رِعْىٌ and ▼مَرْعًى *Pasture*, or *herbage;* (Ṣ, Mgh, Ḳ;) the *food of beasts:* (Mṣb:) pl. of the former أَرْعَآءٌ [meaning *kinds*, or *sorts, of pasture* or *herbage*]: (Ḳ:) and of ▼the latter مَرَاعٍ. (Mṣb.) It is said in a prov., مَرْعًى ▼وَلَا كَالسَّعْدَانِ [*Pasture, but not like the* سعدان: see art. سعد]. (Ṣ.) — رِعْىُ الحَمَامِ وَالإِبِلِ *A certain herb, having berries like myrtle-berries, in which is the least degree of sweetness; not injurious to the camels that feed upon it, but poison to* [*venomous* or *noxious reptiles or the like, such as are termed*] هَوَامّ: *the decoction thereof blackens the hair.* (Ibn-Seenà, book ii. p. 252.)

رِعْيَةٌ a subst. from 1 in the first of the senses mentioned in this art.; i. e. [The *act of* cattle's *pasturing*, or their *pasturing alone*,] from رَعَتِ المَاشِيَةُ. (Ḳ.) — [Also The *act*, or *occupation, of keeping* or *tending*, or *of pasturing* or *feeding*, animals.] You say [of a man], يُجِيدُ رِعْيَةَ الإِبِلِ [*He performs well the act of keeping* or *tending*, or *of pasturing* or *feeding, camels*]. (Ṣ, Ḳ.) — [And The *act of watching, and waiting for the time of the disappearance*, of the stars.] See a verse cited near the end of the first paragraph. = Also *Land in which are projecting stones that impede the plough.* (Ḳ, TA.)

رَعْوَى and رُعْوَى: see the next paragraph. — [Both seem to be also substs. from أَرْعَيْتُ عَلَيْهِ; and thus to be *syn. with* بَقْوَى and بُقْوَى; and in like manner, ▼رُعْيَا is probably syn. with بُقْيَا: the radical ى being changed into و as it is in بقوى.] You say, مَا لِى عَلَيْهِ رَعْوَى وَلَا بَقْوَى [*I have no mercy nor pity to bestow upon him*]. (JK in art. بقى. [See بُقْيَا.]) See also 1 in art. رعو [from which رَعْوَى in this phrase may also with reason be regarded as derivable].

رُعْيَا a subst. from رَعَى as used in the phrase رَعَى أَمْرَهُ [expl. in the first paragraph; thus signifying *Mindfulness, regardfulness*, or *observance*, of an affair, or a case]; as also ▼رَعْوَى and ▼رُعْوَى. (Ḳ.) — See also the next preceding paragraph. And see art. رعو.

[رَعِىٌّ *Pastured: ruled*, or *governed:* and *kept*, or *guarded:* so accord. to Golius, as on the authority of the KL; but not in my copy of that work. It is agreeable with analogy as syn. with مَرْعِىٌّ: and from it is formed the subst. next following.]

رَعِيَّةٌ [with ة affixed لِلنَّقْلِ, i. e., to transfer the word from the category of epithets to that of substantives,] *Cattle pasturing*, or *pasturing by themselves:* and *cattle kept, tended*, or *pastured:* (Ḳ, TA:) pl. رَعَايَا: (TA:) this latter (the pl.) signifies *cattle kept, tended*, or *pastured, for any one;* (Ḳ, TA;) *for the subjects* and *for the Sulṭán;* (TA;) as also ▼رَعَاوِيَّةٌ: (Ḳ, TA: in some copies of the Ḳ رَعَاوِيَة, without teshdeed:) and ▼أَرْعَاوِيَّةٌ signifies *cattle kept, tended*, or *pastured, for the Sulṭán*, (Ḳ, TA,) *especially, and upon which are his brands and marks.* (TA.) Hence the trad., كُلُّ رَاعٍ مَسْؤُولٌ عَنْ رَعِيَّتِهِ [*Every pastor shall be questioned respecting his pastured cattle:* or *every ruler shall be questioned respecting his subjects;* agreeably with what follows]. (TA.) — The *people ruled* or *governed;* the *subjects of a ruler or governor:* (Mṣb, Ḳ:) the *community;* the *people in common* or *in general;* or the *common people:* (Ṣ:) [any *persons* or *person*, and *things* or *thing, in the keeping*, or *under the guardianship* or *rule* or *government*, of a man or woman:] see رَاعٍ, in the latter half of the paragraph: pl. as above. (TA.)

رَاعِيَةٌ: see رعاة الخَيْلِ.

رَعَاوَى and رُعَاوَى *Camels that pasture around the people and their dwellings* (Ṣ, Ḳ) *because they are those upon which they work* [or *perform their business*]: (Ṣ:) but in the Tekmileh it is written ▼رُعَاوِيَّةٌ, as meaning *cattle that pasture around the dwellings of the people.* (TA.)

رَعَاوِيَّةٌ: see رَعِيَّةٌ.

رُعَاوِيَّةٌ: see رَعَاوَى.

رَاعٍ [act. part. n. of 1]. You say مَاشِيَةٌ رَاعِيَةٌ *Cattle* [*pasturing*, or] *pasturing by themselves:* (Mṣb:) pl. رَوَاعِى [a mistranscription for رَوَاعٍ]. (TA.) — ▼رَاعِيَةُ الأُتُنِ and رَاعِى البُسْتَانِ are names of *Two species of* جَنَادِب [or *locusts*]; (Ḳ;) the latter mentioned by ISd: Ṣgh says that the former is *a large* جُنْدَب: and the latter is *another species, that does not fly.* (TA.) — رَاعٍ also signifies *A keeper*, or *guarder*, (TA,) or *pastor*, (Mṣb,) of cattle: (Mṣb, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. رُعَاةٌ, (Ṣ, Mṣb, TA,) but this is said to be mostly used as pl. of رَاعٍ in another sense as will be shown below, (TA,) and رِعَآءٌ [and app. رُعَآءٌ (mentioned below)] and رُعْيَانٌ; (Ṣ, Mṣb, TA;) and رُعَاةٌ has a pl., namely, رُعًى. (TA.) — [Hence,] الرَّاعِى is the name of *The star* [α] *that is upon the head of* الحَوَّآءُ [i. e. *Ophiuchus*]: *that which is upon the head of* الحاوى [a mistranscription in my MS. for الجَاثِى, i. e. *Hercules, the star* α,] *being called* كَلْبُ الرَّاعِى. (Ḳzw.) Also *The star* [γ] *that is upon the left leg of Cepheus: between whose legs is a star* [app. κ] *that is called* كَلْبُ الرَّاعِى: (Ḳzw:) [from their longitudes it seems that these two stars are the same as are meant by what here follows:] الكَلْبُ [or كَلْبُ الرَّاعِى] is *a certain star over against* الدَّلْو [or *Aquarius*, *which latter is*] *below; in the path of which is a*

red [or perhaps *another* (آخَر instead of أَحْمَر)] *star, called* الرَّاعِى. (TA in art. كلب.) [And accord. to Freytag, رَاعِى الجَوْزَآءِ is the name of *A star otherwise called the Foot of Orion:* and رَاعِى النَّعَائِمِ, the name of *The star* λ *in Sagittarius:* see Ideler's "Untersuch. über den Ursprung etc. der Sternnamen," to which he refers, pp. 213, 226, for the former; and p. 187 for the latter.] — [And hence,] رَاعٍ signifies also *A ruler,* or *governor,* (Ṣ, Ḳ,) or *prince,* or *commander,* (Mṣb,) *who manages, conducts, orders,* or *regulates, the affairs of a people:* (Mṣb, Ḳ:) and *a ruler,* or *governor, of himself:* (TA:) pl. رُعَاةٌ and رُعْيَانٌ, (Ḳ,) but it is said that the former is mostly used as meaning *rulers,* or *governors,* and the latter as pl. of رَاعٍ in relation to sheep or goats [or the like], (TA,) and رِعَآءٌ and رُعَآءٌ. (Ḳ.) It is said in a trad., كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ ↓ [*Every one of you is a ruler,* or *governor, and every one of you shall be questioned respecting those,* or *that, of which he is ruler* or *governor*]: such is the man in respect of his family, and in respect of the property of his father; and the servant in respect of the property of his master; and the wife is a رَاعِيَة in respect of the house, or tent, of her husband: and every one of these shall be questioned respecting his, or her, رَعِيَّة. (El-Jámi' es-Ṣagheer of Es-Suyootee.) And one says, لَيْسَ المَرْعِىُّ ↓ كَالرَّاعِى [*The ruled,* or *governed, is not like the ruler,* or *governor*]. (Ṣ.) — In the saying of El-Karkhee, بَاعَ طَيْرًا عَلَى أَنَّهُ رَاعٍ, relating to [carrier-] pigeons, it is from الرِّعَايَةُ signifying الوَفَآءُ; [the saying meaning *He sold birds on the condition of their being such as would be faithful to their charge;*] for pigeons in El-'Irák and Syria are bought for high prices, and sent from distant points with letters of informations, and convey them, and bring back replies to them. (Mgh, JM.)

رَاعِيَةٌ [fem. of رَاعٍ. — Also a subst. formed from the latter word by the affix ة; like رَعِيَّةٌ from رَعِىٌّ]: see رَاعٍ, third sentence. — الرَّاعِيَةُ is the name of *A certain bird:* (TA:) [and] so is رَاعِيَةُ الخَيْلِ; (TA, and thus in some copies of the Ḳ;) thus correctly written, as in the Tekmileh; in [some of] the copies of the Ḳ, راعية الجبل; [perhaps the same as the former bird;] *a yellow bird, that is found beneath the bellies of horses or similar beasts;* thus in the Tekmileh; said by ISh to be *a small bird like the sparrow, that alights beneath the bellies of the horses and other beasts, yellow, as though its neck and wings were tinged with saffron, its back having upon it a dinginess,* or *duskiness, and blackness, its head being yellow, and its* زِمِكَّى [or *tail*] *being neither long nor short;* accord. to Ṣgh, also called رعاة ↓ الخيل. (TA [thus written without any syll. signs: if applying to the species in the manner of a coll. gen. n., perhaps a mistranscription for رُعَاةُ الخَيْلِ].) — رَاعِيَةُ الشَّيْبِ and رَوَاعِى الشَّيْبِ, ‡ *The commencement of hoariness,* (Ḳ, TA,) and *the first marks thereof.* (TA.)

أَرْعَى [app. *More,* and *most, merciful* or *compassionate;* from أَرْعَيْتُ عَلَيْهِ, though by rule it should be formed from an unaugmented verb accord. to many of the grammarians: — and hence, being nearly syn. with أَرْفَقُ in the primary sense, syn. with this latter, or nearly so, in a secondary sense]. You say, أَمْرُ كَذَا أَرْفَقُ بِى وَأَرْعَى عَلَىَّ [app. meaning † *This affair is more,* or *most, easy and convenient to me*]. (TA.)

أُرْعُوَّةٌ The *yoke that is placed upon the necks of the two bulls employed in ploughing;* (AA, Ṣgh, Ḳ, TA;) of the dial. of Azd-Shanoo-ah. (TA.)

أُرْعَاوِيَّةٌ: see رَعِيَّةٌ.

تِرْعِىٌّ: see what next follows.

تِرْعِيَّةٌ and تُرْعِيَّةٌ (Fr, Ṣ, ISd, Ḳ) and تَرْعِيَّةٌ, (ISd, Ḳ,) and sometimes without teshdeed, (Ḳ,) the first without teshdeed mentioned by Ṣgh on the authority of Fr, (TA,) and تِرْعَايَةٌ ↓ (Ṣ, Ḳ) and تُرْعَايَةٌ ↓ (Ṣgh as from Fr) and تُرَاعِيَةٌ ↓ (Ṣgh, Ḳ) and تِرَاعِيَةٌ ↓ and تِرْعِىٌّ ↓ (Ḳ) A man *who performs well the act of keeping* or *tending,* or *of pasturing* or *feeding, camels:* (Ṣ, Ḳ:) or *whose habitual work,* or *occupation,* or *the habitual work,* or *occupation, of whose fathers, is,* or *has been, the tending,* or *pasturing, of camels:* (ISd, Ḳ:) or *who is a good seeker after herbage for the cattle.* (ISd, TA.)

تِرْعَايَةٌ: } see what next precedes.
تُرَاعِيَةٌ: }

مَرْعًى an inf. n. of 1 [q. v.]. (Ṣ, Ḳ.) — And *A pasturage,* or *place of pasture;* (Ṣ, Ḳ;) as also مَرْعَاةٌ ↓: (Ṣgh, Ḳ:) pl. مَرَاعٍ. (TA.) [Hence,] لَا تَدَعَنَّ فَتَاةً وَلَا مَرْعَاةً ↓ فَإِنَّ لِكُلٍّ بُغَاةً [*Do not thou leave* uncared for *a young woman nor a pasturage, for there are persons that seek,* or *endeavour, to find and get each*]: a prov. enjoining the availing oneself of an opportunity, and the setting about an affair with prudence, discretion, precaution, or sound judgment. (Meyd.) — See also رِعْىٌ, in three places.

مَرْعَاةٌ: see the next preceding paragraph, in two places.

مَرْعِىٌّ [*Kept,* or *tended; pastured,* or *fed: kept, guarded,* or *minded:* and] *ruled,* or *governed;* as in an ex. above, voce رَاعٍ, last sentence but one. (TA.)

رغب

1. رَغِبَ, aor. ـَ, inf. n. رَغْبَةٌ (JK, TA) and رَغْبَى (JK) [and app. رَغَبٌ &c. as in the next sentence but one], *He desired a thing* [app. in an absolute sense, agreeably with what follows in the next sentence but one: and also,] *vehemently, eagerly, greedily, very greedily, with avidity, excessively,* or *culpably; he coveted a thing, longed for it,* or *lusted after it.* (TA.) رَغْبُ النَّفْسِ means *The* [*soul's*] *hoping largely, and desiring much.* (TA.) — رَغِبَ فِيهِ, (Ṣ, A, Mgh, Mṣb, Ḳ, &c.,) and رَغِبَهُ, (Mṣb, TA,) aor. ـَ, (Ḳ, TA,) inf. n. رَغْبَةٌ (Ṣ, A,* Mgh, Ḳ) and رَغَبٌ (Ṣ, Mṣb) and رُغْبٌ (Mgh, Mṣb, Ḳ) and رُغُبٌ (Ḳ) and رُغْبَى (A,* Mṣb) and رَغْبَى (Mṣb) and رَغْبَآءُ, (A,* Mṣb,) *He desired it,* or *wished for it;* (Ṣ, A, Mgh, Mṣb, Ḳ;) as also فيه ↓ ارتغب. (Ṣ, Ḳ.) You say, مَا لِى فِيهِ رَغْبَةٌ and رُغْبَى and رَغْبَآءُ [*I have not any desire,* or *wish, for it*]. (A.) And رَهْبَاكَ خَيْرٌ مِنْ رَغْبَاكَ, i. e. *The fearing thee is better than the loving thee;* رهباك being an inf. n. prefixed to an objective complement; and so رغباك: and said to mean, thy being given a thing through fear of thee is better than through desire: a prov., similar to رَهَبُوتٌ خَيْرٌ مِنْ رَحَمُوتٍ. (Meyd. [Freytag explains it otherwise: see his Arab. Prov. i. 542.]) — رَغِبَ عَنْهُ *He did not desire it,* or *wish for it;* (Ṣ, A, Mgh, Mṣb, Ḳ;) *he shunned,* or *avoided, it; abstained from it;* (Ṣ, TA;) or *left it, relinquished it,* or *forsook it,* (JK, Ṣ, TA,) *intentionally.* (JK, TA.) — رَغِبَ إِلَيْهِ, inf. n. رَغْبٌ (Ḳ) and رُغْبٌ and رَغَبٌ (TA) and رُغْبَى (Mgh,* Ḳ) and رَغْبَى (Ḳ) and رَغْبَآءُ (A,* Ḳ) and رَغْبَةٌ (Mgh,* TA) and رُغْبَةٌ and رَغَبُوتٌ and رَغَبُوتَى and رَغَبَانٌ, (Ḳ,) *He made petition to him, addressed a petition to him, asked him, petitioned him, sought of him,* or *demanded of him:* (TA:) or *he prayed to him,* or *supplicated him, with humility* or *abasement,* or *with sincerity* or *earnestness* or *energy:* or *he humbled,* or *abased, himself, and made petition to him.* (Ḳ, A, TA.) You say, رَغِبَ إِلَى فُلَانٍ فِى كَذَا *He made petition to such a one, petitioned him,* or *asked him, for such a thing.* (TA.) And إِلَى اللّٰهِ أَرْغَبُ *To God I humble,* or *abase, myself, and make petition;* syn. أَضْرَعُ: and إِلَيْهِ أَرْفَعُ رَغْبَتِى [*To Him I raise my humble petition*]. (A.) And الرَّهْبَى مِنَ اللّٰهِ وَالرَّغْبَى إِلَيْهِ [*Fear* should be *of God;* (not of a creature;) *and petition,* &c., should be *to Him*]. (Lth, TA in art. رهب.) See also another ex. in a verse cited voce رَغِيبَةٌ. — رَغِبَ بِنَفْسِهِ عَنْهُ [lit. *He made himself to be not desirous of,* or *to shun,* or *abstain from,* or *leave, him,* or *it;* the ب having the same effect as in ذَهَبَ بِهِ &c.; and hence,] *he held himself above,* or *superior to, him,* or *it.* (Ḳ.) And رَغِبْتُ بِفُلَانٍ عَنْ هٰذَا *I made such a one to shun, abstain from,* or *leave, this, disliking it for him.* (MF.) ═ رَغُبَ † *It* (anything) *was,* or *became, wide,* or *ample.* (TA. [See also 6.]) You say, رَغُبَ الوَادِى, aor. ـُ, inf. n. رُغْبٌ and رُغُبٌ (Ḳ) and رَغَابَةٌ, (TA,) † *The valley was large and wide, taking,* or *receiving, much water.* (Ḳ,* TA.) And رَغُبَتِ الأَرْضُ, inf. n. رُغْبٌ [&c.], † *The land was soft* (Ṣ, TA) *and wide, with even,* or *sandy, soil:* (TA:) or (Ṣ, TA) *took much water;* (TA;) *was such as would not flow unless in consequence of much rain.* (Ṣ, TA.) — And [hence,] رَغُبَ, inf. n. رُغْبٌ (Ṣ, Ḳ*) and رُغُبٌ, (Ḳ,* TA,) † *He was,* or *became, voracious, a great eater;* (Ḳ, TA;) *very greedy,* or *gluttonous;* (Ṣ, Ḳ, TA;) *vehemently, excessively,* or *culpably, desirous of worldly goods, and one who made himself to be large,* or *abundant, therein:* or as some say, *large in his hopes,*

and desirous of much. (TA.) Accord. to the T, رُغْبُ البَطْنِ signifies † *Voracity:* and رُغْبٌ, alone, as occurring in a trad., is explained as meaning *capaciousness of the belly, and voracity.* (TA.) And رَغُبَ رَأْيُهُ, inf. n. رُغْبٌ, ‡ *He was,* or *became, liberal,* or *bountiful, and large in opinion* or *judgment.* (A.)

2. رَغَّبَهُ فِى شَىْءٍ, [inf. n. تَرْغِيبٌ,] *He made him to desire,* or *wish for, a thing;* (Ṣ,* MA, Ḳ;*) as also ▼ ارغبهُ فيه. (Ṣ,* Ḳ:*) both signify the same. (Ṣ.) You say, رَغَّبْتُهُ فِى صُحْبَتِهِ [*I made him to desire,* or *wish for, his companionship*]. (A.) — And رغّبهُ, inf. n. تَرْغِيبٌ; (IAạr, TA;) and رغّب إِلَيْهِ; (TA;) *He gave him what he desired,* or *wished for.* (IAạr, TA.) — [رغّب is also said by Golius to signify *Cupivit avide et expetivit;* as on the authority of the KL: but this signification is not in my copy of that work, nor do I find it in any other lexicon.]

[**3.** راغب is said by Golius, as on the authority of the KL, and by Freytag after him, to signify *Cupiditatem monstravit:* but it is not mentioned in any sense in my copy of the KL, nor have I found it in any other lexicon.]

4: see 2. — [ارغبهُ app. signifies also *He made it wide,* or *ample.* — And hence,] أَرْغَبَ اللّٰهُ قَدْرَكَ means ‡ *May God enlarge thy power, and make its steps to extend far.* (A, TA.)

6. تراغبوا فيه *They vied, one with another, in desiring it;* or *they desired it with emulation;* syn. تنافسوا فيه. (A and TA in art. نفس.) — تراغب المَكَانُ † *The place was,* or *became, wide,* or *ample.* (TA. [See also رَغُبَ.])

8: see 1, third sentence.

رَغْبٌ: see رَغِيبٌ, second sentence.

رُغُبٌ: see رِغَابٌ, and رَغِيبٌ; with both of which it is synonymous. — It is also a pl. of the latter, (L in art. أسد,) and of رَغْبٌ. (TA.)

رَغْبَةٌ *A desire,* or *wish:* pl. رَغَبَاتٌ. (Mgh, Mṣb.) Hence, قَلَّتْ رَغَبَاتُ النَّاسِ [*The desires,* or *wishes, of the people,* or *of mankind, became few*]. (Mgh.) — See also رَغِيبَةٌ.

رَغْبَى: see رَغِيبَةٌ.

رَغَبُوتٌ, an epithet applied to a man, [signifying One *who makes petition; who asks, petitions, seeks,* or *demands:* or *who prays,* or *supplicates, with humility* or *abasement,* or *with sincerity* or *earnestness* or *energy:* or *who humbles,* or *abases, himself, and makes petition:* originally an inf. n. of رَغِبَ إِلَيْهِ; or] from الرَّغْبَةُ. (Ṣ, TA. [In one copy of the former erroneously written رَغَبُوبٌ; in another, رَغْبُوبٌ; and in another, omitted.])

رُغْبَانَةٌ The [*knot called*] سَعْدَانَة *of a sandal;* (Ḳ;) i. e. the *knot beneath the* [*appertenance called*] شِسْع [*which passes through the sole and between two of the toes, and to which the* شِرَاك, also called زِمَام, *is attached*]. (TA.)

رُغُبٌ ▼ أَرْضٌ رِغَابٌ (A'Obeyd, ISk, Ṣ, Ḳ) and (Ḳ) † *Land that is soft,* (A'Obeyd, Ṣ, Ḳ, TA,) *and wide, with even,* or *sandy, soil:* (Ḳ, TA:) or (Ṣ, Ḳ, TA) *that takes much water;* (TA;) *that will not flow unless in consequence of much rain.* (ISk, Ṣ, Ḳ, TA.)

رَغِيبٌ † *Wide,* or *ample;* applied in this sense to a watering-trough or tank, and to a skin for water or milk, (Ṣ, TA,) &c.: pl. رِغَابٌ (TA) and رُغُبٌ. (L in art. أسد.) You say also ▼ طَرِيقٌ رَغْبٌ † *A wide road:* pl. رُغُبٌ. (TA.) And مَكَانٌ ▼ مُرَاغِبٌ † *A wide,* or *an ample, place.* (TA.) And ▼ وَادٍ رُغُبٌ † *A wide valley;* (TA;) [and] so وَادٍ رَغِيبٌ: (JK:) or ‡ *a wide valley, that takes much water;* as also رَغِيبٌ; (AḤn, Ḳ;) *contr. of* وَادٍ زَهِيدٌ. (TA.) And طَعْنَةٌ رَغِيبَةٌ † *A wide wound inflicted with a spear* or *the like.* (TA.) And سَيْفٌ رَغِيبٌ † *A wide sword, that inflicts a large wound.* (TA.) — † A man, or other animal, (Ḳ,) *having a capacious inside,* or *belly:* (Ṣ, Ḳ:) pl. رِغَابٌ. (TA.) — † *Voracious; a great eater:* (A, Ḳ: [but accord. to the former, not tropical in this sense:]) *desirous of much eating:* (Mṣb:) *very greedy,* or *gluttonous:* (Ṣ, Ḳ: [see also رَغِيبٌ:]) *vehemently, excessively,* or *culpably, desirous of worldly goods; and one who makes himself to be large,* or *abundant, therein:* or *large in his hopes, and desirous of much:* (TA:) and رَغِيبُ الجَوْفِ a man who is *a great eater;* (TA;) or *capacious in the inside,* or *belly, and a great eater:* (JK:) and بَطْنٌ رَغِيبٌ *a belly that devours much.* (Ḥam p. 418.) — هُوَ رَغِيبُ العَيْنِ, (T and A and TA in art. زهد,) and لَهُ عَيْنٌ رَغِيبَةٌ, (A in that art.,) † *He is not content but with much; contr. of* هو زَهِيدُ العَيْنِ, (T and A in that art.,) *and of* لَهُ عَيْنٌ زَهِيدَةٌ. (A in that art.) [رَعِيبُ العَيْنِ has a different meaning: see art. رعب.] — فَرَسٌ رَغِيبُ الشَّحْوَةِ (Ṣ, in a copy of the A and in the TA الشحو,) ‡ A horse *of wide step, that takes a large space of ground* (A, TA) *with his legs:* pl. رِغَابٌ. (TA.) — إِبِلٌ رِغَابٌ, the latter word being the pl. form, † *Camels yielding a copious supply of milk, and very profitable.* (IAth, TA) And † *Many camels.* (TA.) — حِمْلٌ رَغِيبٌ and ▼ مُرْتَغِبٌ † *A heavy load.* (TA.)

رَغِيبَةٌ *A thing desired, or wished for;* (Ḳ;) as also ▼ رَغْبَةٌ: (Ḥam p. 501:) *a thing of high account* or *estimation; that is desired,* or *wished for:* pl. رَغَائِبُ. (A, Mgh.) You say, إِنَّهُ لَوَهُوبٌ لِكُلِّ رَغِيبَةٍ, i. e. [*Verily he is a liberal giver*] *of everything that is desired.* (TA.) [And ▼ رَغْبَى has a similar meaning; for] you say also, أَصَبْتُ مِنْهُ الرَّغْبَى, i. e. *I obtained from him abundance of what I desired.* (TA.) — *A large gift:* (Ṣ, Mgh, Mṣb, Ḳ:) pl. as above. (Ṣ, Mgh, Mṣb.) A poet (En-Nemir Ibn-Towlab, TA) says,

* وَمَتَى تُصِبْكَ خَصَاصَةٌ فَارْجُ الغِنَى *
* وَإِلَى الَّذِى يُعْطِى الرَّغَائِبَ فَارْغَبِ ▼ *

[*And when poverty befalls thee, then hope thou for competence, and to Him who gives large gifts humble thyself, and make petition*]. (Ṣ,* TA.) — And *A large recompense that one desires to obtain* [*in the world to come*] *by prayer:* (El-Kilábee, TA:) or *that which is wished for by one who has large hope and who desires much:* whence the prayer called صَلَاةُ الرَّغَائِبِ [generally said to be a supererogatory prayer]. (TA.)

الرُّغَامَى, like الرُّغَامَى (JK, Ḳ) and الرُّغَابَى, (TA,) *What is called the* زِيَادَة *of the liver.* (JK, Ḳ.)

رَغِيبٌ *Very,* or *intensely,* or *exceedingly, desirous of much eating.* (Mṣb.) [See also رَغِيبٌ.]

رَاغِبٌ *Desiring,* or *wishing;* (Ḳ;) [as in the phrase رَاغِبٌ فِى كَذَا *desiring,* or *wishing for, such a thing;*] and so ▼ مُرْتَغِبٌ. (TA.)

مَرْغَبٌ [*A place,* or *time, of desire* or *wish:* and hence, *an object thereof*]. You say, خَطَبَ فَأَصَابَ المَرْغَبَ [app. meaning *He demanded a woman in marriage, and attained the object of desire*]. (A.)

مُرْغِبٌ ‡ *Possessing competence* or *sufficiency; rich,* or *wealthy;* (Ḳ, TA;) *possessing much property.* (JK, TA.)

مَرْغَبَةٌ: see مَرَاغِبُ.

مَرْغُوبٌ [مَرْغُوبٌ فِيهِ *Desired,* or *wished for.* — مَرْغُوبٌ عَنْهُ *Not desired,* &c. — مَرْغُوبٌ إِلَيْهِ *Petitioned,* &c.: see an ex. voce مَرْهُوبٌ.]

هُوَ مُرَغَّبٌ لَهُ كَذَا وَكَذَا *To him are allowed,* or *permitted, such and such things;* like مُسَعَّبٌ and مُسَغَّبٌ. (TA in art. سعب.)

مَرَاغِبُ [lit. *Causes of desire;* sing., if used, ▼ مَرْغَبَةٌ, a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ &c.: and hence,] *things that are eagerly desired,* or *coveted;* syn. أَطْمَاعٌ [which also signifies soldiers' *stipends,* or *allowances*]: (TA:) and (TA) *things that are desired to be gained for subsistence,* or *sustenance; i. q.* مضطربات لِلْمَعَاش. (Ḳ, TA. [In the CḲ, the former of the two nouns in this explanation is مُضْطَرِبات: in two MṢ. copies of the Ḳ, it is without the syll. signs: the right reading is evidently مُضْطَرَبَات, syn. with مُكْتَسَبَات: Freytag renders the explanation *personæ quæ in rebus quæ spectant ad victum perturbatæ et anxiæ sunt;* deriving this meaning from the rendering in the TḲ: Golius, with a near approach to correctness, renders it *res ad sustentandam vitam necessariæ;* but he has given this explanation as on the authority of J, by whom it is not mentioned; and has put مَرَاغِب for مَرَاغِبُ.])

مُرَاغِبٌ: see رَغِيبٌ.

مُرْتَغِبٌ: see رَاغِبٌ. — See also رَغِيبٌ, last sentence. — Also † *A large, big, bulky,* or *corpulent,* man. (JK.)

رغث

1. رَغَثَهَا, (Ṣ, A, Ḳ,) aor. ـَ, (Ḳ,) inf. n. رَغْثٌ; (TḲ;) and ▼ ارتغثها; (Ḳ;) said of a kid, (Ṣ, A,) [and app. of a lamb, (see 4,) or of any young animal,] *He sucked her;* (Ṣ, A, Ḳ;) namely, his mother. (Ṣ, A.) — Hence, in a trad., ذَهَبَ رَسُولُ ٱللّٰهِ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَنْتُمْ تَرْغَثُونَهَا † [*The Apostle of God* (*may God bless and save him*) *has departed* from the world, *and ye suck the sweets of it*]; meaning the world; i. e. تَرْضَعُونَهَا. (TA.) — [Hence also,] رَغَثَهُ ٱلنَّاسُ † *The people,* or *men, asked,* or *begged, of him so much that all that he had passed away.* (TA.) And رُغِثَ, (El-Aḥmar, JK, Ṣ, Ḳ,) inf. n. رِغَاثٌ, (JK,) † *He* (a man) *was asked of,* or *begged of, so much that all that he had became exhausted.* (El-Aḥmar, JK, Ṣ, Ḳ.) ═ رُغِثَ, (Ḳ,) or رُغِثَتْ said of a woman, (TA,) *He,* (Ḳ,) or *she,* (TA,) *had a complaint of,* or *a pain in, the* رُغَثَآء. (Ḳ, TA.) — رَغَثَهُ *He thrust, pierced, stuck,* or *stabbed, him time after time;* and so ▼ ارغثه. (Ḳ. [See also the latter below.])

4. ارغثته, said of a ewe, (Ṣ,) [and app. of a she-goat also, (see 1,) or of any female,] *She suckled him;* (Ṣ, Ḳ;) namely, her young one. (Ṣ.) See also رَغُوثٌ. ═ ارغثه *He thrust, pierced, stuck,* or *stabbed, him in his* رُغَثَآء. (Ḳ.) — See also 1, last signification.

8: see 1, first signification.

رُغْثَآءُ: see what next follows.

رُغَثَآءُ *A certain duct* (عِرْقٌ) *in the breast,* or *mamma,* (Ṣ, Ḳ,) *that emits the milk:* (Ṣ:) or *a certain sinew,* or *tendon,* (عَصَبَةٌ,) *beneath the breast,* or *mamma:* (ISk, T, Ṣ, Ḳ:) sometimes written ▼ رُغْثَآءُ: (Fr, T, TA:) or the رُغَثَاوَانِ [dual of رُغَثَآءُ] are the *two sinews,* or *tendons, that are beneath the two breasts,* or *mammæ:* or *what are between the two shoulder-joints and the two breasts, next the arm-pit:* (TA:) or *two portions of flesh,* (JK,) or *two small portions of flesh,* (TA,) *between the* ثُنْدُوَة [q. v.], *and the shoulder-joint,* (JK, TA,) *on either side of the chest:* (TA:) or the *blackness* [app. meaning the *areola*] *of each of the two breasts.* (TA.)

أَرْضٌ رُغَاثٌ *Land that does not flow with water except* (إِلَّا [but this word is omitted in the TA]) *from much rain:* (JK, Ḳ:) [i. e., *that sucks in the rain-water, and does not cause it to flow upon its surface, except when it is copious.*]

رَغُوثٌ Any female *suckling;* (JK, Ṣ, Ḳ;) as also ▼ مُرْغِثٌ: (Ḳ:) or one says شَاةٌ رَغُوثٌ and رَغُوثَةٌ, meaning particularly *a ewe suckling:* but [the inf. n.] ▼ إِرْغَاثٌ has been used in relation to the she-camel: or رَغُوثٌ applied to a شاة means only *that has brought forth:* (TA:) and one says بِرْذَوْنَةٌ رَغُوثٌ, meaning [*a hackney-mare*] *that is sucked, i. q.* ▼ مَرْغُوثَةٌ; (Ṣ, TA;) and *that scarcely ever raises her head from the manger:* [whence] it is said in a prov., آكَلُ ٱلدَّوَابِّ بِرْذَوْنَةٌ رَغُوثٌ [*The most voracious of beasts is a hackney-mare that is sucked*]: or, as J gives it [in the Ṣ, and Z in the A], thus, as verse:

* آكَلُ مِنْ بِرْذَوْنَةٍ رَغُوثِ *

[*More voracious than a hackney-mare that is sucked*]: and ▼ مُرْغِثٌ is applied to a woman as meaning *suckling:* the pl. of رَغُوثٌ is رِغَاثٌ. (TA.) — Also A child, or young one, *that is suckled; a suckling.* (TA.)

مُرْغِثٌ: see the next preceding paragraph, in two places. — Also † *Possessing much property.* (JK.)

مُرَغَّثٌ [written in the JK مَرْغَثٌ, but said in the Ḳ to be like مُحَمَّدٌ,] The *part, of the finger, which is the place of the signet-ring.* (Ḳ.)

مَرْغُوثٌ: see its fem. above, voce رَغُوثٌ. — [Hence,] ‡ A man *asked of,* or *begged of, so much that all that he had is exhausted.* (El-Aḥmar, JK, Ṣ, A, Ḳ.) And † *Possessing little property.* (JK.) And أَمْوَالُهُ مَرْغُوثَةٌ ‡ [*His possessions are exhausted.* (A.)

رغد

1. رَغِدَ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. رَغَدٌ (Mṣb) [and رَغْدٌ, as seems to be indicated in the Ḳ by its being said that the verb is like سَمِعَ]; and رَغُدَ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Mṣb, Ḳ,) inf. n. رَغَادَةٌ; (Mṣb;) *It* (one's life) *was,* or *became, ample in its means* or *circumstances, unstraitened,* or *plentiful,* (Ṣ, Mṣb, Ḳ,) *and easy,* (Mṣb,) *and pleasant.* (Ṣ, Ḳ.) — [Hence, app.,] فُلَانٌ دَائِبٌ فِى أَمْرِهِ لَا يَرْغُدُ [*Such a one is striving, labouring,* or *toiling, in his affair:*] *he will not flag,* or *be remiss.* (JK.) ═ [In the JK, رَغَدْنَا, aor. نَرْغَدُ, is mentioned immediately after an explanation of رَغِيدَةٌ, app. to indicate that it signifies *We prepared,* or *we ate,* رغيدة.]

4. ارغدوا *They became in a state of life ample in its means* or *circumstances, unstraitened,* or *plentiful;* (Ṣ, A;) *they had abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life.* (Ṣ, Ḳ.) ═ ارغد ٱللّٰهُ عَيْشَهُمْ *God made their life to be ample in its means* or *circumstances, unstraitened,* or *plentiful,* [*and easy,*] *and pleasant.* (A.) — And ارغدوا مَوَاشِيَهُمْ *They left their cattle to pasture by themselves, where they pleased.* (Ṣ, Ḳ.)

10. استرغد العَيْشَ *He found life to be ample in its means* or *circumstances, unstraitened,* or *plentiful,* [*and easy,*] *and pleasant.* (Ḥar p. 657.) One says, اِنْزِلْ حَيْثُ يُسْتَرْغَدُ العَيْشُ [*Alight thou where life is found to be ample in its means* &c.]. (A.)

11. ارغادّ, (Ṣ, TA,) inf. n. اِرْغِيدَادٌ, (Ṣ, Ḳ, TA,) *It* (milk) *became commingled, one part with another, but not yet completely thickened.* (Ṣ, TA.) And in like manner, *It* (anything) *became commingled,* or *confused, one part with another.* (Ṣ, Ḳ,* TA.) — † *He became* [*confused,* or] *in doubt, in his opinion,* or *judgment, not knowing how to utter it.* (Ḳ.) — † *He slept without fully satisfying his drowsiness,* (Ḳ, TA,) *so that he awoke heavy.* (TA.) — † *He was angry, and changed in colour by reason of anger:* (TA:) or *he was angry, and would not answer.* (Ḳ.) — † *He was sick, not severely affected* (لَمْ يُجْهَدْ [in the CḲ لم يَجْهَدْ]), (L, Ḳ,) *but suffering depression:* (Ḳ:) or *he showed himself to be depressed,* (JK, L,) *without emaciation,* (JK,) or *by emaciation:* (L:) and *he was oppressed by sickness beyond his power of endurance:* (L:) or *he began to suffer pain, and exhibited an extenuated state of the belly, and dryness, and languor.* (En-Naḍr.) — ارغيداد also signifies † *Languidness,* or *weakness, in the eye,* and *the ear,* and *the sight.* (JK.)

Q. Q. 3. ارْغَلَّدَ [a verb app. *syn. with* رَغِدَ *in an intensive sense;*] of the measure افْعَلَّلَ from الرَّغْدُ [inf. n. of رَغِدَ]. (Ḳ.) Its ل is augmentative; and therefore it should not be mentioned independently as it is in the Ḳ. (TA.)

رَغْدٌ, applied to property, or water, or life, or herbage, *Plentiful; that does not cause one fatigue.* (L.) [Being originally an inf. n., it is used without variation as a masc. and fem. and sing. and pl. epithet; as also ▼ رَغَدٌ.] You say عَيْشٌ رَغْدٌ and ▼ رَغَدٌ and ▼ رَاغِدٌ and ▼ رَغِيدٌ (A, Mṣb) and ▼ أَرْغَدُ, (Lḥ, TA,) and ▼ مَعِيشَةٌ رَغِيدَةٌ, (A,) *Life that is ample in its means* or *circumstances, unstraitened,* or *plentiful,* (Lḥ, A, Mṣb,) *and easy,* (Lḥ,* Mṣb,) *and pleasant.* (A, Mṣb.) And عِيشَةٌ رَغْدٌ and ▼ رَغَدٌ *A mode of life ample in its means* or *circumstances, unstraitened,* or *plentiful,* [*and easy,*] *and pleasant.* (Ṣ, A, Ḳ.) And ▼ قَوْمٌ رَغَدٌ, (A, L, Ḳ,) or رَغْدٌ, (JK,) and ▼ نِسْوَةٌ رَغَدٌ, (A, L, Ḳ,) or نِسَآءٌ رَغْدٌ, (JK,) *People,* and *women, in a state of life ample in its means* or *circumstances,* &c.; (JK, A, Ḳ;) or *having abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life, and having camels abounding with milk.* (L.)

رَغَدٌ an inf. n. of رَغِدَ. (Mṣb.) You say, هُوَ فِى رَغَدٍ مِنَ ٱلْعَيْشِ *He is in a state of life ample in its means* or *circumstances, unstraitened,* or *plentiful,* (A, Mṣb,) [*and easy,*] *and pleasant.* (A.) — See also رَغْدٌ, in five places.

رَغِيدٌ, and its fem., with ة: see رَغْدٌ.

رَغِيدَةٌ *Fresh milk, which is boiled, and upon which some flour is sprinkled,* (JK, Ṣ, Ḳ,) *then dates are mixed therewith,* (JK,) or *then it is mixed and stirred about,* (Ṣ,) *and it is licked up:* (Ṣ, Ḳ:) and also *remains of milk:* (JK:) or *fresh butter:* (Mṣb:) or *a piece,* or *portion, of fresh butter:* (A:) pl. رَغَائِدُ. (JK, A.) You say, الأَمْنُ فِى ٱلْمَعِيشَةِ ٱلرَّغِيدَةِ أَطْيَبُ مِنَ ٱلْبَرْنِىِّ بِٱلرَّغِيدَةِ meaning [*Security in the state of life that is ample in its means* or *circumstances,* &c., *is sweeter than the dates called* بَرْنِىّ *with some fresh butter.* (A.)

رُغَيْدَآءُ *i. q.* رُغَيْدَآءُ [q. v.]; (Ḳ;) [i. e.] *What is taken forth from wheat, and thrown away.* (JK.)

رَاغِدٌ:
أَرْغَدُ: } see رَغْدٌ.

مَرْغَدَةٌ [*A place abounding with herbage;*] *a meadow, or a garden;* syn. رَوْضَةٌ. (L.) See also مَرْدَغَةٌ.

مُرْغَادٌّ part. n. of 11. (L, K.) Milk [*that has become commingled, one part with another, but*] *not yet completely thickened.* (L.) [And in like manner, Anything *that has become commingled,* or *confused, one part with another.*] — † One *who is* [*confused,* or] *in doubt, in his opinion,* or *judgment,* (JK, S, K,) *not knowing how to utter it.* (S, K.) — [For its other meanings, see the verb.]

رغس

1. رَغَسَهُ ٱللّٰهُ, aor. ـَ, inf. n. رَغْسٌ, *God blessed,* or *prospered, him, and made him to increase and multiply: God made his property to increase and multiply.* (TA.) You say, كَانُوا قَلِيلًا فَرَغَسَهُمُ ٱللّٰهُ *They were few, and God multiplied and increased them:* and in like manner one says of حَسَب [or grounds of pretension to respect], &c. (S, TA.) And رَغَسَهُ ٱللّٰهُ مَالًا, (El-Umawee, S, K,) and وَلَدًا, (TA,) aor. as above, (K,) *God multiplied to him his property,* (El-Umawee, S, K,) and *his offspring,* (TA,) *and blessed him therein;* (El-Umawee, S, K;*) as also ▼ ارغسهُ مَالًا, (K,) and وَلَدًا. (TA.)

4: see the last sentence above.

رَغْسٌ *Increase:* (S, K:) *abundance:* (TA:) *wealth,* or *property;* or *much wealth* or *property;* or *good fortune, prosperity, welfare, wellbeing,* or *weal;* syn. خَيْرٌ. (S, K.) El-'Ajjáj says,

* خَلِيفَةٌ سَاسَ بِغَيْرِ تَعْسِ *

* إِمَامُ رَغْسٍ فِي نِصَابِ رَغْسِ *

[app. meaning, *A khaleefeh who ruled without evil, a prosperous prince, of prosperous origin*]: نِصَاب is syn. with أَصْل. (S.) — Also *A benefit, favour, boon,* or *blessing;* syn. نِعْمَةٌ: (K:) or *ampleness,* or *largeness, therein:* (TA:) pl. أَرْغَاسٌ. (K.)

مُرْغَسٌ: see the next paragraph.

مُرْغِسٌ One *who makes himself to have a plentiful and pleasant and easy life;* (Ibn-'Abbád, Sgh, K;) as also with ش. (TA.) — *A plentiful state of life;* as also ▼ مُرْغَسٌ, (K,) in the saying هُمْ فِي مُرْغِسٍ مِنْ عَيْشِهِمْ [*They are in a plentiful state of life*]. (TA.)

مَرْغُوسٌ *Blessed; prospered; fortunate:* (K,* TA:) applied to a man, *blessed,* or *prospered;* (TA;) *abounding in wealth* or *property;* (K, TA;) *fortunate,* or *possessed of good fortune:* (TA:) and, applied to a face, *blessed and fortunate;* (S;) or *cheerful and fortunate.* (TA.) You say also, هُوَ مَرْغُوسُ ٱلنَّاصِيَةِ † *He has a blessed,* or *fortunate, forelock.* (TA.) — And with ة, applied to a woman, (Lth, K,) and to a ewe, or she-goat, (TA,) *Prolific; having numerous offspring.* (Lth, K, TA.)

رغف

1. رَغَفَ, (JK, O, Msb,) aor. ـَ, (O, Msb,) inf. n. رَغْفٌ, (JK, O, Msb, K,) *He collected together* (JK, O, Msb, K) clay, (JK, O, K,) or dough, (Msb, O, K,) *making it into a compact mass,* (JK, O, K,) or *making it round* (Msb) [*and flat, but not thin,* or *not very thin*], *with his hand.* (Msb, O, K.) — رَغَفَ ٱلْبَعِيرَ, (JK, O, K,) aor. as above, (O, K,) and so the inf. n., (JK, O,) *He put into the camel's mouth, by mouthfuls, seeds* (بِزْر), and *flour,* (JK, O, K,) and *the like.* (O, K.)

4. ارغف *He looked sharply,* or *intently,* or *attentively;* (JK, O, K;) إِلَيْهِ [*at him,* or *it*]; (TK;) said of a man and of a lion. (O.) — And *He hastened, made haste,* or *sped, in going, journeying,* or *pace.* (K.)

رَغِيفٌ *A round cake* (MA, KL) *of bread,* (S, MA, Mgh, KL,) *such as is thick,* or *not thin,* (MA,) the *contr. of such as is termed* رَقِيق; (Mgh;) [*generally about a span,* or *less, in width, and from half an inch to an inch in thickness;*] of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (Msb,) from رَغَفَ as expl. in the first sentence above: (JK, O, Msb, K:) pl. [of pauc.] أَرْغِفَةٌ (S, O, Msb, K) and [of mult.] رُغْفَانٌ (JK, S, MA, Mgh, Msb, K) and رُغُفٌ (JK, S, O, Msb) and رُغْفٌ and ▼ تَرَاغِيفُ; (JK, O, K;) the last anomalous, (TK,) mentioned by Ibn-'Abbád. (O.)

تَرَاغِيفُ: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

Quasi رغلد

ارْغَلَّدَ: see Q. Q. 3 in art. رغد.

رغم

1. رَغِمَ ٱلْأَنْفُ, [and, as will be seen from what follows, رَغَمَ, and رَغُمَ,] inf. n. رَغْمٌ and رُغْمٌ and رِغْمٌ,] *His nose clave to the* رَغَام [i. e. *earth,* or *dust*]. (TA.) — [Hence,] رَغِمَ أَنْفُهُ, aor. ـَ, inf. n. رَغْمٌ [&c. as above]; and رَغَمَ, aor. ـُ; [and رَغُمَ, aor. ـُ;] ‡ *He was,* or *became, abased,* or *humble,* or *submissive;* as though his nose clave to the رَغَام by reason of abasement &c. (Msb.) And رَغِمَ أَنْفِي لِلّٰهِ, and رَغَمَ, (S, K,) and رَغُمَ, (El-Hejeree, K,) inf. n. رَغْمٌ and رُغْمٌ and رِغْمٌ, (S,) [and app. مَرْغَمَةٌ also, as seems to be indicated in the S and TA,] ‡ *My nose* [meaning *my pride*] *was,* or *became, abased,* or *humbled, to God, against my will;* (K, TA;) i. e. لِأَمْرِهِ [*to his command*]. (TA.) And غُرِمَ أَنْفًا and فُلَانٌ رَغِمَ أَنْفًا † [*Such a one is,* or *has been, abased,* or *humbled*]. (TA.) — And رَغِمَ فُلَانٌ, (S, TA,) or رَغَمَ, aor. ـَ, inf. n. رَغْمٌ [&c. as above], (JK,) ‡ *Such a one was unable to obtain his right,* or *due;* (JK, S, TA;) as also رَغِمَ أَنْفُهُ: the part. n. is ▼ رَاغِمٌ. (Har p. 369.) = رَغِمَ رَغَمَ as a trans v.: see 4, [with which it is app. syn. properly as well as tropically,] in three places. — [Hence,] رَغَمْتُهُ, (K,) inf. n. رَغْمٌ; (JK, TA;) and ▼ تَرَغَّمْتُهُ; (so in the JK; [perhaps a mistranscription for رَغَّمْتُهُ;]) † *I did a thing against his will:* (JK, K, TA:) or, *so as to anger him;* and *vexed him.* (TA.) — [And † *I made him to do a thing against his will; forced him to do a thing:* for] ٱلرَّغْمُ is also syn. with ٱلْقَسْرُ; (IAar, K, TA;) in some copies of the K erroneously written ٱلْقَشْرُ. (TA.) — And رَغِمَهُ and رَغَمَهُ, aor. ـَ, (K,) inf. n. رَغْمٌ (TA) [and app. رُغْمٌ and رِغْمٌ and مَرْغَمَةٌ, as seems to be indicated in the K], ‡ *He disliked it, disapproved it,* or *hated it.* (K, TA.) You say, مَا أَرْغَمُ مِنْهُ شَيْئًا ‡ *I dislike not,* &c., *of it, anything.* (JK, TA.) And رَغِمَتِ ٱلسَّائِمَةُ ٱلْمَرْعَى ‡ *The pasturing beasts disliked,* &c., *the pasture.* (TA.) — See also 2. — [And see رَغْمٌ, below.]

2: see 4, in three places. — رغّمهُ, (JK, M, K,) inf. n. تَرْغِيمٌ, (K,) also signifies *He said to him* رَغْمًا رَغْمًا; or رَغْمًا (JK; [see رَغْمٌ, below;]) so in the K; but in the M, رَغْمًا وَدَغْمًا: (TA:) and ▼ رَغَمَهُ, inf. n. رَغْمٌ, [in like manner,] *he said to him* رَغْمًا: or *he did with him that which made his nose to cleave to the earth,* or *dust,* (مَا يُرْغِمُ أَنْفَهُ,) *and that which abased him.* (Ham p. 97.)

3. مُرَاغَمَةٌ signifies ‡ The *breaking off from,* or *quitting,* another *in anger:* (S, K, TA:) and the *cutting off* another *from friendly,* or *loving, communion; cutting* one, or *ceasing to speak to* him; or *forsaking, abandoning, deserting,* or *shunning* or *avoiding,* one: and the *becoming alienated,* or *estranged;* or the *going, removing, retiring,* or *withdrawing, to a distance, far away,* or *far off,* one from another: (K, TA:) [or] راغمهُ signifies † *He left, forsook, abandoned,* or *relinquished, him,* or *separated himself from him, against his* [the latter's] *wish:* (Mgh:) or *he broke off from him,* or *quitted him, in anger:* (Msb:) and ارغم أَهْلَهُ ‡ *He cut off his family from loving communion,* or *forsook them,* or *deserted them, against their wish.* (TA.) It is said in a trad., لَيُرَاغِمُ رَبَّهُ إِنْ أَدْخَلَ أَبَوَيْهِ ٱلنَّارَ, i. e. ‡ *He will assuredly break off in anger from his Lord* [*if he cause his two parents to enter the fire of Hell*]. (TA.) And you say, رَاغَمَ فُلَانٌ قَوْمَهُ ‡ *Such a one retired apart from his people,* or *party;* or *disagreed with them;* or *opposed them;* (S, K,* TA;) and *went forth from them;* (S, TA;) and *cut them off from friendly,* or *loving, communion;* or *forsook them;* and *treated them,* or *regarded them, with enmity,* or *hostility.* (K, TA.) — And فُلَانٌ لَا يُرَاغِمُ شَيْئًا † *Such a one does not want, need,* or *require,* and *is not unable to attain, anything.* (JK, TA.)

4. ارغمهُ [*He cast it upon the* رَغَام, i. e. *earth,* or *dust:* and *he made it to cleave to the earth,* or *dust*]. You say, ارغم ٱللُّقْمَةَ مِنْ فِيهِ *He cast the morsel from his mouth upon the earth,* or *dust.* (TA.) And it is said in a trad. of 'Áisheh, respecting the material for dyeing the hair, and the hands of women, أَسْلِتِيهِ وَأَرْغِمِيهِ [*Wipe thou it off*

from thy hand, or hands, *and cast it upon the earth*, or *dust*]. (Ṣ. [There said to be from the phrase here next following.]) You say also, ارغم انفه *He*, (i. e. God, JK, Ṣ,) or *it*, (i. e. abasement, or humility, or submissiveness, Ḳ,* TA,*) *made his nose to cleave to the* رَغَام, i. e. *earth*, or *dust*; (JK,* Ṣ, TA;) [or *may He* (i. e. God) *make his nose to cleave to the earth*, or *dust*;] and ↓رَغَّمَ انفه signifies the same [app. in this (the proper) sense, as well as in that next following]. (Mgh, TA.) — And [hence] the former of these two phrases means ‡ *He* (i. e. God, Mṣb) *abased him, humbled him*, or *rendered him submissive*, (Mṣb, TA,) *against his will*; (TA;) [or *may He abase him*, &c.;] and so ↓the latter of the same two phrases: and the former, † *He angered him*; likewise said of God; (Ḥam p. 551;) and so ارغمه alone; (Ḳ, TA;) like ادغمه; (TA;) or both signify ‡ *he did evil to him, and angered him*: (TA in art. دغم:) and أُرْغِمَ † *He was abased*, or *humbled*, or *rendered submissive*: (Ḥam p. 617:) and رَغَّمَ ↓ اللّٰهُ به الأُنُوفَ, inf. n. رَغْم, † *God abased*, or *may God abase, the noses by means of him*, or *it*. (Ḥar p. 369.) [↓رغّمه, also, signifies † *He abased him, humbled him*, or *rendered him submissive*: you say,] هٰذَا تَرْغِيمٌ ↓ لَهُ † *This is an abasing*, or *a humbling, to him*: (Mṣb:) and تَرْغِيمًا ↓ لِلشَّيْطَانِ (occurring in a trad., TA) means † *For the abasing*, or *humbling, of the devil*. (Mgh.) — And ارغمه † *He urged him*, or *made him, to do that from which he was not able to hold back*, or *that which he could not refuse to do*, or *that which he could not resist doing*. (JK, TA, and Ḥam p. 97, from Kh.) — See also 3.

5. ترغّم † *He became angered*, or *angry*, (Ṣ, Ḳ, TA,) *with speech*, and *otherwise*: (TA:) and sometimes it occurs with ز [i. e. تزغّم]. (Ṣ, TA.) Hence the saying of El-Ḥoṭei-ah, [app. describing a she-camel,]

* تَرَى بَيْنَ لَحْيَيْهَا إِذَا مَا تَرَغَّمَتْ *
* لُغَامًا كَبَيْتِ العَنْكَبُوتِ المُمَدَّدِ *

[*Thou seest between her two jaws, when she is angered, foam like the web of the spider stretched out*]. (TA.) = See also 1.

رَغْم and ↓رُغْم and ↓رِغْم are inf. ns. of رَغِمَ said of the nose; and ↓مَرْغَمَةٌ is syn. therewith; (Ṣ;) as is also ↓مَرْغَمٌ. (TA.) One says to another, [by way of imprecation,] رَغْمًا [for رَغِمَ أَنْفُكَ رَغْمًا *May thy nose cleave fast to the earth*, or *dust*; meant to be understood in the proper sense, or in a tropical sense explained by what follows]; (JK, M, Ḳ;) and [sometimes] دَغْمًا is added, (M,) which is an imitative sequent to رَغْمًا. (Ḳ in art. دغم.) And لِأَنْفِهِ الرَّغْمُ and ↓المَرْغَمَةُ [*May cleaving to the earth*, or *dust, befall his nose*; which may likewise be meant to be understood properly, or tropically]. (TA.) — [Hence,] the first also signifies, (IAạr, Ḳ, TA,) and so ↓the second, (Mgh,) and ↓مَرْغَمَةٌ also, (TA,) ‡ *Abasement*. (IAạr, Mgh, Ḳ, TA.) The Prophet said, بُعِثْتُ مَرْغَمَةً ↓, (Ṣ,) i. e. ‡ *I was sent for abasement* to the believers in a plurality of gods, [or] *by reason of dislike* or *disapproval* [of their state; agreeably with the explanation next following]. (TA.) — رَغْم and ↓رُغْم (Mṣb, Ḳ, TA) and ↓رِغْم and ↓مَرْغَمَةٌ (Ḳ, TA) also signify ‡ *Dislike, disapproval*, or *hatred*. (Mṣb, Ḳ, TA.) You say, فَعَلَهُ رَغْمًا or ↓رُغْمًا or ↓رِغْمًا, (TA,) and عَلَى رَغْمِهِ, (ISh, TA,) and على رَغْمِ أَنْفِهِ, (TA,) and على الرَّغْمِ مِنْهُ, and على الرَّغْمِ مِنْ أَنْفِهِ, (Mṣb,) and رُغْمِ ↓ أَنْفِهِ, (Ṣ,) i. e. ‡ [*He did it against his wish; in spite of him*; or] *notwithstanding his dislike*, or *disapproval*, or *hatred*. (Mṣb, TA.) — حَتَّى يَخْرُجَ مِنْهُ الرُّغْمُ ↓, [or الرَّغْمُ, in the TA without the vowel-sign,] occurring in a trad., means † *In order that* he may become humble and abased, and *the pride of the Devil may go forth from him*. (Mgh, TA.) = See also رَغَام.

رُغْم: see the next paragraph above, in six places.

رِغْم: see رُغْم, in three places.

شَاةٌ رَغْمَآءُ *A sheep*, or *goat, having upon the extremity of its nose a whiteness*, (JK, Ḳ,) or *a colour different from that of the rest of its body*. (Ḳ.)

رَغْمَانُ: see the next following paragraph.

رَغَامٌ *Earth*, or *dust*; (Ṣ, Mṣb, Ḳ;) as also ↓رَغْمٌ: (IAạr, Ḳ:) [or] *soft earth* or *dust*, (Ḳ, TA,) *but not fine*: (TA:) or *fine earth* or *dust*: (AA, TA:) or *sand mixed with earth* or *dust*: (Ḳ:) or *sand such as does not flow from the hand*: (Aṣ, TA:) or, as IB says on the authority of AA, *sand that dazzles the sight*; as also ↓رَغْمَانُ; which latter, accord. to the Ḳ, is the name of a certain tract of sands. (TA.)

رُغَامَةٌ *A thing that one desires*, or *seeks*; (JK, Ḳ;) as also ↓مَرْغَمَةٌ: (TA:) so in the saying, لِى عِنْدَهُ رُغَامَةٌ (JK, TA) and مَرْغَمَةٌ (TA) [*I have a thing that I desire*, or *seek, to obtain from such a one*].

رُغَامَى The *nose*; as also ↓مَرْغَمٌ and ↓مَرْغِمٌ, (Ḳ,) of which the pl. is مَرَاغِمُ: (TA:) or رُغَامَى signifies the *nose with what is around it*: (IḲooṭ, TA:) and in this sense also the pl. above mentioned is used; as in the saying, لَأَطَأَنَّ مَرَاغِمَكَ [*I will assuredly trample upon thy nose with the parts around it*]. (TA.) — And The [*appertenance called the*] زِيَادَة [q. v.] *of the liver*; as also رُغَامَى; (Ṣ, Ḳ;) but the former is the more approved. (TA.) — And, (Ḳ,) some say, (Ṣ, TA,) [The *bronchi*, or the *windpipe*; i. e.] the *tubes*, (قَصَب, Ṣ,) or the *tube*, (قَصَبَة, Ḳ,) *of the lungs*. (Ṣ, Ḳ.) = Also *A certain plant*: a dial. var. of رُخَامَى [q. v.]. (Ḳ.)

رَاغِمٌ: see 1. You say, هُوَ رَاغِمُ and رَاغِمُ الأَنْفِ [*He has the nose cleaving to the dust*: and hence,] † *he is abased*, or *humble*, or *submissive*: and † *he is unable to obtain his right*, or *due*: and [رُغْم is its pl.:] you say, هُمْ رُغْمُ الأُنُوفِ. (Ḥar p. 369.) And دَاغِمٌ is used as an imitative sequent thereto. (Ḳ.) — Also † *Angry*. (TA.) — And † *Disliking, disapproving*, or *hating*. (TA.) — And † *Fleeing*. (TA.)

مَرْغَم: see رَغْم, first sentence: = and see also مُرَاغَم: = and رُغَامَى.

مَرْغِم: see رُغَامَى, first sentence.

مَرْغَمَةٌ: see رَغْم, in five places: = and see also رُغَامَةٌ. = Also *A certain game of the Arabs*. (Ḳ.)

مُرَغَّم: see the next paragraph but one.

مُرْغِمَةٌ ‡ A woman *who angers her husband*. (Ḳ, TA.)

مُرَاغَمٌ (Ṣ, Mgh, Ḳ, TA) and ↓مُتَرَغَّمٌ (JK, TA) and ↓مَرْغَمٌ, (JK,) thus accord. to one reading in the Ḳur iv. 101, (Ksh,) or ↓مُرَغَّمٌ, (TA, [perhaps a mistranscription,]) † *A road by the travelling of which one leaves*, or *separates himself from, his people, against their wish*, or *so as to displease them*: (Ksh and Bḍ in iv. 101:) and *a place to which one emigrates*: (Zj and Ksh and Jel ibid.:) or *a place to which one shifts, removes*, or *becomes transferred*: (Bḍ ibid.:) or *a way by which one goes* or *goes away*: (Fr, JK, Ṣ, Ḳ:) and *a place to which one flees*; *a place of refuge*: (Fr, Ṣ, Mgh, Ḳ:) and *i. q.* مُضْطَرَبٌ [meaning *a place in which one goes to and fro seeking the means of subsistence*: see art. ضرب]: (Fr, JḲ, Ṣ, Ḳ:) and *a fortress*, or *fortified place*; syn. حِصْن. (IAạr, Ḳ.) It is said in the Ḳur, [iv. 101, of him who emigrates for the cause of God's religion], يَجِدْ فِى الأَرْضِ مُرَاغَمًا كَثِيرًا [*He shall find in the earth many a road* &c.]. (Ṣ, TA.) And a poet says,

* إِلَى بَلَدٍ غَيْرِ دَانِى المَحَلِّ *
* بَعِيدِ المُرَاغَمِ وَالمُضْطَرَبْ *

[*To a country not near in respect of the place of alighting, remote in respect of the road* &c. *and of the region in which people go to and fro seeking the means of subsistence*]. (Zj, TA.)

مُتَرَغَّمٌ: see the next preceding paragraph.

رغو

1. رَغَا, (Ṣ, Mgh, Ḳ,) aor. يَرْغُو, (Ṣ,) said of a camel, (Ṣ, Mgh, Ḳ,) and of a hyena, and of an ostrich; (Ḳ;) or رَغَتْ, aor. تَرْغُو, said of a she-camel; (JK, Mṣb;) inf. n. رُغَآءٌ, (JK, Ṣ, Mgh, Mṣb,* Ḳ,) with which ↓رَاغِيَةٌ is syn. [either as an inf. n. or as a simple subst.]; (JK;) *He grumbled*, or *uttered a grumbling cry*; syn. ضَجَّ; (Ṣ;) or *uttered a cry*, (Mgh, Ḳ,) *and grumbled*; syn. صَوَّتَ فَضَجَّ: (Ḳ:) or *she uttered a cry* [&c.]: (Mṣb:) so camels are wont to do when the loads are lifted upon them; and youthful camels do so much: (TA:) رُغَآءٌ signifies the *cry* or *crying* [or *grumbling*, which is *a kind of gurgling growl*,] (Ṣ, Mṣb) of the camel [when he is being laden, and on some other occasions of discontent], (Mṣb,)

or of animals having the kind of foot called خُفّ: (Ṣ:) also of the bird called رَغَّآء [&c.]. (TA.) It is said in a prov., كَفَى بِرُغَائِهَا مُنَادِيًا [*Her grumbling cry suffices as a caller*] i. e., the رُغَآء of his camel serves instead of his calling in presenting himself for entertainment as a guest: (Ṣ:) A 'Obeyd says that it is well known to the Arabs as relating to the accomplishment of an object of want before the asking for it: and it is applied also to the case of a man whose aid is wanted and who does not come to thee; excusing himself by saying that he did not know: and to the case of one who stands at a man's door, and to whom it is said, "Send him who shall ask permission for thee [to go in];" whereupon he replies, "His knowledge of my standing at his door suffices for asking permission for me: if he pleased, he would grant me permission." (Meyd. [See also Freytag's Arab. Prov. ii. 328—9.]) And in another prov., كَانَتْ عَلَيْهِمْ كَرَاغِيَةِ ↓ البَكْرِ, (JK, Meyd,) or السَّقْبِ, [i. e. *There befell them the like of the grumbling cry of the young camel,*] meaning, the رُغَآء of the young camel of Thamood [which preceded the destruction of those who heard it]: the prov. relates to the auguring evil from a thing. (Meyd. [See also Freytag's Arab. Prov. ii. 327.]) — رَغَا said of a boy, or child, means ‡ *He wept most violently.* (Ḳ, TA.) — [It is also, app., said of a man, as meaning † *He shouted:* and † *he spoke with a loud voice.* (See 6, and رَغَّآء.)] = See also 2.)

2. رغّى, (Ṣ, Mṣb, Ḳ,) inf. n. تَرْغِيَةٌ, (Ṣ,) said of milk, (Ṣ, Mṣb, Ḳ,) *It frothed;* (Ṣ;) *it had* رَغْوَة [or *froth*]; as also ↓ ارغى, (Ḳ,) inf. n. إِرْغَآء; (TA;) and ↓ رَغَا, (Ḳ,) aor. يَرْغُو, inf. n. رَغْوٌ: (TA:) or *it had much froth;* as also ↓ ارغى: (TA:) or *its froth estuated.* (Mṣb.) — [Hence,] أَمْسَتْ إِبِلُهُمْ تُرَغِّى وَتُنَشِّفُ, i. e. [*Their camels became,* or *became in the evening, so as that they yielded frothy milk;* or *so as that*] *they had* رَغْوَة *and* نُشَافَة. (Yaḳoob, Ṣ.) = تَرْغِيَةٌ also signifies ‡ The act of *angering* [another]. (IAạr, Ḳ, TA.)

4. ارغى *He made* his she-camel *to utter the grumbling cry termed* رُغَآء: (Ṣ, Ḳ:) [and] *he made* his camel *to do so in order that he might be entertained as a guest.* (M, TA. [See a prov. cited in the first paragraph.]) Sebrah Ibn-'Amr El-Faḳ'asee says,

* وَمَا يُرْغَى لِشَدَّادٍ فَصِيلُ *

[*And a young camel belonging to* the family of *Sheddád is not made to utter its grumbling cry* for the want of its mother]; meaning that they are niggardly; that they will not separate the young camel from its mother by slaughter nor by gift. (Ṣ.) And it is said in a prov.,

* أَرْغُوا لَهَا حُوَارَهَا تَقِرّْ *

[*Make ye her* (the camel's) *young one to utter its grumbling cry,* then *she will be quiet*]: for the she-camel when she hears the رُغَآء of her young one becomes still: (Meyd:) the prov. means, give him that which he wants, [then] he will be quiet. (JK, Meyd. [See also Freytag's Arab. Prov. i. 532.]) أَرْغُوا لِلرَّحِيلِ means *They made* their saddle-camels *to utter the grumbling cry* [*for removal,* or *departure,* or *journeying*]; camels being wont to do so when the loads are lifted upon them. (TA.) — Hence, ارغاهُ † *He subdued, subjected,* or *oppressed, him;* and *abased him:* because the camel [generally] does not utter the cry termed رُغَآء except in consequence of abasement, or humiliation. (TA.) — [Hence also,] هِىَ مُلَيْكَةُ الإِرْغَآءِ † *She is the slave* (مُلَيكة meaning مَمْلُوكَة) *of noise and loquacity, so that she distresses the hearers:* or it may mean [*she is subject to*] *the frothing of her lips, by reason of her loquacity;* from رَغْوَةٌ meaning "froth." (TA. [See رَغَّآء.]) — You say also, مَا أَثْغَى وَلَا أَرْغَى *He gave not a sheep* or *goat, nor a she-camel;* (Ṣ, Ḳ;) like as you say, مَا أَحْشَى وَلَا أَجَلَّ. (Ṣ. [See 4 in art. ثغو.]) = See also 2, in two places. — [Hence,] ارغى said of him who is discharging his urine, ‡ *He had much froth to his urine.* (Ḳ, TA.) — [Hence also,] تُرْغِينَا سُقَاطَ حَدِيثِهَا, a phrase used by a poet, means † *She feeds us with* [or *gives us*] *little discourse,* [or *the refuse of her discourse,*] *like froth.* (TA.)

6. تَرَاغَوْا *They uttered the cry termed* رُغَآء, [or rather † *a cry,* or *cries, similar thereto,*] *one here and one here.* (Ṣ, Ḳ.) It is said in a trad., تَرَاغَوْا عَلَيْهِ فَقَتَلُوهُ (Ṣ, IAth, TA) † *They shouted, one to another,* and *called one another, against him,* to slay him, *and slew him.* (IAth, TA.)

8. ارتغى *He drank* رَغْوَة, i. e. *froth:* (Ṣ, Mṣb:) or ارتغى رَغْوَةً *he took,* and *sipped,* or *supped, froth.* (Ḳ.) It is said in a prov., يُسِرُّ حَسْوًا فِى ٱرْتِغَآءٍ [*He conceals a sipping,* or *supping, in drinking froth*]: applied to him who pretends one thing when he means, or desires, another: (Ṣ:) accord. to AZ and Aṣ, it originated from a man's having some milk brought to him, and his pretending that he desired the froth, and, while drinking this, taking of the milk; and is applied to a man who pretends to aid thee, and benefits himself: (Meyd:) Esh-Shaabee, to one who asked him respecting a man who kissed his wife's mother, replied in these words; and added, "His wife has become unlawful to him." (Ṣ.)

رَغْوَةٌ *A single uttering of the grumbling cry termed* رُغَآء. (TA.) = Also, and ↓ رُغْوَةٌ and ↓ رِغْوَةٌ, (JK, Ṣ, Mṣb, Ḳ,) the last mentioned by Lḥ and others, (Ṣ,) and ↓ رَغَايَةٌ (JK, Ṣ, Mṣb, Ḳ) and ↓ رِغَايَةٌ, (Ṣ, Mṣb, Ḳ,) the latter as heard by Abu-l-Mahdee, (Ṣ,) and ↓ رَغَاوَةٌ (JK, Ṣ, Mṣb, Ḳ) and ↓ رُغَاوَةٌ, (Ṣ, Ḳ,) the latter as heard by Abu-l-Mahdee, (Ṣ,) and ↓ رُغَاوَى, (AZ, TA,) The *froth* of milk [&c.]; (JK, Ṣ, Ḳ;) or the first three signify the *froth that comes upon a thing when it estuates;* and the next three, the *froth of milk:* (Mṣb:) pl. of the first رَغَوَاتٌ, (Mṣb, TA,) and of the second رُغًى, (Ṣ,* Mṣb, TA,) and of the last رَغَاوَى. (TA.) = Also the first (رَغْوَةٌ), *A rock,* or *a piece of rock.* (IAạr, Ḳ.)

رُغْوَةٌ [The *grumbling cry termed* رَاغِيَة;] a subst. from رُغَآء [inf. n. of رَغَا]. (TA.) = See also the next preceding paragraph.

رِغْوَةٌ: see رَغْوَةٌ.

رَغْوَانُ: see رَغَّآء.

رُغَآء inf. n. of 1 as explained in the first sentence. (Ṣ, Ḳ, &c.) [It is often used as a simple subst. like its syn. رَاغِيَة.] — See also رَغَّآء.

رَغُوٌّ A she-camel *that utters much,* or *often, the grumbling cry termed* رُغَآء. (Ṣ, Ḳ.)

رُغَاوَةٌ: } see رَغْوَةٌ.
رِغَايَةٌ:
رُغَاوَى:

رَغَّآء † *Loquacious:* or *loud in voice:* (TA:) and ↓ رَغْوَانُ is [syn. therewith, or nearly so, being] a surname of Mujáshi' (Ḳ, TA) the son of Dárim, (TA,) because of his eloquence, (Ḳ, TA,) and the loudness of his voice. (TA.) — Also *A certain bird,* (Ḳ, TA,) *that cries much and uninterruptedly;* (TA;) *of the kind called* دُخَّل; *dust-coloured:* its crying is termed ↓ رُغَآء: and the pl. is رَغَّآءَاتٌ. (En-Naḍr, TA.)

رَاغٍ [part. n. of رَغَا]. You say نَاقَةٌ رَاغِيَةٌ *A she-camel that utters the cry termed* رُغَآء. (Mṣb.) — [Hence,] مَا لَهُ ثَاغٍ وَلَا رَاغٍ [*He has not a sheep* or *goat, nor a camel*]: (TA in art. ثغو:) and مَا لَهُ ثَاغِيَةٌ وَلَا رَاغِيَةٌ *He has not a sheep* or *goat, nor a she-camel:* (Ṣ:) and مَا بِالدَّارِ ثَاغٍ وَلَا رَاغٍ † *There is not in the house any one.* (Ṣ and TA in art. ثغو.) — Also, رَاغٍ, *A certain bird, begotten between the* وَرَشَان [q. v.] *and the* حَمَام [or *common pigeon*]; *an admirable variety:* so says Ḳzw, but he has written the word with the unpointed ع: Es-Suyootee says that in the "Tibyán" it is with the pointed غ: and El-Jáhidh mentions its being *prolific, long-lived, and having in its cooing a quality which its parents have not.* (TA.) = Also Milk *having froth.* (JK.)

رَاغِيَةٌ fem. of رَاغٍ [q. v.] — Also *syn. with* رُغَآء [as an inf. n. or a simple subst.]: (JK:) see 1, in two places: [as a simple subst., like رُغْوَةٌ, it has for its pl. رَوَاغٍ:] you say, سَمِعْتُ رَوَاغِىَ الإِبِلِ *I heard the* [*grumbling*] *cries of the camels.* (TA.)

مُرْغٍ [act. part. n. of 4]. — [Its fem.] مُرْغِيَةٌ is app. the sing. of مَرَاغِى [probably a mistranscription for مَرَاغٍ, the reg. pl.], (TA,) which is an epithet applied to camels, meaning *Whose milk has much froth.* (Ḳ, TA.)

مِرْغَاةٌ *A skimmer;* i. e. *a thing with which* (or *in which,* as in one copy of the Ḳ,) *froth is taken:* (Ṣ, Ḳ:) or *a wooden thing with which one takes off the froth of milk:* pl. مَرَاغٍ. (JK.)

كَلَامٌ مُرْغٍ ‡ *Speech,* or *language, that does not clearly express its meaning.* (Ṣ, Ḳ, TA.)

رف

1. رَفَّ, (T,) or رَفَّ لَوْنُهُ, (Ṣ, M, O, Ḳ,) aor. ـِ, inf. n. رَفٌّ and رَفِيفٌ, *Its colour shone,* or *glistened;* (T, Ṣ, M, O, Ḳ;) said of a thing; (T;) as also

ارتقّ ▼. (Ḳ.) Thus رَفَّتْ أَسْنَانُهُ *His teeth shone*, or *glistened*. (M.) El-Aạshà says, describing the front teeth of a woman,

* وَمَهَا تَرِفُّ غُرُوبُهُ * يَشْفِى المُتَيَّمَ ذَا الحَرَارَهْ *

[*And clean, white, lustrous front teeth, the abundance of their saliva shining*, or *glistening; that would cure of his malady the enslaved by love who has burning* in his heart]. (T, O, Ṣ.) And one says also, رَفَّ البَرْقُ, aor. ـِ and ـُ, (M,) inf. n. رَفٌّ, (M, Ḳ,) *The lightning gleamed*, or *shone*; or *flashed faintly, and then disappeared, and then flashed again*. (M, Ḳ.*) — رَفَّ النَّبَاتُ, aor. ـِ, inf. n. رَفِيفٌ, *The plant*, or *herbage, quivered*, or *became tall*, (اهتزّ,) *being green and glistening*; and وَرِيفٌ is a dial. var. of the inf. n. رَفِيفٌ in this sense: (Lth, T:) or *quivered*, or *became tall*, (اهتزّ,) *and was luxuriant*, or *flourishing, and fresh*, or *succulent*: or, as AḤn says, *became glistening*, or *bright, in its sap*: (M:) and رَفَّ الشَّجَرُ, aor. and inf. n. as above, *The trees appeared beautiful and bright in their greenness by reason of their succulence and luxuriance*; as also وَرَفَ, aor. يَرِفُ, inf. n. وَرِيفٌ. (T in art. ورف.) — رَفَّتْ عَيْنُهُ, aor. ـِ and ـُ, inf. n. رَفٌّ, *His eye quivered*, or *throbbed*: (M, Ḳ:) and in like manner one says of any other member, or part of the person, (M,) or of other things; (IAạr, T, Ḳ;) as, for instance, of the eyebrow. (IAạr, T, M.) — رَفَّ said of a bird: see R. Q. 1, in two places. — رَفَّ, aor. ـِ, [said of a man,] *He exulted; rejoiced overmuch*, or *above measure*; or *exulted greatly*, or *excessively; and was exceedingly brisk, lively*, or *sprightly*: and *behaved proudly*, or *haughtily; was proud, haughty*, or *self-conceited*; or *walked with a proud*, or *haughty, and self-conceited, gait*. (M.) — رَفَّ إِلَى كَذَا *He was*, or *became, brisk, lively*, or *sprightly, at*, or *to do, such a thing*; syn. ارْتَاحَ: (Ḳ:) and so said of the heart. (O.) — رَفَّ لَهُ, (O, Ḳ,) aor. ـُ and ـِ, inf. n. رُفُوفٌ and رَفِيفٌ, (O,) *He laboured for him with service*, both *honourable* and *mean*. (O, Ḳ.) — رَفَّ بِفُلَانٍ *He treated such a one with honour*: (O, Ḳ:) [and so, accord. to the TA, رَفَّ فُلَانًا, as is shown in the first paragraph of art. حف.] — رَفَّ القَوْمُ بِهِ *The people*, or *party, surrounded, encompassed*, or *encircled, him*; or *went round him*, or *round about him*. (O, Ḳ.) — رَفَّتْ عَلَيْهِ النِّعْمَةُ *Wealth became abundantly bestowed upon him*; syn. ضَفَتْ. (M.) = رَفَّ, aor. ـُ (IAạr, T, Ḳ) and ـِ, (Ḳ,) [probably trans., or so with the former aor. and intrans. with the latter,] inf. n. رَفٌّ, (O,) *He ate* (IAạr, T, Ḳ) *soundly*, (IAạr, T, [see رَفَّة, the inf. n. of unity,]) or *much*, or *largely*. (O, Ḳ.) — رَفَّتِ الإِبِلُ, (AḤn, M, Ḳ,) and الغَنَمُ, (Ḳ,) or رفّت البَقْلَ, (TḲ,) aor. ـُ and ـِ, inf. n. رَفٌّ, *The camels*, (M, Ḳ,) and *the sheep* or *goats*, (Ḳ,) *ate*, (AḤn, M, Ḳ,) or *ate herbs*, or *leguminous plants*, (TḲ,) *in a certain manner*, (Ḳ,) *without filling the mouth therewith*. (TḲ.) — رَفَّ اللَّبَنَ, (TḲ,) inf. n. رَفٌّ, (Ḳ,) *He drank milk every day*. (Ḳ, TḲ.) — [Hence, perhaps,] أَخَذَتْهُ الحُمَّى رَفًّا *The fever attacked him every day*. (O, Ḳ.) — رَفَّ, aor. ـُ, (A'Obeyd, T, Ṣ, M,) inf. n. رَفٌّ (A'Obeyd, T, Ṣ, M, Ḳ) and رَفِيفٌ, (M,) also signifies *He sucked* (A'Obeyd, T, Ṣ, M, Ḳ) a thing: (M:) and *he sucked in* [saliva &c.] *with his lips*. (A'Obeyd, T, Ṣ.) You say, رَفَّ أُمَّهُ *He* (a young camel) *sucked his mother*. (Ḳ.) And رَفَّ المَرْأَةَ, (M, O,) or الجَارِيَةَ, (IAạr, L in art. مصد,) aor. ـُ, (M, O,) inf. n. رَفٌّ, (O,) *He sucked in the woman's*, or *the girl's, saliva from her mouth*: (IAạr, M, and L ubi suprà:) or *he kissed her with the extremities of his lips*. (M, O, Ḳ.) And hence, (M,) إِنِّى لَأَرُفُّ شَفَتَيْهَا وَأَنَا صَائِمٌ, in a trad. of Aboo-Hureyreh, (T, M, O, Mṣb,) means *Verily I suck in her saliva* [*from her lips while I am fasting*]: (A'Obeyd, T, M, O:) or *I kiss* [*her lips*], *and suck* [*them*], *and suck in* [*her saliva from them*]. (Mṣb.) = رَفَّهُ, (M, O, Ḳ,) aor. ـُ, (M,) inf. n. رَفٌّ, (M, O, Ḳ,*) *He did good to him; conferred a benefit*, or *benefits, upon him*. (M, O, Ḳ.*) [And *He gave to him*.] You say, فُلَانٌ يَحُفُّنَا وَيَرُفُّنَا, meaning *Such a one gives to us, and brings us corn* or *food*. (M. [See also other explanations in art. حف.]) And فُلَانٌ يَرُفُّنَا *Such a one guards us, defends us*, or *takes care of us*. (Ṣ.) [Hence,] it is said in a prov., مَنْ حَفَّنَا أَوْ رَفَّنَا فَلْيَقْتَصِدْ [explained in art. حف]: and one says, مَا لَهُ حَافٌّ وَلَا رَافٌّ ▼ [also explained in art. حف]. (Ṣ.) = رَفَّ البَيْتَ *He made to the* بيت [which here seems from the context to mean tent] *what is termed a* رَفّ [q. v.]. (M.) [And hence, app.,] رَفَّ ثَوْبَهُ, aor. ـُ, inf. n. رَفٌّ, *He added to his garment, or piece of cloth, another piece, to enlarge it, at its lower part*. (Ḳ.) = رَفَّهُ *He fed him* [i. e. a beast] *with* رُفَّة, i. e. *straw*, or *straw that had been trodden, or thrashed, and cut*, and *what had been broken in pieces thereof*. (M.) = رَفَّ الثَّوْبُ, (M,) inf. n. رَفَفٌ, (M, O, Ḳ,) *The garment*, or *piece of cloth, became thin*: (M, O, Ḳ:*) but this is not of established authority. (M.)

4. ارفّت عَلَى بَيْضَتِهَا *She* (a hen) *spread*, or *expanded, the wing over her egg*. (O, Ḳ.)

8: see 1, first sentence.

R. Q. 1. رَفْرَفَ, (T, Ṣ, M, Ḳ,) inf. n. رَفْرَفَةٌ, (T, Ḳ,) *He* (a bird) *moved*, or *agitated, his wings, in the air*, [or *fluttered in the air*,] *without moving from his place*; (T, M;) as also ▼ رَفَّ: (M:) or *he* (a bird, Ṣ, or an ostrich, Ḳ) *did thus around a thing, desiring to alight*, or *fall, upon it*: (Ṣ, O, Ḳ:) or *he* (a bird) *expanded and flapped his wings without alighting*: (TA in art. فرش:) and *he* (a bird) *expanded his wings*; as also ▼ رَفَّ; but this latter is not used. (O, Ḳ.) One says also, of an ostrich, يُرَفْرِفُ بِجَنَاحَيْهِ ثُمَّ يَعْدُو [*He flaps his wings, then runs*]. (T, Ṣ, O.) — [See also R. Q. 1 in art. زف, last sentence.] — رفرف عَلَى القَوْمِ *He was*, or *became, affectionate, favourable*, or *kind, to the people*, or *party*; syn. تَحَدَّبَ. (M.) — رَفْرَفَةٌ also signifies *The making a sound*: (Ḳ:) its verb, رَفْرَفَ, meaning *It* (a thing) *made a sound*. (TḲ.)

رَفٌّ *A thing resembling a* طَاق, [i. e. *a kind of arched construction*, app. like the صُفَّة described and figured in the Introduction to my work on the Modern Egyptians,] (El-Fárábee, Ṣ, Mṣb, Ḳ,) *upon which are placed the* طَرَائِف [or *choice articles*, such as vessels and other utensils &c.,] *of the house*; as also ▼ رَفْرَفٌ: (IAạr, T, Ḳ:) the رَفّ that is [commonly] used in houses is well known [as being *a wooden shelf*, generally extending along one or more of the sides of a room]: IDrd says that the word is Arabic: (Mṣb:) the pl. is رُفُوفٌ (T, Ṣ, O, Mgh, Mṣb, Ḳ) and رِفَافٌ. (O, Mgh, Mṣb.) The latter pl. occurs in the saying of Kaạb Ibn-El-Ashraf, أَمَا إِنَّ رِفَافِى تَقَصَّفُ تَمْرًا *Verily my shelves are breaking with dates*, by reason of the large quantity thereof. (Mgh.) رُفُوفُ الخَشَبِ, also, means *The planks of the* لَحْد [or *lateral hollow of a grave*]. (Mgh.) [And accord. to Golius, on the authority of a gloss. in the KL, رَفّ also signifies *A small arched window in a wall*.] = [When the رَفّ of a بَيْت is mentioned, by بيت may sometimes be meant a tent:] see رَفْرَفٌ. = Also *A flock* of sheep, (Fr, T, Ṣ, M, O, Ḳ,) or of sheep or goats. (Lḥ, M, Ḳ.) — *A herd* of oxen or cows. (Lḥ, O, Ḳ.) — *A row* of birds. (IAạr, T and TA in art. ابل.) — *A company* of men. (Fr, T.) — *Large camels*; (O, Ḳ;) as also ▼ رِفٌّ: (Ḳ:) [or] *a large herd* of camels. (M.) = *An enclosure* (حَظِيرَة) *for sheep* or *goats*. (M, O, Ḳ.) = *Any tract of sand elevated above what is adjacent to it or around it*. (Ḳ.) = *Wheat, corn, or other provision, which one brings for himself or his family or for sale*; syn. مِيرَةٌ. (M, Ḳ.) = *A soft garment* or *piece of cloth*. (Ḳ.) = And, as some say, (M,) *Saliva* (M, Ḳ) itself [as well as the "sucking in of saliva:" see 1]. (M.)

رُفٌّ: see رُفَّة.

رِفٌّ *A daily* شِرْب [i. e. *drinking*, or *share of water*]. = See also رَفٌّ.

رَفَّةٌ [inf. n. of unity of رَفَّ,] *i. q.* بَرْقَةٌ [app. as meaning *A flash of lightning*]: (IAạr, T:) or *a shining*, or *glistening*. (O.) — And *A quivering*, or *throbbing*. (IAạr, T.) = Also *A sound act of eating*; syn. أَكْلَةٌ مُحْكَمَةٌ. (IAạr, T, O, Ḳ. [In the CḲ, in this sense, erroneously written رُفَّة.]) — And *A suck*. (IAạr, T.)

رُفَّةٌ *i. q.* تِبْنٌ [i. e. *Straw*; or *straw that has been trodden or thrashed, and cut*]; and *what has been broken in pieces thereof*; [also written رُفَةٌ and رُفَتٌ and رُفَهٌ;] (M, O, Ḳ;) as also ▼ رُفٌّ. (Ḳ.) [See also رُفَهٌ.]

رُفَافٌ *What has fallen about of straw, and of dried leaves or branches of the* سَمُر [or *gum-acacia-tree*]. (IAạr, M.)

رَفِيفٌ *Shining*, or *glistening*. (KL. [The meaning of "dispersed" assigned to it by Golius as on the authority of the KL is not in my copy of that work, nor is any other meaning than that which I have given above; in which sense it is

app. an inf. n. used as an epithet: it is expl. in the KL by the Pers. word درخشنده.]) One says also ثَغْرٌ رَفَافٌ [app. ▼ رَفَّافٌ] *Front teeth shining* or *glistening*. (Ḥar p. 314.) — Applied to a garment, or piece of cloth, (Ṣ, O,) and to trees (شَجَر), (Ṣ, O,* Ḳ,) and other things, (Ḳ,) *Moistened* [app. *by dew* or *the like, so as to be rendered glossy*]. (Ṣ, O, Ḳ.) — Also, applied to a garment, or piece of cloth, *Thin*. (O.) ═ *Abundance of herbage*, or *of the goods, conveniences*, or *comforts, of life*. (O, Ḳ.) ═ The *lily*. (O, Ḳ.) ═ The *roof* (Sh, M, O, Ḳ) of a [tent such as is called] فُسْطَاط. (Sh, O, M.) — See also رَفْرَفٌ. ═ ذَاتُ الرَّفِيفِ *Boats upon which a river was crossed, consisting of two* or *three joined together, for the use of the king*. (O, Ḳ.)

رِفَافَةٌ The *thing that is put in the lower part of the helmet*. (AA, O. [See also رَفْرَفٌ.])

رَفَّافٌ: see the next preceding paragraph. — Also A plant, or herbage, *intensely green*. (TA in art. ورف.)

رَفْرَفٌ: see رَفٌّ, first sentence. — Also *A window*; or *an aperture for the admission of light*; syn. رَوْشَنٌ; (IAạr, T, Ḳ;) and so ▼ رَفِيفٌ. (AA, T, O, Ḳ.) ═ Also *Coverlets* (مَحَابِس, Ḳatádeh, T) *for beds*: (T:) or *beds* [themselves]: (AO, T, O, Ḳ:) or *carpets*: (AO, T, Ḳ:) or *green pieces of cloth*, or *pieces of cloth of a dark*, or *an ashy, dust-colour*, (ثِيَابٌ خُضْرٌ, [which may have either of these two meanings,] Ṣ, M, O, Ḳ,) *that are spread*, (M,) or *of which* مَحَابِس [see above] *are made*, (Ṣ, O, Ḳ,) *and which are spread*; (Ḳ;) n. un. with ة; (Ṣ, O, M;) but some make the former a sing.: (O:) pl. رَفَارِفُ: (M:) or it signifies, (T, O,) or signifies also, (Ḳ,) the *redundant parts of* مَحَابِس, (T, O, Ḳ,) and *of beds*; (Ḳ;) and *anything that is redundant and that is folded*: (O, Ḳ:) or *pieces of thin* دِيبَاج [or *silk brocade*]: (M, Ḳ:) it occurs in the Ḳur lv. 76: and some say that it there means the *meadows*, or *gardens*, (رِيَاض,) *of Paradise*: (Fr, T:) or, as some say, *pillows*: (T:) or it signifies also *a pillow*: and *meadows*, or *gardens*; syn. رِيَاضٌ: (Ḳ:) also *a carpet*: (T:) and sometimes it is applied to *any wide garment* or *piece of cloth*. (Bḍ in lv. 76.) — Also The كِسْر [app. as meaning the *lowest piece of cloth*, or the *part of that piece that is folded upon the ground*,] *of a* [*tent of the kind called*] خِبَآء: (Lth, T, Ṣ, M, O, Ḳ:) and *a piece of cloth* (خِرْقَة) *that is sewed upon the lower part of a* [*tent of the kind called*] فُسْطَاط, (Lth, T, M, Ḳ,) *and of a* سُرَادِق, (M, Ḳ,) *and the like*; as also ▼ رَفٌّ, of which the pl. is رُفُوفٌ: (M: [in the CḲ, الفُسْطَاطُ is erroneously put for الفُسْطَاطِ:]) or the *skirt of a tent*: (Bḍ in lv. 76:) and, accord. to IAạr, the *extremity, edge*, or *border, of a* فُسْطَاط. (T.) — Also The *redundant portion of the skirt* of a coat of mail: (A'Obeyd, T, O:) or the *sides* of a coat of mail, (Ṣ, Ḳ,) and the *pendent portions* thereof: (Ṣ, O, Ḳ:) n. un. with ة. (Ṣ.) And the رَفْرَف of a coat of mail is [The تَسْبِغَة, q. v.: or] *a piece of mail* (زَرَد) *which is fastened to the helmet, and which the man makes to fall down upon his back*. (M, Ḳ.) — The *pendent branches* of the [tree called] أَيْكَة. (T, O, Ḳ.) — *Soft*, or *tender, and drooping trees*. (M, Ḳ.) And *Certain trees*, (Ḳ,) *certain drooping trees*, (Aṣ, T, O,) *growing in El-Yemen*. (Aṣ, T, O, Ḳ.) — Also, [because pendent,] The [*caruncle, in the vulva of a girl* or *woman, called*] بَظْر [q. v.]. (Lḥ, M, Ḳ.) ═ And *A species of fish* (Lth, T, M, O, Ḳ) *of the sea*. (M, Ḳ.)

خَاطِفُ ظِلِّهِ الرَّفْرَافُ *The bird called* خَاطِفُ ظِلِّهِ. (Ibn-Selemeh, Ṣ, O, Ḳ. [See art. خطف.]) And sometimes, (Ṣ,) *The male ostrich*: (T, Ṣ, M, O, Ḳ:) because (Ṣ) he flaps his wings (يُرَفْرِفُ بِجَنَاحَيْهِ) and then runs. (T, Ṣ, O.) — Also *The wing of* an ostrich and of any bird. (M.)

رَفَارِفُ *Quick*, or *swift*. (O.)

رَافٌّ: see 1, [of which it is the act. part. n.,] in the last quarter of the paragraph.

مَرَفٌّ i. q. مَأْكَلٌ [*A place*, or *time, of eating*]. (O.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

رفأ

1. رَفَأَ السَّفِينَةَ, (M, Mgh, Ḳ,) aor. ـَ, inf. n. رَفْءٌ, (M,) *He brought the ship near to the bank of a river*; (M, Ḳ;) as also ▼ أَرْفَأَهَا: (Ṣ, TA:) or both signify *he brought the ship near to the bank of a river and made her still*, or *motionless*: (Mgh:) or the latter, *he brought her near to the land*; or *to the part of the land that was near*; or so the former accord. to AZ; (T;) and so the latter: but in the Ḳ, ارفأ is expl. as signifying simply *he made*, or *drew*, or *brought, near*. (TA.) ▼ أَرْفَؤُوا إِلَى جَزِيرَةٍ occurs in a trad. [as meaning *They brought* the ship *near to an island*]: and some say أَرْفَيْتُ for أَرْفَأْتُ; which latter is the original. (TA.) — [Hence, accord. to ISd in the M, but this I think doubtful,] رَفَأَ الثَّوْبَ, (AZ, T, Ṣ, M, Mgh, Mṣb, Ḳ,) aor. as above, (AZ, T, Ṣ, Mgh, Mṣb,) and so the inf. n., (AZ, T, Ṣ, Mgh,) *He repaired*, or *mended*, [or *darned*,] *the garment*, (Ṣ, Mṣb,) *where it was rent*; (Ṣ;) or *he closed up what was rent in the garment, drawing the parts together*, (M, Mgh, Ḳ,) by *texture* [*with the needle*, i. e. *darning*]: (Mgh:) and sometimes it is pronounced without ء; (Ṣ;) [i. e.,] one says also [رَفَا الثَّوْبَ, and] رَفَوْتُهُ, aor. ـُ, (Mṣb,) inf. n. رَفْوٌ; (IAạr, T, Mṣb;) and رَفَيْتُهُ, aor. ـِ, inf. n. رَفْىٌ, which is of the dial. of Benoo-Kaab; (Mṣb;) but this last is strange. (TA.) [See 1 in art. رفو.] One says, مَنِ اغْتَابَ خَرَقَ وَمَنِ اسْتَغْفَرَ رَفَأَ ‡ [*He who traduces another, behind his back or otherwise, though with truth, rends, and he who begs forgiveness repairs*]: (Ṣ, M:) i. e., by الاِغْتِيَاب he rends his religion, and by الاِسْتِغْفَار he repairs it. (M.) — And [hence,] رَفَأَ بَيْنَهُمْ *He effected a reconciliation*, or *made peace, between them*; (M, Ḳ;) like رَقَأَ. (TA.) — And رَفَأَ الرَّجُلَ, (M, Ḳ,) aor. and inf. n. as above, (M,) *He appeased, quieted*, or *calmed, the man*, (M, Ḳ, TA, [like رَفَاهُ, without ء, see art. رفو,]) *stilling his fear*, or *terror, and treated him with gentleness*. (TA.) — See also 3. — رَفَأَ is also said to signify تَزَوَّجَ [*He married*; or *took a wife*]; (TA;) or so رَفَا [without ء]. (T.)

2. رَفَّأَهُ, (T, Ṣ, M, Ḳ,) inf. n. تَرْفِئَةٌ and تَرْفِىءٌ, (T, Ṣ, Ḳ,) *He said to him*, (namely, a man who had had a wife given to him, T, Ṣ, M,) بِالرِّفَآءِ وَالبَنِينَ; (T, Ṣ, M, Ḳ; [see رِفَآءٌ, below;]) as also رَفَّاهُ, without ء. (TA.)

3. رَافَأَهُ, (AZ, T, Ṣ, M,) inf. n. مُرَافَأَةٌ; (AZ, T;) and ▼ ارفأهُ, (Ḳ, but there without any objective complement,) and ▼ رَفَأَهُ; (TA;) *He treated him in an easy and a gentle manner*; or *abated to him the price*, or *payment*; syn. حَابَاهُ; (AZ, T, Ṣ, M, Ḳ;*) ▼ ارفأهُ فِى البَيْعِ [*in selling*]: (AZ, T, Ṣ:) or signifies دَارَاهُ [*he treated him with gentleness*, or *blandishment*; *soothed, coaxed, wheedled*, or *cajoled, him*; &c.]: (IAạr, M:) or ارفأ is also syn. with دَارَى; and so is رافأ. (Ḳ.)

4. ارفأ *He*, or *it, drew near*, or *approached*. (Ḳ.) You say, ارفأت السَّفِينَةُ *The ship drew near*, or *approached*, (T, TA,) *to the land*, (T,) or *to the part of the land that was near*, or *to the bank of a river*. (TA.) — ارفأ إِلَيْهِ *He inclined to*, or *towards, him*, or *it*; (Fr, T, Ḳ;*) as also ارفى. (Fr, T.) And (Ḳ) *He had recourse*, or *he betook himself*, or *repaired, to him*, or *it, for refuge, protection, preservation, concealment, covert*, or *lodging*; (Ṣ, M, Ḳ;) as also ارفى. (TA in art. رفو.) — *He combed*, or *combed and dressed, his hair*. (Ḳ,* TA.) ═ As a trans. v.: see 1, in two places: — and see also 3, in two places.

6. تَرَافَؤُوا *They agreed together*; or *were of one mind or opinion*: (Ṣ, Ḳ:) and *they aided*, or *assisted, one another*; or *leagued together, and aided one another*. (Ṣ.) And تَرَافَؤُوا عَلَى الأَمْرِ *They agreed together to do the thing*: (M:) *they agreed together*, or *conspired, to do the thing, their stratagem and their affair being one*. (T, TA.)

رِفَآءٌ *Close union*; *coalescence*; (ISk, T, Ṣ, M, Ḳ;) *consociation*; these being the meanings if the root be with ء: (ISk, T:) *good consociation*: (T:) and *composure of disunited circumstances* or *affairs*: (Ḳ:) or *reparation*: (Mṣb:) and *concord*, or *agreement*; (T, Ṣ, M;) like مُرَافَاةٌ; [if the root be] without ء: (T:) or, if the root be without ء, the meaning is *tranquillity*; or *freedom from disturbance*, or *agitation*. (ISk, T, Ṣ.) Such are said to be the meanings in the saying, بِالرِّفَآءِ وَالبَنِينَ; (ISk, T, Ṣ, M, Mṣb, Ḳ; [see 2;]) i. e. [May it (the marriage) be] *with close union*, &c., (Ḳ, TA,) *and increase* (TA) [or rather the begetting of *sons*, not daughters]: or *with reparation* [of circumstances or condition, *and* the begetting of *sons*]. (Mṣb.) It is said, in a trad., that the Prophet forbade the use of this phrase, disliking it because it was a customary form of congratulation in the Time of Ignorance: (T,* TA:) and some relate that he used to say, in its stead, بَارَكَ ٱللّٰهُ عَلَيْكَ and بَارَكَ فِيكَ [May God

bless thee], and جَمَعَ بَيْنَكُمَا فِى خَيْرٍ [may He unite you two in prosperity]. (T, TA.) Some of them used to congratulate him who had taken a wife by saying, بِالرِّفَآءِ وَالثَّبَاتِ وَالبَنِينَ لَا البَنَاتِ [May it be *with close union*, &c., *and constancy*, and the begetting of *sons, not daughters*]. (Har p. 364.) And one says also, بَيْنَ القَوْمِ رِفَآءٌ, meaning *Between the people is close union*, and *concord*, or *agreement*. (Msb.)

رَفَّآءٌ [*A darner;*] *one who closes up what is rent in garments, drawing the parts together*, (M, Mgh, K,) *by texture* [*with the needle*, i. e. *darning*]; in Pers. رفوگر. (Mgh.)

مُرْفَأٌ: see the next paragraph. — Also *A place where garments are darned.* (KL.)

مُرْفَأٌ, (S, Mgh, Sgh, K,) and ↓ مَرْفَأٌ, (M, K,) [*A station of ships;*] *a place where ships are brought near to the bank of a river* [or *to the land;* see 1, first sentence]. (S, M, K;) *i. q.* فُرْضَةٌ. (Mgh.)

يُرْفَئِىٌّ *Heartless*, or *deprived of his heart, by reason of fright.* (M, K.) — *A male ostrich:* (M:) or a male ostrich *taking fright, and fleeing*, or *running away at random.* (K.) — *A gazelle;* because of its briskness, liveliness, or sprightliness, and its uninterrupted running: (M:) or a gazelle *that leaps, jumps, springs*, or *bounds, much*, or *often*, (قَفُوزٌ,) *and goes back*, or *retreats*, (M,* K, TA,) *fleeing.* (TA.) — And *A pastor of sheep* or *goats:* (M, K:) it is said to have this meaning: (T:) or by this is meant a certain black slave so called. (TA.)

رفت

1. رَفَتَهُ, (T, M, A, K,) aor. ـِ and ـُ, (M, K,) inf. n. رَفْتٌ, (M,) *He broke it;* (T, M, K;) or *broke it in pieces:* (T:) *he crushed, bruised, brayed*, or *pounded, it:* (M, K:) *he crumbled it*, or *broke it into small pieces, with his hand, like as is done with lumps of dry clay, and old and decayed bones.* (A.) And رُفِتَ *It was broken;* or *broken in pieces;* [&c.] (Akh, S.) You say, رَفَتَ عُنُقَهُ, aor. ـِ, inf. n. as above, *He broke*, or *crushed, his neck.* (Lh, M.) And رَفَتَ عِظَامَ الجَزُورِ *He broke the bones of the slaughtered camel, in order to cook them and to extract their grease.* (T.) And one says of him who does that from which he finds it difficult to liberate himself, الضَّبُعُ تَرْفُتُ العِظَامَ وَلَا تَعْرِفُ قَدْرَ ٱسْتِهَا تَأْكُلُهَا ثُمَّ يَعْسُرُ عَلَيْهَا خُرُوجُهَا [*The hyena breaks in pieces the bones, but knows not the size of its anus: it eats them; then their exit becomes difficult to it*]. (A.) — [Hence,] رَفَتَ العَطَشَ † *It* (water) *broke the vehemence of thirst.* (Z, TA in art. فرت.) == (See also 9.)

2. رَفَّتَهُ, inf. n. تَرْفِيتٌ, *He broke it* [app. *much*, or *into many pieces*]: — and hence, † *He dishonoured, despised*, or *condemned, him;* تَرْفِيتٌ being *syn. with* تَحْقِيرٌ, and *contr. of* تَرْفِيلٌ and تَعْظِيمٌ. (Er-Rághib, TA.*)

9. ارفتّ, as also ↓ رُفِتَ, (M, K,) the latter being intrans. as well as trans., (K,* TA,) *It was*, or *became, broken, broken in pieces, crushed, bruised, brayed*, or *pounded:* (M, K:) said of a bone; i. e., *it became what is termed* رُفَاتٌ. (M.) And *It became cut* or *broken, cut off* or *broken off; it broke*, or *broke off:* (K, TA:) the former is said, in this sense, of a rope. (A, TA.)

رُفْتٌ *i. q.* تِبْنٌ [i. e. *Straw;* or *straw that has been trodden*, or *thrashed, and cut:* also written رُفَّةٌ, and رُفَةٌ, and رُفَهٌ]. (IAar, T, K.) It is said in a prov., أَنَا أَغْنَى عَنْكَ مِنَ التُّفَهِ عَنِ الرُّفَتِ, (TA,) or إِلَى الرُّفْتِ, (T,) [*I am more free from the want of thee than the badger is* from the want *of straw*, or *cut straw*]: the تفه is what is called عَنَاقُ الأَرْضِ, which has a canine tooth, and does not procure for itself straw nor herbage; and the word is written with ه; but الرفت is with ت: (T:) or, accord. to ISk, the two words are correctly without teshdeed, and with the radical ه. (TA in art. تفه.) [See also رُفَهٌ.] == Also One *who breaks, breaks in pieces, crushes, bruises, brays, pounds*, or *crumbles, anything*, or *everything.* (K,* TA.)

رِفْتَةٌ *A mode*, or *manner, of breaking, breaking in pieces, crushing*, &c. (Lh, M.)

رُفَاتٌ A thing, (M,) an old and decayed bone, (A, TA,) or anything, (L, TA,) *broken, broken in pieces, crushed, bruised, brayed*, or *pounded;* (M, L, TA;) or *crumbled*, or *broken into small pieces with the hand;* (A, TA;) or a thing *that has become old and worn out, and crumbled*, or *broken into small pieces:* ('Ináyeh, TA: [see مَرْفُوتٌ:]) or *broken*, or *crumbled, particles; fragments*, or *crumbs;* of a thing that is dry, (T, S, A, K, TA,) of any kind; (T;) [as, for instance,] of musk. (A, TA.) Hence, in the Kur [xvii. 52 and 100], أَئِذَا كُنَّا عِظَامًا وَرُفَاتًا *When we shall have become bones and broken particles?* (S, M, TA.) [Hence also the phrase] لَا بِرُفَاتِكَ, meaning *No, by thy ancestors who have become broken and crumbled bones in the dust.* (Har p. 634.) And [hence one says,] هُوَ الَّذِى أَعَادَ المَكَارِمَ وَأَحْيَا رُفَاتَهَا وَأَنْشَرَ أَمْوَاتَهَا ‡ [*He is the person who has restored generous qualities* or *actions, and revived such of them as had decayed, and brought to life again such of them as had become dead*]. (A, TA.)

مَرْفُوتٌ *Broken, broken in pieces*, &c. (Akh, S. [See رُفَاتٌ.])

رفث

1. رَفَثَ فِى كَلَامِهِ (T, S, M, A, Mgh, Msb, K) (M, A, Mgh) or فِى مَنْطِقِهِ, (Msb,) aor. ـُ, (K, and so in a copy of the S,) or ـِ, (T, and so in another copy of the S,) or both, (Msb, TA,) the latter mentioned by 'Iyád in the "Meshárik;" (TA;) and رَفِثَ, (M, K,) aor. ـَ; (K;) and رَفُثَ, aor. ـُ; (Lh, M, K;) inf. n. رَفْثٌ, which is of رَفَثَ, (M, TA,) and رَفَثٌ, (T,* S,* M, A,* Mgh,* Msb, K,*) which is of رَفِثَ, (M, TA,) or of رَفَثَ, (Msb,) or, accord. to some, this is a simple subst., (TA,) and رُفُوثٌ; (K;) and ↓ ارفث; (T, S, M, A, Mgh, Msb, K;) and ↓ ترفّث; (A;) *He uttered foul, unseemly, immodest, lewd*, or *obscene, speech*, (T, S, M, A, Mgh, Msb, K,) *in relation to women:* (T:) and *talked to a woman, in*, or *respecting, coition;* (S, K, TA;) and (as in the A and Mgh, but in the Msb "or") *spoke plainly of what should be indicated allusively, relating to coition.* (A, Mgh, Msb.) And رَفَثَ بِٱمْرَأَتِهِ, and مَعَهَا, *He compressed his wife:* and *he kissed her;* and held *amatory and enticing talk*, or *conversation, with her;* and *did any other similar act, of such acts as occur in the case of coition.* (M.) And رَفَثَ إِلَى ٱمْرَأَتِهِ *He went in to his wife;* i. e. *he compressed her;* or *was with her alone in private, whether he compressed her or not;* syn. أَفْضَى إِلَيْهَا. (A.) [See also رَفَثٌ below.]

3. رافث صَاحِبَهُ, inf. n. مُرَافَثَةٌ, [*He joined with his companion*, or *vied with him, in foul, unseemly, immodest, lewd*, or *obscene, conversation, in relation to women:* and *in talking plainly of what should be indicated allusively, relating to coition.*] (A.)

4: } 5: } see 1, first sentence.

6. ترافثا [*They two joined mutually*, or *vied with each other, in foul, unseemly, immodest, lewd*, or *obscene, conversation, in relation to women:* and *in talking plainly of what should be indicated allusively, relating to coition*]; said of two men. (A.)

رَفَثٌ, said by some to be a simple subst., but by others to be an inf. n., (TA,) *Foul, unseemly, immodest, lewd*, or *obscene, speech*, (Lth, T, S, M, Mgh, Msb, K,) *in relation to women;* (T;) this being the primary signification: (Lth, T:) and *talk to women in*, or *respecting, coition:* (S, K, TA:) and the *speaking plainly of what should be indicated allusively, relating to coition:* (Mgh:) or *allusion to coition:* (M:) or *foul, unseemly, immodest, lewd*, or *obscene, speech addressed to women;* (T, S, Mgh, K;) so accord. to I'Ab: (T, S, Mgh:) and *coition:* (Lth, T, S, M, Mgh, Msb, K:) and *kissing;* and *amatory and enticing talk*, or *conversation;* and *any other similar act, of such acts as occur in the case of coition:* (M:) or with the pudendum, (A, Mgh,) or with respect to the pudendum, (Msb,) it is *coition:* (A, Mgh, Msb:) and with the tongue, (A, Mgh,) or with respect to the tongue, (Msb,) the *making an appointment for coition:* (A, Mgh, Msb:) and with the eye, (A, Mgh,) or with respect to the eye, (Msb,) the *making a signal of a desire for coition:* (A, Mgh, Msb:) or it is a word comprehending *everything that a man desires of his wife.* (Zj, T.) In the Kur ii. 193, where it is forbidden during pilgrimage, it means *Coition:* (Zj, T, Mgh, Msb:) and *speech that may be a means of inducing coition:* (Zj, T:) or *foul, unseemly, immodest, lewd*, or *obscene, speech:* (M, Mgh, Msb:) or, accord. to Th, the *removal of external impurities of the body, by such actions as the paring of the nails, and plucking out the hair of the armpit, and shaving the pubes, and the like.* (M. [In the L and TA, the explanation

of Th is so given as to relate, not to رَفَثٌ, but, to لَا رَفَثَ.]) And in the same, ii. 183, where it is allowed in the night of fasting, it means *Coition:* (Msb:) or the *going in* to one's wife; syn. إِفْضَآءٌ; wherefore it is made trans. by means of إِلَى, like as is إِفْضَآءٌ. (M, Mgh.)

رفد

1. رَفَدَهُ, aor. ـِ, inf. n. رَفْدٌ, *He gave him,* or *gave him a gift:* (T, S, M, A,* Msb, K:) or it signifies, (Msb,) or signifies also, (S, M, A,) *he aided, helped,* or *assisted, him:* (T, S, M, A, Msb:) and ▼ ارفده, (M, A, Msb,) inf. n. إِرْفَادٌ, (S, K,) signifies the same (S, M, A, Msb, K) in the latter sense, (S, M, A, K,) and in the former sense also: (S, K:) or both signify *he aided, helped,* or *assisted, him, by a gift* or *by a saying* or *by some other thing:* (Mgh:) [it is said in the Ham p. 128, that the latter verb has been transmitted, but is not the choice one; but in p. 276, that both are chaste:] and you say also ▼ رافده; (A;) [meaning *he aided him;* or *he aided with him;* or *he aided him, being aided by him;* for] مُرَافَدَةٌ is *syn. with* مُعَاوَنَةٌ. (S, L.) One says, لَا أَقُومُ إِلَّا رَفْدًا *I will not stand unless I be helped to do so.* (TA.) — [Hence,] *He propped it up;* namely, a wall: (Zj, T, A:) and رَفَدْتُهُ بِهِ *I propped it up,* or *supported it,* namely, a thing, *with it,* meaning any other thing used for such a purpose. (Zj, T.) — And [hence,] رَفَدَهُ, (M, L,) or رَفَدَ عَلَيْهِ, aor. ـِ, inf. n. رَفْدٌ, (AZ, T, S, M,) *He made for him,* (AZ, S, M,*) or *put upon him,* (T, M,*) namely, a camel, (AZ, S,) *an appertenance of the saddle, called a* رِفَادَة: (AZ, T, S, M:) [and ▼ ارفده, or ارفد عليه, signifies the same; for] إِرْفَادٌ is syn. with رَفْدٌ as meaning the *putting to* a beast, or *furnishing* him *with, a* رِفَادَة. (K.) [Hence,] يُرْفَدُ بِخِرْقَةٍ [meaning *It is furnished with a piece of rag, as a compress,*] is said of a wound (S, K) &c. (S.) — And رَفَدَهُ signifies also *It held it fast;* namely, any one thing, another thing. (M.)

2. رَفَّدُوا فُلَانًا, (M, A,) inf. n. تَرْفِيدٌ, (S, K,) ‡ *They made such a one a lord,* or *chief;* (S, M, A, K;) *made him great,* or *magnified him,* or *honoured him;* (K;*) and *set him over their affairs;* (M;) [lit. *made him to give gifts;*] as also رَفَلُوهُ: because a man when he becomes a lord, or chief, gives gifts, and drags his skirt upon the ground (إِذَا سَادَ رَفَدَ وَرَفَلَ). (A.) And رُفِّدَ فُلَانٌ ‡ *Such a one was made a lord,* or *chief;* and *was made great,* or *magnified,* or *honoured.* (S, TA.) — رَفَدَ, (T, L,) inf. n. as above, (T, L, K,) also signifies *He went a pace like that called* هَمْلَجَة, (T, L,) or *like that called* هَرْوَلَة. (K.) [See 2 in art. رقد.]

3: see 1.

4: see 1, in two places.

6. ترافدوا *They aided, helped,* or *assisted, one another* [*by gifts* or *otherwise*]. (S,* M, A, Msb, K.*)

8. ارتفد *He gained, acquired,* or *earned,* (T, S, M, A, K,) property. (T, M, A.) And ارتفدت منه *I obtained a gift,* or *aid, from him.* (A.)

10. استرفده *He sought, desired, demanded,* or *asked, aid, help,* or *assistance, from him* [*by a gift* or *otherwise*]. (S,* A, Msb, K.*)

رَفْدٌ: see the next paragraph.

رِفْدٌ *A gift;* (S, A, Msb,* K;) [and so, app., ▼ مَرْفَدٌ or ▼ مِرْفَدٌ;] *a gratuity:* (T, S, A, K:) pl. أَرْفَادٌ (Ham p. 128) [and مَرَافِدُ is pl. of مَرْفَدٌ or مِرْفَدٌ]. You say, هُوَ كَثِيرُ الأَرْفَادِ and ▼ المَرَافِدِ [*He is a person of many gifts*]. (A.) It is said in a trad., مِنِ اقْتِرَابِ السَّاعَةِ أَنْ يَكُونَ الفَىْءُ رِفْدًا [One of the signs] *of the approach of the hour of resurrection shall be, that the tribute shall be a gratuity* bestowed according to men's natural desires, and not according to right, or desert. (T, L.) — *Aid, help,* or *assistance;* (T, M, L, Msb;) as also ▼ رَفْدٌ and مَرْفَدٌ [app. ▼ مِرْفَدٌ and ▼ مَرْفَدٌ]; (M;) *by a gift,* and *by giving milk to drink,* and *by a saying,* and *by anything.* (T.) — *A lot, share,* or *portion.* (M, L.) — Also, (IAar, Ibn-El-Mubárak, T, S, M, A, L, K,) and ▼ رَفْدٌ, (El-Muärrij, T, S, M, L, K,) and ▼ مِرْفَدٌ, (S, M, L, K,) and ▼ مَرْفَدٌ, (M, L,) *A large* [*drinking-cup,* or *bowl, of the kind called*] قَدَح, (T, S, A, L, K,) *in which a guest is given to drink:* (S, L:) this is the meaning most known; and this meaning is assigned by Zj to the third of the words above, i. e. مِرْفَدٌ: (T:) or *a large* عُسّ, (M, L,) *larger than the common* عُسّ, *which latter is a large* قَدَح *that holds enough to satisfy the thirst of three men,* or *four,* or *more; larger than the* غُمَر: (L:) or *a* قَدَح, (Ibn-El-Mubárak, T, M, L,) *of whatever size it be;* accord. to some: (M, L:) in a قَدَح a she-camel is milked: (T:) or *a vessel in which one milks.* (El-Muärrij, T.) One says, هُرِيقَ رِفْدُهُ [*His drinking-cup,* or *bowl, was emptied*], meaning ‡ *he was slain;* a phrase similar to كُفِئَتْ جَفْنَتُهُ, and صَفِرَتْ وِطَابُهُ: (A:) or *he died.* (K.) And مَدَّ فُلَانٌ بِأَرْفَادِى [app. *Such a one drew water with my bowls*], meaning ‡ *such a one aided me,* or *assisted me.* (A, TA. [In my copy of the former, بِإِرْفَادِى; which I think a mistranscription: in the latter, بِأَرْفَادِى.])

رِفْدَةٌ *A company such as is termed* عُصْبَة, *of men,* (M, L,) [*aiding one another:* pl. رِفَدٌ: see De Sacy's Chrest. Ar., sec. ed., ii. 461.]

رَفُودٌ A she-camel *that fills the* [vessel called] رِفْد or رَفْد *at one milking:* (S, A, K:) or *that is constantly over her milking-vessel:* or *that yields an uninterrupted supply of milk:* (IAar, L:) or *that aids her owners by the abundance of her milk:* (TA in art. ركد:) pl. رُفُدٌ. (L.)

رِفَادَةٌ [*A kind of pad,* or *stuffed thing, beneath a saddle;*] *a thing like the* جَدِيَّة *of a horse's saddle,* (S, Mgh, K,) *for a beast:* (K:) *a support for the saddle of a horse or camel &c.:* (M, L:) *it is put beneath a horse's saddle in order that it may become raised thereby.* (Lth, T.) — *A piece of rag with which a wound,* (S, K,) *&c.,* (S,) *is furnished as a compress* (يُرْفَدُ بِهَا). (S, K.) — *A contribution which the tribe of Kureysh made among themselves in the Time of Ignorance, for the purpose of purchasing for the pilgrims wheat, and raisins* (S, M, K) *for* [*the beverage called*] نَبِيذ: (S, M:) *each gave according to his ability, and thus they collected a great sum, in the days of the assembling of the pilgrims; and they continued to feed the people until the end of those days:* (M:) the رِفَادَة and سِقَايَة [i. e. the supplying these provisions and this beverage] pertained to the Benoo-Háshim; and the سِدَانَة [or service of the Kaabeh], and the لِوَآء [or banner], to the Benoo-'Abd-ed-Dár: (S:) the term رِفَادَة used in relation to the feeding of the pilgrims is from رَفَدَهُ signifying "he aided him by a gift" &c.: (Mgh:) the first who performed this custom was Háshim Ibn-'Abd-Menáf. (T.) — One says also, هُوَ رِفَادَةُ صِدْقٍ لِى and ▼ رَفِيدَةُ صِدْقٍ, meaning ‡ [*He is an excellent*] *aider,* or *helper,* or *assistant, to me.* (A.)

رَفِيدَةٌ: see what next precedes.

رَافِدٌ [act. part. n. of رَفَدَ; *Giving,* or *giving a gift:* and *aiding,* &c.]: pl. [رَافِدُونَ and] رُفَّدٌ. (TA.) You say, فُلَانٌ نِعْمَ الرَّافِدُ إِذَا حَلَّ بِهِ الوَافِدُ [*Such a one is an excellent,* or *a most excellent, giver,* or *aider, when the comer alights at his abode*]. (A, TA.) And أَعْطَى زَكَاةَ مَالِهِ طَيِّبَةً بِهَا نَفْسُهُ رَافِدَةً عَلَيْهِ *He gave the portion of his property that was due as the poor-rate, his soul being well pleased,* or *content, therewith, aiding him to do so.* (L.) — *One who is next in station to a king,* [*who aids him,*] *and who, when the latter is absent, occupies his place.* (IB.) — ‡ *A river that flows into, and augments, another river:* you say نَهْرٌ لَهُ رَافِدَانِ ‡ *A river that has two rivers flowing into it, and augmenting it.* (A.) Hence, (A,) الرَّافِدَانِ is an appellation applied to ‡ *The Tigris and Euphrates.* (S, M, A, K.) — [Hence,] one says also, فُلَانٌ يَمُدُّ البَرِيَّةَ رَافِدَاهُ ‡ *Such a one's two hands* or *arms* [*afford aid,* or *succour, to mankind*]. (A.)

رَافِدَةٌ a word of the measure فَاعِلَةٌ [app. as meaning *A thing that aids, helps,* or *assists,*] from الرَّفْدُ signifying "the act of aiding, helping, or assisting." (TA.) رَوَافِدُ [is its pl., and] signifies The *rafters,* or *beams,* or *timbers,* (خَشَب, S, Mgh, K, or خُشُب, M,) of a roof, (IAar, S, M, Mgh, K,) *over which are laid* [*planks, or only*] *the bundles of reeds, or canes, called* حَرَادِىّ; (IAar, L in art. حرد;) as also رَافِدَاتٌ. (S, M.) A poet says, (describing a house, S in art. بخ,)

* رَوَافِدُهُ أَكْرَمُ الرَّافِدَاتِ *

[*Its rafters are the most excellent of rafters*]. (S, M.)

بَنُو أَرْفِدَةَ, (S, K,) or أَرْفَدَةَ, which latter is the more common and more approved, (TA,) mentioned in a trad., (S,) *A class of the Abyssinians,* (S, K,) *who danced:* (S:) *or a surname of them:* or they were so called from the name of their chief ancestor, (TA.)

تَرْفِيدٌ, a subst., like تَمْتِينٌ, and تَنْبِيتٌ, The *posteriors* of a woman. (IAạr, M.)

مِرْفَدٌ, and its pl. مَرَافِدُ: see رِفْدٌ, in four places.

مِرْفَدَةٌ, and its pl. مَرَافِدُ: see رِفْدٌ, in four places. — Also *A piece of stuff, or a thing like a pillow, with which a woman small in the posteriors makes those parts to appear large.* (Ṣ, Ḳ.*)

مَرَافِيدُ [a pl. of which the sing. (probably مِرْفَادٌ, like مِغْزَارٌ and مِدْرَارٌ &c.,) is not mentioned,] Ewes, or she-goats, *whose milk does not cease* (Ṣ, Ḳ) *in summer nor in winter.* (Ṣ.)

رفس

1. رَفَسَهُ, (Ṣ, M, Mṣb, Ḳ,*) or رَفَسَهُ بِرِجْلِهِ, (M,) aor. ـِ (Ṣ, M, Mṣb, Ḳ) and ـُ, (M, Ḳ,) inf. n. رَفْسٌ (Ṣ, M, &c.) and رِفَاسٌ, (Jm, Ḳ,) or this is a simple subst., (M,) and رُفَاسٌ, (Jm,) [or this also is a simple subst.,] *He kicked him, or struck him with his foot or leg,* (Ṣ, M, Mṣb, Ḳ,*) in an absolute sense, (M, Mṣb,) or *in,* or *upon, the breast.* (Kh, M, Mṣb.) — رَفَسَهُ, inf. n. رَفْسٌ, *He pounded it, or brayed it*; namely, flesh-meat, or other food; or anything; but originally, food. (M, TA.) = رَفَسَ البَعِيرَ, (Ḳ,) aor. ـُ, inf. n. رَفْسٌ, (TA,) *He bound the camel with the* رِفَاس [q. v.]. (Ḳ.)

رَفْسَةٌ *A kick, or blow with the foot or leg,* [in an absolute sense, or] *in,* or *upon, the breast.* (Lth, Ḳ.)

رِفَاسٌ The *act,* or *habit, of kicking,* or *striking with the foot or leg,* in an absolute sense, or *in,* or *upon, the breast*; as also ▼ رَفِيسٌ and ▼ رُفُوسٌ. (M, TA.) = Also The [*cord,* or *rope, called*] إِبَاضٌ [q. v.]: (Ḳ:) or the *bond with which the hind legs of the camel, when lying down, are bound to his thighs.* (Ibn-'Abbád, TA.)

دَابَّةٌ رَفُوسٌ *A beast that has a habit of kicking,* or *striking with the foot* or *leg,* in an absolute sense, or *in,* or *upon, the breast.* (M, TA.)

رُفُوسٌ: } see رِفَاسٌ.
رَفِيسٌ: }

مِرْفَسٌ *An instrument with which flesh-meat is pounded.* (M, TA.)

رفض

1. رَفَضَهُ, aor. ـُ and ـِ, inf. n. رَفْضٌ (Ṣ, Mgh, Mṣb, Ḳ) and رَفَضٌ, (Ṣ, Ḳ,) *He left, forsook, relinquished, abandoned,* or *deserted, him,* or *it.* (Ṣ, A, Mgh, Mṣb, Ḳ.) — *He separated, dispersed,* or *scattered, it.* (L.) — رَفْضٌ also signifies The act of *breaking* [a thing]. (TA.) — And The act of *driving away.* (TA.) — And رَفَضَ *He threw, cast,* or *shot*: (Ḳ:) whence رَافِضٌ as explained below. (TA.) — And رَفَضَ إِبِلَهُ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ (Ṣ) and ـِ also, (O,) inf. n. رَفْضٌ and رَفَضٌ, (as in one copy of the Ṣ, but the former only in another copy,) *He left his camels to separate,* or *disperse themselves, in their place of pasture,* (Ṣ, A, Mṣb, Ḳ,) *wherever they pleased, not turning them away from what they desired*; (Ṣ;) as also ▼ ارفضها, (Mṣb, Ḳ,) inf. n. إِرْفَاضٌ: (TA:) or, as the latter is explained by Fr, *he sent them away without a pastor.* (TA.) = رَفَضَتِ الإِبِلُ, (Fr, Ṣ, A, Mṣb, Ḳ,) aor. ـِ, (Fr, Ṣ,) inf. n. رُفُوضٌ, (Ṣ,) or رَفْضٌ, (Fr,) *The camels separated,* or *dispersed themselves,* (Fr, A, Mṣb,) *in the place of pasture*: (Mṣb:) or *pastured by themselves,* (Fr, Ṣ, Ḳ,) *the pastor seeing them,* (Ṣ,) or *looking at them,* (Ḳ,) *near or far off,* (Ṣ,) *not fatiguing them, nor collecting them together.* (L.) Thus this verb is intrans. as well as trans. (TA.) [See also 9.] — رَفَضَ النَّخْلُ *The palm-tree expanded its raceme, and the* قِيقَاء [or *envelope*] *thereof fell off.* (Ṣ, Ṣgh, Ḳ.) — رَفَضَ الوَادِى *The valley widened; became wide*; as also ▼ ارفض, (O, Ḳ,) and ▼ استرفض. (Ibn-'Abbád and Ḳ.) — رَفَضَ فُوهُ *He shed his* ثَغْر [or *front teeth*]. (AA, TA.)

2. رفّض فِى القِرْبَةِ, inf. n. تَرْفِيضٌ, *He left a small quantity of water remaining in the skin.* (AZ, Ṣ, Ḳ.) [See رُفْضٌ.] — رفّض said of a horse, *He put forth his veretrum without being vigorously lustful.* (Ḳ.)

4. ارفض إِبِلَهُ: see 1. = ارفض الوَادِى: see 1, last sentence but one.

5. ترفّض *It* (a thing, TA) *broke,* or *became broken, in pieces.* (O, Ḳ.) — See also 9, in three places.

9. ارفضّ *It* (a thing) *became dispersed,* (Ṣ, A, Ḳ,) *and departed,* or *went away*; (Ṣ, Ḳ, TA;) as also ▼ ترفّض. (A, Ḳ, TA.) *It* (a company of men) *separated,* or *became dispersed*; or *dispersed themselves*; as also ▼ the latter verb. (Lth.) — ارفضّ الدَّمْعُ, (Ṣ, TA,) or الدُّمُوعُ, (Ḳ,) *The tears became scattered in drops*: (Ṣ, Ḳ: [in one copy of the Ṣ, ارْفِضَاضُ الدَّمْعِ is explained by تَرْشِيشُهُ; but the right reading is تَرَشُّشُهُ, which I find in two copies; as in the Ḳ:]) or *flowed and became scattered*; and *flowed and dropped continuously*: or *flowed in a scattered manner*: (L:) and ▼ ترفّض signifies the same. (TA.) You say also, ارفضّ السَّيْلُ [*The torrent dispersed itself*]. (Ṣ, Ḳ.) And ارفضّ جُرْحُهُ *The thick purulent matter of his wound flowed, and became dispersed.* (TA.) And ارفضّ عَرَقًا *His sweat ran; and flowed.* (TA.) — ارفضّ الوَجَعُ † *The pain ceased,* or *went away.* (TA.) And ارفضّ مِنْهُ صَبْرِى ‡ [*My patience departed in consequence of it*]. (A, TA.)

10: see 1, last sentence but one.

رَفَضٌ Camels *in a state of separation,* or *dispersion*; and in like manner, men, and goods, and plants or herbage: (A:) or camels *pasturing by themselves,* (Ṣ, Ḳ,) *the pastor seeing them,* (Ṣ,) or *looking at them,* (Ḳ,) *near or far off*: (Ṣ:) you say, إِبِلٌ رَفَضٌ, (Ṣ, Ḳ,) and ▼ رَفْضٌ also, and ▼ رَافِضَةٌ: (Ṣ, A, Ḳ:) and the pl. of رَفَضٌ is أَرْفَاضٌ: (Ṣ, Ḳ:) [and ▼ رُفُوضٌ seems to be a pl. of رَفْضٌ.] Also *A herd of gazelles in a state of separation,* or *dispersion*: pl. رِفَاضٌ. (TA.) You say also ▼ نَعَامٌ رَفْضٌ *Ostriches in separate flocks.* (Ṣ.) And النَّاسُ أَرْفَاضٌ ▼ فِى السَّفَرِ *The men are in a state of separation,* or *dispersion, in journeying.* (TA.) And رُفُوضٌ ▼ النَّاسِ *The different parties of men.* (Ṣ, Ḳ.) And رُفُوضٌ ▼ مِنْ كَلَإٍ *Scattered pieces of herbage* or *pasturage,* (Jm, Ṣ, Ḳ,) *distant one from another.* (Jm, Ṣ, O.) And رُفُوضُ ▼ الأَرْضِ *Land which is deserted after having been prohibited to the public*: (Ṣ:) or *which has no possessor*: (O, L, Ḳ:) so says IDrd; but he adds, or, accord. to some, *deserted land* (L, TA) *between two cultivated pieces of land,* (L,) or *between two pieces of land belonging to two tribes.* (TA.) ▼ رَفَضٌ also signifies *What is large, and in a state of separation* or *dispersion,* of a thing: pl. أَرْفَاضٌ. (TA.) — And رَفَضٌ, *A side,* or *a part,* or *portion,* (syn. جَانِبٌ,) of a thing. (TA.) — Also رُفْضٌ, (IAạr, ISk, Az, Z,) or ▼ رَفَضٌ, (AZ, Fr, A'Obeyd, Ṣ,) the latter said, in a marginal note in the Ṣ, to be the correct form heard from the Arabs, (TA,) or both, (Ṣgh, Ḳ,) *A small quantity* of water; (Ṣ, A, Ḳ;) and of milk; (A, TA;) *remaining in the bottom of a skin or of a* مَزَادَة; *like a* جُرْعَة: (TA:) or *a little less than is sufficient to fill a skin*: (IAạr:) pl. ▼ أَرْفَاضٌ. (Lḥ.) — And hence, the former, ‡ *Food that is sufficient to sustain life*; syn. قُوتٌ. (TA.)

رِفْضٌ The *persuasion,* or *creed,* or *a tenet, of the* رَافِضَة; as in the saying attributed to the Imám Esh-Sháfi'ee,

* إِنْ كَانَ رِفْضًا حُبُّ آلِ مُحَمَّدٍ *
* فَلْيَشْهَدِ الثَّقَلَانِ أَنِّى رَافِضِى *

[*If the love of the family of Mohammad be a tenet of the Ráfidees, let men and genii bear witness that I am a Ráfidee*]. (TA.)

رَفْضٌ: and its pl. أَرْفَاضٌ: see رَفَضٌ, in six places.

رَجُلٌ رُفَضَةٌ, (Ṣ, Ḳ,) or رَجُلٌ قُبَضَةٌ رُفَضَةٌ, (A, L,) *A man who lays hold upon a thing, and then leaves it* (Ṣ, A, L, Ḳ) *without delay.* (Ṣ, A, L.) And رَاعٍ قُبَضَةٌ رُفَضَةٌ *A pastor who collects together the camels, and, when they come to a place which they like, leaves them to pasture where they will.* (ISk, Ṣ, A.*) [See also art. قبض.]

رَفَضَاتٌ, in the following saying, is from رَفَضَتِ الإِبِلُ, explained above: لِشَوْقِى إِلَيْكَ فِى قَلْبِى رَكَضَاتٌ وَلِحُبِّكَ فِى مَفَاصِلِى رَفَضَاتٌ [app. meaning *By reason of my yearning for thee, in my heart are impulses; and by reason of the love of thee, in my joints are loosenesses*]. (A, TA.)

القَوْمُ رَفْضَى فِى بُيُوتِهِمْ *The people,* or *company of men, are in a state of separation,* or *dispersion, in their tents,* or *houses*: heard by Az from an Arab of the desert. (TA.) [رَفْضَى seems to be a pl. of ▼ رَافِضٌ; like as هَلْكَى is of هَالِكٌ. See also رفض.]

رُفَاضٌ *What is broken in pieces, and scattered,* or *dispersed,* of a thing. (IDrd, Ṣ, Ḳ.)

شَرَكٌ رُفَاضٌ *Tracks in a road differing one from another:* (Ṣ:) or *furrows in the middle,* or *main part, of a road, separating, one from another;* or *separating to the right and left.* (TA.)

رُفُوضٌ : see رَفْضٌ, in four places.

رَفِيضٌ *i. q.* ▼ مَرْفُوضٌ, applied to a thing; (Ṣ, Ḳ;) i. e. *Left; forsaken; relinquished; abandoned; deserted:* (Ṣ, TA:) *cast away: separated; dispersed; scattered:* (TA:) and, applied to a spear, *broken in pieces.* (Ḳ.) == *Sweat;* (O, Ḳ;) because of its flowing. (TA.)

رَفَّاضَةٌ *Men who pasture their beasts upon land such as is termed* رُفُوض: (Ṣ, Ḳ:) or, as in the O, *who sow such land.* (TA.)

رَافِضٌ in the following saying of 'Amr Ibn-Aḥmar El-Báhilee means *A thrower:* he says,

* إِذَا مَا الحِجَازِيَّاتُ أَعْلَقْنَ طُنَّبَتْ *
* بِمَيْثَآءَ لَا يَأْلُوكَ رَافِضُهَا صَخْرَا *

meaning, *When the women of El-Ḥijáz hang* their goods and utensils upon the trees, *they stretch their tent-ropes and pitch their tent in a soft tract of land, the thrower wherein will not be able to throw a large piece of stone at thee,* because of the not finding it. (O, L, Ḳ,* TA.) == See also رَفْضَى.

رَافِضَةٌ *A party of* رَوَافِض: (Ḳ:) whence the rel. n. ▼ رَافِضِىٌّ [signifying *of,* or *belonging to,* رَوَافِض]. (TA.) رَوَافِضُ [is pl. of رَافِضَةٌ, and] signifies *An army,* or *a military force,* (Ṣ, O,) or *any army* or *military force,* (Ḳ,) *which has deserted its leader:* (Ṣ, O, Ḳ:) or *armies which have deserted their leader.* (L.) — Also الرَّافِضَةُ, *A certain sect of the* شِيعَة (Ṣ, Mṣb, Ḳ) *of El-Koofeh;* (Mṣb;) so called because they deserted Zeyd the son of 'Alee, (Aṣ, Ṣ, Mgh, Mṣb,) when he forbade them to speak against the Companions of the Prophet; (Mgh, Mṣb;) for they had promised allegiance to Zeyd the son of 'Alee (Aṣ, O, L, Ḳ) the son of El-Ḥoseyn the son of 'Alee the son of Aboo-Ṭálib, (Aṣ, O, L,) and then desired him to renounce the two elders, [Aboo-Bekr and 'Omar, (TḲ,)] and on his refusing to do so they deserted him: (Aṣ, O, L, Ḳ:) الأَرْفَاضُ is also applied to this sect, as though it were pl. of رَافِضٌ, like as أَصْحَابٌ is of صَاحِبٌ; (TA;) and الرَّوَافِضُ also; but not الرُّفَّاضُ: (TA:) and the rel. n. [which serves as a n. un.] is ▼ رَافِضِىٌّ [as above]. (Ḳ.) Afterwards, this appellation became applied to *All persons transgressing in this way,* [i. e. *all apostates,* or *schismatics,*] *speaking against the Companions of the Prophet.* (Mṣb.) — إِبِلٌ رَافِضَةٌ: see رَفْضٌ.

رَافِضِىٌّ : see رَافِضَةٌ, in two places.

مَرْفَضٌ and ▼ مَرْفَضَةٌ sings. of مَرَافِضُ: the former is explained as *A place in which water flows, and where it remains:* (TA:) or مَرَافِضُ وَادٍ signifies *the parts of a valley into which the torrent disperses itself.* (Ṣ, A,* Ḳ.*) — مَرَافِضُ الأَرْضِ *The tracts of land where the main quantity of sand ends, becoming thin, at the sides of mountains and the like.* (So in some copies of the Ṣ and in the TA.)

مَرْفَضَةٌ : see مَرْفَضٌ.

مُرْفَضٌّ Anything *becoming dispersed, and departing,* or *going away.* (Ṣ.)

مَرْفُوضٌ : see رَفِيضٌ.

رفع

1. رَفَعَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Ḳ, TA,) inf. n. رَفْعٌ, (Ṣ, Mgh, Mṣb,) *He raised it:* [this is generally the best rendering, as it serves to indicate several particular significations which will be found explained in what follows:] *he elevated it; upraised it; uplifted it: he took it up: contr. of* خَفَضَهُ: (Mṣb:) or *of* وَضَعَهُ: (Ṣ, Mgh, Ḳ:) as also ▼ رَفَّعَهُ, (Ḳ,) inf. n. تَرْفِيعٌ; (TA;) and ▼ ارتفعهُ; (Ḳ;) for accord. to the "Nawádir," you say, ارتفعهُ بِيَدِهِ and رَفَعَهُ [*he raised it, lifted it, heaved it,* or *took it up, with his hand*]; but Az says that ارتفع is intrans., and that he has heard no authority for its being trans., in the sense of رَفَعَ, except that which he had read in the "Nawádir el-Aạráb:" (TA:) رَفْعٌ is sometimes applied to corporeal things, meaning the *raising,* or *elevating,* a thing *from the resting-place* thereof: sometimes to a building, meaning the *rearing it, uprearing* it, or *making* it *high* or *lofty:* (Er-Rághib:) or in relation to corporeal things, it is used properly to denote motion, and removal: (Mṣb:) it signifies the *putting away or removing* or *turning back* a thing *after the coming* or *arriving* thereof; like as دَفْعٌ signifies the putting away or removing or turning back a thing before the coming or arriving [thereof]: (Kull p. 185:) but in relation to ideal things, it is [tropically used, as it is also in many other cases, and] accorded in meaning to what the case requires. (Mṣb.) [In its principal senses, proper and tropical, رَفْعٌ agrees with the Latin *Tollere.*] It is said in the Ḳur [ii. 60 and 87], رَفَعْنَا فَوْقَكُمُ ٱلطُّورَ *We raised above you from its resting-place the mountain:* and in the same [xiii. 2], ٱللّٰهُ ٱلَّذِى رَفَعَ ٱلسَّمٰوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا [*God is He who raised the heavens without pillars that ye see;* or, *as ye see them*]: and in the same [ii. 121], وَإِذْ يَرْفَعُ إِبْرٰهِيمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ [*And when Abraham*] *was rearing* or *uprearing* or *making high* or *lofty* [*the foundations of the House* of God, at Mekkeh]. (Er-Rághib.) And you say, ارْفَعْ هٰذَا *Take thou this:* (Mgh:) or *take it and carry it* [*away;* or *take it up and remove it*]. (TA.) And رَفَعَ الزَّرْعَ, (Lḥ, Ḳ,) or رَفَعَهُ إِلَى البَيْدَرِ, (Mṣb,) aor. ـَ, (Lḥ,) inf. n. رَفْعٌ (Lḥ, Ṣ) and رِفَاعَةٌ and رِفَاعٌ [perhaps a mistranscription for رَفَاعٌ, which see below], (Lḥ, TA,) *He removed,* or *transported, the seed-produce from the place in which he had reaped it,* (Lḥ,) or *carried it after the reaping,* (Ṣ, Ḳ,) *to the place in which the grain was to be trodden out.* (Lḥ, Ṣ, Ḳ.) [This last signification is said in the TA to be tropical; but according to a passage of the Mṣb quoted in the first sentence of this art., it is proper. In most of the phrases here following, the verb is undoubtedly used tropically.] — رَفَعُوا إِلَىَّ عُيُونَهُمْ ‡ [*They raised towards me their eyes*]. (TA.) — دَخَلْتُ عَلَى فُلَانٍ فَلَمْ يَرْفَعْ بِى رَأْسًا (Mgh, TA*) ‡ *I went in to such a one, and he did not look towards me, nor pay any regard,* or *attention, to me.* (Mgh.) [بِى is not here a mistake for لِى, for the phrase is often found thus written.] — رُفِعَ لِىَ الشَّىْءُ † [*The thing was, as it were, raised into view,* i. e. *it rose into view, to me;*] *I saw the thing from afar.* (TA.) — رَفَعَ السَّرَابُ الشَّخْصَ, aor. ـَ, inf. n. رَفْعٌ, ‡ *The mirage raised,* or *elevated* [*to the eye,* (see an ex. near the end of the first paragraph of art. زول)] *the figure of a man or some other thing seen from a distance;* [or it may be allowable to render it, *made it to appear tall, and as though quivering, vibrating,* or *playing up and down;*] syn. زَهَاهُ [of which, when it relates to the mirage, the meaning is best expressed by the latter of the two explanations here given]. (TA.) — وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ, in the Ḳur [xliii. 31], means † *And we have exalted some of them above others in degrees of rank,* or *station:* and نَرْفَعُ دَرَجَاتٍ مَنْ نَشَآءُ, in the same, [vi. 83, and xii. 76,] † *We exalt in degrees of rank,* or *station, whom We please:* (Er-Rághib:) and وَٱللّٰهُ يَرْفَعُ مَنْ يَشَآءُ وَيَخْفِضُ † *And God exalteth whom He pleaseth, and abaseth:* (Ṣ and TA:) and [in like manner,] رَفْعُ الذِّكْرِ means the *exalting of* one's *fame;* as in the Ḳur xciv. 4. (Er-Rághib.) But the words, وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ, in the Ḳur [lxxxviii. 18], indicate two meanings; *And to the heaven, how it is elevated in respect of its place;* and † *how it is exalted in respect of excellence, and exaltation of rank.* (Er-Rághib.) [In like manner also,] فِى بُيُوتٍ أَذِنَ ٱللّٰهُ أَنْ تُرْفَعَ, in the Ḳur [xxiv. 36], means *In houses which God hath permitted to be built;* (Bḍ, TA;) accord. to some: (TA:) or, † *to be honoured;* (Zj, Bḍ;) so says El-Ḥasan; (Zj;) or, † *to be exalted in estimation.* (Er-Rághib.) It is said in a trad., إِنَّ ٱللّٰهَ يَرْفَعُ العَدْلَ وَيَخْفِضُهُ † *Verily God exalteth the just, and maketh him to have the ascendency over the unjust, and at one time abaseth him, so that He maketh the unjust to overcome him,* in order to try his creatures, in the present world. (Az, TA.) [See also art. خفض.] And you say, رَفَعَهُ عَلَى صَاحِبِهِ فِى المَجْلِسِ † *He advanced him above his companion* [*in the sitting-place,* or *sitting-room,* or *assembly*]. (TA.) And رَفَعْتُكَ عَنْ كَذَا † [*I exalted thee,* or *held thee, above such a thing*]: (M voce رَبَأَ:) and إِنِّى لَأَرْفَعُكَ عَنْ هٰذَا الأَمْرِ † [*Verily I exalt thee,* or *hold thee, above this thing*]. (Ṣ voce رَبَأَ, q. v.) — رَفَعَ ٱللّٰهُ عَمَلَهُ † [*God honoured his work by acceptance;* or] *God accepted his work.* (Mṣb.) It is said in the Ḳur [xxxv. 11], وَٱلْعَمَلُ ٱلصَّالِحُ يَرْفَعُهُ † *And righteous*

work He will accept: (Jel:) or the meaning is يَرْفَعُ العَمَلُ الصَّالِحُ الكَلِمَ الطَّيِّبَ † [righteous work will cause praise, or the like, (mentioned immediately before the above-cited words of the Ḳur,) to ascend, and obtain acceptance]: (Mujáhid, TA:) Ḳatádeh says, [that the meaning is,] speech will not be accepted without work. (TA.) —— رفع Also signifies † The bringing a thing near; or presenting, or offering, it; syn. تَقْرِيبٌ. (Ṣ.) And hence, رَفَعْتُهُ إِلَى السُّلْطَانِ, (Ṣ, Mgh, Ḳ,) and إِلَى الحَكَمِ, (TA,) inf. n. رَفْعٌ (Ṣ,* TA) and رُفْعَانٌ (Ṣ, Ḳ) and رِفْعَانٌ, (TA,) ‡ I presented him to, or brought him before, or brought him forward to, the Sulṭán, (Ṣ,* Mgh,* Ḳ,* TA,) and the judge, to arraign him and contest with him: (TA:) and رَافَعَهُ ↓ إِلَى الحَاكِمِ, (Ṣ, Ḳ,) inf. n. مُرَافَعَةٌ, (TA,) [in like manner] signifies ‡ he preferred a complaint against him to the governor, or judge: (Ḳ:) or ‡ he presented him to, or brought him before, or brought him forward to, the governor, or judge, to arraign him and contest with him, and preferred a complaint against him: (TA:) [or it denotes the doing so mutually; for, accord. to Mṭr,] رَافَعَ ↓ خَصْمَهُ إِلَى السُّلْطَانِ signifies ‡ he brought his adversary before the Sulṭán (قَرَّبَهُ), the latter doing the same with him. (Mgh.) [See also 2.] —— رَفَعَ القُرْآنَ عَلَى السُّلْطَانِ ‡ [He adduced, or brought forward, the Ḳur-án against the Sulṭán;] he interpreted the Ḳur-án against the Sulṭán, and judged thereby that he should rebel against him. (TA.) —— رَفَعْتُ الرَّجُلَ also signifies ‡ I traced up the man's lineage to his greatest ancestor; or I mentioned his lineage, saying, He is such a one the son of such a one, or He is of such a tribe, or city, &c.; syn. نَمَيْتُهُ, and نَسَبْتُهُ. (TA.) —— And hence, رَفَعَ الحَدِيثَ إِلَى النَّبِىِّ ‡ [He traced up, or ascribed, or attributed, the tradition to the Prophet, mentioning, in ascending order, the persons by whom it had been handed down, up to the Prophet; in the manner more fully explained in the sentence here next following]. (TA.) You say also, رفع الحَدِيثَ إِلَى قَائِلِهِ, meaning أَسْنَدَهُ [i. e. † He traced up, or ascribed, or attributed, the tradition to the author thereof, by mentioning him, or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; or by mentioning the person who had related it to him from the Prophet if only one person intervened, saying, "Such a one told me, from such a one," (and so on if more than one intervened between him and the Prophet,) "from the Apostle of God;" or with an interruption in the mention of the persons by whom it had been transmitted]. (Ṣ* and Mṣb in art. سند.) [And hence what next follows.] It is said in a trad., كُلُّ رَافِعَةٍ ↓ رَفَعَتْ إِلَيْنَا مِنَ البَلَاغِ فَقَدْ حَرَّمْتُهَا أَنْ تُعْضَدَ أَوْ تُخْبَطَ, (Ṣ,* TA, [in a very old and excellent copy of the former of which I find, as above, إِلَيْنَا, and so in some copies of the Ḳ and in the O and TA in art. بلغ; but in one copy of the Ṣ and in the TA in the present art., I find in its place عَلَيْنَا, and so in the CḲ in art. بلغ, where the verb preceding it is erroneously written رُفِعَتْ; and in the L, in the place of الينا is put عَنَّا; of all which three readings I prefer the first; though the last is agreeable with an explanation of رَفَعْتُهُ given in the Mṣb and in the sentence next following;]) i. e. † Every company of men (جَمَاعَة, Ṣ, TA), or person (نَفْس, TA), that communicates, or announces, from us, (Ṣ, TA,) and makes known, [lit. traces up to us,] what we say, (TA,) [or rather, aught of what is communicated, or announced,] or [aught] of what is communicated, or announced, of the Ḳur-án and of the [statutes, or ordinances, &c., termed] سُنَن, (Ḳ in art. بلغ,) or the meaning is مِنْ ذَوِى التَّبْلِيغِ, i. e., البَلَاغ, [of those who have the office of communicating, or announcing,] the simple subst. being put in the place of the inf. n., (T, O, Ḳ, TA, all in art. بلغ,) let that company, or person, communicate, or announce, and relate, that I have forbidden [its trees' being lopped, or being beaten with a stick in order that their leaves may fall off,] referring to El-Medeeneh: (Ṣ,* TA:) but some relate it differently, saying, مِنَ البُلَّاغِ [of the communicaters, or announcers,] like حُدَّاث in the sense of مُحَدِّثُون: (TA:) and some say, مِنَ البَلَاغِ, meaning مِنَ المُبَالِغِينَ فِى التَّبْلِيغِ, i. e. of those who do their utmost in communicating, or announcing. (Hr, and Ḳ in art. بلغ.) —— [Hence,] رَفَعْتُهُ [alone] signifies ‡ I made it known. (Mṣb.) You say, رَفَعَ عَلَيْهِ كَلَامًا † [He told, or related, a saying against him; informed against him]. (Ṣ and Ḳ voce رَقَّى, q. v.) And رَفَعَ عَلَى العَامِلِ رَفِيعَةً ‡ He communicated, (Ṣ,) or made known, (Mṣb,) [or submitted, or referred,] a case [to the administrator of the law]; (Ṣ;) and إِلَى الحَاكِمِ [to the governor, or judge]. (TA.) And رَفَعْتُ الأَمْرَ إِلَى السُّلْطَانِ, inf. n. رُفْعَانٌ, ‡ I made known [or submitted, or referred, by way of appeal,] the affair, or matter, to the Sulṭán. (Mṣb.) [See also 2.] —— [And hence, app.,] رُفِعَتْ لَهُ غَايَةٌ فَسَمَا لَهَا ‡ [An object to be reached, or accomplished, was proposed to him, and he aspired to it]. (TA.) —— رَفَعَ البَعِيرَ, (Ṣ, Mṣb, Ḳ,) and النَّاقَةَ, (TA,) or رَفَعَ النَّاقَةَ فِى السَّيْرِ, and الدَّابَّةَ, (M in art. نص,) inf. n. رَفْعٌ, (TA in that art.,) ‡ He made the camel, (Ṣ, Mṣb, Ḳ,) and the she-camel, (TA,) and the beast, (M ubi suprà,) to exert himself, or herself, to the full, or to the utmost, or beyond measure, in going, or pace; (Ṣ, Ḳ, TA;) or to go quickly; (Mṣb;) or to go with the utmost celerity: (TA in art. نص:) or constrained him, or her, to go the pace termed مَرْفُوع [q. v. infrà], (TA,) which is an inf. n. of the intrans. verb رَفَعَ [q. v. infrà] said of a camel (Ṣ, TA) and of a beast: (TA:) and ↓ رفّعهُ, (Ṣ, TA,) [and رفّعها,] and رفّع مِنْهُ, (TA,) [and مِنْهَا,] inf. n. تَرْفِيعٌ, signify the same: (Ṣ, TA:) or the phrase used by the Arabs is ارْفَعْ مِنْ دَابَّتِكَ ‡ [Make thou thy beast to exert itself, &c.]. (L, TA.) [You say also, app. in like manner, رَفَعَتْنِى أَرْضٌ: or in this case the verb may have a different meaning: see an ex. in the first paragraph of art. خفض.] —— [Hence,] رَفَعْتُهُ إِلَى حَدِّ مَا عِنْدَهُ مِنَ العِلْمِ † [I urged him to tell the utmost of what he knew;] (A in art. نص;) i. e. I went to the utmost point [with him] in questioning him, or asking him. (TA in that art.) —— [رَفَعَ النَّارَ † He stirred up the fire; made it to burn up.] —— رَفَعَتِ النَّاقَةُ لَبَنَهَا ‡ The she-camel [drew up, or withdrew, or withheld, her milk; i. e.,] did not yield her milk: (A, TA:) and رَفَعَتِ اللِّبَأَ فِى ضَرْعِهَا ‡ [She (a camel) drew up, &c., or refused to yield, the biestings in her udder]. (Aṣ, Ṣ, Ḳ.) —— رَفَعَهُ فِى خِزَانَتِهِ, and صُنْدُوقِهِ, ‡ He kept it, preserved it, laid it up, stowed it, or reposited it, in his repository, store-room, or closet, and his chest. (TA.) —— هُوَ لَا يَرْفَعُ العَصَا عَنْ عَاتِقِهِ, (Mṣb, TA,) or عَصَاهُ عن عاتقه, or عَنْ أَهْلِهِ, (Mgh,) ‡ [lit. He does not put away the staff, or stick, or his staff, or stick, from his shoulder, or from his wife,] is an allusion to discipline, chastisement, or punishment, (Mgh, TA,) or to severity thereof, (Mṣb,) and to beating (Mgh, TA) of women; (Mgh;) not meaning that the staff, or stick, is on the shoulder: (Mṣb:) or the first is an allusion to many journeyings. (TA.) —— رُفِعَ القَلَمُ عَنْ ثَلَاثٍ; (Mgh, Mṣb;) so in the "Firdows," on the authority of 'Alee and I'Ab and 'Áïsheh, meaning ثَلَاثِ أَنْفُسٍ; † [The pen of the recording angel is withheld from three persons;] a saying of Mohammad, which means that nothing is recorded either for or against three persons; (Mgh, Mṣb;*) these three being the sleeper until he awakes, the afflicted with disease or the like, or the demented, until he recovers, and the child until he becomes big, or attains to puberty. (El-Jámi'-eṣ-Ṣagheer of Es-Suyootee; in which we find ثَلَاثَةٍ in the place of ثَلَاثٍ.) This is like the saying next before mentioned; the pen having never been put [to the tablet to record aught] against the child. (Mṣb.) —— [رَفَعَ often signifies † He withdrew, put away, removed, did away or did away with, annulled, revoked, or remitted.] You say, اَللّٰهُمَّ ارْفَعْ عَنَّا هٰذِهِ الضُّغْطَةَ † [O God, withdraw, put away, or remove, from us this straitness, difficulty, distress, or affliction]. (Ṣ in art. ضغط.) [And in like manner also you say, رَفَعَ عَنْهُ العَذَابَ † He withdrew, or put away, from him the punishment; he annulled, revoked, or remitted, his punishment.] رَفَعُوا الحَرْبَ [may also be rendered in a similar manner; † They gave over, or relinquished, war; as though they put it away; like وَضَعُوهَا: but] is used by Moosà Ibn-Jábir [in the contr. sense, † they raised, or made, war;] in opposition to وضعوها. (Ḥam p. 180.) —— اخْتَلَفُوا فَقَالَ بَعْضُهُمْ نَرْفَعُ طَرِيقًا وَقَالَ بَعْضُهُمْ لَا نَرْفَعُ means † [They disagreed; and some of them said,] We will exclude a way, or passage, from among the portions, or shares, (قِسْمَة, [q. v.,]) of the land, or the house; and [some of them said,] We will not exclude it. (Mgh.) —— In the conventional language of the grammarians, رَفْعٌ, in the inflection of words, is like ضَمٌّ in the non-inflection. (Ṣ.) [You say, رَفَعَ الحَرْفَ, aor. ـَ, inf. n. رَفْعٌ, † He made the final letter to have ـُ or ـٌ in

its inflection.] ═ رَفَعَ القَوْمُ ‡ *The people,* or *company of men, went up,* or *upwards, through the countries,* or *lands.* (Aṣ, Ḳ, TA.) — رَفَعَ البَعِيرُ, (Ṣ, Mṣb, Ḳ,) فِى سَيْرِهِ (Ṣ,) or فِى السَّيْرِ, (Mṣb, Ḳ,) inf. n. مَرْفُوعٌ (Sb, Ṣ, TA) and رَفْعٌ, (Ṣ, A, Ḳ, all in art. خفض,) the former an inf. n. (Sb, Ṣ, TA) of the measure مَفْعُولٌ, (Sb, TA,) like [its contr. مَخْفُوضٌ, and] مَجْلُودٌ, and مَعْقُولٌ, (Ṣ, TA,) and مَوْضُوعٌ, (Sb, TA,) ‡ *The camel exerted himself to the full,* or *to the utmost,* or *beyond measure, in going,* or *pace,* or *in his going,* or *his pace:* (Ṣ, Ḳ, TA:) or *was quick therein:* (Mṣb:) or *went the pace termed* مَرْفُوع, [q. v. infrà,] which is *a running below that termed* حُضْر: (Ṣ, TA:) as though he had that [manner of going] which raised him, as well as that which lowered him. (Sb and TA with reference to the inf. n. مرفوع and موضوع.) And رَفَعُوا فِى مَسِيرِهِمْ † *They* [namely men] *rose above the* [*easy and quick pace termed*] هَمْلَجَة *in their going,* or *journeying.* (ISk.) ═ رَفُعَ, inf. n. رِفْعَةٌ; (Ṣ, Ḳ;) or, accord. to Aboo-Bekr Mohammad Ibn-Es-Sereé, [so in two copies of the Ṣ, but in others, accord. to the TA, Ibn-Es-Sarráj,] they did not say رَفُعَ from رَفِيعٌ in the sense of شَرِيفٌ; (Ṣ, O;) so says Sb; and he adds, but [they said] ▼ ارتفع; (TA;) ‡ *He* (a man, Ṣ) *was,* or *became, high, elevated, exalted, lofty,* or *eminent, in rank, condition,* or *state;* (Ṣ, Ḳ, TA;) *noble, honourable, glorious,* or *illustrious.* (TA.) And رَفُعَ فِى حَسَبِهِ وَنَسَبِهِ † *He was,* or *became, of high* or *exalted rank,* or *noble,* or *honourable, in his grounds of pretension to respect, and his relationship,* or *race,* or *lineage.* (Mṣb.) — رَفُعَ الثَّوْبُ † *The garment,* or *piece of cloth, was fine, fine in texture, delicate,* or *thin.* (Mṣb.) — رَفُعَ, (Ṣ, Ḳ,) inf. n. رَفَاعَةٌ, (Ḳ,) ‡ *He* (a man, Ṣ) *was,* or *became, high,* or *loud,* (رَفِيع,) *in voice.* (Ṣ, Ḳ.) [See رَفَاعَةٌ below.]

2. رفّعهُ, inf. n. تَرْفِيعٌ: see 1, in the first sentence. — *He took it,* namely, a thing, *and raised it,* (رَفَعَهُ,) *the first* [*part thereof*] *and then the first* [or *next in succession*]: En-Nábighah Edh-Dhubyánee says,

* خَلَّتْ سَبِيلَ أَتِيٍّ كَانَ يَحْبِسُهُ *
* وَرَفَّعَتْهُ إِلَى السِّجْفَيْنِ فَالنَّضَدِ *

[*She had cleared the way of a torrent coming from another quarter, which it* (meaning the barrier raised around the tent to keep away the torrent, which barrier is mentioned two verses before,) *confined, and raised it by degrees, the first part and then the next, to the two curtains meeting together at the entrance of the tent, and then to the goods piled up* therein: or the meaning here intended is, *brought it forward,* or *advanced it;* syn. قَدَّمَتْهُ; agreeably with the next explanation of رفّع here following: see some observations on the above-cited verse in De Sacy's Chrest. Ar., 2nd. ed., vol. ii. pp. 430 and 431]. (Lth, TA.) — رَفَّعَهُمْ *He put them, brought them,* or *sent them, forward;* or *advanced them;* لِلْحَرْبِ *to the war,* or *fight:* or, accord. to Ibn-'Abbád and the Ḳ, *he put them, sent them,* or *removed them, far away;* [app. meaning, *far in advance;*] فِى الحَرْبِ *in the war,* or *fight.* (TA.) You say also, رَفَّعْتُ هٰذَا الأَمْرَ إِلَى الأَمِيرِ † *I brought forward this affair,* or *matter, to the commander, governor,* or *prince.* (From an Arabic note on the above-cited verse of En-Nábighah, cited by De Sacy, ubi suprà.) [See also 1, in two places in which reference is made to this paragraph.] — رفّع البَعِيرَ, and النَّاقَةَ, and رفّع مِنْهُ, and مِنْهَا: see 1, in the latter half of the paragraph. ═ رفّع الحِمَارُ, (Lth, Ḳ,) inf. n. as above, (Lth,) † *The ass ran with a running of which one part was quicker* (أَرْفَع) *than another.* (Lth, Ḳ.)

3. رافعهُ إِلَى الحَاكِمِ, inf. n. مُرَافَعَةٌ: and رافع خَصْمَهُ إِلَى السُّلْطَانِ: see 1, in the former half of the paragraph. — رَافَعَنِى فُلَانٌ وَخَافَضَنِى فَلَمْ أَفْعَلْ ‡ *Such a one endeavoured in every way to induce me to turn* or *incline,* or *endeavoured in every way to turn me by deceit* or *guile, but I did not* [that which he desired]. (Ḳ,* TA.) — رافع بِهِمْ † *He spared them;* or *pardoned them, and forbore to slay them.* (Ḳ.) And رَافَعْتُهُ † *I left him;* or *left him unmolested;* or *left him, being left by him;* or *made peace,* or *reconciled myself, with him;* syn. تَارَكْتُهُ. (TA.)

5. ترفّع ‡ *He exalted himself; he was,* or *became, haughty, proud,* or *disdainful;* syn. تَجَالَّ; (Ṣ in art. جل;) [and so ▼ ارتفع فِى نَفْسِهِ, occurring in the Ṣ in art. دكل, on the authority of AZ.] You say, فُلَانٌ يَتَرَفَّعُ عَنْ ذٰلِكَ (Ṣ ubi suprà, TA*) ‡ *Such a one exalts himself above that; holds himself above it; disdains it;* or *is disdainful of it;* syn. يَتَجَالُّ. (Ṣ ubi suprà.) And تَرَفَّعَتْ بِى هِمَّتِى عَنْ كَذَا ‡ [*My ambition raised me above such a thing; made me to hold myself above it, or to disdain it*]. (TA.) — See also 8.

6. تَرَافَعْنَا إِلَى الحَاكِمِ ‡ [*Each of us preferred a complaint against the other to the governor,* or *judge:* or *each of us presented the other to,* or *brought him before,* or *brought him forward to, the governor,* or *judge, to arraign him and contest with him, and preferred a complaint against him:* agreeably with explanations of the phrase رَافَعَهُ إِلَى الحَاكِمِ]: (Ṣ:) or *each of us communicated,* or *made known, his case* [*against the other*] *to the governor,* or *judge.* (TA.)

8. ارتفع *It became raised;* or *it rose: it rose high,* or *became high* or *elevated* or *lofty:* [*it became raised, upraised, uplifted,* or *elevated,* or *it rose, from its resting-place:* and, said of a building, *it became reared, upreared,* or *made high* or *lofty:*] *it became taken up:* [*it became taken away, put away,* or *removed;* or *it went away; after its coming* or *arriving:* thus when said of corporeal things: but when said of ideal things, it is tropically used, as it is also in many other cases, and accorded in meaning to what the case requires:] quasi-pass. of رَفَعَهُ as signifying the contr. of وَضَعَهُ. (Ṣ, Ḳ.) [See 1; first sentence.] — *It* (the water of a well) *rose, by its becoming copious:* and also *it went away:* (A in art. قلص:) [in which latter sense, likewise, it is said of milk in the udder; or as meaning *it became drawn up,* or *withdrawn,* or *withheld:* see 1. See also a usage of this verb voce رَقًا.] — ‡ Said of a man: see 1, voce رَفُعَ, near the end of the paragraph. — ارتفع قَدْرُهُ ‡ [*His rank became high, elevated, exalted, lofty,* or *eminent*]. (Ṣ, TA.) — اِرْتَفِعْ, said to a man entering a sitting-place, sitting-room, or assembly, means ‡ *Advance thou:* it is not from اِرْتِفَاع denoting height. (TA.)

— See also 5. — ارتفعت الضُّحَى ‡ [*The morning became advanced;* meaning] *the sun became high:* الضُّحَى being originally a pl., namely, of الضَّحْوَةُ; [wherefore the verb is fem.;] but afterwards used as a sing. [as in the next ex. here following]. (Mṣb.) You say also, تَرَفَّعَ ▼ الضُّحَى ‡ [meaning the same]. (TA.) And ارتفع النَّهَارُ † [*The day became advanced, the sun being somewhat high:* a phrase said by the doctors of the law in the present day to be employed when the sun has risen the measure of a رُمْح or more]. (Ṣ and Ḳ in art. متع; &c.) — ارتفع السِّعْرُ وَانْحَطَّ ‡ [*The price rose,* or *advanced, and became low,* or *abated*]. (TA.) — [ارتفعوا † They *removed* from, or to, a place. — ارتفع عَنْهُ, said of a disease, pain, an affliction, and the like, † *It quitted him; became withdrawn from him.*] — النَّقِيضَانِ لَا يَجْتَمِعَانِ وَلَا يَرْتَفِعَانِ ‡ [*What are termed* نقيضان *cannot be coexistent in the same thing, nor simultaneously nonexistent in the same thing*]; as existence itself and nonexistence, and motion and rest. (Kull pp. 231 and 232.) ═ ارتفعهُ: see 1; first sentence.

10. استرفعهُ *He desired, required, demanded,* or *asked, that it should be raised, elevated, taken up,* or *removed.* (Ḳ.) You say, استرفع الوَاعِظُ الأَيْدِىَ لِلدُّعَآءِ *The preacher asked that the hands* of the people *should be raised for supplication.* (TA.) — [And hence, as though meaning استرفع نَفْسَهُ i. e. *It required that itself should be removed,*] استرفع الخُوَانُ † *What was on the table became consumed, and it was time for it to be taken up,* or *removed.* (Ḳ.)

رَفْعٌ [see رَفَعَ, (of which it is the inf. n.,) throughout].

رِفْعَةٌ [see رَفُعَ, near the end of the first paragraph: used as a simple subst., which it seems properly to be accord. to some of the lexicologists,] ‡ *High, elevated, exalted, lofty,* or *eminent, rank* or *condition* or *state; nobility, honourableness, gloriousness,* or *illustriousness;* (TA;) as also ▼ رَفَاعَةٌ, a subst. from رَفُعَ. (Mṣb.)

رِفَاعٌ and ▼ رَفَاعٌ, هٰذِهِ أَيَّامُ رَفَاعٍ; (AA, ISk, Az, Ṣ, Mgh,* Mṣb,* Ḳ;) but Aṣ disallows the latter; (TA;) and Ks says, I have heard الجِرَام and الجَرَام, and their coordinates, [such as الصِّرَام and الصَّرَام, &c.,] but الرفاع with kesr I have not heard; (Ṣ, TA;) *These are days of removal,* or *transport, of seed-produce from the place in*

which it has been reaped, (TA,) or *of carriage thereof after reaping,* (Ṣ, Mgh, Ḳ,) *to the place in which the grain is trodden out.* (Ṣ, Mgh, Ḳ, TA.) [See 1, near the beginning.] — رَفَاعٌ, or ✱رِفَاعٌ, (accord. to different copies of the Ḳ,) or each, (TA,) also signifies The *storing-up of seed-produce.* (Ḳ.)

رِفَاعٌ: see the next preceding paragraph, in two places.

رَفِيعٌ ‡ *High, elevated, exalted, lofty,* or *eminent, in rank, condition,* or *state; noble, honourable,* or *glorious;* (Ṣ, Mṣb, Ḳ, TA;) applied to a man: (Ṣ, Mṣb, TA:) fem. with ة. (TA.) You say, هُوَ رَفِيعُ الحَسَبِ وَالقَدْرِ ‡ [*He is high,* &c., *in respect of grounds of pretension to honour, and of rank*]. (TA.) And hence the phrase used by letter-writers, الجَنَابُ الرَّفِيعُ ‡ [*The exalted object of recourse*]. (TA.) Hence also the phrase in the Ḳur [xl. 15], رَفِيعُ الدَّرَجَاتِ † The *Exalted in respect of degrees of dignity:* (Er-Rághib:) or this means † *Great in respect of attributes:* or *the Exalter of the degrees of dignity* of the believers in Paradise. (Jel.) — Applied to a garment, or piece of cloth, † *Fine, fine in texture, delicate,* or *thin.* (Mṣb.) — رَفِيعُ الصَّوْتِ ‡ [*High,* or *loud, in voice*]; (Ḳ, TA;) applied to a man. (TA.) — سَيْرٌ رَفِيعٌ ‡ [*A pace in which a beast is made to exert itself to the full, or to the utmost,* or *beyond measure;* or *in which the utmost possible celerity is elicited:* see رَفَعَ البَعِيرَ, in the latter half of the first paragraph: and see also مَرْفُوعٌ]. (Ḳ in art. نص.)

رَفَاعَةٌ, [an inf. n., (see 1, last sentence,)] and ✱رُفَاعَةٌ, (ISk, Ṣ, Ḳ,) and ✱رِفَاعَةٌ, (Ṣgh, Ḳ,) ‡ [*Highness,* or *loudness,* or] *vehemence,* (Ḳ, TA,) in the voice, (ISk, Ṣ,) or of the voice. (Ḳ.)

رِفَاعَةٌ *A string* (خَيْطٌ) *whereby he who is shackled* (مُقَيَّد) *raises his shackles* (قَيْد), (Yoo, Ṣ, Ḳ,) *to which that string is fastened;* (TA;) as also ✱رَفَاعَةٌ. (Ḳ.) — Also, (Ṣ, Ḳ,) and ✱رُفَاعَةٌ, (Az, Ḳ,) *A thing by means of which a woman having little flesh in the posteriors makes herself to appear large* [*in that part*]; (Ṣ;) *i. q.* عُظَّامَةٌ: (Ḳ:) pl. رَفَائِعُ. (TA.) ═ See also رَفَاعَةٌ.

رِفَاعَةٌ: see رِفْعَةٌ: — and رَفَاعَةٌ: ═ and see also رُفَاعَةٌ, in two places.

رَفِيعَةٌ ‡ *A case which one communicates,* or *makes known, to the administrator of the law:* (Ṣ, TA:) pl. رَفَائِعُ. (TA.) You say, لِى عَلَيْهِ رَفِيعَةٌ ‡ [*I have, against him, a case to communicate,* or *make known,* &c., or *which I have communicated,* or *made known,* &c.]. (TA.)

رَفَّاعٌ ‡ *One who traces up traditions to the Prophet,* or *to his Companions;* or *who communicates them,* or *makes them known.* (TA.) [See رَفَعَ الحَدِيثَ &c.]

رَافِعٌ act. part. n. of رَفَعَهُ; *Raising;* &c. (Mṣb, TA.) — الرَّافِعُ, one of the names of God, meaning ‡ *The Exalter* of the believer by prospering [him], and of his saints by teaching [them]! (TA.) خَافِضَةٌ رَافِعَةٌ, in the Ḳur lvi. 3, is explained in art. خفض. — رَافِعَةٌ, for جَمَاعَةٌ رَافِعَةٌ, (Ṣ, TA,) or نَفْسٌ رَافِعَةٌ: (TA:) see a trad. (commencing with the words كُلُّ رَافِعَةٍ) in the first paragraph of this art. — نَاقَةٌ رَافِعٌ ‡ *A she-camel* [*drawing up,* or *withdrawing,* or *withholding, her milk;* i. e.,] *not yielding her milk:* (A, TA:) or *when she draws up,* &c., or *refuses to yield,* (إِذَا رَفَعَتْ,) *the biestings in her udder.* (Aṣ, Ṣ, Ḳ.) [See also دَافِعٌ, to which it is opposed.] ═ ‡ A man *going up,* or *upwards, through the countries,* or *lands:* pl. with ون. (TA.) — ‡ Lightning *rising.* (Lth, Ḳ, TA.) — رَوَافِعُ [pl. of رَافِعَةٌ for جَمَاعَةٌ رَافِعَةٌ] † People *going the pace termed* مَرْفُوعٌ [*on their camels* or *beasts*]. (ISk.) — أَرْضٌ رَافِعَةُ السُّقْيَا † *Land difficult of irrigation; contr. of* خَافِضَةُ السقيا. (TA in art. خفض.)

رَافِعَةٌ [as a subst., or an epithet in which the quality of a subst. predominates,] *A hard and elevated tract of land.* (ISh, TA voce خَافِضَةٌ [which signifies the contr.]) [See also رَافِعٌ.]

أَرْفَعُ [*Higher,* or *more elevated* &c.: and *highest,* or *most elevated* &c.]. — أَرْفَعُ لِلْحَدِيثِ ‡ *More skilled in tracing up,* or *ascribing,* or *attributing, a tradition to its author;* i. q. أَنَصُّ, q. v. (TA in art. نص.) — عَدَا عَدْوًا بَعْضُهُ أَرْفَعُ مِنْ بَعْضٍ † [*He ran with a running of which one part was quicker than another*]; said of an ass. (Lth, Ḳ.)

مَرْفَعٌ [*A place of elevation:* and hence, —] *A chair,* or *throne;* syn. كُرْسِىٌّ: of the dial. of El-Yemen. (TA.)

مِرْفَعٌ *A thing with which one raises, elevates,* or *takes up.* (TA.)

مَرْفُوعٌ pass. part. n. of رَفَعَهُ. — وَفُرُشٍ مَرْفُوعَةٍ, (Ṣ, Ḳ,✱) in the Ḳur. [lvi. 32], (Ṣ,) means [*And beds raised*] *one upon another:* (Fr, Ṣ, Bḍ, Ḳ:) or † *of high estimation:* (Bḍ:) or ‡ *brought near to them:* (Ṣ, Ḳ:) or *wives elevated* upon couches: (Bḍ:) or † *honoured wives.* (Ṣ, Ḳ.) — حَدِيثٌ مَرْفُوعٌ ‡ *A tradition related by a Companion of the Prophet, and ascribed,* or *attributed, to the Prophet himself, by the mention of him as its author,* or *of the person,* or *persons, up to the Prophet, by whom it has been handed down.* (Kull p. 152.) ═ It is also an inf. n.: [see رَفَعَ البَعِيرَ, in the latter half of the first paragraph:] and signifies ‡ *A certain pace* of a beast, (Ṣ, TA,) of a horse and of a camel; (L;) *contr. of* مَوْضُوعٌ; (Ṣ, TA;) *and of* مَخْفُوضٌ; (A in art. خفض;) it is *a run below that termed* حُضْر: (Ṣ, TA:) or *above that which is termed* مَوْضُوع, *and below that which is termed* عَدْو: (TA: [but probably عدو is here a mistake for حُضْر:]) or *a pace* of a camel *rising above the* [*easy and quick rate of going termed*] هَمْلَجَة. (ISk.) You say, لَيْسَ لَهُ مَرْفُوعٌ ‡ *He* (a beast) *has not the pace termed* مرفوع. (Ṣ.)

جَبَلٌ مُرْتَفِعٌ *A high mountain.* (TA.)

رفغ

1. رَفُغَ عَيْشُهُ, [aor. ـُ,] inf. n. رَفَاغَةٌ, *His means of subsistence became ample,* or *abundant.* (Ṣ.) [See also رُفْغٌ, below.] ═ [رَفَغَ, aor. ـَ, *He made* the means of subsistence *ample,* or *abundant.* You say,] أَرْفَغُ لَكُمُ المَعَاشَ *I will make ample,* or *abundant, to you the means of subsistence.* (TA.) ═ رَفَغَ المَرْأَةَ *i. q.* ترفّغها, q. v. (TA.)

5. ترفّغ *He* (a man) *became,* or *made himself, ample,* or *abundant, in his means of subsistence;* syn. تَوَسَّعَ: (Ṣ:) or *he exhibited ampleness,* or *abundance, in his means of subsistence.* (PṢ.) ═ ترفّغ فَوْقَ البَعِيرِ *He* (a man), *feared that the camel* [*upon which he was riding*] *would throw him, and therefore wound his legs next the sheath of his* [the camel's] *penis:* [i. e., *pressed his heels against the camel's* أَرْفَاغ (or *groins*):] in the Ḳ, as also in the O and Tekmileh, خَلْفَ رِجْلَيْهِ is erroneously put for فَلَقَ رِجْلَيْهِ, the reading in the L. (TA.) — ترفّغها *He sat between her thighs, for the purpose of compressing her;* (Ḳ;) from the Nawádir el-Aạráb; as also ✱رَفَغَهَا, i. e. رَفَغَ المَرْأَةَ. (TA.)

رَفْغٌ *Softness, tenderness,* or *smoothness:* (O, L, Ḳ:✱) this is the primary signification, accord. to the O and L: accord. to MF, *softness, tenderness,* or *smoothness, and uncleanness,* or *dirtiness;* but this addition is wrong; and he has wrongly ascribed this explanation to Er-Rághib, who mentions in his book only the words of the Ḳur-án. (TA.) — *Ampleness,* or *abundance, of the means of subsistence;* and *abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life:* (Ṣ, Ḳ,✱ TA:) and so ✱رَفَاغَةٌ, (JK,✱ Ṣ,✱ TA,) an inf. n., (Ṣ,) and ✱رَفَاغِيَةٌ, [also, app., an inf. n., like رَفَاهِيَةٌ;] (JK,✱ Ṣ,✱ TA;) and ✱رُفَغْنِيَةٌ, like بُلَهْنِيَةٌ (Ḳ, TA) and رُفَهْنِيَةٌ, (TA,) [in which the last three letters, following the غ, are all augmentative,] signifies [the same, or] *ampleness,* or *abundance, of the means of subsistence.* (Ḳ, TA.) ═ Also, (Ṣ, Mṣb, Ḳ, &c.,) and ✱رُفْغٌ, (Ṣ, Mṣb, TA,) the former of the dial. of Temeem, and the latter of the dial. of the people of El-'Áliyeh and of El-Ḥijáz, (Aboo-Kheyreh, Mṣb, TA,) [The *groin;*] the *root of the thigh;* (ISk, Jm, Mṣb, Ḳ; and Mgh in art. وهر;) and *any of the other* مَغَابِن [or *places of flexure* or *creasing*]; (ISk, Mṣb;) and *any place of the body in which dirt collects,* (ISk, Jm, L, Mṣb, Ḳ,) *such as the armpit and the crease of the belly and the like:* (L:) or the *inner side of the thigh, at the root:* (JK:) or the *inner side of the root of each thigh, next the upper parts of the sides of the pubes, where the upper parts of the inner sides of the thighs and the upper part of the belly* [app. a

mistake for *the lower part of the belly*] *meet*: (TA:) [or *each of the two inguinal creases*; for] the رُفْغَانِ are *between the pubes and the thigh*, [*one on each side*,] and are also called the مَغَابِن: (Zj in his "Khalk el-Insán:") the latter (رُفْغ) also particularly signifies the *armpit*: (Fr, Mgh, Ḳ:) or, as some say, the *root* [or *innermost part*] *of the armpit*: (TA:) and the same, (ISh, Ḳ,) or each, (Mṣb,) the *parts around the* فَرْج [or *vulva*, or *external portion of the organs of generation*,] (ISh, Mṣb, Ḳ) *of a woman*: (ISh, Ḳ:) and sometimes the فَرْج *itself*: (Mṣb:) the pl. is أَرْفَاغٌ (Ṣ, Mgh, Mṣb, Ḳ) and رُفُوغٌ (Mṣb, Ḳ) and رِفَاغٌ and [of pauc.] أَرْفُغٌ, the first of which four is pl. of رُفْغٌ, [and is properly a pl. of pauc.,] the rest being pls. of رَفْغٌ: (Mṣb:) [accord. to J,] أَرْفَاغٌ signifies the مَغَابِن [or *places of flexure*, or *creasing*,] *of the armpits*, and *of the roots of the thighs*: (Ṣ:) accord. to Aṣ, the *armpits*, and the [*other*] مَغَابِن *of the body*: (Mgh in art. وهم:) IAạr says that ▼ مَرَافِغُ signifies the *roots of the arms* and *of the thighs*, and has no proper sing.: and الارفاغ is the sing. of واحد الرُّفْغ الرُّفْغ [but this is app. a mistranscription for وَاحِدُهُ الرُّفْغ meaning that أَرْفَاغ has for its sing. رُفْغ]): and ▼ رَفْغٌ signifies the مَغَابِن and مَحَالِب [by which latter are app. meant the *places that sweat*] *of the body*: accord. to Aṣ, what is thus termed is in camels and in human beings. (TA. [But the sing. verb in this last clause suggests that there is another mistranscription here, and a looseness of explanation; and that we should read thus: "and رُفْغ (not رَفْغ) signifies *any of the* مَغَابِن and *of the* مَحَالِب *of the body*."]) — Also, both words, The *dirt of the nail*: (Ḳ:) or the *dirt that is between the end of the finger and the nail, when the nail is not pared, after scratching the* أَرْفَاغ [or *groins* and *armpits* and *the like*]: (TA:) or the former [or each] signifies the *dirt of the* مَغَابِن [or *places of flexure*, or *creasing*, *of the body*]; (Ḳ;) or the *dirt and sweat that collect in the* مغابن *of the armpits, and of the roots of the thighs, and other places of folding of the limbs*. (TA.) — Also the former word, (رُفْغ,) † *A soft*, or *plain*, *tract*, or *piece*, *of land*: (JK, Ḳ:*) pl. رِفَاغٌ. (Ḳ.) — † *Land having much soil* or *dust*. (L, Ḳ.) [Hence,] one says, جَآءَ فُلَانٌ بِمَالٍ كَرُفْغِ التُّرَابِ † *Such a one came with*, or *brought*, *wealth*, or *cattle*, *abundant as the soil*, or *dust*, *thus termed*. (L.) — † *A place affected with drought*, or *barrenness*, (L, Ḳ,) *thin*, or *shallow*, [*in its soil*,] *of middling quality*. (L.) — ‡ The *vilest place in a valley*, and the *worst in respect of soil*: (Aboo-Málik, Ḳ,* TA:) the *lowest part of a valley* and *of a desert*: (TA:) or أَرْفَاغُ الوَادِى signifies *the sides of the valley*. (AHn, JK, TA.) — ‡ *A side*, or *lateral part* or *region*: (Akh, IAạr, Ḳ:) pl. أَرْفَاغٌ. (Ḳ.) You say, هُوَ فِى رُفْغٍ مِنْ قَوْمِهِ, and مِنَ القَرْيَةِ, ‡ *He is in a side*, or *lateral part, not in the middle, of his people*, or *party*, and *of the town*, or *village*. (IAạr, TA.) — Also sing. of أَرْفَاغٌ meaning ‡ The *lower*, or *lowest*, *baser* or *basest*, *meaner* or *meanest*, *sort*, or the *rabble*, or *refuse*, of mankind; (JK, Ḳ, TA;) likened to the أَرْفَاغ of a valley: or the sing. of ارفاغ in this sense is ▼ رَفْغٌ. (TA.) — † *A skin for water*, or *for milk*, *that is thin*, or *rendered thin*, (accord. to different copies of the Ḳ,) *and of little worth*. (Ḳ, TA.) — † The *straw of* [*the species of millet called*] ذُرَة: so accord. to the author of the L; but accord. to others, it is دُفْغ, with دال, if this be not a mistranscription. (TA.) = As an epithet, رَفْغٌ signifies *Soft*; applied to dust, or earth, and to food, or wheat, (طَعَام,) and to كِلْس [or quicklime, &c.]. (Ḳ,* TA.)

رَفْغٌ: see the next preceding paragraph, in two places.

رُفُغٌ: see رُفْغٌ, in the middle of the paragraph.

رَفِغَةٌ A she-camel *having purulent pustules, ulcers*, or *sores*, *in the* رُفْغَان [meaning *groins* or *armpits*]. (A, TA.)

رَفْغَآءُ [fem. of أَرْفَغُ], applied to a woman, (JK, Ibn-'Abbád, L, Ḳ,) *Small in the* مَتَاع [or *vulva*]: (L:) or *thin in the thighs, small in the* هَن [or *vulva*], *deep in the* رُفْغَان [or *groins*]: (JK, Ibn-'Abbád, Ḳ:) or a woman *narrow in the* أَرْفَاغ [or *groins*, or *inguinal creases*, or *the like*]: (TA in art. ربل, from the 'Eyn:) or, applied to a woman, (A,) or to a she-camel, (JK, L,) *wide in the* رُفْغ [app. meaning the *vulva* or the *parts around the vulva*]. (JK, A, L.)

عَيْشٌ رَفِيغٌ (JK, Ṣ, TA) and ▼ رَافِغٌ (Ṣ, TA) and ▼ أَرْفَغُ (TA) *Ample*, or *abundant*, (JK, Ṣ, TA,) *and pleasant*, or *good*, (Ṣ, TA,) *means of subsistence*. (JK, Ṣ, TA.)

رَفَاغَةٌ:
رَفَاغِيَةٌ: } see رَفْغٌ, second sentence.
رُفْغِنِيَةٌ:

رَافِغٌ: see رَفِيغٌ.

رَافِغَةٌ *i. q.* نِعْمَةٌ [app. as meaning *A benefit, benefaction, favour, boon*, or *blessing*]: pl. رَوَافِغُ. (TA.)

أَرْفَغُ: see رَفِيغٌ. — Its fem., رَفْغَآءُ, is mentioned above, by itself.

مَرْفُوغَةٌ [*syn. with* مَرْصُوفَةٌ] A woman *small in the* هَن [or *vulva*], (JK, Ibn-'Abbád, Ḳ,) or *whose place of circumcision has cohered* [*after the operation*] *when she was young, and, consequently*, (L,) *impervia viro*. (JK, Ibn-'Abbád, L, Ḳ.)

مَرَافِغُ: see رُفْغٌ, in the middle of the paragraph.

رفق

1. رَفَقَ, (Ṣ, O, Mgh, Mṣb, Ḳ,) aor. ـُ, (Ṣ, Mṣb,) inf. n. رِفْقٌ (Ṣ,* O, Mgh,* Mṣb,* Ḳ) and مَرْفَقٌ and مِرْفَقٌ (AZ, O, Ḳ) and مَرْفِقٌ; (O, Ḳ;) and رَفِقَ, (JK, O, Ḳ,) [aor. ـَ,] inf. n. رَفَقٌ; (JK;) and رَفُقَ; (JK, O, Ḳ;) *He was*, or *became, gentle, soft, tender, gracious, courteous*, or *civil*; or *he behaved*, or *acted, gently, softly*, &c. (JK, Ṣ, O, Mgh, Mṣb, Ḳ.) You say, رَفَقَ بِهِ, (AZ, Ṣ, O, Mgh, Mṣb, Ḳ,) and عَلَيْهِ, (AZ, O, Ḳ,) inf. ns. as above; (O, Ḳ;) and رَفِقَ, and رَفُقَ; (Ḳ;) *He was*, or *became, gentle*, &c., or *he behaved*, or *acted, gently*, &c., *with him*, (AZ, Ṣ, O, Mgh, Mṣb, Ḳ,) and *to him*; (AZ, O, Ḳ;) and in like manner, ▼ ترفّق بِهِ, (Ṣ, O, Mgh, Ḳ,) and ▼ ارفقهُ. (AZ, O, Ḳ.) Hence the saying of the Prophet, مَنْ رَفَقَ بِأُمَّتِى رَفَقَ ٱللّٰهُ بِهِ [*He who is gentle*, &c., *with my people, God will be gentle*, &c., *with him*]. (O.) [Hence, also,] one says, ▼ ترفّق فِى أَمْرِهِ [and رَفَقَ فِيهِ as is indicated in the O] *He used gentleness*, or *acted gently, in his affair*; syn. تَأَنَّى. (Mṣb in art. اتى.) And ▼ ترفّق لِحَاجَتِهِ *He applied himself with gentleness to his needful affair* or *business*; syn. تَأَنَّى. (T in art. اتى.) And ▼ ترفّق لِلْأَمْرِ *He applied himself with gentleness to the affair*; syn. تَلَطَّفَ. (Ṣ in art. لطف.) — Hence, رَفُقَ, in form like قَرُبَ, *He was*, or *became, gentle, delicate, nice, neat*, or *skilful, in work* or *operation; the contr. of such as is termed* أَخْرَق. (Mṣb.) — And رَفَقْتُ العَمَلَ, with fet-ḥ to the ف, aor. ـُ, *I did*, or *made, the deed*, or *work, soundly, thoroughly, skilfully, judiciously*, or *well*. (Mṣb.) — And رَفَقْتُ فِى السَّيْرِ *I proceeded in a right*, or *a moderate, manner in journeying*, or *in pace*. (Mṣb.) = See also 4. = رَفَاقَةٌ is an inf. n. signifying The *being a* رَفِيق. (O, Ḳ.) Fr says, I heard a man at 'Arafát saying [to the pilgrims there assembled], جَعَلَكُمُ ٱللّٰهُ فِى رَفَاقَةِ مُحَمَّدٍ صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ [*May God make you to be in the companionship of Mohammad: may God bless and save him*]. (O.) [And accord. to the TḲ, one says, رَفَقَ بِهِ, inf. n. رَفَاقَةٌ, meaning *He became a* رَفِيق *with him*: but what is commonly said in this sense is رَافَقَهُ, q. v.] = رَفَقَ فُلَانًا *He struck the* مِرْفَق [or *elbow*] *of such a one*. (Ḳ.) — And رَفَقَ النَّاقَةَ, (Ṣ, O, Ḳ,) aor. ـُ, inf. n. رَفْقٌ, (Ṣ, O,) *He bound the she-camel's arm* [*app. together with the shank* (for such is the common practice)], (Ṣ, O, Ḳ,) *to prevent her going quickly*, (Ṣ, O,) when fearing her yearning towards, or longing for, her home, or accustomed place: (Ṣ, O, Ḳ:) [or] رَفَقَ البَعِيرَ, aor. ـِ, inf. n. رَفْقٌ, *he bound the camel's neck* (عُنُق [probably, I think, a mistranscription for عَضُد i. e. *arm*,]) *to his pastern*, because of a slight lameness therein. (JK.) = رَفِقَ said of a camel, aor. ـَ, inf. n. رَفَقٌ, *He had his elbow distorted from his side*. (TA and TḲ. [See رَفِقٌ below, and أَرْفَقُ: and see also دَفِقَ.]) — [And رَفِقَتْ, inf. n. رَفَقٌ, is probably said of a she-camel, as meaning *She had, in her teat*, or *teats, what is termed* رَفَقٌ: see, again, this word below.]

2. تَرْفِيقٌ [as the inf. n. of the verb in the phrase

رَفِقَتِ الشَّاةُ, if this verb have been used, means A sheep's, or goat's *having the fore legs white to the elbows;* for it] is from شَاةٌ مُرَفَّقَةٌ, explained below. (O.)

3. رافقهُ *He was,* or *became, his* رَفِيق, or *travelling-companion; he accompanied him in a journey;* (Ṣ, O, Mṣb, Ḳ;) inf. n. مُرَافَقَةٌ (TḲ) and رِفَاقٌ. (TA.) — And this latter inf. n. also signifies The *being hypocritical,* or *acting hypocritically.* (TA. [See also 3 in art. رمق.])

4. ارفقهُ: see 1, second sentence. — Also *He profited him,* or *was useful to him;* (Ṣ, O, Ḳ;) as also ▼ رَفَقَهُ. (Ḳ.) — [And in the present day, it means *He associated him* بِغَيْرِهِ *with another* or *others.*]

5: see 1, in four places.

6. ترافقوا *They were,* or *became, travelling-companions; they travelled,* or *journeyed, together;* as also ▼ ارتفقوا: (JK:) and ترافقا *they two were,* or *became, travelling-companions;* &c.: (Ḳ:) and ترافقنا فِى السَّفَرِ *we were,* or *became, companions in travelling,* or *journeying.* (Ṣ, O.)

8. ارتفق *i. q.* طلب رفقا [i. e. طَلَبَ رِفْقًا] and استعان [both meaning *He sought,* or *demanded, aid,* or *help*]. (Ḥar p. 395. [See also 10.]) — And hence, (Ḥar ibid.,) ارتفق بِهِ *He profited,* or *gained advantage* or *benefit, by him,* or *it,* (Ṣ, Mgh, Mṣb, TA,) namely, a thing. (Mṣb.) [This phrase is also often used as meaning *He made use of it;* namely, a garment, and an implement, &c.] — See also 6. — Also *He leaned upon the* مرفق *of his arm* [i. e. *upon his elbow*]: (O, Mṣb,* Ḳ:) or *upon the pillow* [called مِرْفَقَة]. (Ḳ.) — And *It was,* or *became, full,* or *filled.* (Ḳ.)

10. استرفقهُ *He sought,* or *demanded, his profiting him,* or *being useful to him.* (TA.)

Q. Q. 2. تَمَرْفَقَ *He took a* مِرْفَقَة, i. e. *pillow* [*upon which to lean with his elbow*]. (Ṣ.)

رِفْقٌ an inf. n. of رَفَقَ; (O, Ḳ;) *Gentleness, softness, tenderness, graciousness, courteousness,* or *civility; contr. of* عُنْفٌ; (Ṣ, O, Mgh, Mṣb;) *i. q.* لُطْفٌ, and حُسْنُ صَنِيعٍ, (IDrd, O, Ḳ,) or لِينُ جَانِبٍ and لَطَافَةُ فِعْلٍ; and so ▼ رَفَقٌ; (JK;) and ▼ رَافِقَةٌ likewise; whence the phrase أَوْلَى فُلَانًا رَافِقَةً [*He treated such a one with gentleness,* &c.]. (JK, IDrd, O.) It is also explained as meaning *Good submission to that which conduces to what is comely,* or *pleasing.* (TA.) — And *Gentleness, delicacy, nicety, neatness,* or *skilfulness, in work* or *operation; contr. of* خُرْقٌ. (Mgh.) — Also *A thing by means of which one seeks help* or *assistance.* (Ḳ.) See also مُرْفَق.

رَفَقٌ inf. n. of رَفِقَ: see the next preceding paragraph. — [Also *Easy of attainment.*] You say مَرْتَعٌ رَفَقٌ [*A place of pasturing,* or *of unrestrained and plentiful pasturing,*] *easy to be sought* [*and attained*]. (Ṣ, O.) And مَآءٌ رَفَقٌ *Water that is easy* (JK, Ṣ, O, Ḳ) *to be sought* (JK, Ṣ, O) *and taken:* (JK:) or *of which the well-rope is short.* (Ḳ.) And حَاجَةٌ رَفَقُ البُغْيَةِ *An object of want that is easy* [*to be sought and attained*]. (O, Ḳ.) — Also *A distortion of the elbow* of a camel *from the side.* (Lth, Ṣ, O, Ḳ. [Said to be the inf. n. of رَفِقَ, q. v.]) — And *A stoppage of the orifice of the teat,* (Ḳ,) or *of the orifices of the teats,* (O,) *of a she-camel:* (O, Ḳ:) so says Zeyd Ibn-Kuthweh: (O:) or *a disorder in the orifice of the teat, in consequence of being badly milked, or of the milker's not shaking the teat to remove what remained in it, so that the milk reverts into the udder, and turns to blood,* or *becomes coagulated and mixed with yellow water.* (Ḳ. [Perhaps in this sense, also, an inf. n.: see 1, last sentence.]) — See also رُفْقَةٌ.

رَفْقَةٌ: see what next follows.

رُفْقَةٌ, (JK, Ṣ, O, Mgh, Mṣb, Ḳ,) in the dial. of Temeem, (Mṣb,) and ▼ رِفْقَةٌ, (Ṣ, O, Mṣb, Ḳ,) in the dial. of Ḳeys, (Mṣb,) and ▼ رَفْقَةٌ, and on the authority of Ibn-Tal-ḥah ▼ رُفَاقَةٌ, (Ḳ, [in which this last is said to be like ثُمَامَةٌ, to indicate that it is with ḍamm to the ر, but not (as will be shown below, voce رَفِيقٌ,) that it is without tenween, imperfectly decl., and determinate like الرُّفْقَةُ,]) *Persons travelling,* or *journeying, together;* (Mgh;) *a company of persons* [*travelling,* or *journeying,* or] *with whom one is travelling,* or *journeying; but not when they have separated:* (Ṣ, O, Mṣb, Ḳ:) or *persons with whom one travels,* or *journeys, as long as they are congregated in one place of assembly, and in one journey; but not when they have separated:* (JK:) pl. [of mult.] رِفَاقٌ, (Ṣ, O, Mgh, Mṣb, Ḳ,) which is pl. of رُفْقَةٌ, (Mgh, Mṣb,) and رُفَقٌ, [which is also pl. of رُفْقَةٌ,] and [of pauc.] أَرْفَاقٌ; (O, Ḳ;) and the pl. of رِفْقَةٌ is رِفَقٌ: (Mṣb:) or رُفْقَةٌ is a quasi-pl. n. of ▼ رَفِيقٌ, or syn. with this last used in a pl. sense; and its pl. is رِفَقٌ and رُفَقٌ and [quasi-pl. n.] ▼ رُفَقٌ. (Ḳ.) [Golius explains the first and second and third, as on the authority of the KL, by the words "consortium, societas:" but in my copy of the KL, I find only the first and second; and these are explained only by the words گروه همراهان, agreeably with the renderings which I have given above.] — The pl. رِفَاقٌ also signifies *Camels upon which people have gone forth to purvey for themselves wheat,* or *corn,* or *other provisions from the towns* or *villages;* each, or *every, company being termed a* رُفْقَةٌ. (TA voce رَطَانَةٌ.)

رِفْقَةٌ: see the next preceding paragraph.

رَفِقَةٌ as an epithet applied to a she-camel: see أَرْفَقُ.

رِفَاقٌ The *cord that is used for the purpose described in the explanation of* رَفَقَ النَّاقَةَ, (Ṣ, O, Ḳ,) or *in the explanation of* رَفَقَ البَعِيرَ. (JK.) [See 1, in the latter part of the paragraph.] So in the saying of Bishr, (Ṣ,) i. e. of Bishr Ibn-Abee-Ḥázim, (O,)

* فَإِنِّى وَالشَّكَاةَ مِنَ الِ لَأْيٍ *
* كَذَاتِ الضِغْنِ تَمْشِى فِى الرِّفَاقِ *

(O,) or وَآلَ لَامٍ, (Ṣ, O,) accord. to different readings: (O:) [i. e. *And verily I, with respect to the fault,* or *the complaint, of the family of Läy,* or *and the family of Lám, am like her that yearns towards,* or *longs for, her home,* or *accustomed place, going along* with her arm and shank *in the* رفاق]: he says, I am withheld from satirizing them, like as this she-camel that yearns towards, or longs for, her home, or accustomed place, is bound and withheld; but if they do not what I approve, I will let loose my tongue with satirizing them. (O.) — Also *A thing in form like a finger, made for the teat of a she-camel when she is affected with the* [*disorder termed*] رَفَق: *it is stuffed with dates, and then the* صِرَار [q. v.] *is bound over it, in order that it* [*the teat*] *may be cured.* (JK.)

رَفِيقٌ *Gentle, soft, tender, gracious, courteous,* or *civil;* (JK, Mṣb;) as also ▼ رَافِقٌ. (JK.) — And hence, (Mṣb,) *Gentle, delicate, nice, neat,* or *skilful, in work* or *operation; contr. of* أَخْرَقُ. (Ṣ, O, Mṣb, Ḳ.) — [Hence, also,] هٰذَا الأَمْرُ رَفِيقٌ بِكَ and ▼ رَافِقٌ عَلَيْكَ and بِكَ † [*This affair,* or *thing, is easy,* or *convenient, to thee:* see أَرْفَقُ]. (O.) — Also *A companion* (JK, Ṣ, O, Mṣb, Ḳ) and *companions* (JK, Ṣ, O, Ḳ) *in travelling,* or *journeying,* and *afterwards:* (Kh, Ṣ, O, Mṣb, Ḳ:) used as sing. and pl., (JK, Ṣ, O, Ḳ,) like صَدِيقٌ (Ṣ, O) and خَلِيطٌ: (O:) pl. رُفَقَآءُ; (JK, Ṣ, O, Ḳ;) with which ▼ رُفَاقَةٌ is syn., as in the phrase فِتْيَةٌ رُفَاقَةٌ [*Young men companions* &c.]. (JK.) See also رُفْقَةٌ. It is said in the Ḳur [iv. 71], وَحَسُنَ أُولَائِكَ رَفِيقًا, (JK, Ṣ, O,) meaning [i. e. *And good,* or *very good, will be those as companions* after the journey of life] in Paradise! (JK.) And Mohammad is related by 'Áisheh to have said, [just before his death,] when he had been given his choice between continuance in the present world and what was with God, and had chosen the latter, بَلِ الرَّفِيقَ الأَعْلَى مِنَ الجَنَّةِ [*Nay, rather, the highest companions of Paradise*]; meaning, I desire the company, or congregation, of the prophets. (O.)

رُفَاقَةٌ: see رُفْقَةٌ and رَفِيقٌ.

رَافِقٌ: see رَفِيقٌ, in two places.

رَافِقَةٌ: see رِفْقٌ.

أَرْفَقُ [compar. and superl. of رَفِيقٌ; meaning *More,* and *most, gentle,* &c.] — [Hence,] one says, هٰذَا الأَمْرُ أَرْفَقُ بِكَ [and عَلَيْكَ] † *This affair,* or *thing, is more,* or *most, easy,* or *convenient, to thee.* (TA in art. عود.) [See also an instance voce مَحْنِيَةٌ (in art. حنو), last sentence.] — Also, applied to a camel, *Having the elbow* (المِرْفَق) *distorted from the side:* (JK, Ṣ, O, Ḳ:) so says Lth: (O:) and so the fem. رَفْقَآءُ, applied to a she-camel: (JK, Ṣ:) but Az says that the epithet preserved by him in his memory as heard from

the Arabs applied to a camel is أَدْفَقُ, with دال. (O.) — Accord. to Aṣ, (O,) رَفْقَآءُ applied to a she-camel signifies *Having the orifice of her teat stopped up*; (O, Ḳ;) and so ▼ رَفِقَةٌ: (Ḳ:) the latter is said by Zeyd Ibn-Kuthweh to signify, so applied, *having the orifices of her teats stopped up*. (O.)

مَرْفَقٌ: see مِرْفَقٌ, in two places.

مَرْفِقٌ: see what next follows, in three places.

مِرْفَقٌ and ▼ مَرْفَقٌ inf. ns. of رَفَقَ, (AZ, O, Ḳ,) of which ▼ مَرْفِقٌ also is an inf. n. (O, Ḳ.) — Also *A thing by which one profits*, or *gains advantage* or *benefit*. (Ṣ, O, Mṣb, Ḳ.) It is said in the Ḳur [xviii. 15], وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا or ▼ مَرْفِقًا, accord. to different readers, [i. e. *And He will prepare for you a condition of your case by which ye shall profit*], but no one reads ▼ مَرْفَقًا, (Ṣ, O,) which, however, is allowable, meaning ▼ رِفْقًا. (Ṣ. [See رِفْقٌ, last sentence.]) The pl. is مَرَافِقُ. (Mṣb.) — [Hence,] مَرَافِقُ الدَّارِ *Such appertenances* [or *conveniences*] *of the house as the privy and the kitchen and the like*: (Mgh, Mṣb:) or *the sinks, and the like, of the house*: (Ṣ, O, Ḳ:) and particularly *privies*: (O:) when used in these senses, the sing. is مِرْفَقٌ only, with kesr to the م and fet-h to the ف, (Mgh, Mṣb,) likened to the noun signifying an instrument. (Mṣb.) [See also حَيِّزٌ, in art. حوز.] — And from the same words in the sense expl. in the second sentence above, (Mṣb,) مِرْفَقٌ and ▼ مَرْفِقٌ signify also The *elbow*, or *elbow-joint*; the *place where the* ذِرَاع *joins upon the* عَضُد; (Ṣ, O, Ḳ;) [in other words,] the *place where the* عَضُد *is connected with the* سَاعِد; (Mgh;) the مرفق *of a man*: (Mṣb:) [and in like manner in a beast, the *elbow*, or *elbow-joint*, as in the JK, Ṣ, O, and Ḳ, voce أَرْفَقُ; and in countless other instances: but in the Ḳ voce رُكْبَةٌ (q. v.), it seems to be applied to the *knee* of a beast:] pl. as above. (Mṣb.)

مِرْفَقَةٌ *A pillow* (Ṣ, O, Mgh, Ḳ) *upon which one leans* [*with the elbow*]: from مرفق in the sense explained in the last sentence of the next preceding paragraph. (Mgh.)

شَاةٌ مُرَفَّقَةٌ A sheep, or goat, *having the fore legs white to the elbows*. (O, Ḳ.)

مِرْفَاقٌ A camel *whose elbow hurts* (يُصِيبُ) *his side*. (O, Ḳ.) — And A she-camel *that is hurt by the* صِرَار [q. v.] *when her udder is bound therewith, and from whom blood issues* (JK, O, Ḳ) *when she is loosed* [*therefrom*] (إِذَا حُلَّتْ), (JK,) or *when she is milked* (اذا حُلِبَتْ). (O, Ḳ.)

مَرْفُوقٌ A camel *having a complaint of his* مِرْفَق [or *elbow*]. (IDrd, O, Ḳ.)

مُرْتَفَقٌ *A place*, or *thing, upon which one leans* [properly *with the* مِرْفَق, or *elbow*]. (Bḍ in xviii. 28 and 30.)

مُرْتَفِقٌ *Leaning upon his elbow*. (Ṣ, O.) ═ Also *Full, standing, and continuing*, or *remaining*: (O, Ḳ:) or *nearly full*: so explained by IAạr as occurring in the following verse of 'Obeyd Ibn-El-Abraṣ, (O,) describing rain that had filled the low tracts of ground: (TA in art. صوح:)

* فَأَصْبَحَ الرَّوْضُ وَالقِيعَانُ مُمْرِعَةً *
* مِنْ بَيْنِ مُرْتَفِقٍ مِنْهَا وَمُنْصَاحِ *

[*And the meadows, and the plain*, or *soft, low tracts, became abundant with herbage, partly by what was full*, &c., *in consequence thereof, and partly by what was flowing, running upon the surface of the ground*]: (O:) or, as some relate it, مُتْرَعَةً [i. e. "filled"]; and مُرْتَتِقٍ, which means herbage "of which the blossoms have not yet come forth from their calyxes;" and مُنْصَاحِ [accord. to this reading] meaning herbage "of which the blossoms have appeared:" (TA in art. صوح:) [or, accord. to the reading مُرْتَتِقٍ, the meaning may be, "partly such as were compact thereof," *i. e.* of the meadows &c., "and partly such as were cracked" by the heat and drought:] another reading is

* مِنْ بَيْنِ مُرْتَفِقٍ مِنْهَا وَمِنْ طَاحِى *

من طاحى meaning "of what was flowing and going away." (TA ubi suprà.)

[Nearly the whole of this art. is wanting in the copies of the TA to which I have had access.]

رفل

1. رَفَلَ, (Ṣ, M, Ḳ,) aor. ـُ, (Ḳ,) inf. n. رَفْلٌ; (Ṣ, M;) and رَفِلَ, aor. ـَ, (M, Ḳ,) inf. n. رَفَلٌ; (M;) *He was awkward* (Ṣ, M, Ḳ,) *in his manner of wearing his clothes*, (Ṣ,) or *with his clothes* [*when walking* &c. (see رَفَلٌ)], and *in every work*. (M, Ḳ.) — And رَفَلَ, (M, Ḳ,) or رَفَلَ فِى ثِيَابِهِ, (Ṣ, TA,) aor. ـُ, (Ṣ, M,) inf. n. رَفْلٌ (Lth, T, M, Ḳ) and رُفُولٌ (T, TA) and رَفَلَانٌ; (M, Ḳ;) and ▼ ارفل; (Ṣ, M, Ḳ;) *He dragged his shirt, and kicked it with his foot*: (Lth, T:) or *he made his clothes long, and dragged them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*: (Ṣ:) or *he dragged his shirt, and walked in the manner described above*: or *he moved his arm up and down* [*in walking*]: (M, Ḳ:) and ▼ ترفّل فِى ثِيَابِهِ signifies the same as رَفَلَ and ارفل: (TA:) or ▼ إِرْفَالٌ [inf. n. of 4] signifies a man's *having a long garment, such as a shirt and a* جُبَّة: (Khálid Ibn-Jembeh, T in art. ذيل:) and one says, ▼ تَتَرَفَّلُ فِى مِشْيَتِهَا خُرْقًا [*She drags her shirt*, &c., *in her gait, by reason of awkwardness*]. (Ṣ.) تَرْفُلُ المَرَافِلَا, a phrase used by Ru-beh, [▼ مَرَافِل being app. pl. of مَرْفَلٌ, a regular inf. n. of رَفَلَ,] means *She walks with every sort of* رَفْل or رُفُول [i. e. *dragging of the skirt*, &c.]. (Lth, T accord. to different copies.) And ▼ تَرْفَلَ, inf. n. تَرْفَلَةٌ, *He walked with an inclining of his body from side to side* (تَبَخْتَرَ) *by reason of pride* (كِبْرًا), or *by reason of old age* (كِبَرًا): (Ḳ, accord. to different copies:) the ت is augmentative. (TA.) ═ See also the next paragraph, last sentence, in two places.

2. تَرْفِيلٌ The *making* a garment *ample*, or *long towards the ground*: the *letting it down*, or *making it to hang down*: (TA:) [and so ▼ إِرْفَالٌ:] you say, ▼ ارفل ثِيَابَهُ, (Sh, T,) or ثَوْبَهُ, (M,) or رفّله, (Ḳ, TA, in the CḲ رَفَلَهُ,) *He let down*, or *made to hang down, his garments*, or *his garment*, or *his shirt*. (Sh, T, M, Ḳ.) — Hence, (TA,) رفّله, (A'Obeyd, T, Ṣ, M,) inf. n. as above, (Sh, T, Ṣ, M, Ḳ,) ‡ *He magnified him*, or *honoured him*: (A'Obeyd, T, Ṣ, M, Ḳ:) *he made him a king*, (A'Obeyd, T, M, Ḳ,) and *a lord*, or *chief*, (Sh, T, M, Ḳ,) and *a commander*, and *a judge*: (TA:) [like رَفَّدَهُ:] and *he rendered him submissive*; *made him to submit*; or *brought him under*, or *into, subjection*: (M, Ḳ:) thus it has two contr. meanings; (Ḳ;) [like تَرَّفَهُ:] for when a man is made judge in an affair, it is as though he were subjected to service therein. (TA.) Dhu-r-Rummeh says,

* إِذَا نَحْنُ رَفَّلْنَا آمْرَأً سَادَ قَوْمَهُ *
* وَإِنْ لَمْ يَكُنْ مِنْ قَبْلِ ذٰلِكَ يُذْكَرُ *

† [*When we magnify a man*, or *make a man a king*, &c., *he becomes lord*, or *chief, of his people, though he have been before that not mentioned*]. (T, Ṣ, M.) And you say, رُفِّلَ فُلَانٌ † *Such a one was made a lord*, or *chief, over his people*. (Sh, T.) — Also ‡ *He increased*, or *exceeded, to him that over which he had authority to judge*, or *to decide*. (TA.) — And تَرْفِيلٌ also signifies ‡ The *leaving* a well *for its water to collect in it*; (Ṣ, O, Ḳ;) and so ▼ رَفْلٌ: (O, Ḳ:) you say, رفّل الرَّكِيَّةَ ‡ *He left the well for its water to collect in it*; (Ks, T, M;) as also ▼ رَفَلَهَا, aor. ـُ, inf. n. رَفْلٌ. (O.)

4. ارفل, and its inf. n. إِرْفَالٌ: see 1, in two places: ═ and see also 2, in two places.

5: see 1, in two places. — ترفّل also signifies ‡ *He was*, or *became*, or *was made, a lord*, or *chief*. (Sh, T, TA.) Hence, in a trad. of Wáïl Ibn-Hojr, يَتَرَفَّلُ عَلَى الأَقْوَالِ حَيْثُ كَانُوا مِنْ أَهْلِ حَضْرَمَوْتَ ‡ [*He is*, or *will be*, &c., *a lord*, or *chief, over the subordinate kings, wherever they are, of the people of Hadramowt*]. (T,* TA.)

Q. Q. 1. تَرْفَلَ, inf. n. تَرْفَلَةٌ: see 1.

رِفْلٌ, (IDrd, O, Ḳ, TA,) or, as in some copies of the Jm, ▼ رِفَلٌ, (O, TA,) or ▼ رَفَلٌ, (accord. to a copy of the M,) or ▼ رَفْلٌ, (accord. to the CḲ,) [in the Ḳ said to be with kesr, which, accord. to a rule observed in that work, indicates that it is رِفْلٌ,] The *skirt*, or *lower extremity*, of a garment. (M, O, Ḳ.) You say, أَرْفَلَ رِفْلَهُ [explained above: see 2]. (Ḳ.) And قَمِيصٌ سَابِغُ الرِّفْلِ, i. e. [*A shirt ample*, or *long*,] *in the skirt*. (TA.)

رَفْلٌ ‡ The *water that collects after drawing*, (جَمَّةٌ, thus accord. to the T and O and some copies of the Ḳ, [and this is said in the TA to be the right explanation,]) or the *black mud*, or *black fetid mud*, (حَمْأَةٌ, thus accord. to other copies of the Ḳ, or مَكْلَةٌ [which has the same or

a similar meaning], thus accord. to the M and A and L,) of a well. (T, M, O, A, L, Ḳ.) —— See also the next preceding paragraph. —— رَفْلْ رَفَلْ *A call to the ewe, to be milked.* (Ibn-'Abbád, Ḳ.)

رَفِلٌ *Awkward* (Ṣ, M, Ḳ) *in his manner of wearing his clothes,* (Ṣ,) or *with his clothes* [*when walking* &c.], and *in every work;* as also ▾ أَرْفَلُ; fem. [of the latter] ▾ رَفْلَآءُ. (M, Ḳ.) And رَفِلَةٌ (Lth, T, M, Ḳ, TA) and ▾ رَافِلَةٌ (Lth, T, TA) *A woman who drags her skirt* (Lth, T, M, Ḳ, TA) *well,* or *beautifully,* (M, Ḳ, TA,) *when she walks, and who walks with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side:* (Lth, T, TA:) or the former signifies a woman *who drags her skirt* (تَتَرَفَّلُ), *in her gait, by reason of awkwardness:* (Ṣ, TA:) and ▾ رَفْلَآءُ, a woman *who does not walk well* (ADḳ, T, Ṣ, M, Ḳ) *in her clothes,* (ADḳ, T, Ṣ, M,) *dragging her garment,* (M,) or *dragging her skirt:* (Ḳ:) and ▾ رَافِلٌ, a man *making his clothes long, and dragging them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side;* (Ṣ;) in which sense رَفِلَةٌ may be well used as an epithet applied to a woman: (Lth, T:) or ▾ رَافِلٌ (TA) and ▾ تِرْفِيلٌ, (Seer, M, Ḳ, TA,) in which latter the ت is augmentative, (TA,) signify a man *who drags his skirt, and walks in the manner last described above;* or *who moves his arm up and down in walking.* (Seer, M, Ḳ, TA.) —— Also, i. e. رَفِلٌ, *Foolish; stupid;* or *unsound,* or *deficient, in intellect,* or *understanding.* (Ṣ.) —— And رَفِلَةٌ, *A foul,* or *an unseemly,* or *ugly,* woman; (M, Ḳ;) as also ▾ رِفَلَّةٌ, (M,) or ▾ رِفِلَةٌ, with two kesrehs: (Ḳ:) and the same epithets are applied likewise in this sense to a man. (M.) —— See also رِفَلٌّ.

رِفِلَةٌ: see the next preceding paragraph, near the end.

رِفَلٌّ *Long in the tail;* (Lth, T, Ṣ, M, Ḳ;) applied to a garment: (Ṣ:) or, thus applied, *wide,* or *ample:* (M, Ḳ:) in the former sense, applied to a horse, (Lth, Aṣ, T, M,) and to a bull, (Lth, T,) and to a camel, (Lth, T, Ṣ, M,) and to a mountain-goat; (M;) and رِفَنٌّ signifies the same: (Lth, Aṣ, M:) and applied to a horse as meaning also (M) *having much flesh;* (M, Ḳ;) and so رِفَنٌّ: (M:) and to a camel as meaning also *wide in the skin:* (Lth, T, Ṣ, M, Ḳ:) and, applied to hair, *long;* (M;) [or] so ▾ رَفَالٌ, like سَحَابٌ; (Ḳ;) or ▾ رِفَالٌ, or ▾ رُفَالٌ; (so accord. to different copies of the T;) and so ▾ رُفَالٌ applied to a garment. (TA.) Also A man *having a long skirt.* (Ḥam p. 386.) —— [Hence,] عَيْشٌ رِفَلٌّ, (TA,) or مَعِيشَةٌ رِفَلَّةٌ, (Ṣ, M, in one copy of the Ṣ رَفِلَةٌ,) ‡ *Ample means of subsistence.* (Ṣ, M, TA.) —— See also رَفِلٌ. —— And see رَفِلٌ.

رَفَالٌ: see the next preceding paragraph, in two places.

رُفَالٌ: see رِفَلٌّ.

رِفَالٌ: see رِفَلٌّ. —— رِفَالُ التَّيْسِ *A thing that is put before the penis of the goat, in order that he may not copulate.* (IDrd, M, Ḳ.)

رَافِلٌ; and its fem., with ة: see رَفِلٌ, in three places.

أَرْفَلُ; and its fem., رَفْلَآءُ: see رَفِلٌ, in three places.

تِرْفِيلٌ: see رَفِلٌ.

إِزَارٌ مُرْفَلٌ [*A waist-wrapper*] *made to hang down.* (Sh, T.) [Hence, perhaps, what next follows.]

مرفلة [written without any syll. signs, app. either مُرْفَلَةٌ or مُرَفَّلَةٌ, an epithet used as a subst., or converted into a subst. by the addition of ة,] *A long* [*dress* or *garment such as is called*] حُلَّة, *in which one drags his skirt, and walks with an elegant and a proud and self-conceited gait* (يُرْفَلُ فِيهَا). (TA.)

مُرَفَّلَةٌ A she-camel *having her udder bound with a piece of rag, which is made to hang down over her teats so as to cover them.* (M, O, L, Ḳ.) —— [See also the next preceding paragraph.]

مِرْفَالٌ, applied to a woman, means كَثِيرَةُ الرُّفُولِ فِى ثَوْبِهَا [i. e. *Who drags her skirt,* &c., *much*]: (Lth, T:) [and in like manner,] applied to a man, (TA,) كَثِيرُ الرَّفَلَانِ [which means the same: see 1]. (M, Ḳ, TA.)

مَرَافِلُ [app. pl. of مَرْفَلٌ, an inf. n. of رَفَلَ]: see 1.

رفه

1. رَفُهَ عَيْشُهُ, (JK, Ḳ,) or العَيْشُ, (Mgh, Mṣb,) inf. n. رَفَاهَةٌ and رَفَاهِيَةٌ (JK, Mgh, Mṣb, Ḳ*) and رُفْهَةٌ, (JK,) *His life,* or *the life, was,* or *became, ample in its means* or *circumstances, unstraitened,* or *plentiful,* (JK, Mgh, Mṣb, Ḳ,) *and easy, pleasant, soft,* or *delicate.* (JK,* Mṣb, Ḳ.) [See also رَفَاهَةٌ, below.] —— رَفَهَ, aor. ـَ, inf. n. رُفُوهٌ (JK, Mṣb, Ḳ) and رَفْهٌ (Mṣb, Ḳ) and رِفْهٌ, (Ḳ,) [or this last is perhaps a simple subst.,] said of a man, *He led* [*a plentiful, and*] *an easy, a pleasant, a soft,* or *a delicate, life;* (Ḳ;) *he found,* or *experienced,* [or *enjoyed,* (see the part. n. رَافِهٌ, below,)] *an easy, a pleasant, a soft,* or *a delicate, life, with ampleness of the means of subsistence;* and ▾ ترفّه is [syn. therewith, its part. n. مُتَرَفِّهٌ being syn. with رَافِهٌ, and the verb itself being] quasi-pass. of رَفَّهَ: (Mṣb:) or *he found,* or *experienced, rest,* or *ease, after fatigue.* (JK.) [See also 4.] —— رَفَهَتِ الإِبِلُ, (Ṣ, Mgh, Ḳ,) aor. ـَ, (Ṣ, Mgh,) inf. n. رَفْهٌ and رُفُوهٌ, (Ṣ, [and it is implied in the Ḳ that رِفْهٌ also is an inf. n. of the verb thus used, but it is a simple subst. accord. to the Ṣ,]) *The camels came to the water to drink* (Ṣ, Mgh, Ḳ) *every day,* (Ṣ,) *when they would.* (Ṣ, Mgh, Ḳ.) [See رِفْهٌ, below.] —— أَمَا تَرْفَهُ فُلَانًا *Hast thou not,* or *wherefore wilt thou not have, mercy,* or *pity,* or *compassion, on such a one?* (TA. [The meaning is there only indicated by the context.])

2. رفّه, inf. n. تَرْفِيهٌ: see 4, in five places. —— رفّه نَفْسَهُ, inf. n. as above, *He rested himself; made himself to be at rest* or *at ease;* or *gave himself rest.* (Mgh, Mṣb.) —— رفّه عَنْهُ, (JK, Ṣ, Mgh, Ḳ,) or عَلَيْهِ, (so accord. to one copy of the Ṣ, [both correct, but the former the more common,]) inf. n. as above, (Ṣ, Ḳ,) *He made his circumstances ample and easy; eased him,* or *relieved him;* and *granted him a delay;* (JK,* Ṣ,* Mgh, Ḳ;*) namely, his debtor; (Ṣ, Mgh;) or one who was in straitness, or distress: (TA:) and *he behaved,* or *acted, gently, softly, tenderly, graciously,* or *courteously, with him:* (JK, TA:*) and رَفِّهْ عَلَىَّ *Grant thou to me a delay:* it is from رِفْهٌ as used in relation to camels. (Mgh.) And رُفِّهَ عَنْهُ التَّعَبُ *Fatigue was removed from him,* or *made to quit him.* (TA.)

4. ارفه *He found,* or *experienced, rest,* or *ease,* (Ḳ,) or *he remained, stayed, dwelt,* or *abode, and found,* or *experienced, rest,* or *ease,* (IAạr, TA,) عِنْدَنَا *at our abode;* as also ▾ رفّه, inf. n. تَرْفِيهٌ; (IAạr, TA;) and ▾ استرفه. (IAạr, Ḳ.) —— *He kept continually,* or *constantly, to the eating of dainty food,* (Ḳ, TA,) and *indulged himself largely in eating and drinking:* and this is said to be meant in a trad. in which الإِرْفَاهُ is forbidden; because it is one of the practices of the foreigners and of worldly people. (TA.) —— *He anointed himself,* (JK, Ṣ, Ḳ,) *and combed,* or *anointed and combed, his hair,* (Ṣ,) *every day:* (JK, Ṣ, Ḳ:) and this also is said to be meant in the trad. above mentioned: (JK, Ṣ, TA:) or by الارفاه in that trad. is meant [*the indulging in*] *ease and plenty.* (JK.) —— ارفه المَالُ *The cattle remained near to the water* (Ḳ, TA) *in the watering-trough* or *tank, pasturing there upon the plants,* or *trees, called* حَمْض. (TA.) —— And ارفهوا *Their camels,* (JK,) or *their cattle,* (Ḳ,) *came to the water to drink* (JK, Ḳ) *every day,* (JK,) or *when they would.* (Ḳ.) —— أَرْفَهَهُمْ *He* (God) *made them to have an easy, a pleasant, a soft,* or *a delicate, and a plentiful, life;* as also ▾ رَفَّهَهُمْ, inf. n. تَرْفِيهٌ: (Ḳ, TA:) and أَرْفَهْتُهُ and ▾ رَفَّهْتُهُ *I made him to find,* or *experience,* [or *enjoy,* (see 1,)] *an easy, a pleasant, a soft,* or *a delicate, life, with ampleness of the means of subsistence.* (Mṣb.) —— And ارفه الإِبِلَ; (Ṣ, Ḳ;) and ▾ رفّهها, (Ḳ,) and ▾ رفّه عَنْهَا, inf. n. as above; (TA;) *He made the camels to come to the water to drink* (Ṣ, Ḳ, TA) *every day,* (Ṣ, TA,) *when they would.* (Ṣ, Ḳ, TA.)

5: see 1.

10: see 4.

رِفْهٌ [said in the Ḳ to be an inf. n. of رَفَهَ said of a man, and app. of رَفَهَتْ said of camels: or it is] a subst. from رَفَهَتْ said of camels; (Ṣ;) and [thus] signifies The *coming of camels to the water to drink* (JK, Ṣ,* Mgh) *every day,* (JK, Ṣ,*) *when they will:* (Ṣ,* Mgh:) or the *shortest and quickest of the times of coming to water.* (TA.) [See also ثِلْثٌ, and عُرَيْجَآءُ.] Lebeed uses it metaphorically in relation to palm-trees growing over water, saying,

* يَشْرَبْنَ رِفْهًا عِرَاكًا غَيْرَ صَادِيَةٍ *

* فَكُلُّهَا كَارِعٌ فِى المَآءِ مُغْتَمِرُ *

[‡*They drink every day, together, not thirsting; and every one of them is sipping the water, dipping therein*]. (TA.) ═ Also *Small*, or *young, palm-trees*. (JK, Ḳ, TA. [By Golius and Freytag written, in this sense, رِفْه.])

رُفَّةٌ *i. q.* تِبْنٌ [i. e. *Straw*; or *straw that has been trodden*, or *thrashed*, and *cut*: by some written رُفَّةٌ; and by some, رُفَتٌ]: (Kr, Ṣ, Ḳ:) whence the prov., أَغْنَى مِنَ التُّفَهِ عَنِ الرُّفَهِ [*More free from want than the badger is* from the want *of straw*]; التُّفَهُ meaning the beast of prey called عَنَاقُ الأَرْضِ; because it does not feed upon straw: (Ṣ:) [by some written التُّفَّهُ; and by some, التُّفَةُ; and by some, التُّفَّةُ:] accord. to some, the former word is with ة; and الرُّفَاتُ occurs as its pl. in a verse cited by IF: accord. to ISk, the two words are correctly without teshdeed, and with the radical ه. (TA in art. تفه.) [See also رُفَتٌ, in art. رفت.]

رَفْهَةٌ *Pity, compassion*, or *mercy*. (AHeyth, Ḳ.) Thus expl. as used in the saying, إِذَا سَقَطَتِ الطَّرْفَهْ قَلَّتْ فِى الأَرْضِ الرَّفْهَهْ. (TA. [But الطَّرفه is here an evident mistranscription for الصَّرْفَه, the name of the Twelfth Mansion of the Moon: the meaning is, *When* الصرفه *sets* aurorally, *pity becomes little in the earth*; because then the cold ends: see art. صرف.])

رَفْهَانُ: see رَافِهٌ, in two places.

رُفَهْنِيَةٌ: see رَفَاهَةٌ.

رَفِيهٌ: see رَافِهٌ, in two places.

رَفَاهَةٌ and ▼ رَفَاهِيَةٌ, (Ṣ, Mṣb, Ḳ, [both expressly shown in the JK and Mgh and Mṣb to be inf. ns.,]) like رَفَاغَةٌ and رَفَاغِيَةٌ, (TA,) and ▼ رُفَهْنِيَةٌ, (Ṣ, Ḳ,) like رُفَغْنِيَةٌ, (TA,) the last rendered quasi-coordinate to the quinqueliteral-radical class [partly] by means of ا in its latter part, changed into ى because of the kesreh before it, (Ṣ, [but mentioned also in a separate art., as well as here, in the Ṣ and Ḳ,]) *A state of life ample in its means* or *circumstances, unstraitened*, or *plentiful*, (Ṣ, Mṣb, Ḳ,) *and easy, pleasant, soft*, or *delicate*: (Mṣb, Ḳ:) so in the saying, هُوَ فِى رَفَاهَةٍ مِنَ العَيْشِ (Ṣ) and رَفَاهِيَةٍ (Ṣ, Mṣb) and رُفَهْنِيَةٍ (Ṣ) *He is in a state of life ample in its means* &c. (Ṣ, Mṣb.)

رَفَاهِيَةٌ: see the next preceding paragraph.

رَافِهٌ, applied to life, as meaning *Ample in its means* or *circumstances, unstraitened*, or *plentiful*, (Mgh,) [*and easy, pleasant, soft*, or *delicate*; like ▼ رَفِيهٌ: — and] applied to a man, (JK, Ṣ, Mṣb,) *In a state of ease, and ampleness of the means* or *circumstances of life*; (JK, Ṣ;) *in a state of rest*, or *ease*; (Mgh, Mṣb, Ḳ;) *enjoying an easy, a pleasant, a soft*, or *a delicate, life*; (Mṣb, Ḳ;) as also ▼ رَفِيهٌ (Ḳ [though this seems to be applied more properly to life itself, being from رَفُهَ,]) and ▼ رَفْهَانُ (Ḳ) and ▼ مُتَرَفِّهٌ: (Mgh, Mṣb, Ḳ:) or ▼ رَفْهَانُ signifies *in a state of rest*, or *ease, after fatigue*; and its pl. is رِفَاهٌ and رَفَاهَى. (JK.) — إِبِلٌ رَوَافِهُ, [the latter word being pl. of رَافِهَةٌ,] *Camels coming to the water to drink* (JK, Ḳ) *every day*, (JK,) *when they will*. (Ḳ.) — بَيْنِى وَبَيْنَكَ لَيْلَةٌ رَافِهَةٌ, (Ṣ, Mṣb, Ḳ,) and ثَلَاثُ لَيَالٍ رَوَافِهُ, (JK, Ṣ, Ḳ,*) [*Between me and thee is a night*, and *are three nights*,] *of gentle*, or *easy, journeying*. (JK, Ṣ, Mṣb, Ḳ.) — هُوَ رَافِهٌ بِهِ *He is affected with mercy, pity*, or *compassion, for him*. (Aboo-Leylà, Ḳ.)

هُوَ أَرْفَهُ مِنْهُ means أَكْثَرُ رَفْهًا [i. e. *He is one who leads*, or *enjoys, a more easy, pleasant, soft*, or *delicate, and plentiful, life than he*]. (TA.)

مُتَرَفِّهٌ: see رَافِهٌ.

رفو

1. رَفَوْتُ الثَّوْبَ, (Ṣ, M, Mṣb,) third pers. رَفَا, (Ḳ,) aor. أَرْفُوهُ, (Ṣ, Mṣb,) inf. n. رَفْوٌ; (Ṣ, M, Mṣb;) and, in the dial. of Benoo-Kaab, رَفَيْتُهُ, aor. أَرْفِيهِ, inf. n. رَفْىٌ; (Mṣb;) but this latter is strange; (TA in art. رفأ;) *I repaired*, or *mended, the garment*, (Mṣb, Ḳ, TA,) [*where it was rent*,] *drawing parts thereof together*; (TA;) [or rather, as is well known, *I darned it*; for] رَفْوٌ is the *finest*, or *most delicate, kind of sewing*; the *weaving* [*over*] *a rent*, or *hole*, in a garment, *so that it appears as though there were in it no rent*, or *hole*: (Ḥar p. 91:) and رَفَأْتُهُ signifies the same: (Ṣ, M, Mṣb:) IAạr and AZ say that it is with ء; but the latter says that the ء is [sometimes] changed into و, so that one says رَفَوْتُ: accord. to ISk, [but this is at variance with what follows,] the verbs with and without ء have different meanings; for one says, رَفَأَ الثَّوْبَ, and رَفَوْتُ الرَّجُلَ. (TA.) — رَفَوْتُ الرَّجُلَ, (ISk, Ṣ, M,) third pers. رَفَا, (Ḳ,) [aor. and inf. n. as above,] ‡ *I appeased*, or *quieted*, or *calmed, the man*; (ISk, M, TA;) as also رَفَأْتُهُ; (M and Ḳ in art. رفأ;) [i. e.] *I quieted the man's fear*; (Ṣ, Ḳ, TA;) *did away with his fear, like as one does away with a rent, or hole, by* الرَّفْو [i. e. *darning*]. (TA.) — And رَفَا, aor. يَرْفُو, ‡ *He married*, or *took a wife*; (TA;) and رَفَأَ is said to signify the same. (TA in art. رفأ.)

2. رَفَّيْتُهُ, inf. n. تَرْفِيَةٌ, *I said to him* (i. e. to a man taking to himself a wife, Ṣ) بِالرِّفَآءِ وَالبَنِينَ [expl. below, see 3]: (Ṣ, Ḳ:) and so رَفَّأْتُهُ. (T, Ṣ, M, Ḳ; all in art. رفأ.)

3. يُرَافِينِى means *He agrees*, or *is of one mind* or *opinion, with me*; [the inf. n.] مُرَافَاةٌ being *syn. with* اتِّفَاقٌ, (Ṣ, TA,) or مُوَافَقَةٌ, (AZ, M, TA,) as also رِفَآءٌ, (AZ, TA,) this latter being thus made by AZ an inf. n. [like the former]: (TA:) [or] ▼ رِفَآءٌ [is a simple subst., or is generally used as such, and] signifies *close union*, or *coalescence*; and *concord*, or *agreement*; (Ṣ, Ḳ, TA;) and *good consociation*: (TA:) and hence the saying, to one taking to himself a wife, (Ṣ, in the TA للملك [to the king],) بِالرِّفَآءِ وَالبَنِينَ [May it (the marriage) be *with close union*, &c., further expl. in art. رفأ]: (Ṣ, TA:) ISk says that it is originally with ء; (TA;) but if you will, he says, the meaning may be, *with tranquillity*, or *freedom from disturbance* or *agitation*; from رَفَوْتُ الرَّجُلَ "I appeased, or quieted, or calmed, the man." (Ṣ, TA.) — مُرَافَاةٌ is also *syn. with* مُدَارَاةٌ: and *with* مُحَابَاةٌ: as a dial. var. of مُرَافَأَةٌ: [i. e., رَافَاهُ signifies, like دَارَاهُ, *He treated him with gentleness*, or *blandishment*; *soothed, coaxed, wheedled*, or *cajoled, him*; &c.: and *he treated him in an easy and a gentle manner* in selling; or *abated to him the price*, or *payment*:] and accord. to IAạr, ▼ ارفاه [also, like ارفاه,] is *syn. with* دَارَاهُ. (TA.)

4. أَرْفَيْتُ إِلَيْهِ *I had recourse*, or *I betook myself*, or *repaired, to him*, or *it, for refuge, protection, preservation, concealment, covert*, or *lodging*: (TA:) and *I inclined to*, or *towards, him*, or *it*: a dial. var. of أَرْفَأْتُ. (Fr, TA.) ═ أَرْفَيْتُ السَّفِينَةَ *I brought the ship near to the land*; a dial. var. of أَرْفَأْتُ. (ISh, TA.) — See also 3, last sentence.

6. تَرَافَوْا عَلَى الأَمْرِ *They agreed together to do the thing*; a dial. var. of تَرَافَؤُوا. (TA.)

رُفَةٌ: pl. رُفَاتٌ: see رُفَّةٌ, in art. رفه.

رِفَآءٌ: see 3; and see also art. رفأ.

أَرْفَى *Having large and flabby ears*: fem. رَفْوَآءُ; (Ḳ, TA;) meaning, *whose ears approach each other so that their extremities almost touch one another*. (TA.)

أَرْفَى: see art. رفى.

رفى

1. رَفَيْتُ الثَّوْبَ: see 1 in art. رفو.

أُرْفِىٌّ *Pure milk*: (IAạr, TA:) or *milk of a gazelle*: or *pure and good milk*: (M, Ḳ:) ISd says, it may be of the measure فُعْلِىٌّ, or أُفْعُولٌ; or it may belong to art. رفو, because one says رَفَوْتُ, but not [to his knowledge] رَفَيْتُ. (TA.)

رق

1. رَقَّ, aor. ـِ, (Ṣ, Mgh,* Mṣb, Ḳ,) inf. n. رِقَّةٌ, (JK, Ṣ, Mgh, Ḳ,* TA,) *It* (a thing, JK, Ṣ, Mgh, Mṣb, TA) *had the quality termed* رِقَّةٌ; (Ḳ, TA; [in the CḲ, الرِّقَّةُ is erroneously put for الدِّقَّةُ;]) [i. e.] *it was*, or *became, the contr. of* غَلِيظٌ, (Ṣ, Mṣb, TA,) and *of* ثَخِينٌ: (Ṣ, TA:) [or rather, properly, it is the *contr. of* ثَخُنَ; i. e. *it was*, or *became, thin* as meaning *of little thickness in comparison with its breadth and length together*; *little in extent*, or *depth, between its two opposite surfaces*: *thin, fine, delicate, flimsy, unsubstantial*, or *uncompact*, *in texture &c.*; said of a garment and the like: *shallow*, or *of little depth*; said of water, and of sand, &c.: *thin* as meaning *wanting in spissitude*; said of mud &c.: *attenuated*: see رِقَّةٌ, below; and رَقِيقٌ:] and ▼ استرقّ [in like manner] signifies the *contr. of* استغلظ [and therefore *contr. of* غَلُظَ; for these last two

verbs are syn.]. (Ṣ, Ḳ.) — [Hence,] رَقَّتْ عِظَامُهُ, [inf. n. رِقَّةٌ, or رُقُوقٌ, or both, (and if so, the second pers. may be رَقِقْتَ and رَقَقْتَ, and the aor. يَرِقُّ and يَرَقُّ,) † *His bones became weak; or became thin, and consequently † weak;* meaning] † *he became aged:* (JK:) or it is said of one who has become aged. (TA. [See رِقَّةٌ and رَقَّ below; and see also رَقِيقٌ.]) — And رَقَّ, [inf. n. رِقَّةٌ, † *He was, or became, weak:* and *abject, mean, paltry,* or *contemptible:* see رَقِيقٌ: and see also 4:] *his patience,* or *endurance, became weak,* or *weakened:* (TA:) *he was, or became, weak-hearted, and fearful;* as also رَقَّ قَلْبُهُ: (Mgh:) and *affected with shame, shyness,* or *bashfulness.* (Ḳ, TA.) — And رَقَّ لَهُ, (Mgh, Ḳ,*) first pers. رَقَقْتُ, aor. ـِ, inf. n. رِقَّةٌ, (Ḳ,) † *He was, or became, [tender-hearted,* (see رَقِيقٌ and أَرَقُّ,)] *merciful, compassionate,* or *pitiful, to him;* (Mgh, Ḳ;) as also رَقَّ لَهُ قَلْبُهُ: (TA:) and ▼ ترقّق لَهُ signifies the same as رَقَّ لَهُ قَلْبُهُ. (Ṣ, Ḳ.) — [And رَقَّ كَلَامُهُ † *His speech was,* or *became, soft* or *tender,* or *easy and sweet,* or *elegant, graceful,* or *ornate:* see رَقِيقٌ, and see also 2. — And رَقَّ صَوْتُهُ † *His voice was,* or *became, slender,* or *soft,* or *gentle.* — And رَقَّتْ حَالُهُ † *His state,* or *condition, was,* or *became, narrow in its circumstances,* or *evil:* see رِقَّةٌ, below, and 4; and see also 4 in art. خف. — And رَقَّ عَيْشُهُ † *His living,* or *sustenance, was,* or *became, scanty.*] — And رَقَّ عَدَدُهُ ‡ *His years that he numbered were for the most part passed, so that the remainder was little* (رَقِيق) *in his estimation.* (IAạr, TA.) ═ رَقَّ, (Mgh, Mṣb,) aor. ـِ, (Mṣb,) inf. n. رِقٌّ, (Ṣ,* Mgh, Mṣb, Ḳ,) *He was, or became, a slave;* (Ṣ,* Mgh, Mṣb, Ḳ;*) or *he remained a slave.* (Mgh.) ═ رَقَّهُ and ▼ ارقّهُ *He made him a slave:* (Mṣb:) or ▼ the latter signifies *he kept him as a slave;* (Mgh;) *contr. of* أَعْتَقَهُ; (Ṣ, Mgh;) as also ▼ استرقّهُ: (Ṣ:) or ▼ the second and ▼ third, *he possessed him as a slave;* (Ḳ;) and so رَقَّهُ; accord. to ISk and Az and others: (TA:) or ▼ استرقّهُ signifies *he made him, or took him as, a slave;* (Mgh;) or *he brought him into a state of slavery.* (TA.)

2. رقّقهُ, (Ṣ, Ḳ,) inf. n. تَرْقِيقٌ; (TA;) and ▼ ارقّهُ, (Ṣ, Ḳ,) inf. n. إِرْقَاقٌ; (TA;) *contr. of* غَلَّظَهُ; (Ḳ;) or *He made it,* or *rendered it,* رَقِيق [i. e. *thin,* as meaning *of little thickness in comparison with its breadth and length together;* &c.: see 1, first sentence; and رَقِيقٌ, below]. (Ṣ, TA.) — [Hence,] تَرْقِيقُ الكَلَامِ † *The making speech to be* [*soft* or *tender,* or *easy and sweet,* or] *elegant, graceful,* or *ornate; the beautifying,* or *embellishing,* and *adorning, of speech.* (Ṣ, TA.) And hence, (TA,) it is said in a prov., (Ṣ,) أَعَنْ صَبُوحٍ تُرَقِّقُ (Ṣ, Ḳ, TA) ‡ *Dost thou allude* (Ḳ, TA) *gracefully, courteously, politely,* or *delicately,* (TA,) *to a morning-draught?* (Ḳ, TA:) [the origin of which prov. was this:] a certain man named Jábán alighted by night at the abode of a people, and they entertained him, and gave him an evening-draught; and when he had finished it, he said, "When ye shall have given me a morning draught, how shall I enter upon my way and prosecute the object of my want?" whereupon the saying above was addressed to him: (Ḳ,* TA:) it is applied to him who makes an allusion to a thing, like this guest, who desired to oblige the people to give him the morning draught: and was said by Esh-Shaabee to one who spoke of kissing a woman when meaning thereby جِمَاع. (TA.) — [Hence also,] رقّق صَوْتَهُ (Ḳ in art. حزن) or ▼ ارقّهُ (Ṣ in that art.) † [*He made his voice slender,* or *soft,* or *gentle*]. — تَرْقِيقٌ also signifies † [The *pronouncing* a word *with the slender sound of the lengthened fet-ḥ* (*like the sound of "a" in our word "father"*), *and with the ordinary sound of the letter* ل; both as in بِاللّٰه and لِلّٰه;] the *contr. of* تَفْخِيمٌ. (Kull p. 127.) — رقّق المَشْىَ, said of a camel, (Ḳ, TA,) ‡ *He went an easy pace:* and ▼ ترقّق, alone, signifies the same. (TA.) [See also R. Q. 2.] — رقّق بَيْنَ القَوْمِ † *He created,* or *excited, disorder, disturbance, disagreement,* or *dissension,* or *he made,* or *did, mischief, between,* or *among, the people.* (TA.)

4. ارقّ, said of the white grape, (AḤn, O, Ḳ,) *It was, or became, thin in its skin and abundant in its juice:* (AḤn, TA:) or *completely ripe.* (O, Ḳ.) — Said of a man, ‡ *He was, or became, in a state,* or *condition, narrow in its circumstances,* or *evil; i. q.* صَارَ رَقِيقَ الحَالِ, (JK,) or أَرَقَّتْ بِهِمْ أَخْلَاقُهُمْ. (Ḳ, TA.) — سَآءَتْ حَالُهُ ‡ *Their natural dispositions were,* or *became, niggardly, tenacious,* or *avaricious.* (TA.) ═ ارقّهُ: see 2, in two places. — See also 1, last sentence, in three places.

5: see 1: — and see also 2. ═ تَرَقَّقَتْهُ *She* (a girl) *captivated his heart so that his patience,* or *endurance, became weak,* or *weakened.* (TA.)

6. لَا تَدْرِى عَلَى مَا يَتَرَاقُّ هَرِمُكَ † *Thou knowest not what thing thou wilt choose:* (JK:) or *to what state,* or *condition, thy mind will come at the last.* (TA.) The origin of the word (يتراقّ) is unknown. (JK.) [See also art. هرم.]

10: see 1, first sentence. — [Hence,] استرقّ المَآءُ *The water* [*became shallow:* and hence,] ‡ *sank into,* or *disappeared in, the earth, except a little.* (Ḳ, TA.) — And استرقّ اللَّيْلُ † *The night for the most part passed.* (TA.) ═ استرقّهُ: see 1, last sentence, in three places.

R. Q. 1. رَقْرَقَهُ, (Ṣ, Ḳ,) inf. n. رَقْرَقَةٌ, (TḲ,) *He poured it forth in small quantity;* namely, water &c.: (Ḳ:) or *he made it to come and go;* namely, water. (Ṣ.) — رقرق الثَّرِيدَ بِالسَّمْنِ *He poured a little clarified butter upon the broken bread;* (Ḳ, TA;) i. e. *made it savoury therewith:* or, as some say, *poured much thereof upon it.* (TA.) — رقرق الثَّوْبَ بِالطِّيبِ *He made the perfume to run* [*to and fro* (as is implied in the Ṣ)] *upon the garment:* (TA:) [or *he poured and rubbed the perfume upon* the garment.] El-Aạshà says,

* وَتَبْرُدُ بَرْدَ رِدَآءِ العَرُوسِ فِى الصَّيْفِ رَقْرَقْتَ فِيهِ العَبِيرَا *

[*And she is cool, with the coolness of the* وِشَاح (see رِدَآء) *of the bride, in summer, upon which thou hast poured and rubbed perfume mixed with saffron* &c.]. (Ṣ, TA: in the latter, بِالصَّيْفِ.) — رقرق الخَمْرَ *He mixed the wine.* (TA.) — رقرق عَيْنَهُ *He made his eye to shed tears.* (TA.) — It is said in a trad., تَجِىْءُ فِتْنَةٌ فَتُرَقْرِقُ بَعْضُهَا بَعْضًا, meaning [*Sedition,* or *the like, will come, and*] *one act thereof will cause desire for another by its embellishment thereof,* or *investing it with charms.* (TA.) — [See also رَقْرَقَةٌ, below.]

R. Q. 2. تَرَقْرَقَ *It* (water, &c.,) *poured forth in small quantity.* (TA.) — *He, or it, ran in an easy manner.* (TA.) [See also 2, last sentence but one.] — *It* (water, Ṣ, TA) *was,* or *became, in a state of motion,* or *commotion;* (Ḳ, TA;) in which sense, [meaning *it flickered,*] it is [also] said of the سَرَاب [or mirage]; (O, Ḳ; [see also another explanation below;]) [*it went to and fro;*] *it came and went.* (Ṣ, Ḳ, TA.) And in like manner, (Ṣ,) ترقرق الدَّمْعُ *The tears went round about at the inner edge of the eyelid.* (Ṣ, Ḳ.) And ترقرقت الشَّمْسُ *The sun appeared as though it were turning round* (A'Obeyd, Ḳ, TA) *and coming and going, by reason of its nearness to the horizon, and of vapours intervening between it and the eyes;* which it does not when it is high. (A'Obeyd, TA.) — *It* (a thing) *shone,* or *glistened;* (JK, Ṣ, Ḳ;) as does the سَرَاب [or mirage]. (JK.) — ترقرقت عَيْنُهُ *His eye shed tears.* (TA.)

رَقٌّ: see رَقِيقٌ; and رِقٌّ. ═ Also, (JK, Ṣ, Mgh, Mṣb, Ḳ,) and ▼ رِقٌّ, (Mṣb, Ḳ,) but the latter is a rare dial. var. though some read thus in the Ḳur lii. 3, (Mṣb,) [*Parchment;* and *vellum;* so in the present day; or] *skin,* (Mgh, Mṣb,) or *thin skin,* (Ṣ, Ḳ,) *upon which one writes:* (Ṣ, Mgh, Mṣb, Ḳ:) or (so accord. to the Mgh, but in the Ḳ "and") *a white* [i. e. *blank*] صَحِيفَة [which means a *paper* and a *piece of skin,* but generally such as is written upon]: (JK, Mgh, Ḳ:) or metaphorically applied to ‡ *a skin written upon:* properly one upon which one writes: (Bḍ in lii. 3:) accord. to Fr, † the صَحَائِف [i. e. *papers,* or *pieces of skin,* meaning *records,*] *that will be produced to the sons of Adam on the day of resurrection;* which indicates that such as is written is also thus termed: (Az, TA:) in the Ḳur lii. 3, [accord. to some,] applied to † *the Book of the Law revealed to Moses:* or *the Ḳur-án.* (Jel.) ═ Also, (Ḳ,) or the former word [only], (JK, Ṣ, Mṣb,) The *tortoise:* (JK:) or *a great tortoise:* (Ṣ, Ḳ:) or the *male tortoise:* (Mṣb:) and the *crocodile:* (JK:) or, (Ḳ,) accord. to Ibráheem El-Ḥarbee, (TA,) *a certain aquatic reptile,* (Ḳ, TA,) [app. the *turtle,* or *sea-tortoise,*] *having four legs, and claws,* or *nails, and teeth in a head which it exposes and conceals, and which is killed for food:* (TA:) pl. رُقُوقٌ. (A'Obeyd, JK, Ṣ, Mṣb, Ḳ.)

رِقٌّ *Shallow,* applied to water; or *shallow water;* (▼ مَآءٌ رَقِيقٌ; IDrd, Ḳ, TA;) *not copious,* or *not abundant;* (IDrd, TA;) in a sea, or great river, or in a valley; (IDrd, Ḳ, TA:) as also ▼ رَقٌّ;

(Ḳ;) and so ↑ رُقَارِقٌ. (IDrd, Ḳ.) — See also رُقَاقٌ.

رِقٌّ: see رَقٌّ. [It is indicated in the Ḳ that it is syn. with the latter word in all of its (the latter's) senses: but I do not find it to be so in any other lexicon.] — *A thin thing.* (Ṣ. [There expl. as signifying شَىْءٌ رَقِيقٌ; but perhaps by this may be meant that it is an epithet *syn. with* رَقِيقٌ, as it is said to be in the Ḳ.]) See رَقِيقٌ. — The *leaves of trees:* or the *branches that are easy for the cattle* [*to eat*]. (Ḳ.) — And *A certain thorny plant.* (Ḳ.) — See also رُقَاقٌ. = Also The *state,* or *condition, of a slave; slavery; servitude;* (JK, Ṣ, Mṣb, Ḳ;) and so ↑ رِقِّيَّةٌ. (KL.)

رَقَّةٌ *Any land by the side of a valley, over which the water spreads in the days of the increase, and into which it then sinks,* or *disappears,* (Ṣ, Ḳ,) *and which therefore produces good herbage:* (Ṣ:) pl. رِقَاقٌ. (Ḳ.) — See also رُقَاقٌ.

رِقَّةٌ [an inf. n. of رَقَّ in several senses, as shown above, in the first paragraph of this art.]: it is explained in the Ḳ as *syn. with* دِقَّةٌ: [see 1, first sentence:] but El-Munáwee says, in the "Towḳeef," that the former is like the latter [as meaning *Thinness*], but that the latter is said with regard to the lateral parts of a thing, and the former *with regard to the depth* of a thing [or *the extent between the two opposite surfaces* thereof]: thus, in a material substance, such, for instance, as a garment, or piece of cloth, [&c.,] it is [*thinness* as meaning *little thickness in comparison with the breadth and length together; littleness in extent,* or *depth, between the two opposite surfaces: fineness, delicateness, flimsiness, unsubstantialness,* or *uncompactness, in texture &c.:*] the *contr. of* [ثَخَانَةٌ and] صَفَاقَةٌ: (TA:) [in water, and sand, &c., *shallowness,* or *littleness of depth:* (see رَقٌّ:) in mud, and anything imperfectly liquid, *thinness* as meaning *want of spissitude: an attenuated state* or *condition* of anything.] — Also † *Weakness;* (Mgh;) as in the phrase رِقَّةُ جَانِبٍ [*weakness of resistance;* similar to لِينُ جَانِبٍ; contr. of غِلَظُ جَانِبٍ]; (Ḥam p. 631;) [and in the phrase رِقَّةُ دِينٍ *weakness of religion:* (see رَقِيقٌ:) also *abjectness, meanness, paltriness,* or *contemptibleness:* and *weak-heartedness,* and *fearfulness:* (see 1:)] and *shame, shyness,* or *bashfulness.* (Ḳ.) — Also † [*Tender-heartedness,* (see رَقِيقٌ and أَرَقُّ,)] *mercy, compassion,* or *pity;* (Ḳ;) and so رِقَّةُ قَلْبٍ: (TA in art. حن:) in the soul, it is the *contr. of* جَفْوَةٌ and قَسْوَةٌ. (El-Munáwee, TA.) — [And † *Softness* or *tenderness,* or *easiness and sweetness,* or *elegance, gracefulness,* or *ornateness,* of speech: see رَقِيقٌ, and see also 2. — And † *Slenderness, softness,* or *gentleness,* of voice.] — And † *Evilness* [or *narrowness of the circumstances*] of state or condition: so in the saying, عَجِبْتُ مِنْ قِلَّةِ مَالِهِ وَرِقَّةِ حَالِهِ † [*I wondered at the paucity of his property, and the evilness,* or *the narrowness of the circumstances, of his state* or *condition*]. (TA.) — [And † *Scantiness* of living or sustenance &c.] — And رِقَّةُ بَطْنٍ † [*A looseness,* or *diarrhœa*]. (TA in art. خلف.)

رَقَقٌ, an inf. n., (KL, [see 1,]) [*Thinness, and consequently*] ‡ *weakness* (JK, Ṣ, Ḳ, KL, TA) *of the bones,* (JK,) or *in the bones,* (TA,) or *of the bone,* (KL,) or as in the bone, (Ṣ,) and in a camel's foot: (TA:) [and] *lightness in a horse's hoof.* (AO, TA.) — ‡ *Paucity:* thus in the saying, فِى مَالِهِ رَقَقٌ ‡ [*In his property is paucity*]: (JK, Ṣ, Ḳ, TA:) mentioned by Fr, (Ṣ,) or by A'Obeyd thus, but the saying mentioned by Fr is مَا فِى مَالِهِ رَقَقٌ ‡ *There is not in his property paucity.* (TA.) — And † *Scantiness* (رِقَّة) *of food.* (TA.) = See also the next paragraph.

رَقَاقٌ *A* [*desert tract such as is called*] صَحْرَآء: (Ḳ:) or *a wide,* or *spacious,* صحرآء, *of soft soil, beneath which is hardness:* (TA:) or *a level,* (Ṣ, Ḳ, TA,) *expanded,* (TA,) *tract of land, of soft soil, beneath which is hardness:* (Ṣ, Ḳ, TA:) or *a tract from which the water has sunk into the ground;* as also ↑ رُقَاقٌ and ↑ رَقَّةٌ [q. v.]: or *a soft and wide tract of land;* (Ḳ, TA;) accord. to Aṣ, *without sand;* (TA;) as also ↑ رِقٌّ and ↑ رَقٌّ and ↑ رَقَقٌ; (Ḳ;) the last of which is a contraction of رَقَاقٌ, used by Ru-beh, (Ṣ, TA,) by poetic license. (TA.) = يَوْمٌ رَقَاقٌ *A hot day.* (Fr, Ḳ.) [See also رَقْرَاقٌ.]

رُقَاقٌ: see رَقِيقٌ. — Also, (JK, Ṣ, Ḳ,) as a subst., (Th, Ṣ,) or خُبْزٌ رُقَاقٌ, (Mgh, Mṣb,) *Thin bread,* (↑ خُبْزٌ رَقِيقٌ, JK, Ṣ, Mgh, Mṣb, TA,) *such as is* [*flat,* or *flattened,* or] *expanded:* (TA:) n. un. رُقَاقَةٌ, (Mgh,* Mṣb, Ḳ,) meaning *a single thin, round cake of bread:* (Mgh:) one should not say رِقَاقَةٌ, with kesr: (Ḳ:) the pl. of رُقَاقٌ accord. to the Ḳ is رِقَاقٌ; but this is pl. of رَقِيقٌ, like as كِرَامٌ is pl. of كَرِيمٌ. (TA.) [See also مُرَقَّقٌ.] — مَشَى مَشْيًا رُقَاقًا, said of a camel, means رَقَّقَ المَشْىَ, (Ḳ, TA,) i. e. ‡ *He went an easy pace.* (TA.) — See also رَقَاقٌ.

رَقِيقٌ, (Ṣ, Mgh, Mṣb, Ḳ,) fem. with ة, (TA,) *Having the quality termed* رِقَّةٌ; (Ḳ, TA; [see 1, first sentence, respecting a mistranscription in the CḲ;]) as also ↑ رُقَاقٌ, (Ḳ,) of which the fem. is likewise with ة; (TA;) and ↑ رُقَّاقٌ, (Ḳ,) like رُمَّانٌ; (TA;) [i. e.] *contr. of* غَلِيظٌ; (Ṣ, Mṣb, Ḳ, TA;) as also ↑ رِقٌّ (Ḳ, TA) and ↑ رَقٌّ: (Ḳ:) and *contr. of* ثَخِينٌ: (Ṣ, TA:) [or rather this last is the proper explanation of رَقِيقٌ, as well as of all the other epithets above mentioned; (see رِقَّةٌ;) i. e. *thin* as meaning *having little thickness in comparison with its breadth and length together; having little extent,* or *depth, between its two opposite surfaces:*] applied to bread that is [flat, flattened, or] expanded; such as is termed رُقَاقٌ, q. v.: (TA:) and to a garment, or piece of cloth, (Mgh, El-Munáwee, TA,) and the like, as meaning *thin, fine, delicate, flimsy, unsubstantial,* or *uncompact, in texture &c.; contr. of* صَفِيقٌ; (El-Munáwee, TA;) as also ↑ رُقَارِقٌ: (TA:) and to water [as meaning *shallow,* or *of little depth;* and in like manner to sand]: see رَقٌّ: (IDrd, Ḳ, TA:) [*thin* as meaning *wanting in spissitude;* applied to mud &c.: *attenuated:*] pl. رِقَاقٌ (TA) and أَرِقَّةٌ. (JK.) [Hence,] الرَّقِيقَانِ *The part between the* خَاصِرَة [or *flank*] *and the* رُفْغ [or *groin, on either side*]: (AA, Ḳ:) and the pl. الأَرِقَّة *the thin parts at the flanks of she-camels.* (JK.) Also, the dual, الرقيقان, *The* حِضْنَانِ [or *part between the armpit and the flank, on either side*]. (Ḳ, TA. [In the CḲ الخُصْيانِ, q. v.]) And [*The two veins called*] *the* أَخْدَعَانِ [q. v.]. (Ḳ.) And, of the nose, *The two sides:* (Ḳ:) so says Aṣ: or the رَقِيق of the nose is the *thin and soft part of the side.* (TA.) — [Also *Thin,* or *attenuated, and consequently* † *weak, in the bones:* see رَقَقٌ.] You say نَاقَةٌ رَقِيقَةٌ meaning † *A she-camel whose marrow-bones have become weak and thin* (ضَعُفَتْ وَرَقَّتْ), *and whose medullary canal is wide:* pl. رِقَاقٌ and رَقَائِقُ. (IAạr, TA.) — Also † *Weak:* and *abject, mean, paltry,* or *contemptible:* applied to a man [&c.]. (TA.) And goats are called مَالٌ رَقِيقٌ [*Weak cattle*] because they have not the endurance of sheep. (TA.) — † *Weak-hearted.* (Mgh.) And رَقِيقُ القَلْبِ † *Soft,* or *tender, of heart; contr. of* قَاسِى القَلْبِ. (El-Munáwee, TA.) — [† *Soft* or *tender,* or *easy and sweet,* or *elegant, graceful,* or *ornate,* speech or language.] رَقِيقُ اللَّفْظِ means [† *Soft* or *tender,* &c., *of expression;* applied to a man: and also *soft* or *tender* or] *easy and sweet expression.* (Ḥar p. 8.) — [† *Slender,* or *soft,* or *gentle,* applied to the voice.] — رَجُلٌ رَقِيقُ الحَوَاشِى † *A man gentle, gracious,* or *courteous, to his associates.* (TA in art. حشى.) And عَيْشٌ رَقِيقُ الحَوَاشِى ‡ *A soft* or *delicate, pleasant,* or *plentiful and easy, life.* (TA.) — [عَيْشٌ رَقِيقٌ may sometimes mean the same: but it commonly means † *Scanty living* or *sustenance.*] — And فُلَانٌ رَقِيقُ الدِّينِ وَالحَالِ ‡ [*Such a one is weak in respect of religion, and narrow in the circumstances of,* or *evil in, his state* or *condition:* see رِقَّةٌ]. (TA.) = Also *A slave,* (Ṣ, Mgh, Mṣb, Ḳ,) *male* and *female;* (Mṣb;) [but] the latter is [also] called رَقِيقَةٌ: (Lḥ, JK, TA:) and *slaves;* for it is used as sing. and pl.; (Ṣ, Mgh, Mṣb, Ḳ;) like رَفِيقٌ and خَلِيطٌ: (TA:) accord. to Abu-l-'Abbás, so called because they are abject and submissive to their owner: (TA:) the pl. of رَقِيقٌ is أَرِقَّآءُ, (Mṣb, TA,) erroneously said in the Ḳ to be رِقَاقٌ; (TA;) and that of رَقِيقَةٌ is رَقَائِقُ. (Lḥ, TA.) Using it as pl., you say, هٰؤُلَآءِ رَقِيقِى [*These are my slaves*]. (Mgh.) And لَيْسَ فِى الرَّقِيقِ صَدَقَةٌ, i. e. [*There is no poor-rate*] *in the case of slaves used for service* [as distinguished from those that are for sale]. (Mṣb.) [See also مُرِقٌّ.]

رَقَّى [fem. of أَرَقُّ, q. v.].

رُقَّاقٌ: see رَقِيقٌ, first sentence.

رِقِّيَّةٌ: see رِقٌّ, last sentence.

رَقْرَقَةٌ inf. n. of R. Q. 1. (TḲ.) — *Quickness in going and coming.* (JK. [If an inf. n. in this sense, its verb is perhaps رُقْرِقَ.])

رَقْرَاقٌ: see رَقَارِقٌ. — Also, applied to a collection of clouds (سَحَابٌ), *Going and coming.* (TA.) See also the next paragraph. — Applied to tears (دَمْعٌ), *Going round about at the inner edge of the eyelid.* (TA.) — Anything *shining,* or *glistening.* (Ṣ, TA.) [Hence,] رَقْرَاقَةٌ A woman (Aṣ, TA) *as though water were running upon her face:* (Aṣ, Ḳ, TA:) or رَقْرَاقَةُ البَشَرَةِ a girl *whose external skin shines,* or *glistens,* (Ḥam p. 622, and TA,) *with whiteness:* (TA:) pl. رَقَارِقُ, applied to *soft,* or *tender, young* women. (Ḥam ubi suprà.) [Hence also,] الرَّقْرَاقُ is *The name of a sword of Saad Ibn-'Obádeh El-Anṣáree.* (Ḳ.) — Applied to a day, *i. q.* صَارٌّ [app. a mistranscription for حَارٌّ, i. e. *Hot;* like رَقَاقٌ; as though shining, or glistening, with the sunlight]. (Fr, TA.) ═ The تَرَقْرُق [or *commotion,* or *moving to and fro,* or *coming and going,* whether *real* or *apparent,*] of the سَرَاب [or mirage], and of anything that shines, or glistens. (JK.)

رَقْرَقَانُ السَّرَابِ *What is in a state of commotion, of the* سراب [or *mirage*]: (IDrd, O, Ḳ:) and رَقْرَاقُ ▼ السَّرَابِ means [the same, or] *what* [*moves to and fro,* or *undulates,* or] *comes and goes, of the* سراب. (Ṣ.) And سَرَابٌ رَقْرَقَانٌ [*Mirage*] *that shines, or glistens.* (TA.)

رُقَارِقٌ: see رَقِيقٌ, first sentence: and رَقٌّ. Also, applied to the سَرَاب [or mirage], (so in the CḲ,) or شَرَاب [i. e. wine or beverage], (so in copies of the Ḳ and in the O and TA,) [the former of which readings I think the more probably that which is correct, supposing the mirage to be likened to shallow water, which is thus termed, but Freytag prefers the latter reading,] *i. q.* رَقِيقٌ [app. as meaning *Shallow,* or perhaps *thin*]; (IDrd, O, Ḳ;) and so ▼ رَقْرَاقٌ. (IDrd, O.) — And A sword *having much* مَآء [q. v.; i. e. *much diversified with wavy marks, streaks,* or *grain;* or *having much lustre*]: (IDrd, Ḳ, TA:) or *shining,* or *glistening, much.* (TA.)

أَرَقُّ [compar. and superl. of رَقِيقٌ; i. e. *More,* and *most, thin,* &c.]. رُقَّى, [its fem.,] applied to a piece of fat (شَحْمَةٌ), means مِنْ أَرَقِّ الشَّحْمِ; [i. e. *Of the finest,* or *most delicate, sort of fat;* (in the CḲ, erroneously, مِن أَرَقِّ الشَّحْمِ;)] (JK, Ḳ, TA;) *such that no one comes upon it without his eating it.* (JK, TA.) Hence the prov., وَجَدْتَنِى الشَّحْمَةَ الرُّقَّى عَلَيْهَا المَأْتَى [*Thou hast found me to be the finest,* or *most delicate, piece of fat, to which there is a way of access*]: said by a man to his companion when he esteems him weak. (JK, Ṣgh, Ḳ.) [See also شَحْمَةُ الرُّكَّى, or شَحْمَةُ الرَّكَّى, in art. رك.] — هُمْ أَرَقُّ قُلُوبًا † *They are more,* or *most, tender-hearted;* and *more,* or *most, inclined to accept admonition.* (TA.)

مَرَقٌّ sing. of مَرَاقٌّ, (Hr, Ḳ,) which signifies The *thin,* or *delicate, and soft,* or *tender, parts* of the belly: (Ṣ, Ḳ:) or the *lower part* thereof *with what surrounds it, that is thin* or *delicate* [*in the skin*]: (TA as from the Ṣ [but not in my copies of the latter]:) or the *lower part* of the belly, *in the region of the* صِفَاق [q. v.], *beneath the navel:* (T, TA:) and metonymically applied in a trad. respecting ablution to the *lower part of the belly* of a man, *together with the* رُفْغَان [or *groins*] *and the genitals and the* [*other*] *places of which the skin is thin* or *delicate:* and, of a camel, the أَرْفَاغ [or *groins, and similar places of flexure* or *creasing*]: (TA:) or (Ḳ) مَرَاقّ [thus applied] has no sing. (Ṣ, Ḳ.) Also The *soft part* of the nose, (JK, TA,) *in the side* thereof; [i. e. *each of the alæ* thereof;] as also ▼ مُسْتَرَقٌّ: (TA:) pl. as above. (JK.)

مُرَقٌّ and ▼ مَرْقُوقٌ, mentioned by ISk, (Mṣb, TA,) and by Az, and in the 'Ináyeh, therefore the disallowing of the latter by some is not to be regarded, (TA,) or the latter is for مَرْقُوقٌ لَهُ meaning "compassionated," (Mgh,) *Made a slave:* (Mṣb:) or *possessed as a slave:* (TA:) [or *kept as a slave:* (see 1, last sentence:)] fem. of the former with ة, (Mṣb, TA,) and so of the latter. (Mṣb.) [See also رَقِيقٌ, last signification.]

مُرِقٌّ A horse *thin in the hoof:* (Ḳ:) or *light therein.* (AO, TA.)

مُرَقَّقٌ A cake of bread [*made thin and*] *wide,* or *broad.* (TA.) [See also رُقَاقٌ.]

مِرْقَاقٌ *A baker's rolling-pin;* (MA;) the *thing with which bread is made thin* [*and flat*]; (Ḳ;) *i. q.* مِحْوَرٌ [q. v.] and صَوْبَجٌ. (TA, in art. لط.)

مَرْقُوقٌ: see مُرَقٌّ.

مَالٌ مُتَرَقْرِقٌ لِلسِّمَنِ, or لِلْهُزَالِ, (Ḳ, TA,) and لِأَنْ يَرْمَدَ, (TA,) *Cattle disposed,* (Ḳ, TA,) *and seen to be near,* (TA,) *to fatness,* or *to leanness,* (Ḳ, TA,) and *to perishing.* (TA.)

مُسْتَرَقٌّ: see مَرَقٌّ.

رقأ

1. رَقَأَ الدَّمْعُ, aor. ـَ, inf. n. رَقْءٌ and رُقُوْءٌ, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) *The tears stopped,* or *ceased to flow;* (Fṣ, JK, Ṣ, Mgh, Mṣb;) or *dried up,* (IDrst, Aboo-'Alee El-Ḳálee, Ḳ,) *and stopped,* or *ceased:* (Ḳ:) and in like manner, الدَّمُ *the blood:* (JK, Ṣ, Mgh, Mṣb:) whence the phrase جُرْحَانِ لَا يَرْقَآنِ *Two wounds not ceasing to bleed.* (Mgh.) And in like manner also, (JK,) رَقَأَ العِرْقُ, (Fṣ, JK, Ḳ, TA, [not العَرَقُ, as supposed by Golius and Freytag,]) inf. ns. as above, (Ḳ,) *The vein stopped* or *ceased* [*bleeding*]; syn. اِنْقَطَعَ, (Fṣ, JK, TA,) and سَكَنَ, (TA,) or اِرْتَفَعَ; (Ḳ;) [in all of which explanations, دَمُهُ is understood.] ═ رَقَأَ بَيْنَهُمْ, (Ḳ, TA,) aor. ـَ, inf. n. رَقْءٌ, (TA,) *He effected a reconciliation,* or *made peace, between them;* (Ḳ, TA;) like رَفَأَ: (TA:) and [in like manner,] رَقَأَ مَا بَيْنَهُمْ *He arranged,* or *rightly disposed,* or *rectified, the matter,* or *affair, between them.* (TA.) And the former phrase (رقأ بينهم) also signifies *He created disorder* or *discord,* or *made mischief, between them:* thus having two contr. meanings. (Ḳ.) ═ رَقَأَ فِى الدَّرَجَةِ, (Ḳ,) and رَقِئَ, also, mentioned by Ibn-Málik in the "Káfiyeh," as a dial. var. of رَقِىَ, and both mentioned by IḲṭṭ, aor. of each ـَ, (TA,) *He ascended the series of stairs,* or *the ladder:* (Ḳ:) on the authority of Kr; but extr. [with respect to usage]. (TA.) — [Hence,] اِرْقَأْ عَلَى ظَلْعِكَ (a dial. var. of اِرْقَ, TA) † *Be gentle with thyself, and impose not upon thyself more than thou art able to perform:* (JK, Ṣ, TA:) or *abstain thou, for I know thine evil qualities* or *actions:* (JK:) or, as some say, *rectify thou,* or *rightly dispose, first thy case,* or *thine affair.* (TA.)

4. ارقأ دَمْعَهُ, (Ṣ,) or الدَّمْعَ, (Ḳ,) said of God, (Ṣ, Ḳ,) *He caused his,* or *the, tears to stop,* or *cease, flowing;* (Ṣ, TA;) or *caused them to dry up, and to stop,* or *cease.* (Ḳ.) The saying لَا أَرْقَأَ ٱللّٰهُ دَمْعَتَهُ is expl. by El-Mundhiree as meaning *May God not remove,* or *do away with,* (لَا رَفَعَ,) *his tear.* (TA.) You say also, أَرْقَأْتُ العِرْقَ [meaning *I caused the vein to stop* or *cease bleeding:* see 1]. (Ḳ, TA.)

رَقُوْءٌ *A styptic;* or *a thing that is put upon blood for the purpose of stanching it,* or *stopping its flowing:* (Ṣ, Ḳ:) a subst. from رَقَأَ. (Mṣb.) Hence the saying, (Mṣb,) accord. to J, in a trad., but this is a mistake, for it is a saying of Aktham, (Ḳ,) or, accord. to the Expositions of the Fṣ, it was said by Ḳeys Ibn-'Áṣim El-Minḳaree, (TA,) لَا تَسُبُّوا الإِبِلَ فَإِنَّ فِيهَا رَقُوْءَ الدَّمِ [*Revile not ye camels,* or it may perhaps mean *hock not ye camels,* but the former, I am told, is here meant, *for in them is a preventive of the flowing of blood*]; alluding to their being given in compensation for homicide, and thus preventing the shedding of blood. (Ṣ, Mṣb, Ḳ, TA.) — [Hence,] رَجُلٌ رَقُوْءٌ بَيْنَ القَوْمِ † *A man who is a reconciler of the people;* or *a peacemaker between them:* and [so] رَقُوْءٌ لِمَا بَيْنَهُمْ, a phrase used by a poet. (TA.)

مَرْقَأَةٌ and مِرْقَأَةٌ, (Ḳ,) the former a n. of place, the latter an instrumental n., and both correct, dial. vars. of مَرْقَاةٌ and مِرْقَاةٌ, (TA,) *A series of stairs;* or *a ladder.* (Ḳ, TA.)

رقب

1. رَقَبَهُ, (JK, Ṣ, Mgh, Mṣb, Ḳ,) aor. ـُ, (Ṣ, A, Mgh, Mṣb,) inf. n. ▼ رِقْبَةٌ, (JK, Ṣ, Mgh, Ḳ,) or this is a simple subst., (Mṣb,) and [the inf. n. is] رُقُوبٌ (JK, Ṣ, Ḳ) and رِقْبَانٌ (Ṣ, Ḳ) and رَقُوبٌ and رَقَبَةٌ and رِقَابَةٌ, (Ḳ,) *He looked, watched,* or *waited, for him,* or *it; he awaited,* or *expected, him,* or *it;* (JK, Ṣ, A, Mgh, Mṣb, Ḳ;) namely, a man, (JK, A,) or a thing; (Ṣ;) as also ▼ تَرَقَّبَهُ; (JK,* Ṣ,* A, Mṣb, Ḳ;) and ▼ ارتقبهُ, (Ṣ,* A, Mṣb, Ḳ;) and ▼ راقبهُ, (Mgh,) inf. n. مُرَاقَبَةٌ. (JK, Ṣ, A, Mgh, Mṣb.) You say, قَعَدَ يَرْقُبُ صَاحِبَهُ *He sat looking, watching,* or *waiting, for his com-*

panion; as also ▼ يَرْتَقِبُهُ. (A.) And أَتَرَقَّبُ ▼ كَذَا *I look*, &c., or *am looking*, &c., *for such a thing.* (A.) And يَرْقُبُ مَوْتَ صَاحِبِهِ [*He looks*, &c., *for the death of his companion*], (JK, Ṣ, A, Mgh, Mṣb,) and أَبِيهِ لِيَرِثَهُ [*of his father, in order that he may inherit his property*]: (A:) and ▼ تُرَاقِبُ مَوْتَ بَعْلِهَا [*She looks*, &c., *for the death of her husband*], (Ḳ, TA,) لِيَمُوتَ فَتَرِثَهُ [*that he may die and she may inherit his property*]. (TA.) And لَمْ تَرْقُبْ قَوْلِى, in the Ḳur [xx. 95], means *And thou didst not wait*, or *hast not waited, for my saying* [or *what I should say*]. (JK, TA.) — And رَقَبَهُ, (Mṣb, Ḳ,) aor. as above, (TA,) inf. n. رُقُوبٌ, (Mṣb,) *He guarded, kept, preserved*, or *took care of, it; was mindful*, or *regardful, of it*; (Mṣb, Ḳ;) namely, a thing; (TA;) as also ▼ رَاقَبَهُ, inf. n. مُرَاقَبَةٌ and رِقَابٌ; (Ḳ;) [and ▼ تَرَقَّبَهُ.] You say also أَنَا أَرْقُبُ لَكُمُ اللَّيْلَةَ *I will guard*, or *keep watch, for you to-night.* (A.) — And *He regarded it; paid regard*, or *consideration, to it.* (Bḍ and Jel in ix. 8.) You say, مَا لَكَ لَا تَرْقُبُ ذِمَّةَ فُلَانٍ [*What aileth thee that thou wilt not regard the inviolable right* or *due*, &c., *of such a one?*]. (A. [This phrase is there mentioned as proper, not tropical.]) — And ‡ *He feared him*; (A;) and so ▼ رَاقَبَهُ; (Ṣ, A, Mgh;) namely, God; (Ṣ, Mgh;) فِى أَمْرِهِ [*in his affair*]; (Ṣ;) because he who fears looks for, or expects, punishment (يَرْقُبُ العِقَابَ): (A, Mgh:) or ▼ رَاقَبْتُ اللّٰهَ signifies † *I feared the punishment of God.* (Mṣb.) ▼ رِقْبَةٌ [as inf. n. of رَقَبَ app. used intransitively, or perhaps as a simple subst.,] signifies † The *fearing*, or *being afraid* [of a person or thing]: or *fear*: and also † the *guarding oneself; being watchful, vigilant*, or *heedful*: or *self-guardance*; &c. (Ḳ, TA. [See this word below.]) — And you say, بَاتَ يَرْقُبُ النُّجُومَ and ▼ يُرَاقِبُهَا, like يَرْعَاهَا and ▼ يُرَاعِيهَا [i. e. *He passed the night watching the stars and waiting for the time when they would disappear*]. (A, TA.) IAạr cites the following saying of one describing a travelling-companion of his:

* يُرَاقِبُ ▼ النَّجْمَ رِقَابَ الحُوتِ *

meaning ‡ *He watches* (▼ يَرْتَقِبُ) *the star*, or *asterism, with vehement desire* for departure, like *the* [*watching with*] *vehement desire of the fish* for water. (TA.) [See also رَقِيبٌ.] = رَقَبَ فُلَانًا *He put the rope* [or *a rope*] *upon the* رَقَبَة [i. e. *neck*, or *base of the hinder part of the neck*, &c.,] *of such a one.* (Ḳ.) = رَقِبَ, [aor. ـَ,] inf. n. رَقَبٌ, (TA,) or this is a simple subst., (Ḳ,) *He was*, or *became, thick in the* رَقَبَة [or *neck*, &c.]. (TA.)

2. رَقَّبُوا لِلنَّمِرِ [*They made a* رُقْبَة (q. v.) *for the leopard*]. (JK.)

3. راقب, inf. n. مُرَاقَبَةٌ and رِقَابٌ: see 1, in seven places.

4. ارقبهُ الدَّارَ, (JK, Ṣ, A, Mgh, Mṣb, Ḳ,) inf. n. إِرْقَابٌ, (Mṣb,) *He assigned the house to him as a* ▼ رُقْبَى [q. v.], (JK, A,* Mgh, Ḳ, TA,) *and to his offspring after him, in the manner of a* وَقْف [*so as to be unalienable*]: (TA:) and ارقبهُ ▼ الرُّقْبَى [*he assigned to him the* رُقْبَى]: (Lḥ, Ḳ:) or ارقبهُ دَارًا, or أَرْضًا, means *he gave to him a house*, or *land, on the condition that it should be the property of the survivor of them two; saying, If I die before thee, it shall be thine; and if thou die before me, it shall be mine*: (Ṣ:) it is from المُرَاقَبَة; because each of the two persons looks for (يَرْقُبُ) the death of the other; (Ṣ, Mgh, Mṣb;) in order that the property may be his: (Mṣb:) the subst. is ▼ رُقْبَى [signifying, as a quasi-inf. n., the *act explained above*; and, as a subst. properly so termed, the *thing given in the manner explained above*: the verb being similar to أَعْمَرَ; and the subst., in both of its applications, to عُمْرَى: see these two words]. (Ṣ, Mṣb.)

5: see 1, in three places.

8: see 1, in three places. — You say also, ارتقب المَكَانَ *He ascended upon the place.* (Ḳ,* TA.)

رَقَبٌ *Thickness of the* رَقَبَة [or *neck*, &c.]: (Ṣ, Ḳ:) a subst. [as distinguished from an inf. n.: but see 1, last signification]. (Ḳ.) = See also رَقَبَةٌ.

رُقْبَةٌ [*A pit made for the purpose of catching the leopard*]: it is, *for the* نَمِر, *like the* زُبْيَة *for the lion.* (JK, Ḳ.)

رِقْبَةٌ: see 1, first sentence: — and again, in the latter half of the paragraph. [Hence,] وَرِثَ فُلَانٌ مَالًا عَنْ رِقْبَةٍ ‡ *Such a one inherited property from distant relations; not from his fathers.* (Ḳ, TA.) And وَرِثَ المَجْدَ عَنْ رِقْبَةٍ ‡ *He inherited glory*, or *nobility, from distant relations*: [it is said of a man] because it is feared that it will not be conceded to him on account of the obscurity of his lineage. (A.) El-Kumeyt says,

* كَانَ السَّدَى وَالنَّدَى مَجْدًا وَمَكْرُمَةً *
* تِلْكَ المَكَارِمُ لَمْ يُورَثْنَ عَنْ رِقَبِ *

‡ [*The night-dew and the day-dew* that nourished his mental growth *were nobility and generous disposition: those generous qualities were not inherited from distant relations*:] رِقَبٌ being pl. of رِقْبَةٌ]: i. e., he inherited them from near ancestors. (TA.)

رَقَبَةٌ The *neck*: or the *base of the hinder part thereof*: (A, Ḳ:) or the *hinder part of the base of the neck*: (JK, Ṣ:) or the *upper part of the neck*: (TA:) pl. [of mult.] رِقَابٌ (JK, Ṣ, Mṣb, Ḳ) and [coll. gen. n.] ▼ رَقَبٌ (JK, Ṣ, Ḳ) and [pl. of pauc.] أَرْقُبٌ (IAạr, Ḳ) and رَقَبَاتٌ. (Ṣ, Mṣb, Ḳ.) — By a synecdoche, it is applied to ‡ The *whole person* of a human being: as in the saying, ذَنْبُهُ فِى رَقَبَتِهِ ‡ [*His sin*, or *crime*, &c., *be on his own neck*; meaning, *on himself*]. (IAth, TA.) [Hence also] one says, هٰذَا الأَمْرُ فِى رِقَابِكُمْ ‡ [*This affair is upon your own selves*], and فِى رَقَبَتِكَ ‡ [*upon thine own self*]. (A.) And أَعْتَقَ اللّٰهُ رَقَبَتَهُ ‡ [*May God emancipate him*]. (A.) And لَكَ رِقَابُهُنَّ وَمَا عَلَيْهِنَّ, in a trad., relating to camels, ‡ *They themselves, and the burdens that are upon them, are thine.* (TA.) And [hence], in another trad., لَنَا رِقَابُ الأَرْضِ ‡ *To us belongs the land itself.* (TA.) — Hence also, i. e. by a synecdoche, (IAth, Mgh, TA,) ‡ *A slave*, (Ṣ, IAth, Mgh, Ḳ, TA,) *male* and *female*: (IAth, TA:) and *a captive*: (TA:) pl. رِقَابٌ. (Mgh.) You say, أَعْتَقَ رَقَبَةً ‡ *He emancipated a slave, male* or *female.* (IAth, TA.) And فَكَّ رَقَبَةً ‡ *He released a slave*, or *a captive.* (TA.) الرِّقَاب in the Ḳur ix. 60 means ‡ *Those slaves who have contracted with their owners for their freedom.* (T, Mgh, Mṣb, TA.) — رِقَابُ المَزَاوِدِ ‡ [lit. *The necks of provision-bags*] is a nickname which was applied to *the* عَجَم [or *Persians*, or *foreigners* in general]; because they were red; (Ṣ, A;) or because of the length of their necks; (El-Ḳaráfee, TA in art. زود;) or rather because of the thickness thereof, as though they were full. (MF in that art.)

رُقْبَى One's *giving to another person a possession*, (Ḳ,) *such as a house*, and *land*, and *the like*, (TA,) *on the condition that, whichever of them shall die, the property shall revert to his* [*the giver's*] *heirs*: (Ḳ:) so called because each of them looks for (يَرْقُبُ) the death of the other: (TA:) or one's *assigning it*, (Ḳ,) namely, *a dwelling*, (TA,) *to another person to inhabit, and, when he shall die, to another*: (Ḳ:) or one's *saying to a man, If thou die before me, my dwelling* [or *my land, which I give to thee*,] *shall revert to me; and if I die before thee, it shall be thine*: so called for the reason above mentioned. (JK, KT.*) [It also signifies The *property so given*.] See 4, in three places. The act thus termed is forbidden in a trad., which pronounces that the property so given belongs to the giver's heirs. (JK.) Accord. to the Imám Aboo-Ḥaneefeh, and [the Imám] Moḥammad, it is not a هِبَة: accord. to Aboo-Yoosuf, it is a هِبَة like the عُمْرَى; but none of the lawyers of El-'Irák says so: the Málikees absolutely forbid it. (TA.) You say, دَارِى لَكَ رُقْبَى [*My house is thine as a* رقبى]: from المُرَاقَبَة; because each of the two persons looks for the death of the other. (A.)

رَقَبَانٌ: }
رَقَبَانِىٌّ: } see أَرْقَبُ.

رَقُوبٌ ‡ A woman (Ṣ, A) *of whom no offspring lives*, or *remains*, (Ṣ, A, Ḳ,) *and who looks for the death of her offspring*, or *of her husband* [app. *that she may have offspring by another*]: (A:) and in like manner applied to a man: (Ṣ:) because he, or she, looks for the death of the child, in fear for it: (IAth, TA:) in like manner also a she-camel *of which no offspring lives*: (TA:) or he *who has no offspring*: (Mṣb:) or he *who has not sent before him* [*to Paradise, by its dying in infancy*,] *any of his children*: this, says A'Obeyd, is the meaning in the [classical] language of the Arabs; relating only to the loss of children: (TA:) he *who has had no child die in infancy*: or he *who has had children and has died without sending before him any of them* [*to*

Paradise, by its dying in infancy]. (So in the explanations of two trads., each commencing with الرَّقُوبُ, in the "Jámi' es-Ṣagheer" of Es-Suyootee.)

* وَرِثْتُهُ عَنْ عَمَّةٍ رَقُوبٍ *

is a prov., expl. by Meyd as meaning [*I inherited it from a paternal aunt*] *of whom no offspring was living*: such, he says, is most compassionate to the son of her brother. (TA.) — Also *A woman who looks for the death of her husband*, (Ṣ, Ḳ,) *in order that she may inherit his property*. (Ṣ.) — And † *An old and a poor man who is unable to earn for himself, and has none to earn for him*: so called because he looks for a benefaction or gratuity (Mṣb.) — And † *A she-camel that does not draw near to the watering-trough*, or *tank, on account of the pressing*, or *crowding* [*of the other camels to it*], (Ṣ, Ḳ,) *by reason of her generous disposition*: (Ṣ:) so called because she waits for the others to drink, and drinks when they have done. (TA.) — أُمُّ الرَّقُوبِ † *Calamity*, or *misfortune*. (Ḳ.)

رَقِيبٌ, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, (TA,) *A looker, watcher*, or *waiter, in expectation* [of a person or thing]: (Ṣ, Mṣb, Ḳ:) pl. رُقَبَآءُ. (Mṣb.) — *A guarder, guardian, keeper*, or *preserver*: (JK, Ṣ, A, Mṣb, Ḳ:) *a guard* of a people; *one stationed on an elevated place to keep watch*: (TA:) *a spy*, or *scout*, of an army: (A, TA:) *a watcher*, or *an observer*. (TA.) — [Hence,] الرَّقِيبُ is an appellation applied to God; (A, Ḳ, TA;) meaning *The Guardian, Keeper, Watcher*, or *Observer, from whom nothing is hidden*. (TA.) — Also *The* أَمِين *of the players at the game called* المَيْسِر; (JK, Ḳ;) or (Ḳ) *he who is intrusted with the supervision of the* ضَرِيب [or *shuffler of the arrows*]: (JK, Ṣ, Ḳ:) or *the man who stands behind the* حُرْضَة [q. v.] *in the game above mentioned*: the meanings of all these explanations are [said to be] the same: pl. as above. (TA.) — And † *The third of the arrows used in the game above mentioned*: (T, Ṣ, Ḳ:) it is *one of the seven arrows to which lots*, or *portions, appertain*: (TA:) by some it is called الضَّرِيبُ: (Lḥ, L in art. ضرب:) the arrows are ten in number: the first is الفَذُّ, which has one notch and one portion; the second, التَّوْأَمُ, which has two notches and two portions; the third, الرَّقِيبُ, which has three notches and three portions; the fourth, الحِلْسُ or الحَلِسُ, which has four notches [and four portions]; the fifth, النَّافِسُ, which has five notches [and five portions]; the sixth, المُسْبِلُ, which has six notches [and six portions]; and the seventh, المُعَلَّى, the highest of all, which has seven notches and seven portions: those to which no portions appertain are السَّفِيحُ and المَنِيحُ and الوَغْدُ. (TA.) A poet says,

* إِذَا قَسَمَ الهَوَى أَعْشَارَ قَلْبِى *
* فَسَهْمَاكِ المُعَلَّى وَالرَّقِيبُ *

[*When love divides the tenths of my heart, thy two arrows will be the mo'allà and the rakeeb*]: by the سَهْمَان, [which properly signifies *two arrows*, and hence † *two portions gained by two gaming-arrows*, and then † *any two portions*,] he means her eyes: and as the معلّى has seven portions and the رقيب has three, the سهمان would gain the whole of his heart. (TA. [See also a verse cited voce عُشْرٌ.]) — رَقِيبُ النَّجْمِ signifies ‡ *The star*, or *asterism, that sets with the rising of that* [*other*] *star*, or *asterism*: for example, the رقيب of الثُّرَيَّا is الإِكْلِيلُ: [and the former is the رقيب of the latter:] when the latter rises at nightfall, the former sets: (Ṣ, TA:) or رَقِيبٌ signifies the *star*, or *asterism, which* [*as it were*] *watches*, (يُرَاقِبُ,) *in the east, the star*, or *asterism, setting in the west*: or *any one of the Mansions of the Moon* is the رقيب of another: (Ḳ, TA:) whenever any one of them rises, another [of them] sets: (TA: [see مَنَازِلُ القَمَرِ, in art. نزل; and see also نَوْءٌ:]) and الرَّقِيبُ is † *a* [*certain*] *star*, or *asterism, of the stars*, or *asterisms*, [*that were believed to be the givers*] *of rain, that* [*as it were*] *watches another star*, or *asterism*: (Ḳ:) [it was app. applied to الإِكْلِيلُ, as being the رقيب of the most noted and most welcome of all the Mansions of the Moon, namely, الثُّرَيَّا: see نَوْءٌ.] The رَقِيب of الثُّرَيَّا is [also] an appellation applied to الدَّبَرَانُ † [i. e. *The Hyades*; or *the five chief stars of the Hyades*; or *the brightest star among them*, α *of Taurus*]; because a follower thereof: (A:) [and] العَيُّوقُ † [i. e. *Capella*] is so called as being likened to the رقيب of the game called المَيْسِر. (TA.) [Hence,] one says, لَا آتِيكَ أَوْ يَلْقَى الثُّرَيَّا رَقِيبُهَا ‡ [*I will not come to thee unless their* رقيب *meet the Pleiades*]. (A.) — رَقِيبٌ also signifies ‡ A man's *successor*, (A, Ḳ,) *of* his *offspring*, and *of* his عَشِيرَة [i. e. *kinsfolk*, or *nearer* or *nearest relations by descent from the same ancestor*, &c.]. (Ḳ.) So in the saying, نِعْمَ الرَّقِيبُ أَنْتَ لِأَبِيكَ وَسَلَفِكَ ‡ [*Excellent*, or *most excellent, is the successor*; such art *thou to thy father and thine ancestors*]: because the successor is like الدَّبَرَان to الثُّرَيَّا. (A.) — And † The *son of a paternal uncle*. (Ḳ.) [App. because two male cousins by the father's side are often rivals, and watchers of each other; the son of a girl's paternal uncle being commonly preferred as her husband.] — Also † *A species of serpent*: as though it watched by reason of hatred: (TA:) or *a certain malignant serpent*: pl. رَقِيبَاتٌ and رُقُبٌ. (T, Ḳ.)

رَقَّابَةٌ *A low*, or *an ignoble, man, a servant*, or *a slave*, syn. رَجُلٌ وَغْدٌ, (Ṣ, Ḳ,) *who keeps, guards*, or *watches, the* [*utensils and furniture called*] رَحْل *of a people when they are absent*. (Ṣ.)

أَرْقَبُ and ↓ رَقَبَانِىٌّ, (JK, Ṣ, A, Ḳ,) the latter irregular (Sb, Ṣ, Ḳ) as a rel. n., (Sb,) and ↓ رَقَبَانٌ, (IDrd, Ḳ,) applied to a man, (Ṣ, IDrd, A,) *Thick*, (JK, Ṣ, Ḳ,) or *large*, (A, Mgh, in which latter only the second epithet is mentioned,) *in the* رَقَبَة [or *neck*, &c.]: (JK, Ṣ, A, Ḳ:) the fem. [of the first] is رَقْبَآءُ, (JK, IDrd,) applied to a female slave, (JK,) not applied to a free woman, nor does one say رَقَبَانِيَّةٌ. (IDrd.) — الأَرْقَبُ is also [an epithet] applied to *The lion*; (Ḳ;) because of the thickness of his رَقَبَة. (TA.)

مَرْقَبٌ and ↓ مَرْقَبَةٌ *An elevated place upon which a spy*, or *watchman, ascends*, or *stations himself*: (Ṣ, A,* Mṣb, Ḳ:*) [*a structure such as is termed*] *an* عَلَم, or *a hill, upon which one ascends to look from afar*: or, accord. to Sh, the latter signifies *a place of observation on the top of a mountain* or *of a fortress*: accord. to AA, the pl., مَرَاقِبُ, signifies *elevated pieces of ground*. (TA.)

مَرْقَبَةٌ: see what next precedes.

مُرَقَّبٌ A skin, or hide, *that is drawn off from the part next to the head* (Ṣ, Ḳ) *and the* رَقَبَة [or *neck*, &c.]. (Ṣ.)

رقح

2. رَقَّحَ, (Ṣ, A,) inf. n. تَرْقِيحٌ, (Ṣ, Ḳ,) *He ordered*, or *put into a good* or *right* or *proper state, managed well, tended*, or *took care of*, property, or cattle: (Ṣ, A, Ḳ:) and in like manner, *he ordered, put into a good* or *right* or *proper state*, or *managed well*, the means of subsistence; (Ṣ,* A, TA;) as also ↓ ترقّح [app. with the objective complement (المَعِيشَة or العَيْش) understood]. (TA.) — And *He gained, acquired*, or *earned, property*. (TA in art. رقع.) — It occurs in a trad., in the phrase رَقِّحْ إِنْسَانًا, as meaning رَفِّهْ [q. v.]. (TA.)

5: see above. — ترقّح لِعِيَالِهِ *He gained, acquired*, or *earned*, or *he sought*, or *laboured, to gain* or *acquire* or *earn, sustenance for his family*, or *household*; syn. اِكْتَسَبَ, (Ṣ, [see also 1,]) or تَكَسَّبَ; (A, Ḳ;) on the authority of Lḥ. (TA.)

رَقْحَآءُ A woman *who gains her subsistence by prostitution*. (MF.)

رَقَاحَةٌ *Good management of property*. (TA.) — *Gain, acquisition*, or *earning*: and *merchandise, commerce*, or *traffic*. (Ṣ, Ḳ.) Hence, (TA,) the Pagan Arabs, (Ṣ, A,) or some of them, (TA,) used to say in the تَلْبِيَة, [i. e. in uttering the ejaculation لَبَّيْكَ, during the performance of the rites of the pilgrimage,] جِئْنَاكَ لِلنَّصَاحَةِ لَمْ نَأْتِ لِلرَّقَاحَةِ [meaning *We have come to Thee for the purpose of sincere worship: we have not come for gain*, or *traffic*]. (Ṣ, A, TA.)

رَقَاحِىٌّ *A merchant, trafficker*, or *trader*, (A, TA,) *who manages well his property*. (TA.) You say, هُوَ رَقَاحِىُّ مَالٍ *He is one who orders*, or *puts into a good* or *right* or *proper state, manages well, tends*, or *takes care of, property*, or *cattle*: (Ṣ, Ḳ:*) or *who gains, acquires*, or *earns, property, and orders it, puts it into a good* or *right* or *proper state*, or *manages it well*. (A, TA.)

هُوَ رَاقِحَةُ أَهْلِهِ *He is the gainer*, or *earner, of sustenance for his family*. (A, L.)

رقد

1. رَقَدَ, (Ṣ, Mṣb,) aor. ـُ, inf. n. رُقَادٌ and رُقُودٌ (JK, Ṣ, A, Mṣb, Ḳ) and رَقْدٌ (Ṣ, Mṣb, Ḳ) and perhaps also مَرْقَدٌ [q. v.], (TA,) *He slept,* (JK, Ṣ, A, Mṣb, Ḳ,) accord. to some, specially, (Mṣb, Ḳ,) *by night;* (JK, Mṣb, Ḳ;) but it correctly means, *whether by night or by day;* as is shown by verse 17 of ch. xviii. of the Ḳur-án: (Mṣb:) the assertion that it means, specially, by night, is weak: (TA:) accord. to Lth, رُقُودٌ is *by night;* and رُقَادٌ, *by day:* but the Arabs used both of these words as meaning the *sleeping by night* and *by day.* (T, TA.) You say, مَا بِى رُقُودٌ and رُقَادٌ [*There is not in me any sleep*]. (A.) — [Hence,] رَقَدَ عَنِ الأَمْرِ ‡ *He abstained,* or *held back, from the affair.* (Mṣb, TA.) And رَقَدَ عَنْ ضَيْفِهِ ‡ [*He neglected his guest;*] *he did not pay attention,* or *frequent attention, to his guest.* (A, TA.) And رَقَدَ الثَّوْبُ, inf. n. رَقْدٌ and رُقَادٌ, (TA,) ‡ *The garment became old and worn out, and no longer of use;* (A,* TA;) like نَامَ. (A.) And رَقَدَتِ السُّوقُ ‡ *The market became stagnant,* or *dull, with respect to traffic;* like نَامَتْ. (Th, TA.) And رَقَدَ الحَرُّ ‡ *The heat remitted,* or *subsided.* (TA. [See also رَكَدَ.])

2. تَرْقِيدٌ *A certain manner of going on foot,* (JK, Ḳ,) *with quickness:* (JK:) perhaps a mistranscription for تَرْفِيدٌ. (TA.)

4. ارقدهُ *He,* or *it, caused him to sleep; put him to sleep.* (Ṣ, Ḳ.) It is said of a medicine. (Ṣ, A, Ḳ.) And you say, ارقدت المَرْأَةُ وَلَدَهَا *The woman put her child to sleep.* (A.) ═ ارقد المَكَانَ, (Ḳ,) or بِالمَكَانِ, (Ṣ,) or بِالبَلَدِ, (A,) or بِأَرْضِ كَذَا, (IAar, JK, TA,) ‡ *He resided, stayed, dwelt,* or *abode, in the place,* or *town* or *country,* or *in such a land.* (IAar, JK, Ṣ, A, Ḳ.)

6. تراقد *He feigned himself asleep.* (A.)

9. ارقدّ, (JK, Ṣ, A,) inf. n. ارْقِدَادٌ, (JK, Ṣ, Ḳ,) *He hastened;* or *was quick,* or *swift;* (JK, Ṣ, M, A, Ḳ;) in his pace, or going: (M, A:) or *he ran vehemently;* as also ارمدّ; said of a camel: (AA, T in art. رمد:) or *he ran with leaps,* or *bounds, as though leaping,* or *bounding, from a thing:* (Aṣ, L in art. رمد:) or *he went at random, heedlessly, headlong,* or *in a headlong course; and quickly;* (Aṣ, JK, L in art. رمد;) as also ارمدّ. (Aṣ, T in that art.)

10. استرقد *He became overpowered by sleep* [or *drowsiness;* and therefore *desired to sleep*]. (A, TA.)

أَرْحَآءُ رَقْدٍ *Mill-stones of Rakd;* (Ṣ;) which is the name of a mountain whence mill-stones are hewn; (Ṣ, A, Ḳ;) or, as some say, a valley in the district of Keys. (TA.) You say also رَحًى رَقْدِيَّةٌ ▼ *A mill-stone of* the mountain [or valley] called رَقْد. (A.)

رَقْدَةٌ *A sleep.* (Ṣ.) One says, مَا أَطْيَبَ رَقْدَةَ السَّحَرِ [*How sweet is the sleep of the time a little before daybreak!*]. (A.) — *A state of extinction of vitality* (هَمْدَةٌ) *between the present life and the life to come.* (JK, A.*) — أَصَابَتْنَا رَقْدَةٌ مِنَ الحَرِّ (JK, A, Ḳ) ‡ *A period of heat befell us lasting half a month,* or *less,* (A,) or *ten days:* (JK, Ḳ:) or رَقْدَةٌ signifies *a heat that befalls one after days of wind and an abatement of violent heat.* (L.)

رُقَدَةٌ: see رَقُودٌ.

رَقَدَانٌ [an inf. n. of which the verb is not mentioned,] The *act of leaping,* or *leaping up, by reason of briskness, liveliness,* or *sprightliness,* (Ṣ, Ḳ,) *like the lamb and the kid.* (Ṣ.)

رَحًى رَقْدِيَّةٌ: see أَرْحَآءُ رَقْدٍ, above.

رَقُودٌ and ▼ رَقَّادٌ (A) and ▼ يَرْقُودٌ (Ḳ) [all signify the same; i. e. A man *who sleeps much;* as the last is expl. in the Ḳ; and so ▼ رُقَدَةٌ; as Golius says on the authority of a gloss. in the KL: or] رَقُودٌ signifies a man *always sleeping;* as also ▼ مِرْقَدَى. (TA.) [Hence,] امْرَأَةٌ رَقُودُ الضُّحَى [*A woman who sleeps much in the morning after sunrise;* meaning] ‡ *a woman that leads an easy, and a soft,* or *delicate, life;* and so نَؤُومُ الضُّحَى. (A.)

رَقَّادٌ: see the next preceding paragraph.

[رَاقِدٌ act. part. n. of 1:] رُقَّدٌ [is its pl., and] signifies Persons *sleeping;* as also رُقُودٌ; (Ṣ, Ḳ;) the last occurring in the Ḳur xviii. 17. (Mṣb.)

رَاقُودٌ *A large vessel of the kind called* دَنّ: (Ḳ:) or *a vessel of the kind so called,* (Ṣ, Ḳ,) or *a vessel in form like the* دَنّ, (JK,) *resembling an* إِرْدَبَّة, (Ṣ, A,) *long in the lower part,* (JK, Ṣ, Ḳ,) *smeared inside with pitch:* (Ṣ, A, Ḳ:) or *an oblong earthen jar, smeared with pitch:* (TA:) an arabicized word: (Ṣ:) pl. رَوَاقِيدُ. (JK, Ṣ.) — And *A certain fish,* (JK, Ḳ,) *small,* (Ḳ,) *of the size of the finger, and round;* (JK;) *found in the sea.* (TA.)

مَرْقَدٌ *A sleeping-place:* (Ṣ, A, Ḳ:) pl. مَرَاقِدُ. (A.) You say, بَعَثَهُ مِنْ مَرْقَدِهِ [*He roused him from his sleeping-place*]. (A.) And أَخَذُوا مَرَاقِدَهُمْ [*They took their sleeping-places*]. (A.) — It seems, from the manner in which it is used in the Ḳur xxxvi. 52, [like the former of the two exs. mentioned above,] that it may perhaps also be an inf. n. (TA.)

مُرْقِدٌ A medicine *that causes him who drinks it to sleep* (Ṣ, Ḳ. [In a copy of the A ▼ مُرَقِّدٌ; and thus pronounced in the present day.]) — Also A *conspicuous* road: (JK, Ḳ:) thus on the authority of Aṣ; but ISd says, "I know not how it is:" and others say that it is ▼ مُرَقِّدٌ. (TA.)

مُرَقِّدٌ: see the next preceding paragraph, in two places.

مِرْقَدَى: see رَقُودٌ. — Also A man *quick in his affairs.* (Ṣ, Ḳ.)

يَرْقُودٌ: see رَقُودٌ.

رقش

1. رَقَشَ, (A,) aor. ـُ, (TḲ,) inf. n. رَقْشٌ, (Ṣ, M, A, Ḳ,) *He variegated; coloured with two or more colours; decorated; embellished;* syn. نَقَشَ; (Ṣ,* A, Ḳ;*) and زَيَّنَ; as also ▼ رقّش; (Ḥar p. 57;) and ▼ تَرَقَّشَ. (So in a copy of the A: [but I think that this is a mistranscription, for رَقَّشَ.]) — *He wrote:* (M, TA:) and *he pointed,* or *dotted,* (Aṣ, M, TA,) characters, and writing: (Aṣ, TA:) as also ▼ رقّش, inf. n. تَرْقِيشٌ; in both senses: and ▼ the latter, *he wrote upon,* or *in, papers* or *the like,* or *books.* (M, TA.)

2. رقّش, inf. n. تَرْقِيشٌ: see 1, in three places. — *He embellished* his speech: or *embellished* it *with lies:* syn. حَسَّنَ, and زَوَّقَ: (TA:) or زَيَّنَ, (A,) and زَوَّرَ, (Ṣ, Ḳ,) and زَخْرَفَ. (Ṣ, A, Ḳ.) — Hence, (A, TA,) ‡ *He made known, divulged,* or *told, discourse,* or *conversation, in a malicious* or *mischievous manner, so as to occasion discord, dissension,* or *the like;* (Ṣ, A, TA;) because he who does so embellishes his speech, or embellishes it with lies: (A, TA:) *he told a calumny to the object thereof.* (M.) — † *He excited discord, dissension,* or *animosity.* (M.) — † *He blamed, reproved,* or *chid;* syn. عَاتَبَ. (M, TA.)

5. ترقّش *He adorned himself:* (A, Ḳ:) *he displayed his beauty,* or *goodliness.* (A, TA.) ═ See also 1.

8. ارتقشوا † *They became mixed together in fight.* (AA, Ḳ.)

رَقْشٌ *A good,* or *beautiful,* خَطّ [i. e. *character,* or *handwriting*]. (TA.) [See also رُقَيْشٌ: and see 1.] ═ Also *Food.* (M.)

رَقَشٌ and ▼ رُقْشَةٌ *A colour in which are* [*intermixed*] *duskiness,* or *dinginess,* and *blackness;* and *the like of those two hues.* (M.) [See أَرْقَشُ.]

رُقْشَةٌ: see what next precedes.

رَقَاشِ The *serpent:* (A, Sgh, Ḳ:) app. because of the رُقْشَة [see رَقَش] upon his back: (TA:) or *a serpent speckled with black and white* [like حَيَّةٌ رَقْشَآءُ]. (A.)

رُقَيْشٌ dim. of رَقْشٌ, signifying The *pointing,* or *dotting,* of characters and writing: (Aṣ, TA:) or of أَرْقَشُ; as also ▼ أُرَيْقِشٌ [so in the TA, but in some copies of the Ḳ, أُرَيْقَشُ]: (AHát, Ḳ:) the latter is allowable. (AHát.)

أَرْقَشُ; fem. رَقْشَآءُ; (Ṣ, M, &c.;) pl. رُقْشٌ; (A;) *Variegated with duskiness,* or *dinginess, and blackness;* or *the like of those two hues;* applied to the [species of locust called] جُنْدَب: (M, TA:) and the fem., applied to a serpent (حَيَّة), (Ṣ, M, IAth, Ḳ,) signifies *the same:* (M:) or *speckled with black and white;* (Ṣ, Ḳ;) and so when applied to a she-goat: (IAar, M:) or, applied to a serpent, it signifies one *of the viper-species* (أَفْعَى); because of the lines and specks upon its back: (IAth:) and أَرْقَشُ الأُذُنَيْنِ *having his ears variegated with black and white, and the rest of his hair black;* applied to a kid. (Ṣ.) — Also the fem., *A small creeping thing* (M, Ḳ) *that is found in herbs, a variegated and beautiful worm,* (M,) *resembling* [*another small creeping thing called*] *the* حُمْطُوط, (M, Ḳ,) *speckled with red and yellow.*

(IDrd, TA.) Ṣgh., or his copyist, has corrupted حمطوط into خُطُوط. (TA.) — Also the fem., The شَقْشَقَة [i. e. the *bursa faucium*, or *faucial bag*,] of the camel: (Ṣ, A, Ḳ:) or the شقشقة of the camel is sometimes رَقْشَآء, having in it a mixture of colours. (IDrd.)

رُقَيْش: see أُرَيْقِش.

رقص

1. رَقَصَ, (Ṣ, M, A, Mṣb, Ḳ,) aor. ـُ, (Ṣ, M, Mṣb,) inf. n. رَقْص, (Ṣ, M, Mṣb, CḲ,) or رَقَص, of the measure فَعَل, like طَرْد and حَلَب, inf. ns. of طَرَدَ and حَلَبَ, (IDrd, IB, TA,) [*He danced;* this is what is meant by the explanation] *he played,* or *sported;* syn. لَعِبَ: (A, Ḳ:) said of a رَقَّاص [or dancer], (A, Ḳ,) or of a لَعَّاب [or player or sporter], (M,) and of a مُخَنَّث [or effeminate man, or one who affects the manners &c. of women], and of a صُوفِىّ [or mystic, in a choral celebration of the praises of God, which is termed a ذِكْر, performed by certain orders of darweeshes, all of whom, more or less, pretend to be mystics]. (TA.) — Also رَقَصَ, (Lth, A,) aor. ـُ, (Lth,) inf. n. رَقْص (Lth, M, A, Ḳ) and رَقَص, (Lth, M, Ḳ,) or the latter only, (IDrd, Ibn-Málik, TA,) and رَقَصَان, (Lth, M, A, Ḳ,) ‡ *He* (a camel, A, TA) *went the pace,* or *in the manner, termed* خَبَب; [i. e. *ambled;*] (Lth, M, A, Ḳ, TA;) or *went in a manner which was a kind of* خَبَب: or *went quickly.* (TA.) One does not say يَرْقُصُ [in speaking of any animate being] except of a player or sporter and of a camel (Lth, Ḳ,* TA) and the like: (Lth, TA:) in relation to others, one uses the terms قَفَزَ and نَقَزَ: (Lth, Ḳ, TA:) or sometimes, (Lth, TA,) — it is also said of an ass, meaning ‡ *He played with his she-ass.* (Lth, A, TA.) — You say also, رَقَصَ فُؤَادُهُ بَيْنَ جَنَاحَيْهِ مِنَ الفَزَعِ ‡ [*His heart throbbed,* or *leapt, between his two sides, by reason of fright*]. (A.) — رَقَصَ also signifies ‡ *It* (wine, Ṣ, Ḳ, and the beverage called نَبِيذ, A) *estuated:* (A, Ḳ:) or *began to do so.* (Ṣ, A.) — And ‡ *It* (the mirage) *was,* or *became, in a state of commotion;* [*it danced;*] (Ṣ, M, A, Ḳ;) and so it signifies when said of bubbles (حَبَاب). (M.) You say, أَتَيْتُهُ حِينَ رَقَصَ السَّرَابُ (A) or الآلُ (TA) ‡ [*I came to him when the mirage danced;* in the heat of the day]. — And ‡ *He hasted,* or *was quick,* فِى كَلَامِهِ *in his speech.* (A, TA.) You say also, لَهُ رَقَصٌ فِى القَوْلِ ‡ *He has a haste in speech.* (A, TA.) — [And ‡ *He spoke evil* against another.] You say, سَمِعْتُ رَقْصَ النَّاسِ عَلَيْنَا ‡ *I heard the evil speaking of the people against us.* (A, TA.)

2: see 4, in two places.

4. ارقصهُ [*He made him to dance;* or *to play,* or *sport;*] trans. of 1. (Mṣb.) You say, أَرْقَصَتْ وَلَدَهَا, (Ṣ, A,) or صَبِيَّهَا, (M,) *She* (a woman, Ṣ, M) [*danced,* or *dandled, her child;* or] *made her child to leap* or *spring* or *bound* [in her arms or on her knee]; (Ṣ, M;) as also ▼ رَقَّصَتْهُ, (Ṣ, M, A,) inf. n. تَرْقِيص: (Ṣ, A:) or the latter verb has an intensive signification. (Mṣb.) — ارقص بَعِيرَهُ ‡ *He made his camel to go in the* [ambling] *manner termed* خَبَب: (Ṣ, M, A, Ḳ:) and the same, (TA,) or ▼ رقّصهُ, (M,) *he made him* (i. e. his camel) *to leap, spring,* or *bound.* (M, TA.) = See also 5.

5. ترقّص [lit., *He,* or *it, became danced* or *dandled.* — And hence,] ‡ *He,* or *it, became raised and lowered;* or *rose and sank;* or *went up and down.* (Ḳ, TA.) You say, ترقّصوا فِى مَسِيرِهِمْ ‡ *They went up and down in their journeying;* (A;) as also ▼ ارقصوا. (A, TA.) And Er-Rá'ee uses the phrase تَرَقَّصَتِ المَفَازَةُ, meaning, ‡ *The desert* [in appearance] *went up and down;* the mirage, only, making it [seem] to rise and sink. (TA.)

[رَقْصَةٌ *A dance,* or *a dancing:* pl. رَقَصَاتٌ. See an ex. voce قَرْصَةٌ.]

رَقَّاص [*A dancer; a player,* or *sporter: one who dances,* or *plays,* or *sports, much,* or *often*]: (Ṣ, A, Mṣb, Ḳ:) an intensive epithet. (Mṣb.)

رَقَّاصَةٌ [*A female dancer*]. — *A certain game of the Arabs.* (IF, Ḳ.) = أَرْضٌ رَقَّاصَةٌ † *Land that does not give growth to anything, though rained upon.* (Ḳ.)

رَاقِص [A man *dancing; playing,* or *sporting*]. (Mṣb.) — الرَّاقِصُ *The star* [μ] *on the tongue of* التِّنِّين [or *Draco*]. (Ḳzw.)

كَلَامٌ مُرْقِصٌ ‡ *Speech,* or *language, that makes one to be affected with a lively emotion of joy,* or *of grief.* (TA.) You say also, هٰذِهِ مُرْقِصَةُ الصُّوفِيَّةِ [app. meaning, † *This is that* poem, or ode, *which makes the mystics to dance;* or *to be affected with a lively emotion of joy:* for darweeshes are often seen to be excited to frantic ecstasy, or ecstatic catalepsy, by certain love-songs designed to have a mystic religious sense]. (TA.) — فَلَاةٌ مُرْقِصَةٌ ‡ *A desert that makes the traverser thereof to hasten,* or *go quickly.* (A, TA.)

مِرْقَص ‡ A camel *that goes much,* or *often, in the* [ambling] *manner termed* خَبَب. (M, TA.)

رقط

2. رَقَّطْتُ عَلَى ثَوْبِى ‡ *I made specks,* or *small spots,* [with ink or the like, (see 5,)] *upon my garment;* syn. نَقَّطْتُ. (A, TA.)

5. ترقّط ثَوْبُهُ ‡ *His garment became sprinkled with specks,* or *small spots, of ink or the like.* (Ḳ, TA.)

9. ارقطّ, (Ṣ, Ḳ,) inf. n. ارْقِطَاط, (Ṣ,) *He,* or *it, was,* or *became, of a black colour speckled with white:* or *the reverse:* (Ḳ:) [or *speckled with white,* and *black,* and *red,* and *yellow:* (see رُقْطَة:)] as also ▼ ارقاطّ, (Ḳ,) inf. n. ارْقِيطَاط: (TA:) or the former, *he* (a sheep, or goat,) *was,* or *became, such as is termed* أَبْغَث. (Ṣ.) — *It* (the stalk, or twig, of the عَرْفَج) *put forth its leaves, and what resembled nails* (أَظَافِير) *were seen in the place of separation* (مُتَفَرَّق) *of its stalks,* or *twigs, and internodal portions;* as also ▼ the latter verb: (Ḳ,* TA:) this is said to be after what is termed تَقْمِيل and تَثْقِيب, and before what is termed إِدْبَآء and إِخْوَاص: (TA:) or ▼ the latter verb, said of the عرفج, signifies *it put forth its leaves;* and this it does before its إِدْبَآء: (Ṣ:) [see عَرْفَج:] in a trad. occurs the expression ارقاطّ عَوْسَجُهَا; but El-Ḳutabee thinks that it should be عَرْفَجُهَا. (TA.)

11: see 9, in three places.

رَقْطٌ *A dotting,* or *speckling:* pl. أَرْقَاط. (O.)

رُقْطَةٌ *Blackness mixed with speckles of white:* (Ṣ, Ḳ:) or *the reverse:* (M, Ḳ:) or *speckles of white,* and *of black,* and *of red,* and *of yellow,* in an animal: (A, TA:) and the *state,* or *quality, denoted by the epithet* أَرْقَط. (TA.)

أَرْقَطُ *Black speckled with white:* or *the reverse:* fem. رَقْطَآء. (Ḳ.) Applied to a sheep or goat, *Like,* (Ṣ,) or *syn. with,* (Ḳ,) أَبْغَث: (Ṣ, Ḳ:) or *speckled with black and white.* (Ḥar p. 303.) And the fem., applied to a domestic fowl or hen (دَجَاجَة), *Black speckled with white:* (Ṣ:) or *party-coloured:* (Ḳ:) or *having patches of white and black:* much sought after, and used, by enchanters; and rarely found. (TA.) — It is also applied to a man. (TA.) — And the fem. is applied to a tract (رِسَالَة), and to an ode (قَصِيدَة), as meaning *Having one of the letters of a word thereof dotted, and another not dotted:* from the same epithet applied to a sheep or goat. (Ḥar p. 303.) — السِّلْسِلَةُ الرَّقْطَآءُ *A certain reptile; the most malignant of the* [*kind of lizards called*] عِظَآء: *when it crawls upon food, it poisons it.* (TA.) — ثَرِيدَةٌ رَقْطَآءُ ‡ [*A mess of crumbled* or *broken bread*] *having much oil* (Ṣgh, Ḳ*) or *clarified butter.* (TA.) — الأَرْقَطُ *The leopard:* (Ḳ:) an epithet in which the quality of a subst. predominates. (TA.) — الرَّقْطَآءُ ‡ *Civil war; conflict and faction; sedition;* or *the like;* syn. الفِتْنَةُ: (Ḳ:) because of its variableness: or *such as is not universal;* likened to a speckled serpent: occurring in a trad. (TA.)

رقع

1. رَقَعَهُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. رَقْع, (Mṣb, TA,) *He patched it; pieced it; put a piece of cloth in the place thereof that was cut* or *rent;* (Mṣb;) *repaired it,* (Ḳ,) *and closed up the hole* or *holes thereof,* (TA,) *with* [*a patch* or] *patches;* (Ṣ, Ḳ;) namely, a garment, or piece of cloth; (Ṣ, Mṣb, Ḳ;) and in like manner, a skin, or hide; (TA;) as also ▼ رقّعهُ, (Ḳ,) inf. n. تَرْقِيع: (TA:) or ترقيع signifies the *patching* a garment, or piece of cloth, *in several places.* (Ṣ, TA.) — *He stopped it up,* or *closed it up;* namely, any hole, or aperture; and so ▼ رقّعهُ; as in the saying of 'Omar Ibn-Abee-Rabee'ah,

* وَكُنَّ إِذَا أَبْصَرْنَنِى أَوْ سَمِعْنَنِى *

* خَرَجْنَ فَرَقَّعْنَ الكُوَى بِالمَحَاجِرِ *

[*And they* (referring to women) *used, when they*

saw me, or *heard me*, *to come forth*, (خَرَجْنَ being used for يَخْرُجْنَ,) *and close up the apertures in the walls with the eyes and the parts immediately around them*]. (L.) — † [*He repaired it* in a figurative sense; as also ↓ رقّعهُ.] You say, يَرْقَعُ دِينَهُ بِتَوْبَتِهِ † [*He repairs his religion by his repentance*]. (TA.) And ↓ رقّع دُنْيَاهُ بِآخِرَتِهِ † [*He repaired his state*, or *condition, in the present word by* sacrificing *his blessings in the world to come*]: whence the saying of 'Abd-Allah Ibn-El-Mubárak,

* نُرَقِّعُ دُنْيَانَا بِتَمْزِيقِ دِينِنَا *
* فَلَا دِينُنَا يَبْقَى وَلَا مَا نُرَقِّعُ *

† [*We repair our state*, or *condition, in the present world by the rending*, or *marring, of our religion, so that neither our religion remains nor what we repair*]. (TA.) And ↓ رقّع حَالَهُ وَمَعِيشَتَهُ ‡ *He repaired, amended*, or *put to rights, his state*, or *condition, and his means of subsistence*; syn. أَصْلَحَ, (TA,) and رَقَّحَ: (K,* TA:) with which latter ↓ رقّع is also syn. as signifying ‡ *he gained, acquired*, or *earned*, property; accord. to an explanation of its inf. n., ترقيع. (TA.) And يَصِلُ الكَلَامَ فَيُرَقِّعُ بَعْضَهُ بِبَعْضٍ ‡ [*He connects the language, and repairs one part thereof by inserting another*]: said of a poet. (TA.) And ↓ تَرْقِيعٌ also signifies † [The act of *interpolating*: or] the *adding to a tradition*, or *story*, or *narrative*. (TA.) — ↓ مَا رَقَعَ مَرْقَعًا [lit. *He did not patch a place of patching*, or *place to be patched*;] means ‡ *he did not*, or *made not*, or *wrought not, anything*. (TA.) — كَانَ مُعَاوِيَةُ يَلْقَمُ بِيَدٍ وَيَرْقَعُ بِأُخْرَى † [*Mo'áwiyeh used to put morsels into his mouth with one hand*,] *and spread another* hand *in order that the portions of his morsels that fell might become scattered upon it*. (IAth, Sgh, K.) — رَقَعَ الرَّكِيَّةَ, (Ibn-'Abbád, K,) and رَقَعَهَا بِالرِّقَاعِ, inf. n. رَقْعٌ, (TA,) ‡ *He lined*, or *cased, the interior of the well for the space of the stature of a man*, or *twice that measure, fearing its becoming demolished*, (Ibn-'Abbád, K, TA,) *in its upper part*. (TA.) — رَقَعَ خَلَّةَ الفَارِسِ [lit. *He closed up the interval between him and the horseman*;] means ‡ *he reached*, or *overtook, the horseman, and pierced him*, or *thrust him*; الخَلَّةُ signifying the interval, or intervening space, between the piercer, or thruster, and the pierced, or thrust. (O, K, TA.) — رَقَعَ الغَرَضَ بِسَهْمٍ, [and بِالرُّقْعَةِ,] ‡ *He hit*, or *struck, the butt*, or *target, with an arrow*. (K, TA.) رَقْعٌ رُقْعَةٌ also signifies † Any *hitting*, or *striking*. (TA.) And رَقَعَ † *He struck*, or *beat*, in any manner; with a whip; and otherwise; as in the phrases رَقَعَهُ كَفًّا † [*He struck him a slap with the hand*]; and هُوَ يَرْقَعُ الأَرْضَ بِرِجْلِهِ † [*He beats the ground with his foot*]. (TA.) And رَقَعَ الشَّيْخُ ‡ *The old man supported himself*, or *bore, upon his two palms*, [as though meaning *he struck the ground with the palms of his hands*,] *in order to rise*. (TA.) — [And hence,] رَقَعَهُ, (S, K,) or رَقَعَهُ بِقَوْلِهِ, (TA,) ‡ *He censured him, reviled him*, or *satirized him*. (S, K, TA.) = رَقُعَ, (S, TA,) inf. n. رَقَاعَةٌ, (S, K,) ‡ *He was*, or *became, stupid, foolish, deficient in sense*; (S, K, TA;) *shattered*, or *marred, in his intellect*; (TA;) *such as is termed* رَقِيع. (S.)

2: see 1, in seven places. — رقّع النَّاقَةَ بِالهِنَاءِ, inf. n. تَرْقِيعٌ, ‡ *He smeared the traces of mange*, or *scab, upon the she-camel, one after another, with tar*, or *liquid pitch*. (TA.)

4. ارقع: see 10. — Also ‡ *He* (a man, S) *acted*, or *spoke, stupidly*, or *foolishly*. (S, K, TA.)

5. ترقّع ‡ *He sought, sought after*, or *sought to gain, sustenance*, or *the like*; or *he applied himself, as to a task, to do so*. (K, TA.)

10. استرقع الثَّوْبُ *The garment*, or *piece of cloth, required to be patched*; (A, TA;) *it was time for it to be patched*; (S, K;) as also ↓ أَرْقَعَ. (K.)

رَقْعٌ (TA) and الرَّقْعُ (K, TA) *The seventh heaven*. (K, TA.) So, accord. to some, in a verse of Umeiyeh Ibn-Abi-s-Salt, [where others read بِرَقِيعٍ instead of رَقْعًا,] cited voce سَدِرٌ. (TA.) [See also الرَّقِيعُ.]

رَقْعَةٌ † The *sound of the arrow in*, or *upon, the butt*, or *target*. (IAar, K, TA.)

رُقْعَةٌ *A patch*; i. e. *a piece of cloth*, or *rag, with which a garment, or the like, is patched*, or *pieced*, or *repaired*: (S, Msb, K:) pl. رِقَاعٌ (S, Mgh, Msb, K) and رُقَعٌ. (TA.) Hence the saying, الصَّاحِبُ كَالرُّقْعَةِ فِى الثَّوْبِ فَاطْلُبْهُ مُشَاكِلًا [*The companion is like the patch in the garment; therefore seek thou the one that is suitable*]. (A, TA.) — ‡ *A* [*patch*, or] *trace*, or *mark, of mange*, or *scab*: (TA:) the *commencement of the mange*, or *scab*: (K, TA: [in some copies of the K, الحَرْبِ is erroneously put for الجَرَبِ:]) pl. رِقَاعٌ. (TA.) — † *A piece of land*, or *ground, adjoining another piece* [*which is in some manner distinguished therefrom*; i. e. *a patch* of land, or ground: and in like manner, of herbage]: pl. رِقَاعٌ. (TA.) You say, رِقَاعُ الأَرْضِ مُخْتَلِفَةٌ † [*The patches of the land*, or *ground, are various*, or *diverse*]. (TA.) And هٰذِهِ رُقْعَةٌ مِنَ الكَلَإِ † [*This is a patch of herbage*]: and مَا وَجَدْنَا غَيْرَ رِقَاعٍ مِنْ عُشْبٍ † [*We found not aught save patches of green herbage*]. (TA.) — [*A note, billet*, or *short letter*: and particularly *a short written petition or memorial, addressed to a prince or governor: a ticket: a label*:] *a certain thing that is written*: pl. رِقَاعٌ (S, K) [and accord. to modern usage رُقَعٌ also]. Hence the saying in a trad., يَجِىءُ أَحَدُكُمْ يَوْمَ القِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ, [*One of you will come, on the day of resurrection*, having, suspended *upon his neck, billets fluttering*]; meaning, by the رقاع, the claims to be made upon him, or the dues incumbent on him, written on the رقاع. (TA.) — *A butt*, or *target at which to shoot*; also termed رُقْعَةُ غَرَضٍ. (TA.) — *A chess-table*; also termed رُقْعَةُ الشِّطْرَنْجِ: so called because it is patched [with squares]. (TA.) — † The *original matter*; the *substance*; (S, TA;) of a garment, or piece of cloth; (S, TA;) or of a thing: (TA:) or ‡ the *thickness* of a garment, or piece of cloth. (Mgh.) You say, رُقْعَةُ هٰذَا الثَّوْبِ جَيِّدَةٌ ‡ *The* [*substance* or] *thickness of this garment*, or *piece of cloth, is good*. (Mgh.) — [The pl.] رِقَاعٌ also signifies ‡ The *lining*, or *casing, which is constructed in the upper part of the interior of a well when one fears its becoming demolished*. (TA.) [See رَقَعَ الرَّكِيَّةَ.]

رَقِيعٌ *Patched*; a garment, or the like, *having a piece of cloth put in a place thereof that is cut* or *rent*; (Msb;) as also ↓ مَرْقُوعٌ. (TA.) — And hence, (O, Msb,) ‡ *Stupid, foolish, deficient in sense*; (S, O, K;) *in whose intellect is something needing repair*; [so I render فِى عَقْلِهِ مَرَمَّةٌ;] (S, TA;) *shattered*, or *marred, in his intellect*; (TA;) as also ↓ أَرْقَعُ, (TA,) and ↓ مَرْقَعَانٌ; (S, K;) or *unsound in intellect*; likened to a ragged, or old and worn-out, garment; as though patched: (Msb:) or a man *whose judgment, and state of affairs or circumstances, have become shattered, disorganized, dissipated, marred*, or *impaired*: (A, TA:) fem. [of ↓ أَرْقَعُ] رَقْعَآءُ, (K,) but this is post-classical; (L, TA;) and [of ↓ مَرْقَعَانٌ] مَرْقَعَانَةٌ. (K.) — Hence also, (TA,) الرَّقِيعُ ‡ *The first heaven*; (K;) i. e. (TA) *the heaven of the lower world*; (S, TA;) [agreeing with the Hebrew term; an epithet in which the quality of a subst. predominates; for السَّمَآءُ الرَّقِيعُ; and therefore, properly, fem.; though an instance occurs of its being used as a masc. noun, as will be seen below;] so called because it is [as though it were] patched with the stars, or with the lights which are therein; as also ↓ الأَرْقَعُ: (TA:) or *the heaven*, or *sky*: (Msb, K:) and also *each one of the seven heavens*; (S;) each of them being a cover to that which is next to it [beneath, so that each, except the highest, is as though it were patched over by the next above it, the highest being in like manner covered over by the كُرْسِىّ,] like as the garment is patched with the رُقْعَة: (TA:) pl. أَرْقِعَةٌ. (S, Mgh, Msb.) It is said in a trad., لَقَدْ حَكَمْتَ بِحُكْمِ اللّٰهِ مِنْ فَوْقِ سَبْعَةِ أَرْقِعَةٍ (S,* Mgh) ‡ *Verily I have decreed by the decree of God* written upon the preserved tablet *above seven heavens*: (Mgh:) the speaker thus making رقيع masc., as though he regarded it as meaning سَقْفٌ. (S, TA.) [See also رَقْعٌ.]

رَقَّاعِىٌّ i. q. رَقَّاحِىٌّ; ‡ هُوَ رَقَّاعِىُّ مَالٍ [*He is a good*, or *right, orderer*, or *manager, of property*, or *of camels*, &c.]: because he amends the condition thereof. (TA.)

رَاقِعٌ [act. part. n. of رَقَعَ: see an ex. voce خَرْقٌ]. — It is said in a trad., المُؤْمِنُ وَاهٍ رَاقِعٌ فَالسَّعِيدُ مَنْ هَلَكَ عَلَى رَقْعِهِ ‡ *The believer is one who becomes unsound* in his religion by his disobe-

dience, and *who repairs* it by his repentance: [*therefore the happy is he who dies while he is repairing*:] (TA in the present art.:) i. e., *one who offends* [and] *who repents.* (TA in art. وهى.)

أَرْقَعُ: fem. رَقْعَآءُ: see رَقِيعٌ, in three places. — Also, the fem., applied to a ewe, or she-goat, ‡ *Having a whiteness in her side.* (K, TA.) — And, applied to a woman, † *Having no buttocks*: (ISk, K:) or *slender in the shanks.* (TA.) = [Also † *More, and most, stupid, foolish,* or *deficient in sense.*] You say, مَا تَحْتَ الرَّقِيعِ أَرْقَعُ مِنْهُ † [*There is not beneath the sky a person more stupid,* &c., *than he*]. (TA.)

مَرْقَعٌ [*A place of patching*; or *a place to be patched*; as also ▼ مُتَرَقَّعٌ]. — [Hence,] مَا رَقَعَ مَرْقَعًا: see 1. — And لَا أَجِدُ فِيكَ مَرْقَعًا لِلْكَلَامِ ‡ [*I do not,* or *shall not, find in thee anything requiring amendment, to speak of*]. (TA.) — And فِيهِ مُتَرَقَّعٌ لِمَنْ يُصْلِحُهُ † *In it,* or *him, is a place,* or *subject, for patching,* or *amendment, for him who will rectify it,* or *him*: like as one says, فِيهِ مُتَنَصَّحٌ, meaning a place for sewing. (TA.) — And أَرَى فِيهِ مُتَرَقَّعًا ▼ ‡ *I see in him,* or *it, a subject,* or *place, for censure, reviling,* or *satire.* (Ṣ, TA.)

شَاعِرٌ مِرْقَعٌ ‡ *A poet who connects language* [*skilfully*], *and repairs* (يَرْقَعُ) *one part thereof by* [*inserting*] *another.* (TA.)

مِرْقَعَانٌ: fem. with ة: see رَقِيعٌ, in two places.

مُرَقَّعٌ *A garment,* or *piece of cloth, much patched,* or *having many patches.* (Mgh.) — [And hence, as being likened to a garment much used,] ‡ A man *tried,* or *proved, by use, practice,* or *experience; expert,* or *experienced.* (TA.)

مُرَقَّعَةٌ *A certain garment worn by the devout Ṣoofees*; so called because of the [many] patches that are in it. (TA.) [A garment of this kind, a gown, or long coat or cloak, is worn in the present day by many devotees, reputed saints, and darweeshes; and passing from one to another at the death of the former, at length consists almost entirely of patches; and therefore, the more it is patched, the more is it esteemed: it is also called خِرْقَةٌ; and دَلَقٌ, or دَلْقٌ, or دُلُقٌ, or (now generally by the vulgar) دِلْق, from the Persian دَلَهْ.] — Also thought by A'Obeyd to mean *A quiver,* or *a pouch, much patched*: whence the prov., زَنْدَانِ فِى مُرَقَّعَةٍ [*Two pieces of stick for producing fire, in a quiver,* or *pouch, much patched*:] an allusion to a poor and unprofitable man. (Meyd.)

مَرْقُوعٌ: see رَقِيعٌ. — ‡ A camel *having* [*patches,*] *traces, marks,* or *commencements, of mange,* or *scab.* (TA.) — ‡ A man *censured, reviled,* or *satirized.* (TA.)

مُتَرَقَّعٌ: [so in three copies of the Ṣ, and in the TA: in Freytag's Lex., مُرْتَقَعٌ:] see مَرْقَعٌ, in three places: *i. q.* مُتَرَدَّمٌ. (T in art. ردم.)

رقل

1: see the next paragraph.

4. ارقلت, said of a palm-tree (نَخْلَةٌ), inf. n. إِرْقَالٌ, *It became such as is termed* رَقْلَةٌ [q. v.]. (Mṣb.) — ارقل, (Ṣ, K,) said of a he-camel, (Ṣ,) or ارقلت, said of a she-camel, (JK, Mṣb, TA,) inf. n. as above, (JK, Ṣ, Mṣb,) *He,* or *she, went quickly*; (JK, K;) *went a sort of quick pace*; (Mṣb;) *went a sort of pace of the kind termed* خَبَبٌ [q. v.]: (Ṣ, TA:) or *went a sort of run exceeding that termed* خَبَبٌ: (TA:) and ▼ رَقَلَتْ signifies the same as ارقلت. (JK.) ارقل is also said of a man, (Ṣ, K,) meaning † *He went quickly.* (TA.) And you say, ارقلوا فِى الحَرْبِ, (TA,) or إِلَى الحَرْبِ, (JK,) ‡ *They went quickly in,* or *to, war,* or *battle.* (JK, TA.) And فُلَانٌ يُرْقِلُ فِى الأُمُورِ † [*Such a one is quick in affairs*]. (TA.) And أَرْقَلَتْ إِلَيْهِ is metaphorically said, by Aboo-Heiyeh En-Numeyree, of spears [as meaning ‡ *They had been quickly directed towards him*]. (TA.) = Accord. to Lth and the K, ارقل also signifies *He traversed,* or *crossed, a desert*: and Lth cites the following verse of El-'Ajjáj [as his authority for this explanation]:

* لَاهُمَّ رَبَّ البَيْتِ وَالمُشَرَّقِ *
* وَالمُرْقِلَاتِ كُلَّ سَهْبٍ سَمْلَقِ *

but Az says that this is a mistake of Lth; that كُلَّ is here an adv. n.; and that the meaning is, [*O God, by the Lord of the House* (of Mekkeh) *and of the Musharrak* (the mosque of El-Kheyf) *and*] by the Lord *of the swift* she-camels *in every even plain*: and ISd also has notified the same. (TA.)

رَقْلٌ: see the next paragraph, in two places.

رَقْلَةٌ *A tall palm-tree*: (Ṣ, Mṣb:) or *a palm-tree exceeding the reach of the hand*; (K,* TA;) *above such as is termed* جَبَّارَةٌ: or this latter word, accord. to Aṣ, has this meaning; and the former word, *a palm-tree higher than such as* [*just*] *exceeds the reach of the hand*: (TA:) or *a palm-tree of which the trunk has become such as that one may reach* [*the fruit*] *from* [*the top of*] *it*: (JK:) pl. رِقَالٌ (JK, Ṣ, Mṣb, K) and رَقَلَاتٌ (Mṣb) and ▼ رَقْلٌ, (K,) or [rather] of this last it is a n. un. (Mṣb.) Hence the prov.,

* تَرَى الفِتْيَانَ كَالرَّقْلِ ▼ * وَمَا يُدْرِيكَ بِالدَّخْلِ *

[*Thou seest the youths,* or *young men, like tall palm-trees,* &c.; *but what will acquaint thee with the vice,* &c., that is, or may be, in them?]. (TA.) [See also another reading of this verse voce دَخْلٌ.]) [And رَوَاقِلُ, pl. of ▼ رَاقِلٌ, as used by a Hudhalee poet, applied to the trunks of palm-trees, signifies *Tall.* ("Abulfedæ Annales," vol. i. page 494.)]

رَاقِلٌ; pl. رَوَاقِلُ: see what next precedes.

رَاقُولٌ *A rope by means of which palm-trees are ascended*; (Ṣ, TA;) so in one of the dials.; (TA;) *i. q.* حَابُولٌ [q. v.] (Ṣ, K) and كَرٌّ. (Ṣ.)

مِرْقَالٌ ▼ مُرْقِلٌ (Ṣ, K) and مُرْقِلَةٌ (ISd, K) and (Ṣ, K) applied to a she-camel, (Ṣ, ISd, K,) *That goes quickly*: (K:) or *that goes in the manner termed* إِرْقَالٌ *much,* or *often*: (Ṣ, TA:) and مَرَاقِيلُ [as pl. of the last] is applied [in like manner] to she-camels. (TA.) [Hence,] فُلَانٌ مِرْقَالٌ ▼ فِى الأُمُورِ [*Such a one is quick in affairs*]. (TA.)

مِرْقَالٌ; pl. مَرَاقِيلُ: see the next preceding paragraph, in two places.

رقم

1. رَقَمَ, (Mṣb, K,) aor. ـُ, (Mṣb, TA,) inf. n. رَقْمٌ, (Ṣ, Mṣb, TA,) *He wrote* (Ṣ, Mṣb, K) a writing, book, or letter. (Mṣb.) And *He sealed, stamped, imprinted,* or *impressed.* (Ṣ, TA.) And رَقَمَ الكِتَابَ, (K,) inf. n. as above, (JK,) *He marked the writing with the dots,* or *points,* (JK, K, TA,) *and made its letters distinct,* or *plain.* (K,* TA.) One says, هُوَ يَرْقُمُ المَآءَ, (Ṣ,) or هُوَ يَرْقُمُ فِى المَآءِ, (JK, TA,) [*He writes,* &c., *upon the water,*] a prov., applied to the skilful and intelligent, (JK,* TA,) meaning he is so skilful that he writes, &c., (يَرْقُمُ) where the writing, &c., (الرَّقْمُ,) will not remain fixed. (JK, Ṣ, TA.) And one says of a skilful workwoman, clever in sewing skins and the like, تَرْقُمُ فِى المَآءِ and هِىَ تَرْقُمُ المَآءَ. (TA.) — And رَقَمَ الثَّوْبَ, (Ṣ, Mgh, Mṣb, K,) aor. as above, (JK, Mṣb,) and so the inf. n.; (Mṣb, TA;) and ▼ رَقَّمَهُ, (Ṣ, K,) inf. n. تَرْقِيمٌ; (Ṣ, TA;) *He figured, variegated,* or *decorated, the garment,* or *piece of cloth*; (Mgh, Mṣb, TA;) and (TA) *made it striped,* or *marked it with stripes*: (K, TA:) or, accord. to IF, *he figured it, variegated it,* or *decorated it, with a certain,* or *known, figuring* or *variegation* or *decoration, such as became a mark* [*thereof*]. (Mṣb.) Also the former phrase, (JK, Mgh, TA,) and ▼ the latter likewise, (TA,) said of a trader, or dealer, (JK, Mgh,) *He marked,* or *put a mark on, the garment,* or *piece of cloth,* (JK, Mgh, TA,) *specifying its price*; *he put a price-mark upon it*: (Mgh:) whence, لَا يَجُوزُ بَيْعُ الشَّىْءِ بِرَقْمِهِ [*The sale of the thing by the putting a price-mark upon it shall not be allowable,* because the express consent of the seller as well as that of the purchaser is necessary to the ratification of the sale]: (Mgh:) [or] رَقَمْتُ الشَّىْءَ signifies *I marked the thing so as to distinguish it from other things, as, for instance, by writing* and *the like*: and hence, لَا يُبَاعُ الثَّوْبُ بِرَقْمِهِ وَلَا بِلَمْسِهِ [*The garment,* or *piece of cloth, shall not be sold by the putting a price-mark upon it,* for the reason explained above, *nor by the feeling it,* or *touching it*: see 3 in art. لمس]. (Mṣb.) — [Hence,] هُوَ يَزِيدُ فِى الرَّقْمِ is a phrase used by the relaters of traditions as meaning † *He adds to his tradition, and lies*: from الرَّقْمُ signifying *the writing* upon a garment, or piece of cloth. (TA.) — You say also, رَقَمَ البَعِيرَ † *He cauterized the camel.* (TA.) [And رَقَمَ الفَرَسَ † *He* (a farrier) *marked the horse, making lines upon him, with a hot iron*: see مَرْقُومٌ, and see also جَاعِرَةٌ.]

2: see above, in two places. تَرْقِيمٌ signifies [also] The *drawing*, and the *writing*, *of a line* [or *lines*]. (KL.)

رَقْمٌ is originally an inf. n. [of 1, q. v.]: and hence رَقْمُ الثَّوْبِ *The writing* [or *price-mark*, &c.,] *upon the garment*, or *piece of cloth*. (Ṣ.) [Hence also الرَّقْمُ الهِنْدِىُّ *The Indian notation of numerals*; adopted by the Arabs; whence is formed the notation which we term "the Arabic."] — Also *A sort of* [*the kind of garments called*] بُرُود: (Ṣ:) or *a striped sort of* [*the kind of garments*, or *cloth*, *termed*] وَشْى; or *of* [*the kind of cloth termed*] خَزّ; or *of* [*the kind of garments called*] بُرُود: (Ḳ:) or *a garment*, or *piece of cloth*, *figured with round forms*: (Ḥar p. 416:) or بُرُودُ الرَّقْمِ signifies *a sort of figured*, or *variegated*, or *decorated*, [*garments of the kind called*] برود: (Mgh:) or رَقْمٌ signifies [cloth of the kind termed] خز *figured*, *variegated*, or *decorated*; (JK, Mṣb;) so accord. to El-Fárábee: (Mgh:) but accord. to IF, ▼رَقِيمٌ signifies any garment, or piece of cloth, *figured*, *variegated*, or *decorated*, *with a certain*, or *known*, *figuring* or *variegation* or *decoration*, *such as is a mark* [*thereof*]; and you say بُرْدٌ رَقْمٌ and بُرُودٌ رَقْمٌ [*a garment of the kind called* برد, and *garments of the kind called* برود, *thus figured*, &c.; using the latter word as sing. and pl. because it is originally an inf. n.]: (Mṣb:) and ▼مَرْقُومٌ (Mṣb, TA) and ▼مُرَقَّمٌ (TA) signify a garment, or piece of cloth, *figured*, *variegated*, or *decorated*: (Mṣb, TA:) and *striped*, or *marked with stripes*: and *marked*, or *having a mark* [*specifying its price*] *put upon it*. (TA.) — See also رَقَمٌ, in two places.

رَقَمٌ: see رَقْمَةٌ: — and see also the paragraph here next following: — يَوْمُ الرَّقَمِ *The day of Er-Raḳam was one of the days* [*of conflict*] *of the Arabs*, (Ṣ,) *well known*. (Ḳ.)

رَقِمٌ *A calamity*, or *misfortune*; (JK, Ṣ, Ḳ;) as also ▼رَقَمٌ and ▼رَقْمٌ; (Ḳ;) all mean thus, and *a thing that one cannot accomplish*, or *manage*; (TA;) and ▼رُقْمَةٌ signifies the same as رَقِمٌ. (JK.) One says, وَقَعَ فِى الرَّقِمِ, (TA,) and وَقَعَ فِى الرَّقِمِ ▼الرَّقْمَآءِ, (Ṣ,) meaning *He fell* [*into calamity* or *misfortune*, and *he fell into great calamity* or *misfortune*, or] *into that which he could not accomplish*, or *manage*. (Ṣ, TA.) And جَآءَ فُلَانٌ بِالرَّقِمِ الرَّقْمَآءِ▼ *Such a one brought to pass that which was a great calamity or misfortune*. (Aṣ, TA.) And بِنْتُ الرَّقِمِ signifies the same as الرَّقِمُ, *That which is a calamity* or *misfortune*. (Ṣ, TA.) — One says also, جَآءَ بِالرَّقِمِ and بِالرَّقْمِ▼ meaning [*He brought*, or *did*,] *much*. (Ḳ.)

رَقْمَةٌ †*Any one of several small marks of cauterization upon the shanks of a beast*. (JK, T, TA.) — † *One of what are termed* الرَّقْمَتَانِ: (TA:) this signifies *two* [*horny*] *things resembling two nails* (JK, Ṣ, Ḳ, TA) *in the legs of a beast* (JK, Ḳ, TA) or *in the legs of a sheep* or *goat*, (Ṣ,) *opposite each other*: (JK, Ṣ, TA:) and *of* the ass and horse, *two marks in the inner sides of the two arms*: (Ṣ:) or *the* جَاعِرَتَانِ; (Ḳ, TA;) which are *two black spots* [or *marks made by cauterization*] *upon the rump of the ass*: (TA:) or *what borders upon the* جَاعِرَتَانِ *of the ass*, *of the mark made by cauterization*: or *two portions of* [*callous*] *flesh next to the inner side of each of the arms of the horse*, *having no hair upon them*. (Ḳ, TA.) Agreeably with all of these renderings has been explained the trad., مَا أَنْتُمْ مِنَ الأُمَمِ إِلَّا كَالرَّقْمَةِ مِنْ ذِرَاعِ الدَّابَّةِ †[*Ye are no more*, *of the nations* in general, *than such as is the* رقمة *of the arm of the beast*]. (TA.) — † *A small quantity* of herbage; as in the saying, مَا وَجَدْتُ إِلَّا رَقْمَةً مِنْ كَلَإٍ †[*I found not save a small quantity of herbage*]. (TA.) — *A herb*, or *leguminous plant*, *of those termed* أَحْرَار [pl. of حُرٌّ, q. v.]: (Ṣ:) *a certain plant*; said to be *a herb*, or *leguminous plant*, *inclining to bitterness*, *and having a small red flower*; (JK;) as some say, (JK, TA,) the خُبَّازَى [or *mallow*]. (JK, Ḳ, TA.) — *A meadow* (رَوْضَة, Ṣ, Ḳ) is sometimes thus termed. (Ṣ.) — Also The *side of a valley*: (Ṣ, Ḳ:) or the *place where its water collects*; (Ḳ;) the *part*, of a valley, *in which is the water*. (Fr, JK, TA.)

رُقْمَةٌ The *colour of the serpent termed* أَرْقَم; (JK, TA;) as also ▼رُقْمٌ. (TA.) — See also رَقِمٌ.

رُقَمَةٌ *A certain plant*, (Ḳ, TA,) *resembling the* كرش [i. e. كَرِش or كِرْش, a plant little known, said to be so called because its leaves resemble the villous coat of the stomach of a ruminant animal]: so says Az: and in one place he says, it is *a herb that grows* مشحطا [app. a mistranscription for مُسْطَّحًا, a term often used in descriptions of plants, meaning *expanded*], *juicy*, or *sappy*, *and scarcely ever*, or *never*, *eaten by the camels*, or *cattle*, *except from want*: AḤn describes the رقمة [perhaps meaning the رَقْمَة, q. v.,] only as *a herb*, or *leguminous plant*, *of those termed* أَحْرَار, of which the particular characteristics were not known to him. (TA.) [Forskål, in his Flora Aegypt. Arab. p. cviii., mentions a plant seen by him in El-Yemen, previously unknown to him, which he calls "rokama prostrata," of the class pentandria; writing its Arabic name رقمه, and the pronunciation "Rókama."]

رَقْمِيَّاتٌ *Certain arrows*, so called in relation to a place in El-Medeeneh, (Ṣ, Ḳ,) named الرَّقْمُ; (Ḳ;) or in relation to a place thus named in the way to El-Medeeneh; (JK;) or, accord. to Naṣr, in relation to a water thus named, where they were made, by certain mountains of the same name. (TA.)

رَقُومٌ, used as a fem. epithet, *Remaining*, *staying*, *dwelling*, or *abiding*; and *remaining fixed*. (JK.)

رَقِيمٌ: see مَرْقُومٌ: and رَقْمٌ. It occurs in a trad. of 'Alee, describing the sky, as meaning *Figured*, or *decorated*, *with the stars*. (TA.) — Also *A book*, or *writing*. (Ṣ.) As used in the Ḳur xviii. 8, الرَّقِيمُ is said to mean *A tablet* (JK, Ṣ, Ḳ*) *of lead*, (Ḳ,) *whereon were inscribed*, (JK,* Ṣ,) or *engraved*, (Ḳ,) *the names of the People of the Cave* [*commonly called the Seven Sleepers*], (JK, Ṣ, Ḳ,) *and their ancestry*, (JK, Ḳ,) *and their story*, (Ṣ,) *and their religion*, *and what it was from which they fled*: (Ḳ:) so says Suh, on the authority of Fr: (TA:) or *a mass of stone*; (Suh, JK, Ḳ;) [i. e.] *a stone tablet on which were inscribed their names*, *and which was put upon the entrance of the cave*: (Bḍ:) or *the town*, or *village*, *from which they came forth*: (JK, Ḳ:) or *their mountain* (Zj, Ḳ) *in which was the cave*: (Zj:) or *the valley* (AO, JK, Ḳ) *in which was the cave*: (AO, JK:) or *their dog*: (El-Ḥasan, R, Ḳ:) or [in the JK and CḲ "and"] *the receptacle for ink*: (JK, Ḳ, TA:) mentioned by IDrd, but with the expression of uncertainty as to its correctness; (TA;) and said to be of the language of the Greeks: (JK,* TA:) and *the tablet*: (Ḳ:) thus, also, explained as used in the verse of the Ḳur-án: (TA:) but I'Ab is related by 'Ikrimeh to have said, I know not what is الرَّقِيمُ; whether a book or writing, or a building: (Ṣ, TA:) it is [said to be] of the measure فَعِيل in the sense of the measure مَفْعُول. (TA.) — رَقِيمَةٌ, applied to a woman, ‡ *Intelligent*; *such as is termed* بَرْزَة [fem. of بَرْز, q. v.]. (Fr, Ḳ, TA.) — دَاهِيَةٌ رَقِيمٌ † *A great calamity* or *misfortune*. (JK.)

أَرْقَمُ † *A certain serpent*: (JK:) *a serpent in which are blackness and whiteness*: (Ṣ, M, Ḳ:) or *a serpent* [*begotten*] *between two serpents* [app. *of different varieties*], *marked with redness and blackness and duskiness and* [*the colour termed*] بُغْثَة [q. v.]: (ISh:) or *a serpent upon which are white specks*: (Ḥam p. 784:) or the *most malignant of serpents*, and the *most wont to pursue mankind*: (Ibn-Ḥabeeb, Ḳ:) or *a serpent like the* جَانّ *in respect of the fear that men have of killing it*, *though it is one of the weakest and the least irascible of serpents*; *for one fears*, *in killing the* ارقم *and the* جانّ, *the punishment of the* جنّ *to them who kill them*: (Sh:) or, applied to a serpent, *i. q.* أَرْقَشُ [q. v.]: (Mgh:) or the *male serpent*: (Ḳ:) the female is not so called, nor is she called رَقْمَآءُ; (TA;) but she is called رَقْشَآءُ: (Ḳ, TA:) when you use the epithet, you say أَرْقَشُ; but أَرْقَمُ is [used as] a subst: (Ibn-Ḥabeeb:) the pl. is أَرَاقِمُ, (JK, ISd,) a pl. proper to substs., because the quality of a subst. is predominant in it. (ISd, TA.) — See also مُرَقَّمٌ. — For the fem., رَقْمَآءُ, see رَقِمٌ, in two places.

تَرْقِيمٌ inf. n. of 2 [q. v.]. — Also, [as a subst.,] *A certain sign*, or *mark*, *of the keepers of the register of the* [*tax*, or *tribute*, *termed*] خَرَاج, (Ḳ, TA,) *conventionally used by them*, (TA,) *put upon* [*the notes*, or *billets*, or *petitions*, *termed*] رِقَاع [pl. of رُقْعَة, q. v.], *and upon* [*the writings termed*] تَوْقِيعَات [pl. of تَوْقِيع, q. v.], *and upon accounts*, or *reckonings*, *lest it should be imagined that a blank has been left* [*to be afterwards filled up*], *in order that no account be put down therein*; as also تَرْقِينٌ. (Ḳ.)

مِرْقَمٌ *A writing-reed*; (Ḳ;) because it is *an instrument for* الرَّقْم, i. e. *writing*: (TA:) also

called ▼أَرْقَم [app. because partly blackened with ink]. (Z, TA.) One says to him who is vehemently angry, (Ḳ, TA,) extravagantly, or immoderately, so, (TA,) طَغَا مِرْقَمُكَ, † [signifying *Thy pen has exceeded its due limit*], (Ḳ, TA,) in some of the lexicons طَمَا, (TA,) and جَاشَ مرقمك, (Ḳ,) and عَلَا, or غَلَا, accord. to different copies of the Ḳ, and فَاضَ, (TA,) and طَفَحَ, and اِرْتَفَعَ, and قَذَفَ مرقمك: (Ḳ, TA:) all [virtually] meaning the same. (TA.) — Also *A thing with which bread is marked* (يُنَقَّش); (TA;) like مِنْسَغَة; in Pers. called پَر نَان [i. e. *a feather*, or *bundle of feathers, with which bread is pricked by the maker*]: pl. مَرَاقِم. (MA.)

مُرْقَم: see مَرْقُوم: — and رَقْم.

مُرَقِّم *A writer*; as also مُرَقِّن.

مَرْقُوم *Written*; (Ṣ, Mṣb, TA;) as also ▼رَقِيم: (Mṣb:) and *sealed, stamped, imprinted*, or *impressed*: (Ṣ:) and a writing *marked with the dots*, or *points*, (JK, TA,) *and having its letters made distinct*, or *plain*: [i. e. *distinctly written*:] and ▼مُرَقَّم signifies the same: (TA:) the first occurs in the Ḳur [lxxxiii. 9 and 20], in the phrase كِتَابٌ مَرْقُومٌ, (Ṣ, TA,) meaning, in both instances, [as some say, *a writing*] *sealed*, or *stamped*. (Jel.) — See also رَقْم. — Also † *A beast having small marks of cauterization upon his shanks; every one of which is termed* رَقْمَة: (JK, T, TA:) or دَابَّةٌ مَرْقُومَةٌ means † *a beast having lines of cauterization upon its legs*. (Ḳ.) It is also applied as an epithet to a wild ass, because of a blackness upon his legs: (TA:) or مَرْقُومُ القَوَائِمِ, so applied, and applied to a [wild] bull, means ‡ *Having lines of black upon his legs*. (Ḳ, TA.) — And مَرْقُومَةٌ ‡ *Land* (أَرْضٌ) *in which is little herbage*: (Fr, Ṣ, Ḳ, TA:) or *in which is the plant called* رَقْمَة. (JK.)

رقو

1. رَقَا, aor. يَرْقُو, inf. n. رَقْوٌ, said of a bird, *It rose*, or *rose high, in its flight*. (Mṣb, TA.)

تَرْقُوَة, mentioned in this art. in the Ḳ, as well as in art. ترق: see the latter art.

رقى

1. رَقِىَ, aor. يَرْقَى, inf. n. رُقِىٌّ (JK, Ḳ, TA, [but this inf. n. is omitted in the CḲ,]) and رَقْىٌ, (Ḳ, TA, [but this is omitted in my MS. copy of the Ḳ,]) *He ascended*, إِلَيْهِ [*to him*, or *it*]; as also ▼ارتقى, and ▼ترقّى: (Ḳ:) or *he ascended a ladder*, or *a stair*: (JK:) or رَقِيتُ فيه, (Ṣ, Mṣb, in the Mgh رَقِىَ فيه) inf. n. رُقِىٌّ (Ṣ, Mgh, Mṣb) and رَقْىٌ; (Ṣ, Mṣb;) and ▼ارتقيت, (Ṣ, Mgh,* Mṣb,) and ▼ترقّيت; (Mgh,* Mṣb;) *I ascended it*; (Ṣ;) namely, a ladder, or a stair, (Ṣ, Mgh, Mṣb,) &c.: (Mṣb:) and رَقِيتُ الجَبَلَ (Mṣb,) and السَّطْحَ, (Mgh, Mṣb, TA,) the verb being thus trans. by itself, (Mṣb, TA,) without فى, (Mgh,) and likewise with فى, (TA,) *I ascended*, or *mounted, upon the mountain*, and *upon the house-top*: (Mṣb:) and ▼ارتقى is in like manner trans. without فى; whence the saying, لَقَدِ ارْتَقَيْتَ مُرْتَقًى ▼ صَعْبًا [*Thou hast indeed ascended a difficult place of ascent*]. (Mgh.) — [Hence,] ارْقَ عَلَى ظَلْعِكَ *Ascend thou, and go*, [*according to thy limping*, or *halting*, i. e.] *as far as thou art able to do so, and impose not upon thyself that which thou art not able to perform*. (Ṣ, TA. [Some, instead of ارْقَ, say ارْقَأْ; and some, ارْقِ, from the verb mentioned in the next sentence; and some, قِ: see 1 in art. رقأ; and see also art. ظلع.]) = رَقَاهُ, (JK, Ṣ, Mgh, Mṣb, Ḳ,) aor. يَرْقِى, (JK, Mgh, Mṣb,) inf. n. رُقْيَةٌ (JK, Ṣ, Mgh, Ḳ) and رَقْىٌ (JK, Mgh, Mṣb,* Ḳ) and رُقِىٌّ, (Ḳ,) *He charmed him*, syn. عَوَّذَهُ, (JK, Mgh, Mṣb,) *by* [*invoking*] *God*: (Mṣb:) and (Mgh) *he puffed*, or *sputtered, upon his charm*; syn. نَفَثَ فِى عُوذَتِهِ: (Mgh, Ḳ:) [it signifies *he charmed him* from, or against, such a thing; (مِنْ كَذَا;) and also *he enchanted him*, or *fascinated him*; *by uttering a spell*; or *by tying knots in a thread*, or *string, and puffing*, or *sputtering, upon them*; or *by both these actions combined*: see the last chap. but one of the Ḳur-án:] the epithet applied to the performer is ▼رَاقٍ [meaning *Charming*; &c.]; (Ṣ, Mgh, TA;) and ▼رَقَّآء [*A charmer*; &c.; or *one who habitually practises charming*; &c.]: (JK, Ḳ, TA:) and the epithet applied to the person who is the object of the performance is ▼مَرْقِىٌّ [meaning *Charmed*; &c.]. (JK, TA.) In the saying ارْقِ عَلَى رَأْسِى مِنَ الصُّدَاعِ, meaning *Charm thou me* (عَوِّذْنِى) [or rather *charm thou my head against the headache*]), the verb is made trans. by means of على because it is as though it implied the meaning of اِقْرَأْ [i. e. "recite thou" a spell] and انْفُثْ [i. e. "puff," or "sputter," upon knots]. (Mgh.)

2. رَقَّاهُ, inf. n. تَرْقِيَةٌ, *He made him to ascend*; syn. صَعَّدَهُ. (TA.) [See an ex. in a verse of El-Aạshà cited in art. ثمن, voce ثَمَانُونَ.] — [And hence, *He elevated*, or *exalted, him*.] — [Hence also,] رَقَّى عَلَيْهِ كَلَامًا, inf. n. as above, *i. q.* رَفَعَ [meaning *He told*, or *related, a saying against him*; *he informed against him*; as is indicated by what next follows, and by a meaning of ترقّى as quasi-pass. of رقّى thus used]. (Ṣ, Ḳ.) You say also, رقّى عَلَىَّ البَاطِلَ, inf. n. as above, *He brought a false accusation against me; said, against me, what was not the case*; and *exaggerated* [*in what he said against me*]. (JM, TA.)

5: see 1, first sentence, in two places. — [Hence,] ترقّى فى العِلْمِ *He rose by degrees*, or *step by step, in knowledge*, or *science*. (Ṣ, TA.) And hence, مَا زَالَ يَتَرَقَّى بِهِ الحَالُ حَتَّى بَلَغَ غَايَتَهُ *The state*, or *condition, ceased not to rise with him until he reached the utmost point thereof*. (TA.) — [Hence also, the verb being quasi-pass. of 2,] تَرَقَّى إِلَيْهِ الخَبَرُ *The news*, or *information, came to him*, or *reached him*. (MA.)

6. تراقى [meaning *He exalted himself*] is from الرُّقِىّ signifying الصُّعُودُ and الاِرْتِفَاعُ. (Ḥar p. 128.)

8: see 1, first sentence, in three places. — [Hence,] ارتقى بَطْنُهُ *His belly became* [*drawn up*, i. e.] *lean*, or *lank*; syn. انْطَوَى: said of a camel, and of a sheep or goat. (JK.)

10. استرقاهُ *He asked him*, or *desired him, to charm him*. (Ṣ,* TA.)

رُقْيَةٌ *i. q.* عُوذَةٌ [as meaning *A charm*, or *spell*, either *uttered* or *written*], (Ḳ, TA,) *by which a person having an evil affection, such as fever and epilepsy* &c., *is charmed*: (TA:) when it is in any other language than that of the Arabs, and one knows not what is in it, it is disapproved, lest it should involve enchantment (سِحْر) and infidelity; but in such as is from the Ḳur-án or any of the forms of prayer, there is no harm: (Mgh in art. تم: [see تَمِيمَة:]) [but عُوذَة generally signifies "an amulet to charm the wearer against the evil eye &c.":] 'Orweh says,

* فَمَا تَرَكَا مِنْ عُوذَةٍ يَعْرِفَانِهَا *

* وَلَا رُقْيَةٍ إِلَّا بِهَا رَقَيَانِى *

[*And they two left not any amulet that they knew, nor any charm*, or *spell, but with it they charmed me*]: (TA:) [sometimes, also, it signifies *anything by which one enchants*, or *fascinates*: and hence it is said,] المَرْأَةُ رُقْيَةٌ [*Woman is a thing by which one is enchanted*, or *fascinated*]: (Mṣb:) pl. رُقًى. (Ṣ, Mṣb, Ḳ.)

رُقْيَا [The *act*, or *practice*, or *art, of charming*: and also, *of enchanting*, or *fascinating*; i. e. *enchantment*, or *fascination*:] the subst., (Mṣb,) of the measure فُعْلَى, from رَقَاهُ, aor. يَرْقِيهِ. (Mṣb, TA.)

رُقْيَةٌ [*Ascent*; or the *act of ascending*;] the subst. from رَقِىَ, aor. يَرْقَى. (TA.)

رَقَّآء *One who ascends mountains much* or *often*. (TA.) = See also 1, last sentence but one.

رَاقٍ: see 1, last sentence but one. The saying in the Ḳur [lxxv. 27], مَنْ رَاقٍ [*Who is one that charms?*] means that there is no charmer that shall charm him and protect him: or, accord. to I'Ab, the meaning is, *who is he that ascendeth* with his soul? shall the angels of mercy [ascend with it] or the angels of punishment? (TA.) In the saying of a rájiz,

* لَقَدْ عَلِمْتَ وَالأَجَلِّ البَاقِى *

* أَنْ لَنْ يَرُدَّ القَدَرَ الرَّوَاقِى *

[the meaning may be, *Assuredly thou knowest, by the Most Majestic, the Everlasting, that the female charmers will not repel*, or *avert, that which is decreed*; or, *that the potent charmers will not* &c.: for] the pl. may be that of ▼رَاقِيَة as an epithet applied to a woman, or of this

same word as an intensive epithet applied to a man. (Ṣ.)

رَاقِيَةٌ; pl. رَوَاقٍ (with the article الرَّوَاقِى): see what next precedes.

مَرْقًى *A place of ascent*; as also ▼ مُرْتَقًى; (Mṣb, TA;) and so ▼ مَرْقَاةٌ and ▼ مِرْقَاةٌ: (Mṣb:) or ▼ these last two signify *a series of steps* or *stairs*; or *a ladder*; syn. دَرَجَةٌ; (Ṣ, Ḳ;) and سُلَّمٌ; (M and Ḳ in art. سلم;) the former of them as being a place of ascent, and the latter of them as being likened to an instrument; (Ṣ, Mṣb;) and both of them are authorized by the M; (TA;) but the latter of them is disallowed by A'Obeyd, and said by him to be not of the language of the Arabs: (Mṣb, TA:) the pl. of ▼ مَرْقَاةٌ [and of مَرْقًى] is مَرَاقٍ. (TA.) You say جَبَلٌ لَا مَرْقَى فِيهِ and ▼ لا مُرْتَقَى (JK, TA) *A mountain in which is no place of ascent.* (TA.)

مَرْقَيَا الأَنْفِ [in my MṢ. copy of the Ḳ مُرْقِيَا] *The two edges* [or *alæ*] *of the nose*: (Ḳ, TA:) so says Th; but the expression commonly known is مَرَقَّا الأَنْفِ, mentioned before [in art. رق]. (TA.)

مَرْقَاةٌ and مِرْقَاةٌ: see مَرْقًى, in four places.

مُرَقًّى: see 1, last sentence but one.

مُرْتَقًى: see مَرْقًى, in two places; and see an ex. in the first sentence of this article.

رك

1. رَكَّ, (Ṣ, Ḳ,) aor. يَرِكُّ, (Ḳ, JM, TA, in the CḲ يَرُكُّ,) inf. n. رَكَاكَةٌ (Ḳ, JM) [and app. رُكُوكَةٌ, q. v. infrà,] and رَكٌّ, (CḲ, [but not in the TA nor in my MS. copy of the Ḳ,]) or رِكَّةٌ [i. e. رِكَّةٌ, like رِقَّةٌ and دِقَّةٌ, with both of which it is syn.], (JM,) *It* (a thing, Ṣ) *was*, or *became*, *weak*, or *feeble*; syn. ضَعُفَ: and *thin*, or *of little thickness* or *depth*; syn. رَقَّ: (Ṣ, Ḳ:) [and *little*, or *small, in quantity*; and *slender*: and †*feeble*, or *weak*, and *incorrect*; said of a word or an expression: (see the part. n. رَكِيكٌ:) and †*unsound, invalid*, or *incorrect*; said of information, an announcement, &c.; as is shown by what follows.] Hence the saying, اِقْطَعْهُ مِنْ حَيْثُ رَكَّ [*Cut thou it off from where it is weak*, or *thin*]: for which the vulgar say, من حيث رَقَّ. (Ṣ.) [And hence also the saying,] فِى هٰذَا الخَبَرِ رَكَاكَةٌ †*In this information, announcement, piece of news*, or *narration, is unsoundness, invalidity*, or *incorrectness*; and so, فيه رَثَاثَةٌ. (A and TA in art. رث.) = رَكَّ الشَّىْءَ بَعْضَهُ عَلَى بَعْضٍ, (Ṣ,) or simply رَكَّهُ, aor. ـُ, (Ḳ,) inf. n. رَكٌّ, (TA,) *He threw one part of the thing upon another.* (Ṣ, Ḳ.) — رَكَكْتُ الغُلَّ فِى عُنُقِهِ, aor. ـُ, inf. n. رَكٌّ, [*I put the* غُلّ (or *iron collar*) *upon his neck, and inserted his hand in it*; or] *I confined his hand to his neck by means of the* غُلّ. (Ṣ.) — [Hence,] رَكَكْتُ الذَّنْبَ فِى عُنُقِهِ i. q. أَلْزَمْتُهُ إِيَّاهُ †[*I attached to him responsibility for the sin, crime*, or *misdeed*]. (Ṣ, Ḳ.*) And رَكَكْتُ هٰذَا الحَقَّ فِى عُنُقِهِ [in like manner] means أَلْزَمْتُهُ إِيَّاهُ †[*I attached to him responsibility for the rendering of this right*, or *due*]. (Lth, TA.) — And رَكَّ الأَمْرَ, aor. ـُ, inf. n. رَكٌّ, i. q. رَدَّ بَعْضَهُ عَلَى بَعْضٍ †[*He reversed the order of parts*, or *of the parts, of the affair*, or *case*]. (TA.) = رَكَّ الشَّىْءَ بِيَدِهِ, (IDrd, Ḳ,) [aor. ـُ,] inf. n. رَكٌّ, (IDrd, TA,) *He felt the thing*, or *pressed it lightly, with his hand, in order that he might know its bulk.* (IDrd, Ḳ,* TA.) — And رَكَّ المَرْأَةَ, (IDrd, Ḳ,) inf. n. as above, (IDrd, TA,) *He compressed the woman, and distressed her*, or *fatigued her, in so doing*: (IDrd, Ḳ,* TA:) and so بَكَّهَا, inf. n. بَكٌّ; and دَكَّهَا, inf. n. دَكٌّ. (IDrd, TA.) = رَكَّ اللّٰهُ نَمَآءَهُ *God lessened*, or *diminished*, or *may God lessen*, or *diminish, his*, or *its, increase.* (Ibn-'Abbád, TA.)

2: see 4, in two places.

4. أَرَكَّتِ السَّمَآءُ *The sky rained such rain as is termed* رِكٌّ; (Ṣ, Ḳ;) as also ▼ رَكَّكَت. (Ibn-'Abbád, Ḳ.) — And أُرِكَّتِ الأَرْضُ *The land was rained upon with such rain as is termed* رِكٌّ, (Ṣ,) or *with such rains as are termed* رِكَاكٌ; as also ▼ رُكِّكَت. (TA.)

8. ارتكّ, (Ḳ,) inf. n. اِرْتِكَاكٌ, (TA,) [*He was indistinct in his speech*; said of a drunken man: (see its part. n., مُرْتَكٌّ, below:) or,] *though seen to be eloquent* [*when alone* (see again the part. n.)], *he was impotent in speech in a case of altercation*: (Ḳ:) or *he was*, or *became, weak*, or *feeble*; (TA;) [like رَكَّ:] ارتكّ فِى أَمْرِهِ *He doubted in*, or *respecting, his affair*, or *case.* (Yaḳoob, Ḳ.) — ارتكّ is also *syn. with* اِرْتَجَّ [*He*, or *it, was*, or *became, in a state of commotion* or *agitation*; or *of convulsion*, or *violent motion*; or *shook, quaked*, or *quivered*]: (Ḳ:) accord. to Yaḳoob, it is an instance of substitution [of ك for ج]. (TA.) One says, مَرَّ يَرْتَكُّ [*He passed by in a state of commotion* &c.]. (TA.)

10. استركّهُ *He esteemed him weak*, or *feeble.* (Ṣ, Ḳ.)

R. Q. 1. رَكْرَكَ *He was*, or *became, cowardly*, or *weak-hearted.* (IAạr, TA.) [See also رَكْرَكَةٌ, its inf. n., below.]

R. Q. 2. تَرَكْرُكُهُ, (Ḳ,) relating to a skin [of milk], (TA,) means تَمَخُّضُهُ [i. e. *Its being agitated*] *with the butter.* (Ḳ, TA. [In the CḲ, تَرَكُّرُكُهُ and تَمَخُّضُهُ are put for تَرَكْرُكُهُ and تَمَخُّضُهُ.])

رَكٌّ: see the next paragraph.

رِكٌّ, with kesr, *Lean*, or *emaciated*: mentioned by J [and in the Ḳ] in art. زك, [and there written زَكٌّ,] but Ṣgh says that this is a mistranscription, and that it is correctly with ر [and with kesr]; (TA in the present art.;) and Az says that زَكٌّ is a mistake, and is correctly with ر. (TA in art. زك.) = Also, (Ṣ, Ḳ,) and ▼ رَكٌّ and ▼ رَكِيكَةٌ, (Ḳ,) *Weak rain*: (T, Ṣ:) or *rain little in quantity*: [and ▼ رَكَّةٌ is expl. in like manner by Freytag, as meaning *pluvia tenuis, pauca*; but it seems to be a n. un. of رَكٌّ, and so ▼ رِكَّةٌ of رِكٌّ:] or *exceeding what is termed* دَثٌّ [q. v.]: (Ḳ:) accord. to IAạr, the first [or lightest and weakest] of rain is that called رَشٌّ; then, the طَشٌّ; then, the بَغْشٌ; and then, the رِكٌّ: (TA:) or the طَشٌّ exceeds the رِكٌّ: (TA in art. طش:) the pl. [of pauc. of رِكٌّ] is أَرْكَاكٌ (Ḳ) and رِكَاكٌ (Ṣ, Ḳ) and رِكَّانٌ; (Ṣgh, TA;) and the pl. of ▼ رَكِيكَةٌ is رَكَائِكُ. (TA.) — رِكٌّ applied to a land, or a place: see مُرِكٌّ.

رَكَّةٌ and رِكَّةٌ: see رِكٌّ.

رُكَاكٌ: see the next paragraph.

رَكِيكٌ *Weak*, or *feeble*: (Ṣ, JM, KL:) so as applied to a man: (TA:) and *thin*, or *of little thickness* or *depth*: (JM:) anything *little*, or *small, in quantity*; and *slender*: applied to water [that is *little in quantity*, and *shallow*], and to herbage, and to science: (Sh, TA:) *feeble*, or *weak*, and *incorrect*; applied to a word or an expression; (PṢ in art. جزل;) *contr.* of جَزْلٌ: (Ṣ and Ḳ in that art.:) [and *unsound, invalid*, or *incorrect*; applied to information, an announcement, &c.: see 1.] You say ثَوْبٌ رَكِيكُ النَّسْجِ *A garment*, or *piece of cloth, weak in respect of texture.* (Ṣ,* TA.) And إِنَّهُ يُبْغِضُ الوُلَاةَ الرَّكَكَةَ [*Verily he hates weak rulers*, or *magistrates*]: occurring in a trad.: رَكَكَةٌ being pl. of رَكِيكٌ, like as [its syn.] ضَعَفَةٌ is pl. of ضَعِيفٌ. (TA. [See also a similar saying in what follows.]) And رَجُلٌ رَكِيكُ العِلْمِ, (Ḳ,) and العَقْلِ, (TA,) *A man having little knowledge*, (Ḳ,) and *intelligence.* (TA.) And رَكِيكٌ and ▼ رُكَاكٌ, (Ḳ,) the latter of which has a stronger signification than the former, like طُوَالٌ in relation to طَوِيلٌ, (TA,) and ▼ رُكَاكَةٌ, (Ḳ,) which has a still stronger signification, (TA,) and ▼ أَرَكُّ, (Ḳ,) all applied to a man, (TA,) signify *Low, ignoble, vile, mean, sordid*, or *possessing no manly qualities*; *weak in his intellect, and in his judgment* or *opinion*: or one *who is not jealous* (Ḳ, TA) *of his wife*; i. q. دَيُّوثٌ: (TA:) or one *who is not revered, respected*, or *feared, by his wife*, or *his family*: (Ḳ:) accord. to AZ, رَكِيكٌ and ▼ رُكَاكَةٌ signify one *esteemed weak by the women, not revered* or *respected* or *feared by them, and not jealous of them*: (TA:) the epithet similarly applied to a woman is رَكِيكٌ likewise, and ▼ رُكَاكَةٌ: and the pl. is رِكَاكٌ. (Ḳ.) It is said in a trad., ▼ إِنَّهُ لَعَنَ الرُّكَاكَةَ, (Ṣ,* TA, [in one of my copies of the Ṣ written الرَّكَاكَةَ, and in the other copy without the vowel-signs,]) meaning *Verily he cursed him who is not jealous of his wife.* (Ṣ.) And in another trad., إِنَّ اللّٰهَ يُبْغِضُ ▼ السُّلْطَانَ الرُّكَاكَةَ, i. e. [*Verily God hateth the sovereign*, or *ruling, power*] *that is weak.* (TA.) — رَكِيكَةٌ, [fem. of رَكِيكٌ,] as an epithet applied to land: see مُرِكٌّ. = Also *Felt*, or *pressed* [*lightly* with the hand; see 1]; and so ▼ مَرْكُوكٌ. (TA.)

رُكَاكَةٌ: see the next preceding paragraph, in five places.

رُكُوكَةٌ [app. an inf. n., see 1, first sentence,] *Weakness*, or *feebleness*. (TA. [See also رَكْرَكَةٌ.])

رَكِيكَةٌ, as a subst., see رِكٌّ, in two places.

شَحْمَةُ الرُّكَّى, (so in one of my copies of the Ṣ, and in the O, and in my MS. copy of the Ḳ,) or شَحْمَةُ الرُّكَّى, (so in one of my copies of the Ṣ, and in the TA and CḲ,) meaning [*His fat is*, or *a piece of fat of*,] *such as melts quickly*, is a prov., (Ṣ, O, Ḳ,) applied to him who does not fatigue, or weary, thee, (لَا يُعْنِيكَ, so in my copies of the Ṣ, or لَا يُعْنِيكَ, so in the O,) or to him who does not aid thee, (لَا يُعِينُكَ, so in the TA and CḲ, [in my MS. copy of the Ḳ it reads either لا يَعنيك or لا يُعينك,]) in needful affairs, (Ṣ, O, Ḳ,) nor avail thee, or profit thee, or stand thee in any stead. (O, TA.) [See also رُقَّى, voce أَرَقُّ.] — Accord. to AA, رُكَّى signifies *A wide* عَفْلَق [or *vulva*, or *flabby vulva*]. (O, TA.)

رَكَّاءٌ The *sound of the echo*, (Ḳ, TA,) *which it returns to one from the mountain, imitating what one utters.* (TA.)

رَكْرَكَةٌ [inf. n. of R. Q. 1,] *Weakness*, or *feebleness*, in anything. (Ḳ. [See also رُكُوكَةٌ.])

رَكْرَاكَةٌ A woman *large in the posteriors and thighs.* (Ṣ, Ḳ.)

أَرَكُّ: see رَكِيكٌ.

مُرَكٌّ عَلَيْهَا, applied to land (أَرْضٌ), *Rained upon with such rain as is termed* رِكٌّ; (Ḳ;) as also رَكِيكَةٌ ▼, alone, and مُرَكَّكَةٌ ▼ (TA) and ▼ (Ḳ,) the last two meaning also *rained upon by such rain as is termed* رِكٌّ *and containing but little pasturage*, (TA,) and رِكٌّ ▼, (Ḳ,) which last is mentioned by ISh, and explained as meaning a place *upon which has fallen only a little*, or *weak*, *rain.* (O.)

مُرَكَّكَةٌ: see the next preceding paragraph.

سِقَآءٌ مُرْكُوكٌ A [or skin for milk or water] *dressed*, or *prepared*, (عُولِجَ,) *and put into a good*, or *proper*, *state.* (Ṣ, Ḳ.) — See also رَكِيكٌ, last sentence.

مُرْتَكٌّ A *soft*, or *flabby*, camel, *having diluted marrow* (مَمْذُوقُ النِّقْيِ). (O, Ḳ. [In the CḲ, النَّقِيّ is erroneously put for النِّقْيِ; and in my MS. copy of the Ḳ, النقى.]) — And A drunken man *indistinct in his speech*: (Ṣ:) or a man *seen to be eloquent* (Ḳ, TA) *when alone*, (TA,) *but impotent in speech when he engages in altercation.* (Ḳ,* TA.)

ركب

1. رَكِبَهُ, (Ṣ,* A, Ḳ,) and رَكِبَ عَلَيْهِ, (A,) aor. ـَ, (A, Ḳ,) inf. n. رُكُوبٌ (Ṣ, A, Ḳ) and مَرْكَبٌ; (A, Ḳ;) and ارتكبهُ ▼; (Ḳ;) *I. q.* عَلَاهُ (A, Ḳ, TA) and عَلَا عَلَيْهِ [explained by what follows]. (TA.) You say, رَكِبْتُ الدَّابَّةَ, (Mṣb,) or الفَرَسَ, (Mgh,) and رَكِبْتُ عَلَيْهَا, [or عَلَيْهِ,] inf. n. رُكُوبٌ and مَرْكَبٌ [as above, meaning *I rode*, or *rode upon*, and *I mounted*, or *mounted upon, the beast*, or *the horse*]. (TA. [See also رَاكِبٌ.]) [And رَكِبْتُ السَّفِينَةَ, or فِى السَّفِينَةِ (agreeably with the Ḳur xi. 43 and xviii. 70 and xxix. 65), *I embarked in the ship; went on board the ship.*] And one says, of anything, رَكِبَهُ [and ارتكبه ▼] as meaning عَلَاهُ [i. e. † *It was*, or *became, upon*, or *over, it; got upon it; came*, or *arose, upon it; overlay it; was*, or *became, superincumbent*, or *supernatant, upon it; overspread it*]; namely, another thing. (TA.) [In like manner,] one says also, of anything, رُكِبَ and ارْتُكِبَ ▼ as meaning عُلِىَ [i. e., when said of a horse or the like, *He was ridden*, or *ridden upon*, and *was mounted*, or *mounted upon*: whence other significations in other cases, indicated above]. (TA.) — [Hence,] رَكِبَ بَعْضُهُ بَعْضًا *i. q.* تراكب ▼ ‡ [*It lay one part upon another; it was*, or *became, heaped*, or *piled, up*, or *together, one part upon*, or *overlying, another*:] said of fat [as meaning *it was*, or *became, disposed in layers, one above another*: see رَاكِبَةٌ]. (A, TA.) [And hence, رَكِبَ النَّاسُ بَعْضُهُمْ بَعْضًا † *The people bore*, or *pressed*, or *crowded, (as though mounting,) one upon another*; a phrase well known, and of frequent occurrence: or meaning † *the people followed one another closely*; from what next follows.] — رَكِبَهُ also means [† *He came upon him*, or *overtook him*; or] *he followed closely*, or *immediately, after him*: and رَكِبْتُ أَثَرَهُ and طَرِيقَهُ † *I followed close after him.* (L.) — [رَكِبَ الطَّرِيقَ, and الرَّمْلَ, and المَفَازَةَ, † *He went upon*, or *trod*, or *travelled, the road*, and *the sand* or *sands, and the desert*: and رَكِبَ البَحْرَ † *He embarked*, or *voyaged, upon the sea.* Hence,] رَكِبَ اللَّيْلَ, and الهَوْلَ, ‡ [*He ventured upon, encountered*, or *braved, the night*, and *that which was terrible* or *fearful*,] and the like thereof. (TA.) [And رَكِبَ أَمْرًا and ارتكبهُ ▼ † *He ventured upon, embarked in*, or *undertook, an affair*: and † *he surmounted it*, or *mastered it*: the former meaning is well known: the latter is indicated by an explanation of the phrase رَكَّابٌ لِلْأُمُورِ, which see below.] And رَكِبَ ذَنْبًا (A, Ḳ) and ارتكبهُ ▼ (Ṣ, A, MA, Ḳ) ‡ *He committed a sin*, or *crime*, or *the like.* (Ṣ, MA, TA.) And رَكِبَ فُلَانٌ فُلَانًا بِأَمْرٍ † [*Such a one did to such a one a thing*]. (TA.) And رَكِبَهُ بِمَكْرُوهٍ and ارتكبهُ ▼ ‡ [*He did to him an evil*, or *abominable*, or *odious, deed*]. (A.) And رَكِبْتُ الدَّيْنَ and ارتكبتهُ ▼ ‡ *I became much in debt*: and رَكِبَنِى الدَّيْنُ and ارتكبنى ▼ ‡ [*Debt burdened me*]. (Mṣb.) — رَكِبَ رَأْسَهُ ‡ *He went at random, heedlessly*, or *in a headlong manner*, (مَضَى عَلَى وَجْهِهِ, A, Mṣb,) [i. e.,] *without consideration*, (A,) or *without any certain aim*, or *object*, (Mṣb,) *not obeying a guide to the right course.* (A.) You say, يَرْكَبُ رَأْسَهُ لَا يَدْرِى أَيْنَ يَتَوَجَّهُ † [*He goes at random*, &c., *not knowing whither to direct himself*]. (Ṣ and Ḳ in art. كمه.) [See also رَكْبَةٌ. In like manner also, you say, رَكِبَ رَأْيَهُ (Ḳ voce اِسْتَهْجَ &c.) † *He followed his own opinion.* And رَكِبَ هَوَاهُ (Ṣ in art. جمح) † *He followed his own natural desire, without consideration, and not obeying a guide to the right course of conduct.*] — رَكِبْتُ دَبَّتَهُ and دُبَّهُ † *I kept to his state*, or *condition, and his way, mode*, or *manner, of acting &c.*; and *did as he did.* (M in art. دب.) And رَكِبَتْهُ الحُمَّى † [*The fever continued upon him*] is a phrase similar to اِرْتَحَلَتْهُ and امْتَطَتْهُ and أَغْبَطَتْهُ الحُمَّى. (A and TA in art. غبط.) = رَكَبَهُ, aor. ـُ, (Ṣ, A, Ḳ,) inf. n. رَكْبٌ, (TA,) [from رُكْبَةٌ,] *He struck*, or *smote, his knee*: (Ṣ, A, Ḳ:) or it signifies, (Ḳ,) or signifies also, (Ṣ, A,) *he struck him*, or *smote him, with his knee*: (Ṣ, A, Ḳ:) or *he took him by his hair*, (Ḳ,) or *by the hair of each side of his head*, (TA,) *and struck his forehead with his knee.* (Ḳ, TA.) Hence, in a trad., رَكَبْتُ أَنْفَهُ بِرُكْبَتِى *I struck his nose with my knee.* (TA.) And in another trad., أَمَا تَعْرِفُ الأَزْدَ وَرَكْبَهَا اتَّقِ الأَزْدَ لَا يَأْخُذُوكَ فَيَرْكُبُوكَ [*Knowest thou not El-Azd*, (the tribe so called,) *and their striking with the knee? Beware thou of El-Azd, lest they take thee, and strike thee with their knees*]: for this practice was notorious among El-Azd; in the dial. of whom, أُمُّ كَيْسَانَ was a metonymical appellation of the knee. (TA.) = رُكِبَ, like عُنِىَ, [pass. in form, but neut. in signification,] *He* (a man) *had a complaint of his knee.* (TA.) = رَكِبَ, aor. ـَ, (Ḳ,) inf. n. رَكَبٌ, (TA,) *He was large in the knee.* (Ḳ.)

2. رَكَّبَهُ الفَرَسَ, [inf. n. as below,] *He lent him the horse*, [or *mounted him on the horse*,] *to go forth on a warring and plundering expedition, on the condition of receiving from him one half of the spoil*: (Ḳ,* TA:) or *for a portion of the spoil that he should obtain.* (TA.) [See also 4.] — And رَكَّبَهُ, inf. n. تَرْكِيبٌ, *He put*, or *set, one part of it upon another*: (Ḳ:) [*he set it*, or *fixed it*, in another thing: *he composed it; constituted it*; or *put it together.*] تَرْكِيبٌ signifies The *putting together*, or *combining*, things, whether suitable or not, or placed in order or not: it is a more general term than تَأْلِيفٌ, which is the collecting together, or putting together, suitable things. (Kull p. 118.) You say, رَكَّبَ الفَصَّ فِى الخَاتَمِ (Ṣ, A) *He set the stone in the signet-ring*: and رَكَّبَ السِّنَانَ فِى القَنَاةِ *He fixed the spear-head in the shaft*; (A;) and النَّصْلَ فِى السَّهْمِ [*the arrow-head in the shaft*]. (Ṣ.) And شَىْءٌ حَسَنُ التَّرْكِيبِ [*A thing good*, or *beautiful, in respect of composition* or *constitution; well*, or *beautifully, composed* or *constituted* or *put together*]. (TA.) — Also *He removed it from one place to another in which to plant it*; namely, a shoot of a palm-tree. (Mgh.)

4. اركب *He* (a colt) *became fit for being ridden; attained to the fit time for being ridden.* (Ṣ, Mṣb, Ḳ.) [See also مُرْكَبٌ.] = اركبهُ *He gave him, appointed him*, or *assigned him, an*

animal on which to ride. (Ṣ.) [See also 2.] — أَرْكَبَنِى خَلْفَهُ [*He mounted me,* or *made me to ride, behind him*]. (A.) And أَرْكَبَنِى مَرْكَبًا فَارِهًا [*He mounted me on a quick, brisk, sharp,* or *strong, beast*]. (A.) — [Hence, اركبهُ أَمْرًا † *He made him to venture upon, embark in,* or *undertake, an affair.* And اركبهُ ذَنْبًا † *He made him to commit a sin,* or *crime,* or *the like.*]

5. تركّب *It had one part of it put,* or *set, upon another;* as also ▾ تراكب: (Ḳ:) [*it was,* or *became, set,* or *fixed,* in another thing: *it was,* or *became, composed, constituted,* or *put together:* see 2.] You say, تركّب الفَصُّ فِى الخَاتَمِ [*The stone was set in the signet-ring*]: and تركّب النَّصْلُ فِى السَّهْمِ [*The arrow-head was fixed in the shaft*]. (Ṣ.)

6. تراكب: see 1: and 5. You say, تراكب السَّحَابُ *The clouds were,* or *became,* [*heaped,* or *piled, up,*] *one above,* or *upon,* [or *overlying,*] *another;* as also تراكم. (TA.)

8: see 1, in eight places.

10. استركبهُ فَأَرْكَبَهُ [*He asked him to give him, appoint him,* or *assign him, an animal on which to ride, and he gave him, appointed him,* or *assigned him, one*]. (A.)

رَكْبٌ: see رَاكِبٌ, in three places.

رَكَبٌ The عَانَة: (ISk, Mṣb, Ḳ:) or the *place of growth of the* عَانَة, (Ṣ, Ḳ,) or *of the hair of the* عَانَة: (Mgh:) [i. e. it signifies the *pubes;* either as meaning the *hair of the mons Veneris,* or the *mons Veneris itself:* generally the latter; and this is often meant by the term عانة alone:] or the *part that slopes down from the belly, and is beneath the* ثُنَّة [q. v.] *and above the pudendum:* in all these senses said by Lḥ to be masc.: (TA:) or the *pudendum* (Az, Mṣb, Ḳ) *itself:* (TA:) or the *external portion thereof:* (Ḳ:) or the رَكَبَانِ are the *roots of the two thighs, upon which is the flesh of the pudendum,* (Ḳ, TA,) or *upon which are the two portions of flesh of the pudendum:* (TA:) the ركب is masc.: (Mṣb:) it is common to the man and the woman, (Ṣ, Mgh, Mṣb, Ḳ,*) accord. to Fr: (Ṣ, Mṣb:) or peculiar to the woman, (Ṣ, Mgh, Ḳ,) accord. to Kh: (Ṣ:) El-Farezdaḳ makes it plainly common to both, saying,

* حِينَ ٱلْتَقَى الرَّكَبُ المَحْلُوقُ بِالرَّكَبِ *

[*When the shaven pubes met the pubes*]: (TA: [and a similar ex. is given in the Ṣ and Mṣb, as cited by Fr:]) the pl. is أَرْكَابٌ (Ṣ, Mgh, Mṣb, Ḳ) and أَرَاكِيبُ; (Ḳ;) the latter being pl. of the former; but in some copies of the Ḳ أَرَاكِبُ, like مَسَاجِدُ. (TA.) ═ Also *Whiteness in the* رُكْبَة [or *knee*]. (TA.)

رَكْبَةٌ *A single ride,* or *act of riding:* pl. رَكَبَاتٌ. (IAth, L.) — [Hence,] one says, هُوَ يَمْشِى الرَّكَبَة ‡ [i. e. يَرْكَبُ رَأْسَهُ *He goes at random, heedlessly,* or *in a headlong manner,* &c., (see 1,)] and هُمْ يَمْشُونَ الرَّكَبَاتِ ‡ [*They go at random,* &c.]. (A. [The meaning is there indicated by the context, and is shown by what here follows.]) Respecting the phrase تَمْشُونَ الرَّكَبَات, occurring in a trad., meaning تَرْكَبُونَ رُؤُوسَكُمْ † [*Ye go at random,* &c.], *in that which is false, wrong,* or *vain, and in factions,* or *seditions,* or *the like, following one another without consideration,* IAth says that رَكْبَةٌ [properly] signifies as explained above in the first sentence of this paragraph, and that the pl. الركبات is here governed in the accus. case by a verb understood, and [with that verb] is a denotative of state relating to the agent in تمشون: it supplies the place of that verb, which it does not require to be expressed; and the implied meaning is تَمْشُونَ تَرْكَبُونَ الرَّكَبَاتِ. (L.)

رُكْبَةٌ a word of well-known meaning, (Ṣ, Mṣb,) [The *knee;* i. e., in a man,] the *joint between the lower parts of the thigh and the upper parts of the shank:* (A, Ḳ:) or [in a quadruped,] the *joint between the metacarpus and the radius* (مَوْصِلُ الوَظِيفِ وَالذِّرَاعِ): this is the right explanation: in the Ḳ, مَوْضِع is erroneously put for مَوْصِل: [this explanation is evidently given accord. to the terms employed in the anatomy of quadrupeds as compared to human beings: in that which next follows, there is certainly an omission, which I have endeavoured to supply:] or the رُكْبَتَانِ of the fore legs of the camel are the *two joints that* [*project forwards, in like manner as do, in the hind legs, those that*] *are next the belly* [meaning *the stifle-joints*] *when he lies down upon his breast with folded legs:* the two joints that project behind [in the hind legs, namely, the hocks,] are called the عُرْقُوبَانِ: in every quadruped, the ركبتان are in the fore legs, and the عرقوبان are in the hind legs: and the عرقوب is what is called مَوْصِلُ الوَظِيفِ [i. e. the upper joint of the metatarsus]: (TA:) or the ركبة is the مِرْفَق [which in a man is the elbow, but here seems to mean the *lower joint*] *of the* ذِرَاع [or *radius*] of anything [i. e. of any beast]: (Ḳ:) [from its being said in the Ṣ and Mṣb that the رُكْبَة is "well known," I conclude that there is no real discrepancy in the foregoing explanations: it is perhaps needless to add that the term رُكْبَة is now universally applied to the *knee* of a man and to what we commonly call the *knee* of a horse and the like:] the pl. is رُكَبٌ, (Ṣ, Mṣb, Ḳ,) i. e. the pl. of mult., and the pl. of pauc. is رُكْبَاتٌ and رُكَبَاتٌ and رُكُبَاتٌ. (Ṣ.) Lḥ mentions the phrase بَعِيرٌ مُسْتَوْقِحُ الرُّكَبِ [meaning *A hard-kneed camel*]; as though the term رُكْبَة were applied to each part, and the pl. used accord. to this application. (TA.) — One says [of an agitating affair or event], أَمْرٌ ٱصْطَكَّتْ فِيهِ الرُّكَبُ وَحُكَّتْ فِيهِ الرُّكْبَةُ الرُّكْبَةَ ‡ [*An affair,* or *event, in which the knees knocked together, and in which the knee rubbed the knee*]. (A.) — And of one who has the mark of prostration in prayer on his forehead, between his eyes, (L,) بَيْنَ عَيْنَيْهِ مِثْلُ رُكْبَةِ العَنْزِ [*Between his eyes is the like of the knee of the she-goat*]. (A,* L.) And of any two things that are alike, or correspondent, هُمَا كَرُكْبَتَيِ العَنْزِ [*They are like the two knees of the she-goat*]; because her two knees fall together upon the ground when she lies down. (L.) — And it is said in a prov., شَرُّ النَّاسِ مَنْ مِلْحُهُ عَلَى رُكْبَتِهِ [*The worst of men is he whose fat is upon his knee*]: applied to him who is quickly angered; and to the perfidious: (Meyd, TA:) the phrase مِلْحُهُ عَلَى رُكْبَتِهِ is also used as meaning *The smallest thing makes him angry:* (TA:) and a poet says,

* لَا تَلُمْهَا إِنَّهَا مِنْ عُصْبَةٍ *
* مِلْحُهَا مَوْضُوعَةٌ فَوْقَ الرُّكَبْ *

[*Blame her not; for she is of a set of people whose fat is placed above the knees:* perhaps meaning, for she is but a woman; as women are generally fat in the part above the knee]: (TA:) or مِنْ نِسْوَةٍ [in the place of مِنْ عُصْبَةٍ], meaning *of women whose object of anxiety,* or *care, is fatness* and *fat:* (Meyd, TA:) so that the prov. seems to mean that the worst of men is he who has not such intelligence as bids him to do that which is praiseworthy, but only bids him to do that in which is inconstancy and levity, and an inclining to the dispositions of women, to the love of fatness and fat. (Meyd.) [See other explanations in art. ملح.] ═ Also The *lower part* (أَصْل) *of the plant* صِلِّيَانَة, *when it has been cut.* (Ḳ.)

رِكْبَةٌ *A mode,* or *manner, of riding.* (Ṣ.) You say, هُوَ حَسَنُ الرِّكْبَةِ *He has a good mode,* or *manner, of riding.* (A,* TA.) — [It is said in the Ḳ to be a subst. from رَكِبَهُ; as though signifying *A riding.*]

رَكَبَةٌ *A company of riders upon camels,* (Ḳ,) or *of owners of camels on a journey,* or *travellers upon camels,* exclusively of other beasts, (Ṣ,) *but less in number than the company called* رَكْبٌ: (Ṣ, Ḳ:) [and probably also *a company of riders upon any beasts, but less than what is called* رَكْبٌ:] accord. to MF, it is a pl. of رَاكِبٌ. (TA.) [See also أُرْكُوبٌ.]

رَكَبَاةٌ and رَكَبَى: } see رَكُوبٌ.
رَكَبُوتَى and رَكَبُوتٌ: }

رَكَبَانَةٌ: see رَكُوبٌ, in two places.

رِكَابٌ [*Travelling-camels, used for riding;* i. e.] *camels* (Ṣ, Ḳ, TA) *upon which people journey;* (Ṣ, TA;) i. q. مَطِىٌّ: (Mṣb:) or *camels fit for carrying:* (Ḥar p. 22:) it has no proper sing.: (Ṣ:) the word used for the sing. is رَاحِلَةٌ: (Ṣ, Mṣb, Ḳ:) or, as ISh says, in the "Book of Camels," رِكَابٌ and عِيرٌ are applied to *camels that go forth for corn* (طَعَام) *to be brought back upon them, both when they go forth and after they have come back:* and the former term is applied also to *camels upon which people journey to Mekkeh, on which* مَحَامِل *are borne:* and *hired* [or *other*] *camels that carry the goods and corn of merchants:* but camels are not called عِير, though bearing corn, [unless] if hired: [I insert

the words "or other" and "unless" because it is further said,] عير are not those that bring corn for their owners; but these are called رِكَابٌ: (L, TA:) the pl. is رُكُبٌ, (Ṣ, Ḳ,) accord. to A'Obeyd, (TA,) and رِكَابَاتٌ and رَكَائِبُ; (Ḳ;) or, accord. to IAạr, رُكُبٌ is not pl. of رِكَابٌ; and others say that it is pl. of ▼ رَكُوبٌ, signifying any beast *on which one rides*, [an epithet] of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ; (TA;) but called by ISd a subst.; (TA voce جَزُوزٌ;) and ▼ رَكُوبَةٌ is a more special term than رَكُوبٌ. (TA in the present art.) — [Hence,] رِكَابُ السَّحَابِ ‡ [*The bearers of the clouds*; i. e.] *the winds*. (A, Ḳ.) Umeiyeh says,

* تَرَدَّدُ وَالرِّيَاحُ لَهَا رِكَابُ *

[*It* (referring to a cloud) *goes to and fro* (تَرَدَّدُ being for تَتَرَدَّدُ), *the winds being its bearers*]. (TA.) = Also [The *stirrup* of a horse's saddle;] *a well-known appertenance* of a horse's saddle; (Ṣ;) the *same with respect to a horse's saddle as the* غَرْز *with respect to a camel's*: pl. رُكُبٌ. (Ḳ.)

رَكُوبٌ and ▼ رَكُوبَةٌ: see رِكَابٌ: both signify A beast *that is ridden*: (Ṣ:) or a she-camel *that is ridden*: (Ḳ:) or the latter has this meaning: and is metaphorically applied to anything *ridden*: (Mṣb:) or the former signifies any beast *that is ridden*: and the latter is a name for *everything that is ridden*; applied to *one*, and to *a pl. number*: (TA:) or the former signifies *ridden*, as a fem. epithet: and the latter, one *specially appointed for riding*; and *that is constantly kept to work*; of beasts (Ḳ, TA) of any kind: (TA:) and the latter and ▼ رَكْبَانَةٌ and ▼ رَكْبَاةٌ and ▼ رَكَبُوتٌ (Ḳ) and ▼ رَكْبَى and ▼ رَكَبُوتَى, (Ḳ* and TA in art. حلب, [see حَلُوبٌ in several places,]) a she-camel *that is ridden*; or *that is broken, trained*, or *rendered submissive* or *manageable*: (Ḳ:) or رَكُوبٌ has this last signification, accord. to AZ: and its pl. is رُكُبٌ: (TA:) the pl. of رَكُوبَةٌ being رَكَائِبُ: (TA voce جَزُوزٌ:) and ▼ رَكْبَانَةٌ signifies [also] a she-camel *fit to be ridden*; (Ṣ, TA;) like as حَلْبَانَةٌ signifies fit to be milked: the ا and ن are [said to be] added in order to give intensiveness to the signification: (TA:) [and all the other epithets mentioned above seem also, accord. to some, to have an intensive sense: see حَلُوبٌ.] You say, مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ *He has not a she-camel to ride, nor one to carry burdens, nor one to be milked*. (Ṣ, TA.) — Also بَعِيرٌ رَكُوبٌ *A camel having marks of galls, or sores, on his back, produced by the saddle*. (TA.) — And طَرِيقٌ رَكُوبٌ *A road ridden upon*, (Ṣ, TA,) *and trodden so as to be rendered even, or easy to be travelled*. (TA.) = See also رَكَّابٌ.

رَكِيبٌ One *who rides with another*; *a fellow-rider*. (Ḳ.) رَكِيبُ السُّعَاةِ, mentioned in a trad., and there promised a place in Hell, means *He who accompanies tyrannical* عُمَّال [or *collectors of the poor-rates*]. (TA.) — See also مُرَكَّبٌ. — نَخْلٌ رَكِيبٌ (Ḳ) and رَكِيبٌ مِنْ نَخْلٍ (TA) *Palm-trees planted in a row by a rivulet*, or *not by a rivulet*. (Ḳ, TA.) = Also *A* مَشَارَة, (Ḳ,) i. e. سَاقِيَة [or *channel of water for irrigation*]: (TA:) or *a rivulet between* [*two pieces of sown ground such as are termed*] دَبْرَتَانِ: (Ḳ:) or *between two gardens of palm-trees and grape-vines*: (so accord. to the text of the Ḳ in the TA:) or *what is between two gardens of palm-trees and grape-vines*: (so accord. to the CḲ and my MS. copy of the Ḳ:) or *grape-vines between two rivers or rivulets*: (TA:) or *a place of seed-produce*: (Ḳ:) or *a clear*, or *cleared, piece of land, in which one sows*: (T:) pl. رُكُبٌ. (Ḳ.) — [Hence,] أَهْلُ الرَّكِيبِ *The people who stay, or dwell, by water*; syn. الحُضَّارُ. (TA.)

رُكَيْبٌ dim. of رَكْبٌ. (TA.) See رَاكِبٌ.

رَكُوبَةٌ: see رَكُوبٌ.

زَيْتٌ رِكَابِىٌّ [*Olive-oil*:] so called because *brought on camels* from Syria. (Ṣ, A,* Ḳ.)

رَكَّابٌ and ▼ رَكُوبٌ, applied to a man, (Ḳ, TA,) the latter on the authority of Th, (TA,) signify the same, (Ḳ, TA,) *Who rides much*; *a great rider*: and so رَكَّابَةٌ applied to a woman. (TA.) — [Hence,] رَكَّابٌ لِلْأُمُورِ † A man *who surmounts*, or *masters, affairs*; [or *who often does so*; or *accustomed to embark in*, or *undertake*, or *to surmount*, or *master, them*; or *who often embarks in*, or *undertakes, them, and therefore surmounts*, or *masters, them*;] *by his knowledge, and repeated experience, and good judgment*. (Ḳ and TA in art. طلع.)

عَلَاهُ الرُّكَّابُ ‡ *The nightmare*, or *incubus, came upon him*. (A.)

رَكَّابَةٌ: see the latter part of the next paragraph.

رَاكِبٌ *Riding*; or *a rider*: (Mgh, Mṣb, Ḳ:) or properly only *a rider upon a camel*: (ISk, Ṣ, Ḳ:) or the latter is its meaning when it is not used as a prefixed noun, as explained below; and is said to be the original signification: IB says that it may signify *a rider* upon a camel, ass, horse, or mule, when used as a prefixed noun; as when you say رَاكِبُ جَمَلٍ and رَاكِبُ حِمَارٍ &c.: (L:) accord. to ISk, you term a rider upon an ass فَارِسٌ عَلَى حِمَارٍ, (Ṣ, TA,) and a rider upon a mule فَارِسٌ عَلَى بَغْلٍ; (TA;) but 'Omarah says, I do not call the owner or rider of the ass فارس, but حَمَّارٌ; and the reason of his saying so is manifest, for فارس is an epithet of the measure فَاعِلٌ from الفَرَسُ "the horse," meaning "an owner, or a rider, of the horse:" (Ṣ, TA:) the pl. is رُكَّابٌ (Ṣ, Ḳ) and رُكْبَانٌ (Ṣ,* Mgh, Mṣb, Ḳ) and رُكُوبٌ (Mgh, Ḳ) and رَكَبَةٌ, (Ḳ,) or this last is a mistake for رَكَبَةٌ [q. v.], (MF, TA,) and ▼ رَكْبٌ, (Akh, Mṣb, Ḳ, TA,) as some say; (TA;) or this last is a quasi-pl. n., (Ḳ, TA,) not a broken pl. of رَاكِبٌ; (TA;) and signifies *riders upon camels*; (Ḳ;) or *owners of camels on a journey*, or *travellers upon camels*; (Ṣ;) *consisting of ten or more*: (Ṣ, Ḳ:) and sometimes it signifies *riders upon horses*: (IB, Ḳ:) or *riders upon horses and camels*: (IB, L, TA:) or *a company of riders upon horses*; or *upon horses and camels*: (TA:) [or, accord. to Kh, *riders upon any beasts*: (De Sacy's Anthol. Gram. Ar. p. 54 of the Arabic text:)] in the Ḳur viii. 43, الرَّكْبُ may signify *the riders upon horses*, or *the riders upon camels*, or *the army composed of both these*: (TA:) the pl. of رَكْبٌ is أَرْكُبٌ, (Ṣ, Ḳ,) [a pl. of pauc.,] and رُكُوبٌ. (Ḳ.) Accord. to IB, you do not say رُكْبَانُ إِبِلٍ nor ▼ رَكْبُ إِبِلٍ: but it is said that رُكَّابُ خَيْلٍ and رُكَّابُ إِبِلٍ &c. are allowable. (L.) An instance of رُكْبَان as distinguished from فُرْسَان occurs in a verse cited as one of the exs. of the preposition بِ. (TA.) ▼ رُكَيْبٌ [properly signifying *A small company of riders upon camels*, &c.,] occurs as meaning *collectors of the poor-rates*: it is the dim. of ▼ رَكْبٌ; and shows that this latter is not a pl. [properly speaking] of رَاكِبٌ; for, were it so, the word used as its dim. would be رُوَيْكِبُونَ. (TA.) [See also رَكَبَةٌ, and أُرْكُوبٌ.] — [Also *A person on board* of a ship or boat: pl. رُكَّابٌ.] You say رُكَّابُ السَّفِينَةِ (Ṣ, TA) *The persons on board of the ship*, or *boat*: and رُكَّابُ المَآءِ *the voyagers upon the water*: and Ibn-Aḥmar has used in this sense the pl. رُكْبَانٌ; but it is said that this is not allowable; nor is أُرْكُوبٌ; nor رَكْبٌ. (TA.) — Also, and ▼ رَاكُوبٌ, † *A shoot germinating upon the trunk of a palm-tree, not having any root in the ground*: (Ṣ:) or *a shoot on the upper part of a palm-tree, hanging down, but not reaching the ground*; and so ▼ رَاكِبَةٌ and ▼ رَاكُوبَةٌ and ▼ رَكَّابَةٌ: (Ḳ:) or, as some say, the last of these words is not thus applied, but means a woman "who rides much:" AḤn, however, says that it signifies *a palm-shoot*, or the *like thereof, growing forth at the top of the trunk of a palm-tree, and, in some instances, bearing with its mother*; *but when it is cut off, it is better for the mother*: and رَاكِبٌ is also explained in the L as meaning *small palm-trees that grow forth at the lower parts of large palm-trees*: (TA:) or it means *a shoot of a palm-tree not cut off from its mother*: (Ḥam. p. 66:) accord. to Aṣ, when a palm-shoot grows from the trunk, and does not adhere to the ground, it forms a vile kind of palm-tree; and the Arabs call it رَاكِبٌ and ▼ رَاكُوبٌ: the pl. of this last [and of رَاكُوبَةٌ] is رَوَاكِيبُ. (TA.) — رُكْبَانُ السُّنْبُلِ means ‡ *What first appear, or grow forth, from the* قُنْبُع, (A, Ḳ, TA,) i. e. the *envelope of the grain*, (TA,) *of the ear of wheat*. (Ḳ, TA.) — رَاكِبٌ also signifies † The *head* [or *summit*] *of a mountain* (جَبَل), as in [most of] the copies of the Ḳ; in some of which is found حَبْل [or *rope*]. (TA.)

رَاكِبَةٌ: see the next preceding paragraph. — Also sing. of رَوَاكِبُ (TA) which signifies ‡ *Streaks* [or *layers*] *of fat*, (A, Ḳ, TA,) *overlying one another*, (Ḳ, TA,) *in the fore part of*

camel's hump: those in the hinder part are called رَوَادِفُ, (A, Ḳ, TA,) of which the sing. is رَادِفَةٌ. (TA.)

رَاكُوبٌ and رَاكُوبَةٌ: see رَاكِبٌ, latter part, in four places.

أَرْكَبُ Large in the رُكْبَة [or knee]. (Ṣ, Ḳ.) — A camel having one of his knees larger than the other. (Ṣ, Ḳ.)

أُرْكُوبٌ A company of riders upon camels, (Ḳ,) or of owners of camels on a journey, or of travellers upon camels, exclusively of other beasts, (Ṣ,) but more in number than the company called رَكْبٌ: (Ṣ, Ḳ:) pl. أَرَاكِيبُ. (TA.) [See also رَكَبَةٌ.]

مَرْكَبٌ an inf. n. of رَكِبَ. (A, Ḳ, TA.) — And also a noun of place [properly signifying A place of riding, &c.]. (TA.) [Hence, Anything upon which one rides; and upon, or in, which one is borne or carried:] one of the مَرَاكِب of the land; and [more commonly] of the sea: (Ṣ, Ḳ:) [i. e.] a beast [on which one rides]; (A, TA;) and a vessel, i. e. a ship or boat: (A, Mgh, Mṣb, TA:) a saddle; and any kind of vehicle borne by a camel or other beast: (the lexicons passim:) مَرَاكِبُ is the pl. (Mgh, Mṣb.) You say, نِعْمَ المَرْكَبُ الدَّابَّةُ [Excellent, or most excellent, is the thing upon which one rides, the beast]. (A.) And جَآءَتْ مَرَاكِبُ اليَمَنِ The vessels, or the ships or boats, of El-Yemen came. (A.) — [And hence المَرْكَبُ as the name of † The principal star (α) of Pegasus; because in the place of the saddle.]

مُرْكَبٌ A colt that has become fit for being ridden. (TA.) And دَابَّةٌ مُرْكِبَةٌ A beast that has attained the age at which one may ride him during a warring and plundering expedition. (TA.)

مُرْكَبٌ A man to whom a horse is lent for a portion of the spoil that he may obtain: (IAạr, TA:) or a man who borrows a horse upon which to go forth on a warring and plundering expedition, and who receives one half of the spoil, the other half being for the lender: (Ḳ:) or one to whom a horse has been given for him to ride, and who has put his foot into the stirrup. (A.) [Also] Weak in the art of horsemanship, or the management of horses, and the riding of them. (Ḥam p. 441.) — [Also Put, or set, one part upon another: set, or fixed, in another thing: composed; constituted; or put together: see its verb, 2.] The stone [set] in the signet-ring is termed مُرَكَّبٌ and ▼رَكِيبٌ; and so the arrow-head [fixed] in the shaft: (Ṣ:) or رَكِيبٌ signifies, (Ḳ, TA,) as a subst., (TA,) a thing set (مُرَكَّبٌ) in a thing, such as a ring-stone in the bezel, or collet, of the signet-ring. (Ḳ,* TA.) = Also ‡ Origin: and place of growth or germination or vegetation. (Ṣ, Ḳ, TA.) You say, فُلَانٌ كَرِيمُ المُرَكَّبِ ‡ Such a one is generous, or noble, in respect of the origin of his rank among his people. (Ṣ, A.*)

ركد

1. رَكَدَ, (Ṣ, A, Mṣb,) aor. ـُ, (Mṣb,) inf. n. رُكُودٌ, (Ṣ, Mṣb, Ḳ,) It was, or became, still, or motionless; (Ṣ, A, Mṣb, Ḳ;) said of water: (Ṣ, A, Mṣb:) and fixed, or stationary. (Ḳ.) And in like manner, using the verb in the former sense, one says of the wind: (Ṣ, A:) [whence] one says also, رَكَدَتْ رِيحُهُمْ [lit. Their wind became still, or calm], meaning ‡ their good fortune ceased, and their affairs, or circumstances, began to retrograde by degrees: and [in like manner,] طَفِقَتْ رِيحُهُمْ تَتَرَاكَدُ ▼ ‡ [their good fortune began to cease by degrees]. (A.) So too one says of the expressed juice of grapes, meaning It ceased to estuate. (L.) And of the heat, i. e. It remitted, or subsided. (L. [See also رَقَدَ.]) And رَكَدَتِ السَّفِينَةُ The ship became still, or motionless, (Ṣ,* A,* Mṣb, TA,) or aground. (TA.) And رَكَدَ المِيزَانُ The balance was, or became, in a state of equilibrium. (Ṣ, A, Ḳ.) And رَكَدَتِ البَكْرَةُ The sheave of the pulley was, or became, fixed: and also the sheave of the pulley turned, or revolved: thus bearing two contr. significations. (L.) And رَكَدَتِ الشَّمْسُ The sun was, or became, at its midday-height: (Ṣ:) or continued overhead; as though not quitting its place. (A.) And رَكَدَ القَوْمُ The people were, or became, still, motionless, or silent. (Ṣ, A.)

4. اركده He rendered it still, or motionless; namely, water [&c.]. (Mṣb.)

6. تراكد [app., in its proper sense, It became still, or motionless, by degrees]. See 1.

جَفْنَةٌ رَكُودٌ ‡ A bowl that is full, (Ḳ,) or filled; (Ṣ;) or heavy; (A;) or filled and heavy. (L.) And نَاقَةٌ رَكُودٌ ‡ A she-camel whose supply of milk is constant, (A, Ḳ,) unceasing. (Ḳ.)

رَاكِدٌ [Still, or motionless: and] anything remaining fixed in its place; stationary. (Ṣ.) You say مَآءٌ رَاكِدٌ Water that is not running: and رِيحٌ رَاكِدَةٌ a wind becoming still, or calm; pl. رِيَاحٌ رَوَاكِدُ. (A.) — [Hence,] الرَّوَاكِدُ [and also, accord. to Reiske, as mentioned in Freytag's Lex., الرُّكَّدُ,] The three pieces of stone upon which a cooking-pot is set: so called because they remain in their places. (L.)

مَرَاكِدُ [pl. of مَرْكَدٌ, like مَرْكَزٌ,] Places in which a man, or some other thing, remains still, or motionless. (Ṣ, A,* L.) And Much depressed parts of the earth. (L.) Usámeh Ibn-Ḥabeeb El-Hudhalee says, describing an ass [i. e. a wild ass] that had been chased by horses, or horsemen, and had fled for refuge to the mountains, whence, from their ravines, he saw the sky like streaks,

* أَرَتْهُ مِنَ الجَرْبَآءِ فِى كُلِّ مَوْطِنٍ *
* طِبَابًا فَمَثْوَاهُ النَّهَارَ المَرَاكِدُ *

[They (the ravines) showed him, in every spot where he stopped, streaks of the sky, and the much-depressed parts of the earth were his places of abode all the day]. (Ṣ,* L.) [J quotes this verse, in the Ṣ, but with مَنْزِلٍ in the place of موطن, and مَرْعَاهُ in the place of مثواه, as an ex. of مراكد in the former of the senses explained above.]

ركز

1. رَكَزَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ (Ṣ, Mṣb, Ḳ) and ـِ, (Ḳ,) inf. n. رَكْزٌ, (Ṣ, A, Mṣb,) He stuck, or fixed, a spear, (Ṣ, A, Mṣb, Ḳ,) and a stick, (A,) or some other thing, (TA,) into the ground, (Ṣ, A, Mṣb, Ḳ,) upright; (TA;) as also ▼رَكَّزَ, (Ḳ,) inf. n. تَرْكِيزٌ. (TA.) You say also, رَكَزَ الحَرُّ السَّفَى, aor. ـُ, inf. n. رَكْزٌ, The heat made the thorn-bushes fast in the ground [by hardening the soil]. (TA.) And رَكَزَ ٱللّٰهُ المَعَادِنَ فِى الجِبَالِ God fixed the metals, or minerals, in the mountains: (A, TA:) or caused them to exist therein. (Ḳ,* TA.) And رَكَزَ المَالَ, inf. n. as above, He buried the property. (TA.)

2: see the preceding paragraph.

4. اركز He (a man) found what is termed رِكَاز: (Ṣ, A,* Ḳ:) or his mine yielded him abundance of silver &c.: (TA:) or he found a [quantity of gold or silver equal to a sum of money such as is termed] بَدْرَة, collected together, in the mine. (Es-Sháfi'ee, TA.) — It (a mine) had in it what is termed رِكَاز: (Ḳ:) or what is so termed was found in it. (IAạr, TA.)

8. ارتكز It (a spear) became stuck, or fixed, in the ground. (Mṣb.) — ‡ He became fixed (Ḳ,* TA) in his place of abode. (TA.) You say, دَخَلَ فُلَانٌ فَٱرْتَكَزَ فِى مَحَلِّهِ لَا يَبْرَحُ ‡ [Such a one entered, and remained fixed in his place of abode, not quitting it]. (A, TA.) — ارتكز عَلَى القَوْسِ ‡ He put the extremity of the bow upon the ground and leaned upon it. (Ṣ, A,* TA.) And ارتكز على رُمْحِهِ † He bore (تَحَامَلَ) upon the head of his spear, leaning upon it, in order that he might die. (Mgh, from a trad.)

رِكْزٌ A sound: (Fr, TA:) or a low sound; (Ṣ, A, Ḳ;) i. q. حِسٌّ: (Ḳ:) or a sound that is not vehement: or the sound, or voice, of a man, which one hears from afar; such as that of the hunter talking to his dogs. (TA.) So in the Ḳur [xix. last verse], أَوْ تَسْمَعُ لَهُمْ رِكْزًا [Or dost thou hear a sound of them? &c.]. (Ṣ, TA.) [See فَهْرٌ.] — [Golius assigns to it also the signification of Beauty (pulchritudo); app. from his having found, in a copy of the Ḳ, وَالحُسْنُ in the place of وَالحِسُّ.] = Also An intelligent, forbearing, liberal or munificent, man: (AA:) or a learned, intelligent, liberal or munificent, generous, man. (Ḳ.)

رِكْزَةٌ: see رِكَازٌ. — ‡ Firmness of understanding; (Fr, Ḳ;) strength thereof. (A, TA.) Fr says, I heard one of the Benoo-Asad say, كَلَّمْتُ فُلَانًا فَمَا رَأَيْتُ لَهُ رِكْزَةً ‡ I spoke to such a one, and I found him not to have firmness of understanding. (TA.)

رِكَازٌ Metal, or other mineral; (A, Mgh, TA;) what God has caused to exist (رَكَزَهُ, i.e. أَحْدَثَهُ,)

in the mines; (Ḳ;) meaning تِبْر *that is created in the earth*; (TA;) as also ↓ رِكْزَةٌ: (Ḳ:) the former is pl. of ↓ رِكْزَةٌ: (Ḳ:) or it is pl. of ↓ رَكِيزَةٌ: (Aḥmad Ibn-Khálid, TA:) and *pieces* (Ḳ, TA) *of large size, like* [*stones such as are called*] جَلَامِيد, (TA,) *of silver* and *of gold*, (Ḳ, TA,) *that are extracted from the earth*, (TA,) or *from the mine*: (Ḳ, TA:) accord. to the people of El-'Irák, *any metals* or *other minerals*: (TA:) or [so in the A and Mgh, and accord. to the TA, but in the Ḳ "and,"] *buried treasure* (Ṣ, A, Mgh, Mṣb, Ḳ) *of the people of the Time of Ignorance*: (Ṣ, Mṣb, Ḳ:) the first of the significations given above is the primary one: and ancient wealth [buried in the earth] is likened to metals or minerals: or, accord. to certain of the people of El-Ḥijáz, it signifies specially *property buried by men before the period of El-Islám*; and not metals or other minerals. (TA.) It is said in a trad., that the fifth part of what is termed رِكَازٌ is for the government-treasury: (Ṣ,* TA:) or, accord. to another relation, of what is termed ↓ رَكِيزٌ: as though it [the latter] were pl. [or rather coll. gen. n.] of ↓ رَكِيزَةٌ, or [the former] of ↓ رِكَازَةٌ. (TA.)

رَكِيزٌ: } see رِكَازٌ, last sentence.
رِكَازَةٌ: }

رِكْزَةٌ: see رِكَازٌ, in three places: — see also مَرْكَزٌ.

رَاكِزٌ A thing that is *firm*, or *fixed*. (Mgh.) [Hence,] one says, عِزُّهُمْ رَاكِزٌ ‡ *Their might*, or *glory, is firmly established*. (A, TA.)

مَرْكَزٌ *A place where a spear or other thing is stuck*, or *fixed, into the ground, upright*: (TA:) *a place of firmness*, or *fixedness*. (Mṣb.) — ‡ The *place* of a man; his *place of alighting or abiding*. (Ṣ, Ḳ.) — ‡ The *station* of an army, or of a body of troops or soldiers, *to which its occupants are commanded to keep*. (Ḳ, TA.) You say, هٰذَا مَرْكَزُ الخَيْلِ ‡ [*This is the fixed station of the cavalry*]. (A.) Pl. مَرَاكِزُ. (A.) — The *centre* of a circle. (Ṣ, Ḳ.) — ↓ رِكْزَةٌ signifies the *same as* مَرْكَزٌ [but in what sense I do not find pointed out]. (TA.)

إِنَّهُ مَرْكُوزٌ فِى العُقُولِ ‡ [*Verily it is firmly fixed in the minds, or understandings*]. (A, TA.)

ركس

1. رَكَسَهُ, (Ṣ, Mṣb,) aor. ـُ, (Mṣb, TA,) inf. n. رَكْسٌ, (Ṣ, A, Mṣb, Ḳ,) *He turned it over*, or *upside down*; (Ṣ, A, Mṣb, Ḳ;) as also ↓ أَرْكَسَهُ: (Ṣ:) or the former, (TA,) or ↓ latter, (Mṣb,) *he turned it over upon its head*: (Mṣb, TA:) and the former, *he reversed it*; *made the first part of it to be last*; or *turned it fore part behind*. (Lth, A, Mṣb, Ḳ.) It is said in the Ḳur [iv. 90], وَاللّٰهُ ↓ أَرْكَسَهُمْ بِمَا كَسَبُوا *Since God hath subverted them* [*for what they have done*, or *committed*]; syn. نَكَّسَهُمْ: (IAạr, Ḳ:) or *hath made them return to their unbelief*; (Fr, Ṣ, Ḳ;) and رَكَسَهُمْ signifies the same: (Fr, TA:) or *hath separated*, or *dispersed, them, for what they have done* of their disbelief, and acts of disobedience: (Jel:) ↓ أَرْكَسْتُهُ and رَكَسْتُ الشَّىْءَ both signify *I separated the thing*; or *set it apart*. (TA.) You say also, ↓ أَرْكَسَ اللّٰهُ عَدُوَّكَ *May God overturn thine enemy upon his head*: or *change*, or *reverse, the state*, or *condition, of thine enemy*. (A.) And ↓ أَرْكَسَهُ فِى الشَّرِّ *He turned him back*, or *caused him to return, to evil*. (A.) And ↓ أَرْكِسِ الثَّوْبَ فِى الصِّبْغِ *Return thou the garment*, or *piece of cloth, to the dyeing-liquor*. (A.)

4: see 1, throughout.

8. ارتكس *He*, or *it, became turned over, upside down*, or *upon his*, or *its, head*; *became inverted, subverted*, or *reversed*; *became turned fore part behind*: (Ḳ, TA:) *he returned, reverted*, or *went back*, from one thing or state to another: (TA:) *he fell*. (Ḳ.) You say, ارتكس فُلَانٌ فِى أَمْرٍ كَانَ قَدْ نَجَا مِنْهُ (Ṣ, A, TA) *Such a one fell* [*again*] *into a case from which he had escaped*. (TA.)

رِكْسٌ *i. q.* رِجْسٌ [*Uncleanness, dirt*, or *filth*; or *an unclean, a dirty*, or *a filthy, thing*]: (Ṣ, A, Mṣb, Ḳ:) and *anything that is disliked*, or *hated, for its uncleanness, dirtiness*, or *filthiness*; (Mṣb;) as also ↓ رَكِيسٌ: (TA:) the former is similar in meaning to رَجِيعٌ [*dung* of a man, or of a horse and the like, or of a wild beast]; (A 'Obeyd, TA;) and ↓ رَكِيسٌ [also] is *syn. with* رَجِيعٌ. (TA.)

رَكِيسٌ: see مَرْكُوسٌ, throughout: — see also رِكْسٌ, in two places.

مَرْكُوسٌ A thing *turned over*, or *upside down*; *turned over upon its head*; *turned fore part behind*; as also ↓ رَكِيسٌ. (TA.) — *Turned*, or *sent, back*, or *away*; as also ↓ the latter epithet. (TA.) — One *who goes back*, or *reverts, from his state* or *condition*; like مَنْكُوسٌ: (IAạr, TA:) and ↓ the latter epithet (ركيس), a *weak* person, *who returns*, or *reverts*, from one thing or state to another; syn. ضَعِيفٌ مُرْتَكِسٌ. (TA.)

ركض

1. رَكَضَ, aor. ـُ, inf. n. رَكْضٌ, *He moved*, (Ṣ, A, Ḳ,) or *struck with*, (Mṣb,) *his leg*, or *foot*: (Ṣ, A, Mṣb, Ḳ:) or *he struck and hit therewith, like as one strikes and hits therewith a beast*. (IAth.) Hence, (Ṣ, A, Ḳ,) the phrase in the Ḳur [xxxviii. 41], (Ṣ,) اُرْكُضْ بِرِجْلِكَ [*Strike thou the* ground *with thy foot*]: (Ṣ, A, Ḳ:) or *strike thou, and tread*, the ground *with thy foot*. (Ṣgh.) You say also, رَكَضَ الرَّجُلُ ‡ *The man struck the ground with his foot*: and رَكَضَتِ الخَيْلُ ‡ *The horses struck the ground with their hoofs*: and جَآءَتِ الخَيْلُ رَكْضًا ‡ [*The horses came striking the ground with their hoofs*]: and رَكَضَتِ الجُنْدُبُ الرَّمْضَآءَ بِكُرَاعَيْهَا ‡ [*The locusts termed* جندب *struck the vehemently-hot ground with their two legs*]: and تَرَكْتُهُ يَرْكُضُ بِرِجْلِهِ لِلْمَوْتِ ‡ [*I left him striking the ground with his foot previously to death*: see also 8]. (A.) [The above-mentioned phrases marked as tropical are so marked on the authority of the A: but the reason of their being so I do not see.] — They also said, sometimes, رَكَضَ الطَّائِرُ, meaning † *The bird moved his wings in flying*: (Ṣ:) the inf. n., رَكْضٌ, signifying ‡ the act of *moving the wing*: (Ḳ, TA:) and الطَّائِرُ يَرْكُضُ بِجَنَاحَيْهِ ‡ *The bird moves his wings, and puts them back against his body*: (A, TA:) or the former of these two phrases means † *the bird was quick*, or *swift, in his flying*. (TA.) — رَكْضٌ also signifies The act of *impelling*; syn. دَفْعٌ: and the *urging* a horse *to run*, (A, Ḳ, TA,) [*by striking*] *with his foot* or *leg*: (TA:) the *striking* a beast *with one's feet* or *legs, to urge him*: (Mgh:) or *putting him in motion, whether he go on or not*. (Aṣ.) You say, رَكَضْتُ الفَرَسَ بِرِجْلِى *I urged the horse to run, with my foot* or *leg*. (Ṣ, O, Mṣb.*) And رَكَضَ الدَّابَّةَ, aor. ـُ, inf. n. رَكْضٌ, *He struck the sides of the beast with his foot* or *leg*. (TA.) And رَكَضَ الدَّابَّةَ بِرِجْلٍ, and بِرِجْلَيْنِ, *He struck the beast to urge it with a foot* or *leg*, and *with two feet* or *legs*. (A.) — And from frequency of usage of the phrase رَكَضْتُ الفَرَسَ, originated the saying رَكَضَ الفَرَسُ, (AZ,* Ṣ, Mgh, Mṣb,) meaning ‡ *The horse ran*: (Ṣ, Mgh:*) which some disallow; but without reason, since it has been transmitted by a good authority: (Mṣb:) it is disallowed by Aṣ: (TA:) [and J says,] the correct phrase is رُكِضَ الفَرَسُ: (Ṣ:) or you say, رُكِضَ الفَرَسُ فَرَكَضَ هُوَ, meaning [*The horse was urged to run*,] † *and he ran*: (Ḳ:) and رَكْضٌ signifies † the act of *running*: (Ḳ, in another place in this art.:) and † the act of *fleeing*: whence, [in the Ḳur xxi. 12], إِذَا هُمْ مِنْهَا يَرْكُضُونَ (Ḳ) † *lo, they fled from it*, from punishment: (Zj:) or † *were routed, and fled from it*: (Fr:) or *they ran from it*: (Mgh:) [for] رَكَضَ الرَّجُلُ signifies †The man *fled*, and †*ran*. (ISh.) [Hence,] رَكَضَتِ النُّجُومُ فِى السَّمَآءِ ‡ *The stars moved along in the sky*. (A, TA.) [And hence,] رَكْضٌ also signifies † A man's *going along by both his legs together*. (TA.) — You also say, رَكَضَهُ البَعِيرُ (Ṣ, A, Mṣb) ‡ *The camel struck him with his hind leg*: (Ṣ, Mṣb:) like as you say, رَمَحَهُ الفَرَسُ: (A, Mṣb:*) but you should not say, [when a camel is the agent,] رَمَحَهُ. (Yaạḳoob, Ṣ.) And رَكَضَ الأَرْضَ, and الثَّوْبَ, † *He struck the ground*, and *the garment*, or *piece of cloth, with his foot* or *leg*. (TA.) And المَرْأَةُ تَرْكُضُ ذُيُولَهَا وَخَلْخَالَهَا بِرِجْلَيْهَا إِذَا مَشَتْ ‡ [*The woman kicks her skirts and her anklets with her feet when she walks*]. (A, TA.) — And رَكَضَتِ القَوْسُ السَّهْمَ ‡ *The bow propelled the arrow*. (A, TA.) — And رَكَضْتُ القَوْسَ ‡ *I shot with the bow*. (A, TA.) — And هُوَ لَا يَرْكُضُ المِحْجَنَ † *He does not defend himself*: (Ḳ:) or † *he is not angry and vexed at a thing, nor does he defend himself*. (IAạr, L.) — And رَكَضَ النَّارَ بِالمِرْكَضِ ‡ [*He stirred the fire with the* مركض]. (A.)

3. راكضهُ, (Ṣ, Ḳ,) or راكضهُ الخَيْلَ, (A,) *He*

contended with him in a race, each making his horse to run. (Ṣ, Ḳ.)

4. اركضت, said of a woman, (Ḳ,) or of a mare, (A'Obeyd, Ṣ, O, L,) ‡ *Her fœtus became large in her belly, and moved about:* (Ṣ, O, L, Ḳ:) or *her fœtus moved about in her belly;* (A'Obeyd;) and so ▼ ارتكضت, said of a she-camel. (A, TA.)

6. خَرَجُوا يَتَرَاكَضُونَ [*They went forth contending together in urging their horses*]. (A.) And تراكضوا إِلَيْهِمْ خَيْلَهُمْ [*They contended together in urging towards them their horses*] (Ṣ, A) حَتَّى أَدْرَكُوهُمْ [*until they overtook them,* or *came up to them*]. (A.) And ▼ ارتكضوا فِى الحَلْبَةِ [app. signifies *They urged their horses in the race-ground*]. (A, TA.)

8: see 6. — تَرَكْتُهُ يَرْتَكِضُ لِلْمَوْتِ ‡ [*I left him struggling with,* or *convulsed in, his legs, previously to death:* see also 1, near the beginning]. (A, TA.) — ارتكض also signifies ‡ *It was,* or *became, in a state of commotion* or *agitation:* (Ṣ, A, Ḳ:) said of a fœtus in the belly (Ṣ, A) of a mare: (Ṣ:) and of water in a well. (A, TA.) — ارتكض فُلَانٌ فِى أَمْرِهِ ‡ *Such a one was,* or *became, agitated,* or *disturbed,* or *disquieted, in his affair:* (Ṣ, TA:) and, which implies the same, (TA,) *he exercised art,* or *cunning,* (تَقَلَّبَ,) *in his affair, and strove thereby to accomplish* or *effect it.* (A, TA.) — Hence ارْتِكَاضٌ signifying † The *travelling through,* or *traversing, countries,* or *regions.* (Ḥar p. 660.) — See also 4.

رَكْضَةٌ *An impulse: a motion:* (Ḳ:) [pl. رَكَضَاتٌ: see an ex. voce رَفَضَاتٌ.] Hence, (TA,) it is said in a trad. of I'Ab, that the blood which continues to flow after menstruation is رَكْضَةٌ مِنَ الشَّيْطَانِ, (Ṣ,* TA,) i. e. *An impulse from the devil;* (Ṣ;) whereby he finds a way of putting the woman in doubt respecting the affairs of her religion, and her state of pureness, and her prayer. (TA.) — [Hence also,] one of the names of [the well of] Zemzem is رَكْضَةُ جِبْرِيلَ [*The impulse of Gabriel;* because it is fabled to have gushed forth on the ground's being struck by Gabriel's wings]. (TA.)

رَكُوضٌ, applied to a bow (قَوْسٌ), ‡ *That sends the arrow swiftly:* (Ṣ, TA:) or *that impels it vehemently:* and ▼ مُرْكِضَةٌ [or perhaps ▼ مِرْكَضَةٌ] signifies the same. (AḤn, TA.) — See also رَاكِضٌ.

رَكَّاضَةٌ: see the next paragraph.

رَاكِضٌ, applied to a horse, ‡ *Running;* as also ▼ رَكُوضٌ: (Ḳ:) or the correct epithet is ▼ مَرْكُوضٌ: (Ṣ:) and ▼ رَكَّاضَةٌ signifies the same, applied to a mare. (TA.) [Hence,] بِتُّ أَرْعَى النُّجُومَ وَهْىَ رَوَاكِضُ ‡ *I passed the night observing the stars while they moved along* in the sky. (A, TA.)

تَرْكَضَى and تِرِكَّضَآءُ, the former incorrectly written in the Ḳ تَرْكَضَآءُ, [or, in some copies, تَرْكُضَآءُ, and the latter in one copy written تَرَكُضَآءُ,] are there said to be used as examples by the grammarians, but not explained; and the author offers his opinion that they are syn. with رَكْضٌ: (TA:) but this is a strange defect: for AḤei explains them as signifying *A certain gait, in which is a proud and self-conceited air, with an affected inclining of the body from side to side:* and he asserts the ت to be augmentative: (MF, TA:) and in the L they are expl. as signifying *a particular kind of gait:* or meaning as above. (TA.)

مَرْكَضٌ The *part of the flank* of a horse *which the rider strikes with his heel* or *foot,* (A, TA, the latter in this art. and also voce يَعْسُوبٌ,) *on either side:* (TA:) pl. مَرَاكِضُ. (A.) — [Hence,] مَرَاكِضُ حَوْضٍ ‡ *The sides of a watering-trough,* (A, Ḳ,) *against which the water strikes.* (A, TA.)

مُرْكِضٌ, applied to a mare, (A'Obeyd,) or a she-camel, (A,) ‡ *Whose fœtus moves about in her belly;* (A'Obeyd, A;) [or *whose fœtus is large, and moves about in her belly;* (see 4;)] as also مُرْكِضَةٌ; (A'Obeyd;) or ▼ مُرْتَكِضَةٌ. (A.) — See also رَكُوضٌ.

مِرْكَضٌ: see مِرْكَضَةٌ, in two places. — Also ‡ *An instrument for stirring a fire.* (A, Ḳ.)

مِرْكَضَةٌ ‡ A mare *that beats the ground with her legs* (Ḳ, TA) *when she runs.* (TA.) — See also رَكُوضٌ. — Also ‡ *A certain part of a bow; well known; one of* [*the two parts called*] *its* مِرْكَضَتَانِ; (Ṣ;) or ▼ مِرْكَضَانِ: (IB:) *each of the two curved extremities thereof;* as also ▼ مِرْكَضٌ: (A:) or *the side thereof:* (Ḳ:) pl. مَرَاكِضُ. (TA.)

مَرْكُوضٌ: see رَاكِضٌ.

مُرْتَكَضُ المَآءِ ‡ *The place in which water collects.* (Ṣ, A, Ḳ.)

مُرْتَكِضَةٌ: see مُرْكِضٌ.

ركع

1. رَكَعَ, (Th, Ṣ, &c.,) aor. َ, (Th, TA,) inf. n. رُكُوعٌ (Th, Ṣ, Mgh, Mṣb, Ḳ) and رَكْعٌ, (Th, TA,) *He bowed,* or *bent, himself;* or *became bowed* or *bent:* (Th, Ṣ, Mgh, Mṣb:) so says Er-Rághib, adding that it is sometimes used to denote a particular manner of doing so in prayer, and sometimes to denote humility and self-abasement either in worship or in other cases: (TA:) *he lowered his head:* (Th:) and *he* (an old man) *bowed himself,* or *bent himself,* or *became bowed* or *bent, by reason of age:* (Ṣ, Mṣb, Ḳ:) this is [said to be] the primary signification: (TA:) or *he fell upon his face;* (IDrd, IB, Ḳ;) and *stumbled.* (IB.) — And hence, from رَكَعَ as used in the first of the senses explained above, (Ṣ, Mgh,) or as used in the first of the senses assigned to it above when said of an old man, (TA,) or as used in the last sense explained above, (IB,) رُكُوعُ الصَّلَاةِ, (Ṣ, IB, Mgh, TA,) or الرُّكُوعُ فِى الصَّلَاةِ, *The lowering of the head,* (Ḳ, TA,) by a person praying, (TA,) [or *in prayer,*] *after the act of standing in which the recitation* [*of portions of the Ḳur-án*] *is performed, so that the palms of the hands reach the knees; or, so that the back becomes depressed;* (Ḳ, TA;) accord. to the doctors of practical law, *so that if a cup full of water be placed upon the back, it will not be spilled.* (TA.) — رَكَعَ إِلَى ٱللّٰهِ *He lowered his head,* or *he humbled himself, to God;* syn. اِطْمَأَنَّ. (Z, TA.) — رَكَعَ also signifies *He prayed;* (Mgh;) and so ▼ تركّع. (TA.) Thus in the Ḳur [ii. 40], وَٱرْكَعُوا مَعَ ٱلرَّاكِعِينَ *And pray ye with those who pray.* (Mgh.) You say also, رَكَعَ رَكْعَةً, and رَكْعَتَيْنِ, and ثَلَاثَ رَكَعَاتٍ, *He prayed a rek'ah, and two rek'ahs, and three rek'ahs.* (Ḳ.) [See رَكْعَةٌ, below.] — Also, accord. to IḲooṭ and several others, *He stood to prayer.* (Mṣb.) — لَغِبَتِ الإِبِلُ حَتَّى رَكَعَتْ ‡ *The camels became fatigued,* or *fatigued in the utmost degree,* or *languid in consequence of fatigue, so that they lowered their heads, and fell upon their faces.* (TA.) — رَكَعَتِ النَّخْلَةُ † *The palm-tree inclined:* a phrase which may be of classical authority, but [Mṭr says,] I have not found it. (Mgh.) — Said of a man, (TA,) رَكَعَ also signifies ‡ *He became poor after richness,* or *competence,* or *sufficiency; and his state,* or *condition, became lowered,* or *abased.* (Ḳ, TA.)

5: see 1, in the latter half of the paragraph.

رَكْعَةٌ [inf. n. of un. of 1: and particularly signifying] *A single act of standing in prayer:* and in its legal acceptation, used in a more particular sense; (Mṣb;) meaning *a single act of standing in prayer, followed by the* رُكُوع [or *lowering of the head in the manner described above* (see الرُّكُوعُ فِى الصَّلَاةِ in the first paragraph)] *and two prostrations:* (TA:) [and hence, by a further extension of the meaning, for صَلَاةُ رَكْعَةٍ, *the prayer of one bowing of the head and body;* the previous act of standing, and the two subsequent prostrations, being understood as included in this expression:] pl. رَكَعَاتٌ. (Mṣb, Ḳ.) [Using it in the last of these senses,] you say, صَلَّى رَكْعَةً [*He performed the prayer of one bowing of the head and body*]: (Ḳ:) and صَلَّى رَكْعَتَيْنِ [*he performed the prayers of two bowings of the head and body*]. (Mṣb, Ḳ.) [A full description of the act of prayer thus termed may be seen in my work on the Modern Egyptians.]

رُكْعَةٌ *A deep hollow* (هُوَّةٌ) *in the ground:* (IDrd, Ḳ:) asserted to be of the dial. of El-Yemen. (IDrd, TA.)

رَاكِعٌ part. n. of 1, *Bowing,* or *bending himself;* or *becoming bowed* or *bent:* [&c.:] (Mgh:) anything, or anybody or any person, (accord. to different copies of the Ḳ,) *lowering its,* or *his, head:* (Ḳ:) or *falling upon its,* or *his, face, so that the knees touch the ground, or do not touch it, after lowering the head:* (TA:) — *prostrating himself in thanksgiving;* used in this sense in the Ḳur xxxviii. 23: (Mgh:) — *praying:* (Mgh:) — and applied by the Arabs in the Time of Igno-

rance to a *follower of the true religion, not worshipping idols*: (TA:) — pl. رَاكِعُونَ (Mgh) and رُكَّعٌ and رُكُوعٌ. (TA.) — إِبِلٌ رَوَاكِعُ, [pl. of رَاكِعَةٌ,] ‡ *Camels lowering their heads, and falling upon their faces*, in consequence of fatigue, or the utmost fatigue, or languor arising from fatigue. (TA.)

مَرْكَعٌ [*A place in which one bows, or bends himself*: and particularly, *in prayer*: pl. as below]. — *A hard and long stone upon which one grinds wheat or the like*: pl. مَرَاكِعُ. (TA.)

ركل

1. رَكَلَهُ, aor. ُ, (Ṣ, TA,) inf. n. رَكْلٌ, (Ṣ, Ḳ, TA,) *He kicked him*; i. e., *struck him with his foot, or leg*; namely, a horse; *in order that he should run*: (Ḳ, TA:) and (Ḳ) *he struck him with one foot, or leg*: (Ṣ, Ḳ, TA:) and some say, *he struck him with the feet, or legs*. (TA.) One says, لَأَرْكُلَنَّكَ رَكْلَةً ▼ لَا تَأْكُلُ بَعْدَهَا أَكْلَةً [*I will assuredly kick thee with one kick after which thou shalt not eat one meal*]. (TA.) And الفَارِسُ يَرْكُلُ الدَّابَّةَ بِرِجْلِهِ *The horseman puts the beast in motion with his foot, or leg, for the purpose of* [*his*] *running*. (Ṣ.) And ▼ تَرْكِيلٌ, also, [inf. n. of ▼ رَكَّلَ, in like manner] signifies The *striking* a thing *with the foot* or *hoof*. (KL.)

2: see what next precedes.

3: see 6, in two places.

5. تركّل بمسحاته *He struck his* مسحاة [or *spade*] *with his foot*, (Ṣ, Ḳ, TA,) and *pressed upon it with his haunch*, (TA,) *in order that it might enter into the earth*. (Ṣ, Ḳ, TA.)

6. تراكلوا *They kicked one another*: (Ṣ,* Ḳ,* TA:) said of boys, meaning *they struck* (رَكَلُوا) *one another with their feet, or legs*: and ▼ مُرَاكَلَةٌ signifies the same as تَرَاكُلٌ: you say, ▼ راكل الصَّبِىُّ صَاحِبَهُ [*The boy kicked his companion, or fellow, being kicked by him*]. (TA.)

رَكْلَةٌ: see 1 [of which it is the inf. n. of un.].

مَرْكَلٌ The *part, of a beast, where one strikes him with the foot, or leg*, (Ḳ, TA,) *when putting him in motion for the purpose of* [*his*] *running*: (TA:) the two such parts are termed the مَرْكَلَانِ: and the pl. is مَرَاكِلُ. (Ṣ, TA.) — And *A road*: (Ṣ, Ḳ:) because it is beaten with the foot. (TA.)

مِرْكَلٌ The *foot, or leg*, [as being the instrument with which the action termed رَكْلٌ is performed:] in the copies of the Ḳ, الرَّجُلُ is erroneously put for الرِّجْلُ: or, accord. to the L, the *foot, or leg, of the rider*. (TA.)

أَرْضٌ مَرْكَلَةٌ *Ground trodden by the hoofs of horses or similar beasts*. (Ṣ, Ḳ.)

ركم

1. رَكَمَ الشَّىْءَ, aor. ُ, (Ṣ, M,) inf. n. رَكْمٌ, (M, Ḳ,) *He heaped up, piled up, or accumulated, the thing*; i. e. *he collected together the thing, and put*, or *threw, one part of it upon another*; (Ṣ, Ḳ;*) or *he put*, or *threw, one part of the thing upon another*. (M, TA.)

6. تراكم and ▼ ارتكم *It* (a thing) *was*, or *became, heaped*, or *piled, up*, or *together*, or *accumulated*; i.e., *collected together*, (Ṣ, Ḳ, TA,) *one part upon* [or *overlying*] *another*. (TA.) You say, تراكم السَّحَابُ *The clouds were*, or *became*, [*heaped*, or *piled, up*,] *one above*, or *upon*, [or *overlying*,] *another*; as also تراكب. (TA in art. ركب.) And تراكم لَحْمُ النَّاقَةِ [lit. *The flesh of the she-camel became accumulated*]; meaning *the she-camel became fat*. (TA.) [And تراكمت الظُّلْمَةُ † *The darkness became condensed*, or *dense*: for the Arabs describe thick darkness as "darknesses one above another:" see Ḳur xxiv. 40.] And تراكمت الأَشْغَالُ and ▼ ارتكمت ‡ [*Occupations*, or *the occupations, became accumulated*]. (TA.)

8: see the next preceding paragraph, in two places.

رَكْمٌ: see رُكَامٌ.

رُكْمَةٌ, (Ṣ, Ḳ, [so in my copies of the Ṣ,]) with damm, (Ḳ,) in [some of] the copies of the Ṣ رَكْمَةٌ, (TA,) *Clay*, or *mud*, (Ṣ, Ḳ, TA,) and *earth*, or *dust*, (TA,) *collected together* [*and* app. *heaped up*]. (Ṣ, Ḳ, TA.)

رُكَامٌ (Ṣ, Ḳ) and ▼ رَكْمٌ (IAạr, Ḳ) and ▼ مُتَرَاكِمٌ (Ṣ, Ḳ) and ▼ مُرْتَكِمٌ and ▼ مَرْكُومٌ (TA) Clouds (سَحَابٌ) *collected together, and heaped*, or *piled, up*; (IAạr, Ṣ, Ḳ, TA;) and so sand; (Ṣ, TA;) and the like: (Ṣ:) [or, as the explanations seem to indicate, the first and second are used as substs., implying what is collected together &c.; and the rest only as epithets:] and you say also سَحَابٌ رُكَامٌ (TA) and رَمْلٌ رُكَامٌ: (Ḳ, TA:) and شَىْءٌ رُكَامٌ means *a thing accumulated, one part upon another*. (TA.) — And قَطِيعٌ رُكَامٌ ‡ *A large herd* or *flock* or *the like*; (Ḳ, TA;) likened to the ركام of clouds or of sand. (TA.)

مَرْكُومٌ: see the next preceding paragraph. — [Hence,] نَاقَةٌ مَرْكُومَةٌ ‡ *A fat she-camel*. (TA. [See 6.]) — مَرْكُومٌ is applied by Dhu-r-Rummeh as an epithet to midnight (جَوْزُ اللَّيْلِ) [meaning مَرْكُومٌ ظُلُمَاتُهُ, i. e. *Densely dark*, as though its darknesses were heaped one upon another: see 6]. (TA in art. خفق.)

مُرْتَكَمٌ ‡ The *main part*, or *middle*, of a road. (Ṣ, Ḳ, TA.)

مُرْتَكِمٌ:
مُتَرَاكِمٌ: } see رُكَامٌ.

ركن

1. رَكَنَ إِلَيْهِ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ُ; (Ṣ, Mṣb, Ḳ;) of the dial. of the lower (سُفْلَى) [app. in territory] of Muḍar, and said by Az to be not chaste [though it, or the third, seems to be the most common of the dial. vars. here mentioned]; (Mṣb;) and رَكِنَ, aor. َ; (Ṣ, Mṣb, Ḳ;) mentioned by AZ; (Ṣ;) and رَكَنَ, aor. َ; (Ṣ, Mṣb, Ḳ;) which is a combination of two dial. vars., [namely, the first and second of those above mentioned,] (Ṣ, Mṣb,) because neither the medial nor the final radical letter is faucial; (Mṣb;) said to be the only instance of its kind except أَبَى, aor. يَأْبَى; (T in art. ابى;) and رَكِنَ, aor. ُ; which is likewise an instance of the commixture of two dial. vars., like فَضِلَ and حَضِرَ and نَعِمَ, aor. يَفْضُلُ and يَحْضُرُ and يَنْعُمُ; (TA;) inf. n. رُكُونٌ (Ṣ, Mgh, Mṣb, Ḳ) and رَكَانَةٌ and رَكَانِيَةٌ; (TA;) *He inclined to him, or it*; syn. مَالَ: and *he trusted to*, or *relied upon, him*, or *it, so as to be*, or *become, easy*, or *quiet, in mind*; syn. سَكَنَ: (Ṣ, Mgh, Ḳ:) or *he leaned, rested*, or *relied, upon him*; syn. اعْتَمَدَ عَلَيْهِ: (Mṣb:) or *he inclined to him in the least degree*; (Bḍ in xi. 115;) رُكُونٌ signifying *slight inclining*. (Ksh and Bḍ ibid.) It is said in the Ḳur [xi. 115], وَلَا تَرْكَنُوا إِلَى ٱلَّذِينَ ظَلَمُوا [*And incline ye not*, &c., *to those who have acted wrongfully*]: (Ṣ, Mṣb:) or, *incline ye not in the least degree* [&c.]: (Bḍ:) thus generally read; and also تِرْكَنُوا, (Ksh, Bḍ, TA,) accord. to the dial. of Temeem; and ▼ تُرْكَنُوا, in the pass. form, from أَرْكَنَهُ. (Ksh, Bḍ.) — رَكَنَ فِى المَنْزِلِ, aor. ُ, inf. n. رُكُونٌ, *He kept tenaciously to the place of alighting, or abode*, (ضَنَّ بِهِ,) *and did not relinquish it*. (TA.) ═ رَكُنَ, inf. n. رَكَانَةٌ (Ṣ, Ḳ) and رُكُونَةٌ (Ḳ) and رَكَانِيَةٌ, (TḲ,) [primarily, it seems, said of a mountain, meaning *It was inaccessible*, or *difficult of access, having high*, or *strong* أَرْكَان, i. e. *sides* or *angles*: see Ḥar p. 561; and see رَكِينٌ, below; and 5. — And hence,] ‡ *He* (a man) *was*, or *became, firm*, (Ḥar p. 561,) *still*, or *motionless*, (TA,) *grave, staid, steady, sedate*; or *calm*. (Ṣ, Ḳ, TA.)

[2. ركّن is said by Golius, as on the authority of the KL, to signify *He made like*, "similem fecit:" and hence Freytag also thus explains it: but it is زكّن that has this signification. In my copy of the KL, تَزْكِينٌ (not تَرْكِينٌ) is expl. by مانند كردن.]

4. اركنهُ *He made him to incline* [إِلَى غَيْرِهِ *to another*]; syn. أَمَالَهُ: [and *to trust* to, or *rely* upon, another, *so as to be*, or *become, easy*, or *quiet, in mind*: or *to lean, rest*, or *rely*, upon another: see 1:] whence a reading in the Ḳur xi. 115. (Ksh, Bḍ.*) See 1.

5. تركّن said of a man, (TA,) [or primarily and properly, of a thing, like رَكُنَ,] *He*, [or *it*] *was*, or *became, firm*, or *strong*, (Ḳ, TA,) and *inaccessible*, or *difficult of access*. (TA.) — And [hence,] † *He endeavoured*, or *constrained himself, to be grave, staid, steady, sedate*, or *calm*; syn. تَوَقَّرَ, (Ḳ,) and تَرَزَّنَ. (TA.)

رُكْنٌ The جُرَذ [or *large field-rat*]: and the فَار [or *common rat* or *mouse*]; as also ▼ رُكَيْنٌ. (Ḳ.)

رُكْنٌ The جَانِب [meaning *side*, or *outward part*,] of a thing: (Mṣb:) or the *strongest* جانب

[i. e. *side*, or *outward part*,] (Ṣ, Ḳ, TA) of a thing (Ṣ, TA) of any kind: (TA:) the *corner*, or *angle*, (زَاوِيَة,) of a house or room or the like: (Ḳ in art. زوى:) [and this is perhaps what is meant by the "strongest جانب;" for the strongest outward part of the house is unquestionably the corner, or angle: thus the angle in which is the Black Stone, of the Kaabeh, is specially called رُكْن البَيْت, i. e. رُكْنُ بَيْتِ ٱللّٰهِ:] the رُكْن of a قصر [or palace, or pavilion, &c.,] is its جَانِب [or its strongest جانب], and so of a mountain: (TA: [see رَكِينٌ, and رُكْن:]) the pl. is أَرْكَانٌ and أَرْكُنٌ [each properly a pl. of pauc., but the former is used as a pl. of mult.]: (Mṣb, TA:) the أَرْكَان of anything are its جَوَانِب [or *sides*, or *outward parts*, or its *corners*, or *angles*,] *upon which it rests, and by which it is supported:* (TA:) and the أَرْكَان of a land are its *extremities* [or *sides* or *corners*]. (Ḥam p. 478.) — [Hence, † *A stay*, or *support*, of any kind: see an ex. voce مِرْجَمٌ: whence, perhaps,] one says, تَمَسَّحْتُ بِأَرْكَانِهِ, meaning تَبَرَّكْتُ بِهِ ‡ [i. e. *I looked for a blessing by means of him*, or *it*]. (TA.) † *A thing whereby one is strengthened* (مَا يُقَوَّى بِهِ [in the CḲ ما تَقَوَّى به]), *such as dominion* (مُلْك [in the CḲ مَلِك]), *and an army*, or *a military force, &c.*: (Ḳ:) and thus it has been explained as occurring in the Ḳur [li. 39], where it is said, فَتَوَلَّى بِرُكْنِهِ, (TA,) i. e. † *And he turned away* from belief *with his forces;* because they were to him like the رُكْن [properly so termed]. (Jel.) † A man's *kinsfolk;* or *nearer*, or *nearest, relations;* or *clan;* or *tribe;* syn. عَشِيرَةٌ: (AHeyth, TA:) † a man's *people*, or *party;* and the *higher among them;* and the *persons by whom he is aided and strengthened:* thought by ISd to be thus called by way of comparison [to a رُكْن properly so termed]: and thus it has been explained as used in the Ḳur [xi. 82], where it is said, أَوْ آوِى إِلَى رُكْنٍ شَدِيدٍ † [*Or that I might have recourse to a strong people*, or *party*, &c.]: (TA:) or it here means عَشِيرَة [explained above]. (Jel.) And † *A noble*, or *high, person;* as in the saying, هُوَ رُكْنٌ مِنْ أَرْكَانِ قَوْمِهِ † [*He is a noble, of the nobles of his people*]. (TA.) And أَرْكَانُ الإِنْسَانِ means † *The members*, or *limbs, of the man, with which things are gained* or *earned*, or *with which he works;* as the hands or arms, and the feet or legs. (TA.) — Also † *Might*, and *resistance:* (Ṣ, Ḳ:) so in the saying, هُوَ يَأْوِى إِلَى رُكْنٍ شَدِيدٍ † [*He has recourse to strong*, or *vehement, might* and *resistance*]: (Ṣ:) and so it has been explained as used in the words of the Ḳur last cited above. (TA.) — And † *A thing, an affair, a case, an event*, or *an action, of great magnitude* or *moment, momentous, formidable*, or *terrible*. (AHeyth, Ḳ.) Thus AHeyth explains it as used in the saying of En-Nábighah [Edh-Dhubyánee],

* لَا تَقْذِفَنِّى بِرُكْنٍ لَا كِفَآءَ لَهُ *

[*By no means reproach thou me with a momentous*, or *a formidable, thing* or *action*, or *an enormity, that has not its equal;* though (he proceeds to say) the enemies incite thee, with companies of men aiding one another]. (TA.) — In the conventional language [of the schools], رُكْنُ الشَّىْءِ means † [*The essence of the thing;* or] *that whereby the thing subsists:* from التَّقَوُّم; because the قِوَام [or subsistence] of the thing is by its رُكْن: not from القِيَام: else it would necessarily be the case that the agent would be a رُكْن to the action; and the substance, to the accident; and the thing to which a quality is attributed, to the quality: (KT:) it is † *that without which the thing has no subsistence:* (Kull:) and is [also] applied to † [*an essential*, or *essential part, of the thing;* i. e.,] *a part of the* مَاهِيَّة [or *essence*] *of the thing*, (Kull, [and in like manner أَرْكَانُ الشَّىْءِ is explained in the Mṣb as meaning *the parts of the* مَاهِيَّة *of the thing*,]) as when we say that القِيَام is a رُكْن of الصَّلَاة; as well as to † *the whole* مَاهِيَّة [*of the thing*]: (Kull:) [thus] أَرْكَانُ العِبَادَاتِ means † *the fundamentals* [or *essentials*] *of the services of religion, by the neglect*, or *non-observance, of which they are ineffectual*, or *null*, or *void:* (TA:) or, as some say, رُكْنُ الشَّىْءِ means *that whereby the thing is complete;* and this is intrinsic therein; differing from the شَرْط [or condition] thereof, which is extrinsic thereto. (KT.)

رَكِينٌ A mountain *having high* أَرْكَان [i. e. *sides*, or *angles*]: (Ṣ, Ḳ:) or *having strong* اركان: (TA:) or *inaccessible*, or *difficult of access, having* اركان. (Ḥar p. 561.) — And hence, (Ḥar ibid.,) ‡ A man (Ṣ, Ḳ, &c.) *firm*, (Ḥar,) *still*, or *motionless*, (TA,) *grave, staid, steady, sedate*, or *calm*. (Ṣ, Ḳ, Ḥar, TA.)

رُكْنٌ: see رَكِينٌ.

أُرْكُونٌ *A great* دِهْقَان, (Ḳ, TA,) i. e. *headman*, or *chief, of a village* or *town:* [app. from the Greek ἄρχων; though it is said that] he is thus called because the people of the village or town trust to him and incline to him. (TA.)

مِرْكَنٌ *A kind of vessel, well known*, (Ḳ, TA,) *like a* تَوْر [q. v.], *of leather, used for water:* (TA:) or *i. q.* إِجَّانَةٌ [q. v.], (Ṣ, Mgh, Mṣb, TA,) *in which clothes and the like are washed;* (TA;) *called in Pers.* تَغَار: (Mgh:) pl. مَرَاكِنُ and مَرَاكِينُ. (TA.) One says, زَرَعُوا الرَّيَاحِينَ فِى المَرَاكِينِ [*They sowed the sweet-smelling plants in the* مراكين]. (TA.)

مُرَكَّنٌ A thing *having* أَرْكَان [here meaning *corners*, or *angles*]. (TA.) — [Hence,] ضَرْعٌ مُرَكَّنٌ *A great udder;* as though having اركان: (Ṣ, TA:) and *an udder that has opened* [or *expanded*] *in its place so as to fill the* أَرْفَاغ [or *groins*], *and is not very long*. (TA.) Ṭarafeh says,

* وَضَرَّتُهَا مُرَكَّنَةٌ دَرُورُ *

[*And her udder is great, having much milk:* or,] accord. to AA, مركّنة [here] signifies مجمّعة [app. meaning *collecting much*]. (TA.) And you say also نَاقَةٌ مُرَكَّنَةُ الضَّرْعِ (Ṣ, TA) [*A she-camel great in the udder;* or] *whose udder has* أَرْكَان *by reason of its greatness*. (TA.)

ركو

1. رَكَا, (ISd, Ḳ,) [aor. يَرْكُو,] inf. n. رَكْوٌ, (ISd, TA,) *He dug*, or *excavated*, (ISd, Ḳ, TA,) the ground, *forming an oblong hollow*. (ISd, TA.) — *He made, formed*, or *fashioned, in a suitable manner*, a small watering-trough such as is termed مَرْكُوّ, (AZ, TA,) or a watering-trough [in an absolute sense]; as also ↓ اركى. (TA.)

4: see what next precedes.

رَكْوَةٌ (Ṣ, Mgh, Mṣb, Ḳ, &c.) and رِكْوَةٌ and رُكْوَةٌ, (Ḳ,) all well known, but the first is the most chaste, (MF,) *A certain thing for water:* (Ṣ:) it is [*a small drinking-vessel*] *like a* تَوْر, *of leather;* (ISd, TA;) *a small drinking-vessel of skin:* (Nh, TA:) or *a small* دَلْو [or *bucket*, generally *of leather*], (Mgh, Mṣb,) *well known:* (Mṣb:) all of these explanations have been strangely neglected by the author of the Ḳ: (TA:) pl. رِكَآءٌ (Ṣ, Mgh, Mṣb) and رَكَوَاتٌ; (Ṣ, Mṣb;) the latter allowable. (Mṣb.) The prov. (Ṣ) صَارَتِ القَوْسُ رَكْوَةً [lit. *The bow became a* ركوة, app. meaning *the bow became exchanged for a vessel such as is called* ركوة, but see what follows,] is applied in relation to the retiring of good fortune, and reverse in the state of affairs. (Ṣ, Ḳ.) — *A small* زَوْرَق [or *skiff*]. (ISd, Ḳ.) — *A* رُقْعَة [or *piece of cloth*, or *rag*,] *beneath the* عَوَاصِر, (Ḳ,) which means *three stones* [*with which grapes are pressed so as to force out the juice*,] *placed one above another:* so in the M. (TA.) [Hence, accord. to the TḲ, the prov. above mentioned: but I see not why.] — † The قَلْهَم of a woman; i. e. her فَرْج [or *vulva*]: so in the copies of the Ḳ: but in the T, her قُلْفَة [i. e. the *prepuce of the clitoris*], on the authority of IAạr; as being likened to the ركوة of water: (TA:) the pl. [app. in all its senses] is رِكَآءٌ and رَكَوَاتٌ [as above], (Ḳ,) or in the last sense رُكًى. (TA.)

رُكًى: see what next follows, in two places.

رَكِيَّةٌ *A well:* (Ṣ, Mṣb, Ḳ:) or *a well containing water;* (MA;) otherwise a well is not thus called: (Durrat el-Ghowwáṣ, in De Sacy's Chrest. Ar. ii. 332:) or *a well not made neat;* or *not constructed* [or *cased*] *with bricks* [*&c.*]: (MA:) pl. رَكَايَا (Ṣ, Mṣb, Ḳ) and ↓ رَكِىٌّ, (Ṣ, and so in some copies of the Ḳ,) or the former is the pl. and ↓ the latter is [properly speaking] a gen. n., [i. e. a coll. gen. n.,] and often occurs as a sing. and as a pl., (Nh, TA,) or the pl. is also رُكًى: (so in some copies of the Ḳ and in the TA:) accord. to ISd, it is from رَكَا in the first of the senses assigned to this verb above. (TA.)

مَرْكُوٌّ [pass. part. n. of 1: — and hence, as a subst.,] *A large watering-trough* or *tank:* (AA, T, Ṣ, Ḳ:) [in the Ṣ and Ḳ is added, وَالجُرْمُوزُ الصَّغِيرُ, which may mean either that the small watering-

trough is called جرموز, and such is the case, or that مَرْكُوّ also signifies *a small* جرموز, agreeably with what here follows, and with an explanation of this word in the TA voce حَوِىٌّ:] Az, after mentioning AA's explanation given above, says, but what I have heard from the Arabs is, that the مركوّ is *a small watering-trough* or *tank, which a man makes,* or *forms,* or *fashions, in a suitable manner, with his hands, at the head of the well, when he has not, and cannot procure, a vessel in which to give water to a camel or to two camels:* and that which is large is not thus called. (TA.) [But see an ex. voce سَلْسٌ.]

رم

1. رَمَّهُ, (Ṣ, M, Mgh, Mṣb, Ḳ,) aor. يَرُمُّ (T, Ṣ, M, Mṣb, Ḳ) and يَرِمُّ, (Ṣ, Mṣb, Ḳ,) the latter [irreg. as aor. of a trans. v. of this class, and] said by MF to be unknown, but there are other instances of the same kind, as هَرَّهُ, aor. يَهِرُّ and يَهُرُّ, and عَلَّهُ, aor. يَعِلُّ and يَعُلُّ, (TA,) inf. n. رَمٌّ (Lth, T, Ṣ, M, Mgh, Mṣb, Ḳ) and مَرَمَّةٌ, (Lth, T, Ṣ, Mgh, Ḳ,) *He repaired it;* or *put it into a good, sound, right,* or *proper, state;* (Lth, T, Ṣ, M, Mgh, Mṣb, Ḳ;) *after a part thereof had become in a bad state;* (Lth, T;) namely, a thing, (Lth, T, Ṣ,) as, for instance, a rope becoming old and worn-out, or a house, (Lth, T,) or a building, (Mgh,) or a wall, &c.; (Mṣb;) as also رَمَّ شَأْنَهُ, (Ṣ,) or شَأْنَهَا referring to a house (دَار): (Lth, T:) and in like manner, *he rectified it,* namely, an affair, *after it had become disorganized,* or *disordered:* (Lth, T:) and ↓ رَمَّمَ signifies the same in an intensive sense; [i. e. *he repaired it,* &c., *much,* or *well:*] (Mṣb:) and ↓ رَمْرَمَ *he repaired,* or *rectified, his affair, case, state,* or *condition.* (TA.) The saying, كُنَّا أَهْلَ ثَمِّهِ وَرَمِّهِ, (T, Ṣ,) occurring in a trad., (Ṣ,) accord. to the relaters thereof ↓ ثُمِّهِ وَرُمِّهِ, but A'Obeyd holds the former reading to be the right, (T, Ṣ,) means, accord. to AA, *We were the fit persons to put it into a good, sound, right,* or *proper, state:* (T:) or, accord. to A'Obeyd, *to put it into such a state, and to eat it.* (T, Ṣ. [See another explanation of the verb in what follows.]) — You say also, رَمَّ سَهْمَهُ, meaning ‡ [*He made his arrow even,* or *straight, by means of his eye;* or] *he looked at his arrow until he made it even,* or *straight.* (TA.) = رَمٌّ also signifies The act of *eating;* and so ↓ اِرْتِمَامٌ. (ISh, T.) You say, رَمَّهُ, (T, Ṣ, Ḳ,) aor. يَرُمُّ, (T, Ṣ,) inf. n. رَمٌّ, (TA,) *He ate it.* (T, Ṣ, Ḳ.) And it is said in a trad., عَلَيْكُمْ بِأَلْبَانِ البَقَرِ فَإِنَّهَا تَرُمُّ مِنْ كُلِّ الشَّجَرِ [*Keep ye to the milk of cows, for they eat of all the trees*]; (T, Ṣ,* TA;) i. e. تَأْكُلُ: or, accord. to one reading, it is ↓ تَرْتَمُّ. (TA.) رَمَّتِ الشَّاةُ الحَشِيشَ, aor. تَرُمُّ, inf. n. رَمٌّ, means *The sheep,* or *goat, took the dry herbage,* or *fodder, with its lips.* (M.) And رَمَّتِ الشَّاةُ مِنَ الأَرْضِ, and ↓ ارتمّت, *The sheep,* or *goat, ate from the land.* (Ṣ.) And رَمَّتِ البَهِيمَةُ, (M,) or البَهِيمَةُ ↓ ارتمّت, (Ḳ,) inf. n. as above; (TA;) and i. e. [*The lamb,* or *kid,* or *the beast,* or *quadruped,*] *reached and took the branches* (M, Ḳ) *with its mouth.* (Ḳ.) And هُوَ يَتَرَمَّمُ ↓ كُلَّ رُمَامٍ *He eats every* [*kind of*] رُمَام [q. v.]. (T.) And تَرَمَّمَ ↓ العَظْمَ *He ate off the flesh from the bone;* syn. تَعَرَّقَهُ: or *he left the bone like the* رِمَّة [q. v.]: in [some of] the copies of the Ḳ, تَرَمَّمَ is erroneously explained by تَعَرَّقَ; [in my MS. copy, by تَعَرَّفَ; and in the CḲ, by تَفَرَّقَ;] the right reading being تَعَرَّقَ, as in the A. (TA.) And it is said in a trad., respecting the she-cat, وَلَا أَرْسَلْتُهَا تَرَمْرَمُ مِنْ خَشَاشِ الأَرْضِ, meaning [*And I did not send her*] *for her to eat* [*of the creeping things of the earth*]. (TA.) = رَمَّ العَظْمُ, aor. يَرِمُّ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) inf. n. رَمٌّ, (T, M,) or رِمَّةٌ, (Ṣ,) or both, (Ḳ, TA, [the former written in the CḲ رِمٌّ,]) and رَمِيمٌ; (M, Ḳ;) and ↓ ارمّ; (M, Ḳ; [but see what follows;]) *The bone became such as is termed* رِمَّة; (M, TA;) [i. e.,] *became old and decayed;* (MA, KL;) syn. بَلِىَ. (T, Ṣ, Mgh, Mṣb, Ḳ.) Accord. to IAạr, one says, رَمَّتْ عِظَامُهُ and ↓ أَرَمَّتْ, meaning *His bones became old and decayed;* syn. بَلِيَتْ: but others explain ↓ ارمّ العَظْمُ differently, as below: see 4. (T.) In the saying, mentioned in a trad., يَا رَسُولَ اللّٰهِ كَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ ↓ meaning بَلِيتَ [i. e. *O Apostle of God, how shall our blessing be offered,* or *addressed, to thee when thou shalt have become decayed* in the grave?], the last word is originally أَرْمَمْتَ; one of the two م being rejected; like as is done in أَحَسْتَ, for أَحْسَسْتَ: (IAth, Ḳ,* TA: [in the CḲ, تَعْرِضُ is put in the place of تُعْرَضُ:]) accord. to one relation, it is أَرَمْتَ; accord. to another, رَمَمْتَ; and accord. to another, أُرِمْتَ: but the first is the proper manner of relation. (TA.) And رَمَّ الحَبْلُ *The rope became* [*old and worn out* or *rotten,* (see رِمَّةٌ,) or] *ragged,* or *dissundered.* (M.)

2: see 1, first sentence.

4. ارمّ, said of a bone, *It had in it,* or *contained,* رِمّ, i. e. *marrow,* (T, Ṣ, Ḳ,) *running therein.* (Ṣ.) One says of a sheep or goat (Ṣ, M) that is lean, or emaciated, (Ṣ,) and of a she-camel, (M,) مَا يُرِمُّ مِنْهَا مَضْرِبٌ, (Ṣ, M,) meaning *Not a bone of her that is broken and from which the marrow is* [*sought to be*] *extracted* [*contains any marrow*]: (M:) i. e., if any of her bones be broken, no marrow will be found in it. (Ṣ.) And ارمّت is said of a she-camel in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean; (M, TA;) meaning *She had in her somewhat of marrow.* (TA.) — See also 1, in the latter part of the paragraph, in four places. = Also, (T, Ṣ, M, Ḳ,) inf. n. إِرْمَامٌ, (T,) *He* (a man, T) *was,* or *became, silent;* (T, M, Ḳ;) in a general sense; or, as some say, *from fear,* or *fright:* (M:) [and in like manner a bird: see its part. n. مُرِمٌّ:] or *they* (a company of men) *were,* or *became, silent.* (Ṣ.) [See also R. Q. 2.] = ارمّ إِلَى اللَّهْوِ *He inclined to diversion, sport,* or *play.* (IAạr, M, Ḳ.) — And ارمّ لِكَذَا *He was cheered,* or *delighted,* and *pleased,* or *was diverted, by reason of such a thing;* like أَرَنَّ لَهُ. (T in art. رن.)

5. ترمّمهُ *He proceeded gradually, by degrees, step by step,* or *time after time, with the repairing of it;* or *with the putting it into a good, sound, right,* or *proper, state.* (TA.) = See also 1, near the middle of the paragraph, in two places.

8: see 1, in the middle portion of the paragraph, in four places. — ارتمّ is also said of a young camel as meaning *He began to be in that state in which one could feel his hump:* (Ḳ.)

10. استرمّ *It* (a wall, Ṣ, MA, Mgh, Ḳ, or a building, KL) *needed,* or *required, its being repaired;* (M, MA, Ḳ, KL; expl. in the M and Ḳ by دَعَا إِلَى إِصْلَاحِهِ;) *having become old:* (MA:) or *attained to the time in which it should be repaired;* (Ṣ, Mgh;) *a long period having elapsed since it was plastered with mud.* (Ṣ.)

R. Q. 1. رَمْرَمَ: see 1, in two places.

R. Q. 2. تَرَمْرَمَ *He moved his lips,* (T,) or *his mouth,* (Ṣ,) *to speak:* (T, Ṣ:) or تَرَمْرَمُوا *they put themselves in motion to speak, but spake not:* (M, Ḳ:) but it is said to be mostly used in negative phrases. (TA.) One says, مَا تَرَمْرَمَ فُلَانٌ بِحَرْفٍ *Such a one uttered not* [*a letter,* or *a word*]: (T, TA:) or *put not himself in motion* [*therewith*]. (IDrd, TA.) And كَلَّمَهُ فَمَا تَرَمْرَمَ [*He spoke to him and*] *he returned not a reply.* (M, TA.)

رَمٌّ an inf. n. of 1 [q. v.]. (Lth, T, Ṣ, &c.) — One says, مَا لِى مِنْهُ حَمٌّ وَلَا رَمٌّ *There is not for me any avoiding it,* or *escaping it:* (Ṣ:) or مَا لَهُ عَنْ ذٰلِكَ الأَمْرِ حَمٌّ وَلَا رَمٌّ (T, TA) *There is not for him any avoiding,* or *escaping, that thing,* or *affair:* (TA:) and some say ↓ حُمٌّ وَلَا رُمٌّ: (Ṣ:) so says Lth: (T:) [accord. to ISd,] in the saying مَا عَنْ ذٰلِكَ حُمٌّ وَلَا رُمٌّ ↓, meaning *There is no avoiding,* or *escaping, that,* رُمٌّ is an imitative sequent; (M;) and so says Lth. (T. [But see the next paragraph.]) — See also another signification assigned to رَمّ in the last sentence but one of the next paragraph. — [And see the last sentence also of that paragraph.]

رُمٌّ: see 1, second sentence: — and see also the paragraph next preceding this, in two places. — Also *i. q.* مَرَمَّةُ ↓ بَيْتٍ, (ISk, T, Ṣ, M,) i. e. *Household-goods;* or the *utensils and furniture of a house* or *tent.* (M. [This explanation, from the M, I have found, in the TT, since I composed art. ثم; in which I have said that, accord. to analogy, مَرَمَّةُ البَيْتِ app. signifies *the means by which a house, or tent, is put into a good state;* and therefore *good furniture and utensils.*]) So in the saying, مَا لَهُ ثُمٌّ وَلَا رُمٌّ, (ISk, T, Ṣ, M,) and مَا يَمْلِكُ ثُمًّا وَلَا رُمًّا, (ISk, T, Ṣ,) i. e. *He has not,*

and *he possesses not, such household-goods as water-skins, or milk-skins, and vessels,* (ISk, T, M,) *nor any of the utensils and furniture of the house* or *tent.* (ISk,* T,* M.) This explanation is better than the saying of Lth [that رُمّ is an imitative sequent: see the next preceding paragraph]. (T.) One says also, مَا لَهُ حُمٌّ وَلَا رُمٌّ, meaning *He has not anything:* (Ṣ:) or *he has neither little nor much.* (TA voce حُمٌّ [q. v.]) [See also ثُمٌّ.] — Also *i. q.* هَمٌّ [as meaning *An object*, or *a thing intended* or *meant* or *determined upon* or *desired, in the mind:* and perhaps also *anxiety;* or *disquietude*, or *trouble, of mind*]. (M, Ḳ. [This signification, هَمٌّ, Freytag has assigned to رَمٌّ, not to رُمٌّ; rendering it "cura, sollicitudo;" as from the Ḳ; in which the word bearing it is expressly said to be "with ḍamm."]) So in the saying, مَا لَهُ رُمٌّ غَيْرُ كَذَا [*He has not any object in his mind except such a thing*]. (M.) And so in the saying, مَا لَهُ حُمٌّ وَلَا رُمٌّ غَيْرُكَ and حُمٌّ وَلَا رَمٌّ ↓ [*He has not any object in his mind except thee*]. (TA in art. حم.) = Also *A company* of men: occurring in a trad. applied to *a company* of [the people called] أَكْرَاد, *abiding* [*in a place*] *like a* حَىّ [or *tribe*] *of the Arabs of the desert:* [perhaps correctly رَمّ, from the Pers. رَمْ:] said by Aboo-Moosà to be app. a Pers. word. (TA.)

رِمٌّ The *herbage and other things that are upon the land:* whence the current saying, جَآءَ فُلَانٌ بِالطِّمِّ وَالرِّمِّ, meaning *Such a one brought everything of what is on the land and in the sea:* [or, *of what is in the sea and on the land;* for] الطِّمّ means "the sea;" and is originally الطَّمّ, but is pronounced [in this case] الطِّمّ to assimilate it to الرِّمّ. (T.) [Or] *i. q.* ثَرًى [app. as meaning *Good of any kind;* and particularly *wealth;* as appears from what immediately follows]: one says, جَآءَهُ بِالطِّمِّ وَالرِّمِّ, meaning *He brought him much wealth.* (Ṣ.) [Or] جَآءَ بِالطِّمِّ وَالرِّمِّ means *He brought what was of the sea and what was of the land:* (بِالبَحْرِيِّ وَالبَرِّيِّ, Ḳ: [so in MS. copies and in the CḲ: in the copy of the Ḳ followed in the TA, and in like manner in the M, بالبحر والثرى, which, I think, is evidently a false reading:]) or *moist and dry:* or *earth and water:* (M, Ḳ:) or *much wealth;* (Ḳ;) as in the Ṣ: (TA:) and it is said in the copies of the Ḳ, [and in the M,] that الرِّمّ signifies *what is borne* [*on its surface*] *by the water;* but this is a signification of الطِّمّ; and الرِّمّ signifies *what is borne by the wind:* (TA:) or *what is upon the ground, of fragments of dry herbage.* (M, Ḳ.) [See also art. طم.] — Also *Marrow.* (T, Ṣ, M, Ḳ.)

رُمَّةٌ The *remains of a rope after it has become ragged,* or *disundered:* (T:) or *a piece of a rope* (Ṣ, M, Mṣb, Ḳ) *that is old and worn out* or *rotten;* (Ṣ;) as also ↓ رِمَّةٌ: (M, Ḳ:) pl. [of mult.] رُمَمٌ, (T, Ṣ,) or رِمَمٌ, (M, Ḳ,) and رِمَامٌ (Ṣ, M, Ḳ) and [of pauc.] أَرْمَامٌ: (M, Ḳ:) and they said also حَبْلٌ أَرْمَامٌ and رِمَمٌ [or رُمَمٌ] and رِمَامٌ, (M, Ḳ;) [like ثَوْبٌ أَخْلَاقٌ and حَبْلٌ أَرْمَاثٌ &c.;] thus using the pl. as though every part [of the rope] were termed a single thing. (M.) — Hence the saying, أَعْطَيْتُهُ الشَّىْءَ بِرُمَّتِهِ † *I gave him the thing altogether:* (T:) or دَفَعَ إِلَيْهِ الشَّىْءَ بِرُمَّتِهِ † *He gave him the thing altogether:* (Ṣ:) or أَخَذَهُ بِرُمَّتِهِ † *He took it altogether:* (M; and the like is said in the Mṣb:) and أَتَيْتُكَ بِالشَّىْءِ بِرُمَّتِهِ † *I brought thee,* or *have brought thee, the thing altogether:* (M:) or أَعْطَاهُ بِرُمَّتِهِ † *He gave it altogether:* (Ḳ:) originally meaning the rope that is put upon the neck of the camel: (T:) [i. e.] originating from the fact that a man gave to another a camel with a rope upon his neck: (Ṣ, Ḳ:) or from the fact that a man sold a camel with a rope upon his neck; and it was said, Give him with his رُمَّة: (Mṣb:) or, as some say, from the bringing a captive bound with his رُمَّة; but this is not a valid assertion. (M.) In all the copies of the Ḳ, الرُّمَّةُ is also expl. as *syn. with* الجَبْهَةُ; but [SM says,] I have not found it in the originals from which it is derived; and may-be the right reading is الجُمْلَةُ. (TA.) 'Alee said, dispraising the present world, أَسْبَابُهَا رِمَامٌ, meaning † [*Its ties* (lit. *ropes*) *are*] *old and worn out* or *rotten.* (TA.) — أَرْمَامٌ ↓ [perhaps as pl. of رُمَّةٌ] also signifies † The *last remains of herbage.* (M, TA.)

رِمَّةٌ *Old and decayed bones:* (AA, T, Ṣ, M, Mṣb, Ḳ:) or the *old and decayed, of bones:* (Mgh:) pl. رِمَمٌ and رِمَامٌ. (Ṣ, Mṣb.) The performance of the act termed الاِسْتِنْجَآء therewith is forbidden. (Mgh, TA.) [See also رَمِيمٌ.] — [And *A bone in which is marrow.* (Freytag, from the "Kitáb el-Aḍdád.")] — See also رُمَّةٌ, first sentence. = Also *A two-winged ant:* (M, Ḳ:) so accord. to Aboo-Ḥátim; but disallowed by El-Bekree. (TA.) — And The أَرَضَة [or *wood-fretter*], (M, Ḳ,) in some one or more of the dialects. (M, TA.)

رُمُمٌ *Clever, ingenious, skilful,* or *intelligent,* girls, or young women: (IAạr, Ḳ:) app. pl. of رَامَّةٌ ↓, [as it is said to be in the TḲ, whence Freytag (who has mentioned it as from the Ḳ, explaining it as an epithet applied to a girl meaning "ingeniosa, prudens,") appears to have taken it,] which signifies a female *skilful in repairing.* (TA.)

رِمَامٌ: see رَمِيمٌ. — It is applied as an epithet to ثُمَامٌ, in a saying of 'Omar, explained in art. ثم: accord. to some, it means that *whereof the heads are grown, so that they are eaten* (تُرَمُّ, i. e. تُؤْكَلُ): it is also applied to a herb, or leguminous plant, *such that the cattle pluck it with their mouths, obtaining but little thereof:* and to herbage that had dried up when *becoming green.* (T.)

شَاةٌ رَمُومٌ A sheep, or goat, *that eats that by which it passes.* (M, TA.)

رَمِيمٌ A bone *old and decayed:* (Ṣ, M, Mṣb, Ḳ:) and رِمَامٌ ↓ signifies the same (Ḳ, TA) in an intensive sense: (TA:) or the former is like رِمَّةٌ; (A'Obeyd, T, and Ksh in xxxvi. 78;) i. e. it is a subst., signifying the *old and decayed, of bones;* (Ksh and Bḍ ibid.;) not of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ or مَفْعُولٌ: (Ksh ibid.:) or it is used in the sense of the measure مَفْعُولٌ, [meaning *eroded,*] from رَمَمْتُهُ ["I ate it"]: (Bḍ ibid.:) its pl. is in most instances أَرِمَّآءُ [when it is used as a subst. or as an epithet], like أَدِلَّآءُ pl. of دَلِيلٌ [or أَقْرِبَآءُ pl. of قَرِيبٌ]; and رِمَامٌ also occurs [when it is used as a subst., for رِمَّةٌ, of which رِمَامٌ is a pl., or when it is used as an epithet], like كِرَامٌ pl. of كَرِيمٌ: (Mṣb:) or you say أَعْظُمٌ رِمَامٌ, and رَمِيمٌ also; or رَمِيمٌ may have the meaning of a gen. n., and therefore be used in the place of a pl. (M.) It is said in the Ḳur ubi suprà, مَنْ يُحْيِي ٱلْعِظَامَ وَهِىَ رَمِيمٌ [*Who will quicken the bones when they are old and decayed* &c.?]; the last word being without ة because it is a subst., as expl. above, (Ksh, Bḍ, Jel,) not an epithet; (Ksh, Jel;) or because it is used in the sense of the measure مَفْعُولٌ, as stated above; (Bḍ;) or because words of the measures فَعِيلٌ and فَعُولٌ are sometimes used alike as masc. and fem. [and sing.] and pl., like صَدِيقٌ and رَسُولٌ and عَدُوٌّ. (Ṣ.) And Ḥátim, or some other, says,

* أَمَا وَالَّذِى لَا يَعْلَمُ السِّرَّ غَيْرُهُ *
* وَيُحْيِى العِظَامَ البِيضَ وَهْىَ رَمِيمُ *

[*Verily,* or *now surely, by Him beside whom none knoweth the secret, and who quickeneth the white bones when they are old and decayed* &c.]; in which رميم may have the meaning of a gen. n., as observed above. (M.) — [Hence,] † Anything *old and decayed* or *worn out.* (M.) One says, أَحْيَى رَمِيمَ المَكَارِمِ ‡ [*He revived what had become decayed of generous qualities* or *actions* or *practices*]. (TA.) — And † The *remains of the herbage of the next preceding year:* (Lḥ, M:) from the same word in the sense first expl. above. (M.) = رَمِيمٌ is one of the names of *The east,* or *easterly, wind;* الصَّبَا: and is also *a proper name for a woman.* (M.)

رَمَامَةٌ *A sufficiency of the means of subsistence,* (Ḳ, TA,) *whereby life becomes,* or *is held to be, in a good,* or *thriving, state.* (TA.)

رَمَّآءُ, applied to a ewe, *White,* (Ṣ, M,) *without any colour upon her.* (M.)

رَمَّامٌ قَشَّاشٌ One *who collects what has fallen of food, and the worst thereof, to eat it, not preserving himself from its uncleanness.* (T, as heard by its author from the Arabs.)

رُمَّانٌ is of the measure فُعْلَانٌ accord. to Sb: accord. to Abu-l-Ḥasan [i. e. Akh], of the measure فُعَّالٌ, (M, TA,) and is [therefore] mentioned in the Ṣ and Ḳ in art. رمن [q. v.]: (TA:) the n. un. is with ة. (M.)

رَمْرَامٌ The حَشِيش [or *herbs*, or *dry herbage,*] of the [*season called*] رَبِيع: and also *a certain species of trees,* (Ṣ, M,) *of sweet scent:* n. un. with ة: (M:) or رَمْرَامَةٌ signifies *a certain well-known*

sort of حَشِيش *in the desert;* and رَمْرَامٌ, *much thereof:* (T:) or this latter signifies *a certain herb having prickly branches and leaves, that forbid the touch, rising to the height of a cubit; long in the leaves, broad, and intensely green, having a yellow flower, and eagerly desired by the cattle:* (AḤn, M:) or *a certain dust-coloured plant,* (Aboo-Ziyád, M, Ḳ,) *which people use as a remedy for the sting of the scorpion.* (Aboo-Ziyád, M.)

رَامَّةٌ: see رُمُمٌ, of which it is thought to be the singular.

أَرْمَامٌ a pl. of رُمَّةٌ as signifying "a piece of a rope:" (M, Ḳ:) — and perhaps also in another sense: see the latter word, last sentence.

مُرِمٌّ *Containing* رِمّ, i. e. *marrow;* applied to a bone. (T.) And, [in like manner without ة,] applied to a she-camel, (Ṣ, M, Ḳ,) in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean, (M,) meaning *Having in her somewhat of marrow.* (Ṣ, M,* Ḳ.*) = Also *Silent;* (A'Obeyd, T, Ṣ;) in a general sense; or, as some say, *from fear,* or *fright;* (TA;) applied to a man, (A'Obeyd, T,) and to a bird, as in the saying of a rájiz, (Ṣ,) namely, Ḥomeyd El-Arḳaṭ, (TA,).

* يَرِدْنَ وَاللَّيْلُ مُرِمٌّ طَائِرُهْ * مُرْخًى رِوَاقَاهُ هُجُودٌ سَامِرُهْ *

[*They come to the water when the bird of night is silent, when its curtains* (lit. *its two curtains*) of darkness *are let down, when the holders of discourse therein are sleeping*]. (Ṣ,* TA.) = [The pl.] مُرِمَّاتٌ signifies *Calamities,* or *misfortunes:* (T, Ḳ:) so accord. to AZ in the saying, رَمَاهُ بِالمُرِمَّاتِ [*He smote him,* or *afflicted him, with calamiites,* or *misfortunes*]: or, accord. to Aboo-Málik, it signifies المُسْكِتَاتُ [i. e. *silencing words* or *acts*]. (T.)

مَرَمَّةٌ [originally مَرْمَمَةٌ, a noun of the same class as مَجْبَنَةٌ and مَبْخَلَةٌ &c., meaning *A cause of repair:* and hence, *a thing needing repair;* as in a phrase mentioned voce رَقِيعٌ]. — See also مَرَمَّةُ بَيْتٍ, voce رُمٌّ. — And see what here follows.

مِرَمَّةٌ, (Th, T, Ṣ, M, TA,) accord. to the Ḳ, مَرَمَّةٌ, but this is a mistake, (TA,) The *lip* of any cloven-hoofed animal, (Th, T, Ṣ, M, Ḳ, TA,) such as the cow &c.; because it eats therewith; (Ṣ;) like مِقَمَّةٌ; (Th, T;) as also ♦ مَرَمَّةٌ [like مَقَمَّةٌ]. (Ṣ, M, Ḳ.)

مَرْمُومٌ sing. of مَرَامِيمُ, (TA,) which is [an epithet] applied to arrows, meaning *Having the feathers repaired,* or *put into a good state.* (Ḳ, TA.) — And ‡ An arrow [*made even,* or *straight, by means of the eye;* or] *looked at until made even,* or *straight.* (TA.) — You say also, أَمْرُ فُلَانٍ مَرْمُومٌ [i. e. *The affair,* or *case, of such a one is rectified,* or *repaired*]. (TA.)

رمث

1. رَمَثَ, (Ṣ, TA,) aor. ـِ, (TḲ,) inf. n. رَمْثٌ, (Ḳ,) *He put* a thing *into a right,* or *proper, state,* or *adjusted* it; and *wiped it with his hand.* (Ṣ, Ḳ,* TA.) *He collected together* a thing, *and put it into a right,* or *proper, state,* or *adjusted* it. (Aṣ, TA.) = رَمِثَتِ الإِبِلُ, (T in art. طلح, Ṣ, M,) aor. ـَ, (TA,) inf. n. رَمَثٌ, (Ṣ, M, Ḳ,) *The camels ate* رِمْث *alone, without any change of food:* (T in art. طلح:) or *had a complaint from eating* رِمْث: (Ṣ, M, Ḳ:) AḤn says that the complaint thus caused is a looseness, or flux of thin excrement from the bowels, consequent upon eating رمث when hungry; and that one fears for the camels in this case. (M.) — رَمِثَ أَمْرُهُمْ, aor. ـَ, (Ḳ,) inf. n. رَمَثٌ, (TA,) † *Their affair,* or *case,* or *state of things, became confused.* (Ḳ.) = رَمَثَ, aor. ـِ; and رَمَثَ, aor. ـُ; inf. n. of each رَمْثٌ; *He stole.* (T.)

2. رمّث *He mixed,* or *confounded,* a thing with another thing. (IAth, TA.) = رمّث نَاقَتَهُ *He left some milk remaining in his she-camel's udder after milking;* (M;) as also ♦ أَرْمَثَهَا. (T,* M.) — And رمّث فِى الضَّرْعِ, inf. n. تَرْمِيثٌ, *He left somewhat* [*of milk*] *remaining in the udder;* as also ♦ ارمث. (Ṣ, Ḳ.) And in like manner one says, (TA,) ارمث ♦ فُلَانٌ فِى مَالِهِ (Ḳ, TA, in the CḲ and in a MS. copy of the Ḳ فُلَانًا,) *Such a one left a residue,* or *remainder, in his property,* or *among his cattle;* as also ♦ استرمث. (Ḳ, TA. [Had فُلَانًا been the right reading, the author of the Ḳ would, or should, have said "as also استرمثه."]) — رمّث عَلَيْهِ *He,* or *it, exceeded him,* or *it;* (IAth, TA;) as also ♦ ارمث. (IAth, Ḳ,* TA.) You say, رمّث عَلَى الخَمْسِينَ *He exceeded the* [age of] *fifty* [years]: (M, Ḳ:) and in like manner one says of other numbers, relating to age. (M.) And رَمَّثَتْ غَنَمُهُ عَلَى المِائَةِ *His sheep,* or *goats, exceeded the* [number of a] *hundred.* (M.) And in like manner, رمّثت النَّاقَةُ عَلَى مِحْلَبِهَا [*The she-camel yielded more than the contents of her milking-vessel*]. (M.) And ارمث ♦ عَلَيْهِ فِى المَنْطِقِ *He exceeded him,* or *surpassed him, in speech.* (TḲ.)

4. ارمث: see 2, in five places. = Also *i. q.* لَيَّنَ [*He,* or *it, rendered soft,* &c.]. (Ḳ.)

10: see 2.

رِمْثٌ [*A certain shrub, resembling a dwarf-tamarisk;*] *a certain pasture of camels;* (Ṣ, A, Mṣb, Ḳ;) *a species of tree* [or *shrub*], (T,) *of the kind termed* حَمْض, (T, Ṣ, A, Mṣb, Ḳ,) *growing in plain,* or *soft, ground,* (Mṣb,) *the leaves of which fall,* [or *droop*], *like the* أُشْنَان [i. e. *kali,* or *glasswort*]; *eagerly desired by the camels when they are satiated with, and tired of, the* [*sweet pasture termed*] خُلَّة: (T:) it is *a species of tree* [or *shrub*] *resembling that called* غَضًا, (M, Ḳ,) *which does not grow tall, but the leaves of which spread,* [app. meaning that *its sprigs spread out flat, and* (as described above) *droop, like those of the common tamarisk,*] *and it resembles the* أُشْنَان: (M:) *like the* غضا *and* اشنان, *it is burned for making* قِلْى [or *potash*]: (TA &c. in art. قلى:) AḤn says that *it has long and slender* هَدَب [generally, and app. here, meaning *sprigs garnished with minute leaves overlying one another like the scales of a fish*], *and is a pasture upon which camels and sheep or goats will live when they have nothing else with it; sometimes there comes forth upon it a white honey,* [*a species of manna,*] *resembling* جُمَان [i. e. *pearls,* or *silver beads like pearls*], *very sweet; it affords firewood, and wood for other uses; its kindled firewood is hot; and its smoke is beneficial as a remedy for the rheum:* AḤn also says in one place, that, accord. to certain of the Baṣrees, *the* رمث *occupies the space of a man sitting, and grows in the manner of the* شيح [*a species of wormwood*]: also that he had been told by certain of [the tribe of] Benoo-Asad that *it rises not so high as the stature of a man, and is used as firewood:* (M, TA:) [a coll. gen. n.:] the n. un. is with ة. (T, M.) [See a prov. cited voce ذُؤْنُونٌ, in art. ذأن.] — Also A man *whose clothes are old and worn out:* (A, Ḳ:) said by MF to be tropical, but not said to be so in the A. (TA.) — And *Weak in the* مَتْن [i. e. the *back,* or the *flesh on either side of the back-bone*]. (Ḳ.)

رَمَثٌ *A raft, constructed of pieces of wood* or *timber* (Aṣ, T, Ṣ, M, Mṣb, Ḳ) *put together* (T, Ṣ, M, Mṣb, Ḳ) *and bound,* (T,) *upon which one embarks* (T, Ṣ, M, Mṣb, Ḳ) *on the sea* or *a great river:* (Ṣ, M, Mṣb, Ḳ:) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, from رَمَثَ "he collected together" a thing, "and put" it "into a right, or proper, state," or "adjusted" it: (Aṣ, TA:) pl. أَرْمَاثٌ. (T, Ṣ, M, Mṣb.) = *An old, worn-out, rope;* pl. أَرْمَاثٌ and رِمَاثٌ: (M:) and one says حَبْلٌ أَرْمَاثٌ, (Ṣ, M, A, Ḳ,) meaning as above, (A,) i. e. أَرْمَامٌ; (Ṣ, Ḳ;) like as one says ثَوْبٌ أَخْلَاقٌ: (M:) or رَمَثٌ signifies *a rope undone,* or *untwisted.* (IAar, T.) — And The *thong,* or *the like, by which is suspended the skin of churned milk.* (Ḳ.) = Also *Remains, of milk, in the udder,* (T, Ṣ, M, Ḳ,) *after milking;* and so ♦ رَمَثَةٌ: pl. of the former أَرْمَاثٌ. (M.) — And *i. q.* حَلَبٌ [app. as meaning *Milk,* or *fresh milk, drawn from the udder*]. (T.) = An *An excellence,* or *excellent quality.* (T, Ḳ.) So in the saying, in the "Nawádir el-Aạráb," لِفُلَانٍ عَلَى فُلَانٍ رَمَثٌ [*To such a one belongs an excellence over such a one*]. (T.)

رَمِثٌ [part. n. of رَمِثَ]. You say إِبِلٌ رَمِثَةٌ, (Ṣ, M, Ḳ,) and رَمَاثَى (Ṣ, Ḳ) and رَمْثَى, (M, Ḳ,) [which are pls.,] *Camels having a complaint from eating* رِمْث. (Ṣ, M, Ḳ. [See 1, third sentence.])

رَمَثَةٌ: see رَمَثٌ.

أَرْضٌ رَمْثَاءُ: see مُرْمِثَةٌ.

رَمَّاثٌ [from رَمَثٌ] The *maker of a raft* or *rafts:* and *one who draws,* or *tows,* [or *propels,*] *a raft.* (MA.)

أَرْضٌ مُرْمِثَةٌ [in the CḲ مَرْمَثَةٌ] *Land producing* [*the shrubs called*] رِمْث; (M, Ḳ;) and ♦ ارض رَمْثَآءُ [signifies the same, or] *land in which are* رِمْث. (Ḥam p. 99.)

هُمْ فِى مَرْمُوثَآءَ *They are in a state of confusion.* (Ḳ.)

رمح

1. رَمَحَهُ, (Ṣ, A, L, Ḳ,) aor. ـَ, (L, Ḳ,) inf. n. رَمْحٌ, (L,) *He thrust him*, or *pierced him, with a* رُمْح [i. e. *spear*, or *lance*]. (Ṣ, A, L, Ḳ.) — And رَمَحَ, aor. and inf. n. as above, *He* (a solid-hoofed animal) *struck with his hind leg.* (Mṣb.) You say, of a horse, (Ṣ, A, Ḳ,) and of an ass, and of a mule, (Ṣ, A,*) or any solid-hoofed animal, (TA,) رَمَحَهُ, (Ṣ, A, Ḳ,) aor. as above, (Ḳ,) and so the inf. n., (TA,) *He kicked him;* (Ḳ;) or *struck him with his hind leg,* (Ṣ, A, TA,) or *with both his hind legs:* (TA:) and accord. to Az, it is sometimes metaphorically said of a camel, (Mṣb, TA,) and رَمَحَتْ is sometimes said of a she-camel. (TA.) — [In the vulgar modern language, it means *He* (a horse or the like) *galloped.*] — [Hence,] said of the [locust termed] جُنْدَب, ‡ *It struck the pebbles:* (so in three copies of the Ṣ:) or *it struck the pebbles with its hind leg,* (L and A, and so, accord. to the TA, in the Ṣ,) or *with its two hind legs.* (Ḳ.) — And, said of lightning, ‡ *It gleamed* (A, Ḳ) *with gleams slight and near together.* (A.)

3. رامحهُ, inf. n. مُرَامَحَةٌ, *He contended with him in thrusting,* or *piercing, with the spear,* or *lance.* (A, TA. [The meaning is indicated in both, but not expressed.])

6. ترامحوا *They contended, one with another, in thrusting,* or *piercing, with the spear,* or *lance.* (A, TA. [The meaning is indicated in both, but not expressed.])

رُمْحٌ *A certain weapon,* (L, TA,) *well known;* (L, Mṣb, Ḳ;) [i. e. *a spear,* or *lance; one with which one thrusts, not which one casts;* accord. to El-Ḥareeree, (cited by De Sacy in his "Chrest. Ar," sec. ed., ii. 332,) *not so called unless having its iron head mounted upon it:*] pl. رِمَاحٌ and أَرْمَاحٌ, (Ṣ, L, Mṣb, Ḳ,) the former of mult. and the latter of pauc. (L.) [Hence the saying,] كَسَرُوا بَيْنَهُمْ رُمْحًا [lit. *They broke a spear between them,* or *among them;* meaning] ‡ *evil,* or *mischief,* [or *enmity,* or *contention,*] *happened between them,* or *among them.* (A, TA.) And مُنِينَا بِيَوْمٍ كَظِلِّ الرُّمْحِ ‡ *We were tried with a long and distressing day.* (A, TA.) And هُمْ عَلَى بَنِى فُلَانٍ رُمْحٌ وَاحِدٌ ‡ [*They are in league against the sons of such a one as one man*]. (A, TA.) And كَأَنَّ عَيْنَيْهِ فِى رُمْحَيْنِ [*As though his two eyes were upon two spears*] is said of one in fear and fright, and looking hardly, or intently; and sometimes of one in anger. (TA.) [The dim. is ▼ رُمَيْحٌ.] And hence the saying,] أَخَذَ رُمَيْحَ أَبِى سَعْدٍ † *He* (a man, Ḳ, TA, or an old man, TA) *stayed himself upon a staff by reason of extreme old age,* or *decrepitude:* by ابو سعد is meant Luḳmán the Sage, (Ḳ, TA,) who is mentioned in the Ḳur-án: (TA:) or Marthad Ibn-Saad: or it is a surname applied to old age, and decrepitude. (Ḳ, TA.) — See also رَامِحٌ. — [As a measure in astronomy, accord. to modern Arabian astronomers, it is *Four degrees and a half;* the *eightieth part of a great circle;* and accord. to various works on practical law, it consists of *twelve* أَشْبَار (or *spans*): but there is reason to believe that ancient usage differed from the modern, with respect to both these measures, and was not precise nor uniform: in an instance mentioned voce زُبَانَى, it appears to be about twice the measure stated above; i. e., about *nine degrees;* and to consist of *five cubits,* a measure perhaps equal to *twelve spans.*] — أَخَذَتْ رِمَاحَهَا, said of the [species of barley-grass called] بُهْمَى, (T, Ṣ, A, TA,) and of any similar pasture, (T, TA,) ‡ *It assumed,* or *put forth, its prickles,* (A,* TA,) or *became dry in its prickles,* (T, TA,) *and thus* (T, A, TA) *resisted the attempts of animals to pasture upon it.* (T, Ṣ, A, L, TA.) Also, said of camels, ‡ *They became fat,* (Ṣ, Ḳ, TA,) or *yielded milk plentifully;* (Ṣ, TA;) as though they prevented one's slaughtering them; (Ḳ;) or because their owner is prevented from slaughtering them: (Ṣ:) or *they became goodly in the eye of their owner so that he was prevented from slaughtering them;* (A,* TA;) and so أَخَذَتْ أَسْلِحَتَهَا. (TA.) One says also نَاقَةٌ ذَاتُ رُمْحٍ ‡ *A fat she-camel;* and إِبِلٌ ذَوَاتُ رِمَاحٍ ‡ *fat camels;* because their owner, when desiring to slaughter them, looks at their fatness and their goodly appearance, and is prevented from slaughtering them. (A,* TA.) — رِمَاحُ الجِنِّ ‡ [*The pestilence termed*] الطَّاعُونُ. (A, Ḳ.) [See the following verses.] — رِمَاحُ العَقْرَب *i. q.* شَوْلَاهَا [evidently a mistranscription for شَوْلَاتُهَا], i. e. † *The stings of scorpions, with which they strike;* العقرب being here used, as it seems to be in some other instances, as a coll. gen. n.: that such is the case is shown by the verses here following, quoted in the TA as an ex. of رِمَاحُ الجِنِّ]. (Ḳ.) A poet, cited by Th, says,

* لَعَمْرُكَ مَا خَشِيتُ عَلَى أُبَيٍّ *
* رِمَاحَ بَنِى مُقَيِّدَةِ الحِمَارِ *
* وَلٰكِنِّى خَشِيتُ عَلَى أُبَيٍّ *
* رِمَاحَ الجِنِّ أَوْ إِيَّاكَ حَارِ *

[*By thy life, or by thy religion, I feared not, for Ubei, the stings of the scorpions; but I feared, for Ubei, the pestilence, or thee, O Ḥarith;* حَارِ being for حَارِثُ]; by بنى مقيّدة الحمار he means the scorpions. (TA.) — [The dim.] ▼ رُمَيْحٌ is a proper name of † *The penis;* (Ḳ,* TA;) like as شُرَيْحٌ is a proper name for "the vulva of a woman." (TA.) — ▼ ذُو الرُّمَيْحِ means † *A species of jerboa,* (Ḳ, TA,) *long in the hind legs, in the middle* [?] *of each* وَظِيف [here meaning *metacarpus*] *having a nail in excess* [*of those of the hind feet;* for the fore feet have each five toes of which one only has no nail, and the hind feet have each but three toes, all of which have nails]: or it means *any jerboa:* and its رمح [evidently a mistranscription for رُمَيْح] is its *tail.* (TA. [It is there added, ورماحه شولاتها; another mistranscription, and an obvious solecism; or probably some words which should have preceded these have been omitted by the copyist.])

رَمْحَةٌ: see رَمَّاحٌ: — and see also the paragraph here following.

رِمَاحٌ a pl. of رُمْحٌ. (S &c.) = Also [The *vice of kicking,* or *striking with the hind leg* or *with both the hind legs;*] a subst. from رَمَحَ said of any solid-hoofed animal: (Mṣb, TA:) it is a vice for which an animal that has been sold may be returned. (TA.) One says, هُوَ ذُو رِمَاحٍ [*He has a vice of kicking*]. (A.) And أَبْرَأُ إِلَيْكَ مِنَ الجِمَاحِ وَالرِّمَاحِ [*I am irresponsible to thee for the vice of overcoming the rider and running away with him, and the vice of kicking*]. (TA.) [And ▼ رَمْحَةٌ, in like manner, signifies *A trick of kicking:* see an ex. voce جَمْحَةٌ.]

رَمُوحٌ and ▼ رَمَّاحٌ [A horse, or the like, *that has a habit of kicking*]. You say دَابَّةٌ رَمُوحٌ عَضُوضٌ and ▼ رَمَّاحَةٌ عَضَّاضَةٌ [*A kicking, biting, beast*]. (A.) And نَاقَةٌ رَمُوحٌ ‡ *A kicking she-camel.* (TA.)

رُمَيْحٌ: see رُمْحٌ, [of which it is the dim.], in three places.

رِمَاحَةٌ The *art of making* رِمَاح [*spears,* or *lances*]. (Ṣ, A,* Ḳ.) See the next paragraph.

رَمَّاحٌ *A maker of* رِمَاح [*spears,* or *lances*]. (Ṣ, A,* Mṣb, Ḳ.) You say, هُوَ رَمَّاحٌ حَاذِقٌ فِى ▼ الرِّمَاحَةِ [*He is a maker of spears or lances, skilful in the art of making them*]. (A.) — See also رَامِحٌ. = See also رَمُوحٌ, in two places. — قَوْسٌ رَمَّاحَةٌ *A bow that propels* [*the arrow*] *vehemently.* (Ḳ.) The word رَمَّاحة used [app. in this sense, without a subst.,] by Ṭufeyl El-Ghanawee is expl. by some as meaning *A thrust,* or *piercing, with the* رُمْح; but no way of resolving this is known, unless it be used in the place of ▼ رَمْحَةٌ, as the inf. n. of un. of رَمَحَ. (L.) = Also ‡ *Poverty, need,* or *want.* (Ḳ, TA. [This meaning is erroneously assigned in Freytag's Lex. to رُمْح.])

رَامِحٌ *Thrusting,* or *piercing,* another *with a* رُمْح [i. e. *spear,* or *lance*]. (Ṣ, Mṣb.) — Also (Ṣ [in the Mṣb "or"]) A man *having a* رُمْح [*spear, or lance*]; (Ṣ, Mṣb, Ḳ;) and so ▼ رَمَّاحٌ: (L:) the former an epithet [of the possessive kind,] similar to لَابِنٌ and تَامِرٌ, having no verb. (Ṣ.) — السِّمَاكُ الرَّامِحُ is the name of ‡ [*The star Arcturus;*] *a certain star, before,* or *preceding,* الفَكَّة [or *Corona Borealis*], *preceded by another star,* [*the star η in the left leg of Bootes,*] *which is called its* ▼ رُمْح [or *spear,* i. e. رُمْحُ السِّمَاكِ, and simply الرُّمْحُ], (Ṣ, Ḳ,) whence its name: *it is one of two stars which are together called* السِّمَاكَانِ; *and is not one of the Mansions of the Moon:* (Ṣ:) *it is also called* السِّمَاكُ المِرْزَمُ: (Az, TA:) the other سماك [is Spica Virginis, the Fourteenth Mansion of the Moon, and] is called الأَعْزَلُ, because it has no star [near] before

it: الرامح is more red. (TA.) — رَامِحٌ also signifies ‡ *A bull;* so called because of his pair of horns: (A:) [i. e.] *a wild bull;* thought by ISd to be so called because of his horn: (TA:) or ثَوْرٌ رَامِحٌ signifies *a* [*wild*] *bull having a pair of horns.* (Ṣ, Ḳ.)

رمد

1. رَمَدُوا, (Sh, T, M, A, L,) [aor., app., ـُ,] inf. n. رَمْدٌ; (M, L;) and ▼ ارمدوا; (Sh, T, M, L;) for which A'Obeyd erroneously says رَمِدُوا, with kesr to the م; and ▼ ارمدّوا, with teshdeed to the د; (T, L;) *They* (a people, or party,) *perished:* (Sh, T, M, A, L:) or *became like* رماد [or *ashes*]: (A:) and رَمَدَ عَيْشُهُمْ, (L,) or ▼ ارمد عيشهم, (TA,) has the former meaning. (L, TA.) And رَمَدَ, [so in the T and L and TA, not رَمَّدَ,] aor. ـُ, inf. n. رُمُودَةٌ, *It* (a garment, En-Naḍr, T, or a thing, TA) *perished by becoming old and worn-out, and had no goodness and lastingness.* (En-Naḍr, T, L, TA.) — رَمَدَتِ الغَنَمُ, (Ṣ, M, Ḳ,) aor. ـُ, (Ṣ, Ḳ,) inf. n. رَمْدٌ, (Ṣ,) *The sheep, or goats, perished by reason of cold, or of hoar-frost or rime.* (Ṣ, M, Ḳ.) — رَمَدَ, (AZ, ISk, T, Ṣ, Nh, Mṣb,) aor. ـِ, (AZ, T,) or ـُ, (Mṣb,) or both, (ISk, Ṣ,) inf. n. رَمْدٌ; (AZ, ISk, T, Ṣ, Mṣb;) or ▼ رَمَّدَ; (M, TT;) and ▼ ارمد; (M, Nh, L;) *He,* (God, M, TA, or a man, Mṣb,) or *it,* (a company of men, ISk, Ṣ,) *destroyed* (AZ, ISk, T, Ṣ, Mṣb) a person or thing, (L, Mṣb,) or people: (AZ, ISk, T, Ṣ, M:) or *destroyed, and rendered like ashes.* (Nh.) — رَمِدَ, (Ṣ, M, L, Ḳ,) aor. ـَ, (Ṣ, L,) inf. n. رَمَدٌ; (Ṣ, M, L;) and ▼ أُرْمِدَ, or ▼ ارْمَدَّ; (accord. to different copies of the Ḳ;) *He* (a man, Ṣ) *was,* or *became, affected with pain and swelling of the eye;* (M;) *with inflammation thereof;* or *with ophthalmia;* syn. هَاجَتْ عَيْنُهُ. (Ṣ, L, Ḳ.*) And رَمِدَتْ عَيْنُهُ, (T, A, L, Mṣb,) aor. ـَ, (L, Mṣb,) inf. n. رَمَدٌ; (T, A, L, Mṣb, Ḳ;) and ▼ أُرْمِدَتْ; (T, Mṣb;) or ▼ ارْمَدَّتْ, (TA,) inf. n. ارْمِدَادٌ; (Ḳ, TA;) *His eye was,* or *became, painful and swollen, inflamed,* or *affected with ophthalmia;* syn. هَاجَتْ. (L, Ḳ,* TA.)

2. رَمَّدَهُ, (M, A,) inf. n. تَرْمِيدٌ, (Ṣ,) *He put ashes into it,* (M,* A,) or *upon it;* (M;) namely, roast meat: (M, A:) or *he put it* (a thing) *into ashes.* (Ṣ.) It is said in a prov., شَوَى أَخُوكَ حَتَّى إِذَا أَنْضَجَ رَمَّدَ [*Thy brother roasted, until, when he had thoroughly cooked* the meat, *he put ashes* into it, or *put it into the ashes*]: (T, Ṣ, M, A:) meaning ‡ *Thy brother did a good deed and then marred it:* (A:) [i. e.] it is applied to him who mars, or corrupts, that which he has put into a good, or right, state: (T:) or to him who does a kind act, and then mars it by reproach, or cuts it short. (IAth.) — Also *He put it* (namely, flesh-meat to be roasted,) *into live coals.* (M.) — See also 1. — رَمَّدَتْ, (AZ, T, Ṣ, M, Ḳ,) inf. n. تَرْمِيدٌ; (Ṣ;) and ▼ ارمدت; (Ṣ, Ḳ;) said of a ewe, or she-goat, (AZ, T, Ṣ, M,) and of a she-camel, (Ṣ, M, Ḳ,) and of a cow, (Ṣ,) *She secreted milk in her udder a little before her bringing forth;* syn. أَضْرَعَتْ: (Ṣ, Ḳ:) or *she showed herself to be pregnant, and became large in her udder;* as also أَضْرَعَتْ: (AZ, T:) or *she secreted a little milk at the time of bringing forth:* (T:) or *she showed herself to be pregnant, and became large in her belly and swollen in her udder and her vulva:* or *she secreted somewhat* [*of milk*] *at the time of bringing forth, or a little before it:* the epithet applied to her in this case is ▼ مُرَمِّدٌ [without ة]. (M.) [See also رَبَّدَتْ.] One says, رَمَّدَتِ الضَّأْنُ فَرَبِّقْ رَبِّقْ [*The ewes have secreted milk in their udders,* &c.]: (IAạr, T, Ṣ:) *therefore prepare thou the* أَرْبَاق: *prepare thou the* ارباق: [i. e., *the loops into which their heads are to be inserted:*] for the ewes secrete milk in their udders only عَلَى رَأْسِ الوَلَدِ [i. e. at the time of bringing forth, or when about to produce the young]. (Ṣ.) And [in like manner,] رَمَّدَتِ المِعْزَى فَرَنِّقْ رَنِّقْ. (IAạr, T. [See also arts. رمق and رنق.])

4. ارمد, as an intrans. v.: see 1, first sentence, in two places. — Also, (Ṣ, Ḳ,) inf. n. إِرْمَادٌ, said of a man, (Ṣ,) *He was,* or *became, poor, needy,* or *indigent.* (Ṣ, Ḳ.) And ارمد القَوْمُ *The people were,* or *became, afflicted with drought, barrenness,* or *dearth,* (A, Ḳ, TA,) *and their cattle perished* (Ḳ, TA) *in consequence thereof.* (TA.) — See also 1, last two sentences. — And see 2. — As a trans. v.: see 1, in the middle of the paragraph. — ارمد عَيْنَهُ *He,* (God, Ṣ, M, L, Ḳ,) and *it,* (weeping, A, TA,) *caused his eye to become painful and swollen, inflamed,* or *affected with ophthalmia.* (Ṣ, M, L, Ḳ, TA.)

9. ارمدّوا: see 1, first sentence. — ارمدّ, said of a man's face, *i. q.* اربدّ [as meaning *It became like the colour of* رماد, or *ashes;* or *it became altered* by reason of anger]. (A, TA.) — See also 1, last two sentences. — Also, inf. n. ارْمِدَادٌ, said of a camel, accord. to AA, *He ran vehemently;* and so ارقدّ: or, accord. to Aṣ, both signify *he went at random, heedlessly, headlong,* or *in a headlong course; and quickly:* (T:) or *he went quickly,* or *a quick pace;* accord. to some, specially said of the ostrich: (M, L:) or *he ran in the manner of the* رُمْد [meaning *ostriches*]. (A.

Q. Q. 4. ارْمِئْدَادٌ [inf. n. of ارْمَأَدَّ] *The going,* or *acting, vigorously,* or *with energy.* (M, TA.)

رَمْدٌ: see رَمَادَةٌ.

رَمِدٌ, applied to water, *Turbid:* (T:) or *altered for the worse in taste and colour, though still drinkable;* (Es-Sijistánee, Ṣ, A, Ḳ;) as also ▼ مُرْمِدٌ. (Lḥ, L.) — And, applied to a garment, or piece of cloth, *Faded;* syn. فَاسِخٌ; as also ▼ أَرْمَدُ [q. v.]. (A, TA.) — Also, (Ṣ, L, Mṣb, Ḳ,) and ▼ أَرْمَدُ, (Ṣ, M, A, L, Mṣb, Ḳ,) and ▼ مُرْمَدٌ, or ▼ مُرْمَدٌّ, (accord. to different copies of the Ḳ,) A man *affected with pain and swelling of the eye; with inflammation thereof;* or *with ophthalmia:* (Ṣ, M, A,* L, Mṣb,* Ḳ:) fem. of the first رَمِدَةٌ, (Mṣb,) and of the second ▼ رَمْدَآءُ, (M, Mṣb,) [and pl. of the second ▼ رُمْدٌ.] And عَيْنٌ رَمِدَةٌ (Ṣ, M, L) and ▼ رَمْدَآءُ (M, A, L) *An eye painful and swollen, inflamed,* or *affected with ophthalmia:* (Ṣ, M, A,* L:) pl. of the latter ▼ عُيُونٌ رُمْدٌ. (A.)

رُمْدَةٌ *Ash-colour;* the *colour of* رَمَاد; as also رُبْدَةٌ: (A in art. ربد:) *a colour like* وُرْقَةٌ, *inclining to blackness;* and so رُبْدَةٌ: (T in that art.:) *a colour inclining to that of dust.* (M.)

حَتَّانِ, or مَا تَرَكُوا إِلَّا رِمْدَةً حَتَّانَ, (as in different copies of the Ḳ,) a phrase expl. in art. حت.

رَمَادٌ رِمْدِدٌ (Ṣ, M, Ḳ) and رِمْدَدٌ, (Ḳ,) which latter is abnormal, (TA,) or رِمْدِدٌ, (so accord. to a copy of the T,) and ▼ رِمْدِيدٌ and ▼ أَرْمَدُ, (M, Ḳ,) *Ashes perishing,* or *coming to nought:* (Ṣ, Ḳ:) or *much in quantity, and very fine* or *minute:* (M, Ḳ:) or *reduced to the finest,* or *most minute, state:* (T, TA:) or رِمْدِدٌ signifies *burnt to the utmost degree, and reduced to the finest,* or *most minute, state.* (IAth, TA.)

رِمْدِدَآءُ: see رَمَادٌ.

رِمْدِدٌ: see رِمْدِيدٌ.

رَمَادٌ *Ashes;* i. e. *charcoal reduced to particles* (T, M) *by being burnt;* (T;) *burnt coals that have become mixed with dust, and extinguished, and reduced to particles:* (M:) and ▼ رِمْدِدَآءُ signifies the same; (Ṣ, M, Ḳ;) as also ▼ أَرْمِدَآءُ, like أَرْبِعَآءُ, (so in some copies of the Ḳ, and in a copy of the Ṣ,) or ▼ أَرْمَدَآءُ, like أَرْبَعَآءُ, (so in other copies of the Ḳ,) or ▼ إِرْمِدَآءُ; (so in two copies of the Ṣ, there said to be like إِرْبِعَآءُ, and so in the M;) as some say; or ▼ أَرْمِدَآءُ is a pl. of رَمَادٌ, as is also أَرْمِدَةٌ; and ▼ إِرْمِدَآءُ, which is mentioned on the authority of Kr, and which is [said to be] the only word of its measure, [though إِرْبِعَآءُ also is mentioned by IHsh,] is a quasi-pl. n.: (M:) [رَمَادٌ is a coll. gen. n.;] and ▼ رَمَادَةٌ [is its n. un., and as such] signifies *a portion thereof.* (M.) [Hence] one says, فُلَانٌ كَثِيرُ رَمَادِ القِدْرِ [lit. *Such a one has many ashes of the cooking-pot*]; meaning † *such a one is very hospitable; has many guests:* (Mgh in art. عرض:) [and so هُوَ كَثِيرُ الرَّمَادِ:] and هُوَ عَظِيمُ الرَّمَادِ † *he has many guests:* because the ashes become much in quantity in consequence of cooking. (L, from a trad.) And سُفِيَ الرَّمَادُ فِى وَجْهِهِ [lit. *Ashes were blown and scattered in his face*]; meaning ‡ *his face became altered.* (A, TA.) — [مَآءُ الرَّمَادِ is a term applied in the present day to *Lixivium,* or *lye;* i. e. *water infused with wood-ashes.*]

رَمَادَةٌ *Perdition, destruction,* or *a state of destruction;* (Ṣ, Mṣb;) as also ▼ رَمْدٌ. (T, Ṣ.) Hence, (Ṣ, Mṣb,) عَامُ الرَّمَادَةِ *The year of perdition* or *destruction,* (Ṣ, Mṣb, Ḳ,) or *of drought,* (A,) in the days of 'Omar, (Ṣ, Mṣb, Ḳ,) the seventeenth or eighteenth year of the Flight, (TA,) in which men perished (Ṣ, M, Mṣb, Ḳ) in great numbers, (M,) and cattle also, (Ṣ, Ḳ,) in consequence of drought (Ṣ, Mṣb) long con-

tinuing, (Ṣ,) wherefore it was thus called, (Ṣ, M,) because the earth became like ashes by reason of the drought; (Mṣb;) or, as some say, because the drought continued so as to render the earth and the trees like the colour of ashes: but the first reason assigned above, for its being thus called, is preferable. (M.) — See also رَمَادٌ.

رَمَادِىٌّ *A sort of grapes, of Eṭ-Ṭáif, of a dusty black colour.* (M.)

رَامِدٌ [*Perishing:* or *becoming like* رَمَاد, or *ashes:* or] *perishing by becoming old and worn-out, and having no goodness and lastingness.* (En-Naḍr, T, L, TA.)

أَرْمَدُ *Of the colour of* رَمَاد [or *ashes*]; (Ṣ, M, Ḳ;) [*ash-coloured; ashy;*] *of a dusty colour in which is a duskiness,* or *dinginess:* (Ṣ:) [fem. رَمْدَآءُ: and pl. رُمْدٌ.] Hence رَمْدَآءُ applied to *A female ostrich:* (Ṣ, Ḳ:) [and رُمْدٌ applied to *ostriches:* (see 9, last sentence:)] and hence also رُمْدٌ applied to *gnats* (T, Ṣ, A, L, Ḳ) *of a certain species:* (T:) and you say نَعَامَةٌ رَمْدَآءُ (M, A) i. e. [*an ostrich* or *a female ostrich,*] *of an obscure black hue, like the colour of ashes:* (M:) and ظَلِيمٌ أَرْمَدُ [*a male ostrich of such a colour*]: (M:) and نَعَامٌ رُمْدٌ [*ostriches of such a colour*]: (A:) and ثِيَابٌ رُمْدٌ *garments,* or *pieces of cloth, of a dusty colour in which is a duskiness,* or *dinginess;* from رَمَادٌ. (T.) Lḥ asserts that the م in this word is a substitute for ب. (M, L. [See أَرْبَدُ.]) — See also رَمِدٌ, in six places. — And see رِمْدِدٌ.

أَرْمِدَآءُ and أُرْمِدَآءُ and إِرْمِدَآءُ: see رَمَادٌ, in five places.

مُرْمِدٌ: see رَمِدٌ.

مُرْمِدٌ A she-camel, (Ks, T, TA,) and a cow, and a ewe, or she-goat, (TA,) *secreting milk in her udder a little before her bringing forth;* (Ks, T, TA;) as also ▼ مُرِدٌّ: (Ks, T:) or both signify a she-camel *having her udder shining, and infused with milk.* (Ks, L in art. رد.) [See also مُرْمِدٌ, in the second paragraph of this art.] — See also رَمِدٌ.

مُرْمَدٌ: see رَمِدٌ.

مُرَمَّدٌ Flesh-meat *roasted in live coals.* (T, Ṣ.*)

مُرَمِّدٌ: see 2.

مُرْمَئِدٌّ *Going,* or *acting, vigorously,* or *with energy:* (Ḳ,* TA:) الجَارِى, in the explanation given in the Ḳ, is a mistake for الجَادُّ. (TA. [See Q. Q. 4.])

رمز

1. رَمَزَ, (Ṣ, A, &c.,) aor. ـُ, and ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. رَمْزٌ (Ṣ, A, Mṣb, Ḳ) and رُمُزٌ and رَمَزٌ, (Ḳ,) *He made a sign,* (Ṣ, A, Mṣb, Ḳ, TA,) *in indication of a thing that might be shown or pointed out by utterance, with anything:* (L, TA:) or *with the lips;* (Ṣ, A, Ḳ, TA;) as also ▼ تَرَمَّزَ; (TA in art. نفص;) *putting them in motion by speech not understood by means of utterance; not vocally manifested:* (TA:) or *with the lip:* (Mṣb:) or *with the eyebrow:* (Ṣ, A, Mṣb:) or *with the eyebrows:* (Ḳ:) or *with the eye:* (Mṣb:) or *with the eyes;* (Ḳ;) as also ▼ تَرَمَّزَ: (TA in art. نفص:) or *with the mouth:* or *with the hand* or *arm:* (Ḳ:) or *with the tongue,* (Ḳ, TA,) *by uttering a low voice:* (Ḳ, B, TA:) but also applied to signify *he made any sign* or *indication.* (B, TA.) You say, رَمَزَ إِلَيْهِ *He made a sign to him with the lips,* or *eyebrow.* (A.) And رَمَزَتْهُ المَرْأَةُ بِعَيْنِهَا *The woman made a sign to him with her eye.* (TA.) And كَلَّمَهُ رَمْزًا [*He talked to him by making signs* &c.]. (A.)

5: see 1, in two places.

6. ترامزوا [*They made signs,* or *indications, in one or other of the manners described above, one to another*]. You say, دَخَلْتُ عَلَيْهِمْ فَتَغَامَزُوا وَتَرَامَزُوا [*I went in to them, and they made signs and indications,* &c., *one to another*]. (A, TA.)

رُمَزٌ: } see رَامِزٌ.
رَمُوزٌ:

رَمَّازٌ [*Making frequent signs, in one or other of the manners described above;* like رَمُوزٌ]. You say, اِمْرَأَةٌ رَمَّازَةٌ *A woman who makes frequent signs,* &c.; *who has a habit of doing so;* syn. غَمَّازَةٌ. (TA.) And جَارِيَةٌ غَمَّازَةٌ بِيَدِهَا هَمَّازَةٌ بِعَيْنِهَا لَمَّازَةٌ بِفَمِهَا رَمَّازَةٌ بِحَاجِبِهَا [*A girl who makes frequent signs with her hand* or *arm, who does the like with her eye, who does the like with her mouth, who does the like with her eyebrow*]. (A, TA.) — Hence, (Ṣ, TA,) رَمَّازَةٌ signifies [also] *An adulteress,* or *a fornicatress:* (Sh, Ṣ, Ḳ:) *a prostitute:* (A:) because she makes signs with her eye. (Ṣ, TA.) [See also زَمَّارَةٌ.]

رَامِزٌ *Making a sign,* as [*with the lips,* &c., as described above, or] *with the hand,* or *arm,* or *with the head:* pl. [or rather quasi-pl. n.] ▼ رُمَزٌ. In the Ḳur iii. 36, instead of رَمْزًا, some read رُمُزًا; meaning as here explained: and some read رُمَزًا, meaning *doing so mutually;* pl. of ▼ رَمُوزٌ [which is an intensive form, meaning, *making frequent signs* &c.; like رَمَّازٌ]. (Bḍ.)

رمس

1. رَمَسَهُ, (Ṣ, M, Mgh, Mṣb,) aor. ـُ (M, Mgh, Mṣb) and ـِ, (M, Mṣb,) inf. n. رَمْسٌ, (A, Mṣb, Ḳ,) *He buried him,* or *it;* (Ṣ, M, A, Mgh, Mṣb, Ḳ;) namely, a dead person; a corpse: (Ṣ, Mgh, Mṣb:) this is [said to be] the primary signification: (A:) as also ▼ ارمسهُ: (Ṣ, Mṣb:) or *he buried him, and made the earth even over him.* (TA.) It is said in a trad. of Zeyd Ibn-Ṣooḥán, ثُمَّ ارْمُسُونِى *Then do ye bury me:* or it may mean, *conceal my grave, and make it even with the ground.* (Mgh.) — *He poured,* (M,) or *scattered,* (A,) *dust,* or *earth, upon it;* (M, A;) namely, anything. (M.) You say also, رَمَسَهُ بِالتُّرَابِ [in this sense]. (A.) And رَمَسْنَاهُ بِالتُّرْبِ *We filled it up with dust,* or *earth.* (M.) And it is said in a trad. of Ibn-Maḳil, أَرْمُسُوا قَبْرِى, meaning *Make ye my grave even with the ground; not gibbous,* or *elevated.* (TA.) — *He concealed,* and *covered, him,* or *it:* this is [also said to be] the primary signification. (TA.) You say, رَمَسَ الشَّىْءَ, aor. ـُ, inf. n. رَمْسٌ, *He,* or *it, effaced,* or *obliterated, the traces,* or *remains, of the thing.* (M.) And الرِّيحُ تَرْمُسُ الآثَارَ بِمَا تُثِيرُهُ [*The wind effaces the traces,* or *remains, by what it raises,* of dust or sand &c.]. (A.) And رَمَسُوا قَبْرَ فُلَانٍ *They concealed the grave of such a one, and made it even with the ground.* (Ṣ.) And رَمَسْتُ الخَبَرَ, (Ḳ,* Mṣb,) and الحَدِيثَ, (TA,) *I concealed the news,* or *information,* (Ḳ,* Mṣb,) and *the story.* (TA.) And رَمَسْتُ عَلَيْهِ الخَبَرَ, (Ṣ, M,) and الأَمْرَ, (Aṣ, A,) *I concealed from him the news,* or *information,* (Ṣ, M,) and *the affair.* (Aṣ, A.) — رَمَسَ حُبُّكَ فِى قَلْبِى *The love of thee hath become vehement, and firmly settled,* [*as though buried,*] *in my heart.* (A, TA.) = رَمَسْتُهُ بِحَجَرٍ, (Ṣ,) inf. n. رَمْسٌ, (Ḳ,) *I cast a stone at him.* (Ibn-'Abbád, Ṣ, Ḳ.*)

4: see 1, first signification.

8. ارتمس فى المَآءِ *i. q.* انْغَمَسَ (Mgh, Mṣb) or اغْتَمَسَ (Ḳ) [*He immersed himself in the water*]; or *so that his head and whole person became concealed therein;* the doing of which by one fasting is forbidden in a trad.: (Sh, Ṣgh:) or *not remaining long in the water;* (Mgh, TA;) whereas انغمس and اغتمس denote [the doing so and] remaining long in the water; and agreeably with this explanation of the difference, the two verbs are used in another trad., where it is said, الصَّائِمُ يَرْتَمِسُ وَلَا يَنْغَمِسُ *The faster may immerse himself not remaining long in the water, but not immerse himself and remain long therein.* (TA.)

رَمْسٌ *Dust,* or *earth:* (Mṣb:) or *dust with which the wind effaces traces or remains:* (M:) or *dust,* or *earth, that is scattered upon a corpse:* (A:) or *dust,* or *earth, of a grave:* (Ṣ, Mgh, Ḳ:) an inf. n. used as a subst. (Ṣ,* Mgh, Mṣb.) — Hence, (Mṣb,) *A grave;* (M, A, Mṣb, Ḳ;) as also ▼ رَامُوسٌ and ▼ مُرْمَسٌ: (Ḳ:) or *a grave that is made even with the surface of the ground; not elevated:* (TA:) and ▼ مُرْمَسٌ signifies the *place of a grave;* (Ṣ;) or *of a* رَمْس: (TA:) the pl. [of pauc.] of رَمْسٌ is أَرْمَاسٌ (M, Ḳ) and [of mult.] رُمُوسٌ. (M, Mṣb, Ḳ.) = *A low, gentle,* or *soft, sound or voice.* (M, TA.)

رَمِيسٌ: see مَرْمُوسٌ, in two places.

الرَّوَامِسُ (AḤn, M, A, Ḳ) and الرَّامِسَاتُ, (AḤn, Ṣ, M, &c.,) [each pl. of الرَّامِسَةُ,] *The winds that bury traces or remains;* (Ḳ;) *the winds that raise the dust, and* [*spread it so as to*] *bury traces or remains:* (Ṣ:) or *the winds that transport the dust from one district to another which is some days distant from the former, and sometimes cover the whole face of a land with the dust of another land.* (AḤn, M.) — رَوَامِسُ also signifies *Flying things* (طَيْرٌ) *that fly by night:* or *any creeping thing* (دَابَّةٌ) *that comes forth by night* (ISh, Ḳ)

is called رَامِسٌ. (ISh.) — It also occurs as a possessive epithet, or as an act. part. n. in the place of a pass. part. n. (M.)

رَامُوسٌ : } see رَمْسٌ; for the latter, in two places.
مُرْمَسٌ :

مَرْمُوسٌ *Buried*; as also ▼ رَمِيسٌ: (M, TA:) *having dust, or earth, poured upon it*; as also ▼ the latter epithet. (TA.) — خَبَرٌ مَرْمُوسٌ *Concealed news or information.* (TA.)

وَقَعُوا فِي مَرْمُوسَةٍ مِنْ أَمْرِهِمْ *They fell into a state of confusion in respect of their affair*, or *case.* (IAạr, M.)

رمص

1. رَمِصَتْ عَيْنُهُ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,) inf. n. رَمَصٌ, (Mṣb,) *His eye had in it what is termed* رَمَصٌ [q. v.]. (Ṣ, Mṣb, Ḳ.) And رَمِصَ, [aor. and] inf. n. as above, *He had what is termed* رَمَصٌ. (M.) ═ رَمَصْتُ إِلَيْهِ, aor. ـُ, inf. n. رَمْصٌ, *I looked towards him, or at him, with the most secret look.* (O, TA.)

4. ارمصهُ *It* (disease) *caused him to have what is termed* رَمَصٌ. (M.)

رَمَصٌ *Filth*, [or *foul matter*,] (Ṣ, Mgh,) or *white filth*, (Ḳ,) or *tough*, or *dry, white filth*, (A,) *that collects*, (Ṣ, A, Ḳ,) or *concretes*, (Mgh,) *in the inner corner of the eye*: (Ṣ, A, Mgh, Ḳ:) if fluid, it is called غَمَصٌ: (Ṣ:) or it is *in the side of the eyelashes*: (ISh, TA in art. غمص:) or *what is fluid*; what is concrete being termed غَمَصٌ: or *i. q.* غَمَصٌ, i. e. *dirt which the eye emits*: or *smallness and sticking of the eye.* (M.) You say, مَنْ أَسَاءَهُ الرَّمَصُ سَرَّهُ الغَمَصُ [*Him whom tough, or dry, white filth collecting in the inner corner of the eye vexes, fluid matter therein rejoices*]: for غَمَصٌ is a fresh fluid; and that is better than the tough, or dry. (A, TA.)

رُمَيْصَآءُ [dim. of رَمْصَآءُ, fem. of أَرْمَصُ.] — الشِّعْرَى الرُّمَيْصَآءُ [*i. q.* الشِّعْرَى الغُمَيْصَآءُ, i. e., *Procyon*; (see الشِّعْرَى;)] *one of the two stars of the* ذِرَاع: so called because of its smallness and its littleness of light [in comparison with the other شِعْرَى, which is Syrius]. (M.)

أَرْمَصُ A man (Ṣ, Mgh, Mṣb) *having, in his eye, what is termed* رَمَصٌ: (Ṣ, M, Mgh, Mṣb, Ḳ:) fem. رَمْصَآءُ: (Mṣb, Ḳ:) and pl. رُمْصٌ. (TA.)

رمض

1. رَمِضَتِ الأَرْضُ, (Mgh,) and الحِجَارَةُ, (A, Mgh,) [aor. ـَ,] inf. n. رَمَضٌ, (A,) *The earth, or ground*, (Mgh,) and *the stones*, (A, Mgh,) *became vehemently heated by the sun.* (A, Mgh.) — رَمِضَ يَوْمُنَا, (Ṣ, A, Mṣb, Ḳ,) aor. as above, (Ṣ, Mṣb,) and so the inf. n., (Ṣ, A, Mṣb,) *Our day became intensely hot.* (Ṣ, A, Mṣb, Ḳ.) — رَمِضَ said of a man, (A, Mgh, TA,) aor. as above, (TA,) and so the inf. n., (Mgh, TA,) *He had his feet burnt* (A, Mgh, TA) *by the ground, or stones, vehemently heated by the sun*, (A,) or *by the vehemence of the heat*: (Mgh, TA:) or *he was smitten, or affected, by the heat of the sun*: (Ḥam p. 173:) and رَمِضَتْ قَدَمُهُ *his foot was burnt by the ground, or stones, vehemently heated by the sun.* (Ṣ, Mṣb, Ḳ.) In like manner you say, رَمِضَتِ الفِصَالُ *The young camels, or young weaned camels, felt the heat of the sun from the ground, or stones, vehemently heated thereby*: then is the prayer of the period called الضُّحَى: (Ṣ:) or *had their feet burned by the ground, or stones, thus heated*: (Mgh, Mṣb:) or *lay down in consequence of the intense heat of the sand, and the burning of their feet.* (IAth.) And رَمِضَتِ الغَنَمُ *The sheep, or goats, from pasturing in intense heat, had their livers ulcerated*, (Ṣ, Ḳ,) *and their lungs affected with dropsy*: (Ṣ:) or *had their lungs and livers affected with dropsy, and ulcerated.* (L.) And رَمِضَتْ عَيْنُهُ *His eye became hot, so that it almost burned*: the verb occurs in this sense in a trad., as some relate it, with ض [instead of ص]. (TA.) — Also, said of a man fasting, *His inside became vehemently hot* (Fr, Ḳ) *by reason of intense thirst.* (Fr, TA.) — And, said of a man, *He went upon ground, or stones, vehemently heated by the sun.* (TA.) — And *He returned from the desert to the region of cities, towns, or villages, and of cultivated land.* (L, TA.) — You say also, رَمِضْتُ لَهُ and رَمِضْتُ مِنَ الأَمْرِ and ▼ ارْتَمَضْتُ ‡ [meaning *I was distressed and disquieted by reason of the thing, or affair*: or *I grieved for it*]: (A:) [for] ارتمض ▼ مِنْ كَذَا signifies ‡ *he was distressed and disquieted by reason of such a thing*: (Ṣ, Ḳ, TA:) and ▼ ارتمض لِفُلَانٍ ‡ *he grieved for such a one*; *i. q.* حَزِنَ لَهُ, accord. to the [Ṣ and] L [and CḲ]: or *i. q.* حَدِبَ لَهُ, [but this I think a mistranscription, for you say حَدِبَ عَلَيْهِ, not حَدِبَ لَهُ,] accord. to the O and [some copies of the] Ḳ. (TA.) ═ رَمَضَهُ الحَرُّ: see 4. — رَمَضَ الغَنَمَ, (Ḳ,) aor. ـِ, inf. n. رَمْضٌ, (TA,) *He pastured the sheep, or goats, upon ground vehemently heated by the sun*, (Ḳ, TA,) *and made them to lie down upon it*; (TA;) as also ▼ ارمضها; and ▼ رمّضها, (Ḳ, TA,) inf. n. تَرْمِيضٌ. (TA.) — رَمَضَ الشَّاةَ, aor. ـِ, (Ṣ, M, Ḳ,) inf. n. رَمْضٌ, (Ṣ, M,) *He clave the sheep, or goat, leaving its skin upon it, and threw it upon heated stones, and put hot ashes upon it, in order that it might become thoroughly cooked*: (Ṣ, Ḳ:) or *he kindled a fire upon stones, then clave the sheep, or goat, with its skin upon it, then broke its ribs from within, in order that it might lie steadily upon the ground, with the heated stones beneath it, and hot ashes above it, a fire being kindled over it*: when it is thoroughly cooked, they skin it and eat it: (M, TA:) you say also ▼ ارمض الشَّاةَ: — and رُمِضَ اللَّحْمُ [*The flesh was dressed in the manner above described*]. (TA.) ═ رَمُضَ, if used, is the verb whereof ▼ رَمَاضَةٌ, which is mentioned by Sh and in the Ḳ, is the inf. n.; and accord. to the explanation of the latter in the Ḳ, signifies *It* (a large or broad knife or blade) *was, or became, sharp.* (TA.) ═ رَمَضَ النَّصْلَ, (Ṣ, Ḳ,) or المُوسَى, (A,) aor. ـِ, and ـُ, (Ṣ, Ḳ,) *He put the blade between two smooth stones, and then beat it, to make it thin*: (ISk, Ṣ, Ḳ: [but in the text of the Ḳ, as given in the TA, the word rendered "stones" is omitted:]) or *he beat the razor between two stones, in order that it might become thin*; as also ▼ ارمض. (A.)

2. رمّضهُ, inf. n. تَرْمِيضٌ, (Ṣ, A, Ḳ,) originally signifies *He attributed to him* إِرْمَاض [meaning *the causing one to be burnt by the heat of the sun, or by the vehemently-heated ground*: or † the *giving pain*:] and hence, as this results from tardiness, (A, TA,) — ‡ *He waited expecting him a while*: (Ks, Jm, Ṣ, A, O:) or *a little while, and then went away.* (Sh,* Ḳ.) IF says that the م may be original, or it may be a substitute for ب. (TA.) — رمّض الغَنَمَ: see رَمَضَ. ═ رَمَّضْتُ الصَّوْمَ *I purposed fasting* or *the fast* [app. *during the month of* رَمَضَان]. (Ṣgh, Ḳ.)

4. أَرْمَضَتْنِى الرَّمْضَآءُ *The ground, or stones, vehemently heated by the sun, burned me.* (Ṣ.) And ارمضهُ الحَرُّ *The heat burned him*; (Ḳ,* TA;) as also ▼ رَمَضَهُ, aor. ـِ. (TA.) And ارمض الحَرُّ القَوْمَ (Jm, A, Ḳ) *The heat distressed the people, or company of men*; (Jm, Ḳ;) *so that it hurt them.* (Ḳ.) You say also, غَوِّرُوا بِنَا فَقَدْ أَرْمَضْتُمُونَا (Jm, A) *Make ye the camels to lie down with us during the vehement midday-heat* [*for ye have caused us to be burnt by the heat of the sun, or by the vehemently-heated ground*]. (Jm, TA.) — [Hence,] ارمضهُ ‡ *It* (anything, AA) *pained him.* (AA, Ḳ.) And ارمضهُ الأَمْرُ ‡ [*The thing, or affair, pained him*] is a phrase which has originated from the first of the phrases mentioned in this paragraph. (Ṣ, TA.) — ارمض الغَنَمَ: see 1. — ارمض الشَّاةَ: see 1. ═ ارمض المُوسَى: see 1, last signification.

5. ترمّض الظِّبَآءَ *He drove the gazelles upon the ground, or stones, vehemently heated by the sun, until their hoofs became dissundered, or dislocated, and so they were taken*: (A:) or *he hunted them during the vehement midday-heat*, (Ṣ, Ḳ,) *pursuing them until, their legs being dislocated by the vehemently-heated ground, he took them.* (Ṣ, TA.) ═ التَّرَمُّضُ also signifies *The heaving of the soul* [or *stomach*]; or *its being agitated by a tendency to vomit*; syn. غَثَيَانُ النَّفْسِ. (IAạr, Ḳ.)

8. ارتمض *He burned by reason of vehement heat*, or † *of grief.* (Ḥar p. 442.) — ارتمضت كَبِدُهُ *His liver became in a corrupt, or disordered, state.* (Ṣ, O, Ḳ.) And ارتمض الرَّجُلُ *The man became in a corrupt, or disordered, state, in his belly and his stomach.* (IAạr, L.) — See also رَمِضْتُ مِنَ الأَمْرِ, in three places. ═ ارتمضت الفَرَسُ بِهِ *The horse, or mare, leaped with him*: (Ḳ:) so said Mudrik El-Kilábee: as also ارتمزت. (Aboo-Turáb, TA.)

رَمَضٌ The *vehemence of the action* (lit. *of the falling*) *of the sun upon the sand &c.*: (Ṣ, A, Ḳ:) or *vehemence of heat*; (Mgh, Mṣb;) as also ▼ رَمْضَآءُ: (Mgh, TA:) or the *heat of the stones, arising from the intense heat of the sun*: or the *burning of the intense heat of summer*: or *heat.* (TA.) — [Hence the saying,] تَدَاخَلَنِى مِنْ هٰذَا الأَمْرِ رَمَضٌ ‡ [*Distress and disquietude, or grief,*

crept into me from, or *in consequence of*, *this thing*: see رَمِضْتُ مِنَ الأَمْرِ.] (A, TA.)

حَصًى رَمِضٌ, (TA,) and أَرْضٌ رَمِضَةٌ, (A, TA,) [*Pebbles*, and *ground* or *land*,] *vehemently heated by the sun*; or *intensely heated by the vehement action of the sun thereupon*. (A.) And أَرْضٌ رَمِضَةُ الحِجَارَةِ *Land of which the stones are vehemently heated by the sun*. (Ṣ.) [See also ▼ رَمْضَآءُ.] — رَمِضَةٌ † A woman *whose thighs rub each other*. (Ibn-'Abbád, Ṣgh, Ḳ.)

وَجَدْتُ فِى جَسَدِى رَمِضَةً † *I felt in my body what resembled* مَلِيلَة [*or fever in the bones*]. (TA.)

رَمْضَآءُ, a subst., (TA,) [or rather an epithet in which the quality of a subst. predominates,] *Ground* or *land*, (Ṣ, Ḳ,) or *stones*, (A, Mgh, Mṣb,) or *sand*, (IAth,) *vehemently hot*: (Ḳ:) or *vehemently heated by the sun*: (Ṣ, A, Mgh, Mṣb:) or *vehemently hot and burning*. (IAth.) [See also رَمَضٌ.] — It is also *syn. with* رَمَضٌ as expl. above: see the latter word. (Mgh, TA.)

سَحَابٌ رَمَضِىٌّ, and مَطَرٌ رَمَضِىٌّ, *Clouds*, and *rain*, *in the end of summer and the beginning of autumn*: (Ḳ, TA:) because arriving at the period when the sun is [intensely] hot. (TA.) — المِيرَةُ الرَّمَضِيَّةُ *The wheat, or corn, that is brought*, or *purveyed*, *when the earth becomes burnt* [*by the sun, about July*]. (M in art. دفأ.) [See art. مير.]

رَمَضَانُ, شَهْرُ رَمَضَانَ, (Ṣ, Mgh, Mṣb, Ḳ,) and alone, for the latter, though disapproved by some of the learned, occurs in a trad., (Mgh, Mṣb, TA,) and in poetry, (TA,) but not الرَّمَضَانُ, for this is incorrect, (Mgh,) *The ninth of the Arabian months*: (TA:) so called because, when they changed the names of the months from the ancient language, they named them according to the seasons in which they fell, (Jm, Ṣ, Ḳ,) and this month, (Jm, Ṣ,) or نَاتِقٌ, (Ḳ,) for this was its ancient name, (TA,) agreed with the days of vehement heat: (Jm, Ṣ, Mgh, Mṣb, Ḳ:) [see زَمَنٌ:] or from رَمِضَ said of a man fasting, expl. above: (Fr, Ḳ:) or because [its effect is as though] it burned [and annulled] sins; (Ḳ;) from رَمَضَةُ الحَرِّ, expl. above; but [SM says,] I know not how that is; for I have not seen any one [except F] mention it: (TA:) the pl. is رَمَضَانَاتٌ (Ṣ, Mṣb, Ḳ) and أَرْمِضَآءُ (Ṣ, Mṣb) and أَرْمِضَةٌ (L, Ḳ) and رَمَضَانُونَ (Ḳ) and رَمَاضِينُ, (Yoo, Ṣgh, L, Mṣb,) like شَعَابِينُ, (Mṣb,) and أَرْمُضٌ, which is anomalous, (IDrd, Ḳ,) is asserted by some of the lexicologists to be another pl., but this is not well established nor received. (IDrd.) — It is said in a trad. that رَمَضَانُ is *One of the names of God*; but this trad. is pronounced by El-Beyhakee to be of weak authority; and that it is so is evident; as no learned man has transmitted this word as such; (Mṣb;) [except Mujáhid; for] it is related that Mujáhid disapproved of forming a pl. from it, saying, It has been told me that it is one of the names of God: (TA:) if it be so, it is not derived (Ḳ, TA) from what has been here mentioned; (TA;) or it refers to the meaning of † *The Forgiving*; or *He who obliterates sins*. (Ḳ.)

رَمِيضٌ: see مَرْمُوضٌ. — Also *Made thin by being beaten between two stones*: (A:) *sharpened*: (Ṣ, Ḳ:) *sharp*: (Ḳ, TA:) applied to a knife; (Sh;) and to such as is termed شَفْرَة; (Ṣ, Ḳ;) and to a نَصْل [or blade]; (Ṣ;) and to a razor (مُوسَى), as also رَمِيضَةٌ; (A, TA;) and in the last of the above-mentioned senses, to anything: (Ṣ:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (TA:) or it may be in the sense of the measure فَاعِلٌ, from رَمَضَ, though this verb may not have been heard. (Ṣgh, TA.)

رَمَاضَةٌ: see رَمَضٌ.

أَرْمُضٌ said to be an anomalous pl. of رَمَضَانُ, q. v. (IDrd, Ḳ.)

مَرْمَضٌ The *place in which a sheep*, or *goat*, *is dressed in the manner described above in the explanation of* رَمَضَ الشَّاةَ. (Ṣ, TA.)

مَرْمُوضٌ Flesh-meat *dressed in the manner described above in the explanation of* رَمَضَ الشَّاةَ: (Ṣ:) or *roasted* flesh-meat, *such as is termed* كَنِيس, [a word with which I have not met except in this place,] *which is nearly the same as* حَنِيذ, *save that what is called by this last epithet is divided into fragments, and then a fire is kindled over it*; as also ▼ رَمِيضٌ. (TA.)

رمق

1. رَمَقَهُ, (Ṣ, Mgh, Ḳ,) aor. ـُ, (Ṣ, Mgh,) inf. n. رَمْقٌ, (Ṣ,) *He looked at him*, or *it*; (Ṣ, TA;) as also ▼ رامقهُ: (TA:) or *he glanced lightly at him*, or *it*; *looked at him*, or *it*, *lightly*, *from the outer angle of the eye*: (IDrd, Ḳ, TA:) or *he looked long at him*, or *it*; (Mgh;) or so رَمَقَهُ بِعَيْنِهِ, aor. and inf. n. as above: (Mṣb:) whence, in a trad., فَرَمَقَهُ النَّاسُ بِأَبْصَارِهِمْ [*And the people looked long at him*]: (Mgh:) or رَمَقْتُهُ بِبَصَرِى and ▼ رَامَقْتُهُ signify *I followed him with my eye, paying attention to him, and watching him*: (TA:) and ▼ رامقهُ, (TA,) inf. n. رِمَاقٌ, (Ḳ,* TA,) *he looked at him from the outer angle of the eye with a look of enmity*: (Ḳ,* TA:) and ▼ رمّقهُ, inf. n. تَرْمِيقٌ, *he looked at him long from the outer angle of the eye with anger* or *aversion*: (TA:) and ▼ رمّق, inf. n. as above, *he continued looking*; like رنّق. (Ṣ, TA.)

2. رمّقهُ *He*, or *it*, *stayed*, or *arrested*, *what remained in him of life*. (TA.) [Hence,] هُمْ يُرَمِّقُونَهُ بِشَىْءٍ *They give him something sufficient to stay, or arrest, what remains in him of life*. (O, TA.) — [The inf. n.] تَرْمِيقٌ also signifies The *scanting of fodder and drink*. (JK.) — [And The *drinking little by little*.] One says, رَمَّدَتِ المِعْزَى فَرَمِّقْ رَمِّقْ, meaning [*The she-goats have secreted milk in their udders: therefore*] *drink thou their milk little by little*; *drink thou* &c.: (IF, Ḳ, TA:) because they secrete milk some days before their bringing forth: (IF, TA:) or because they will bring forth after a while. (Ḳ, TA. [See also arts. رمد and ربق and رنق: and see 5 in the present art.]) — Also The *doing a work not well, yet so as to satisfy oneself*, or *to attain one's desire, thereby*. (Ḳ, TA. [See also 3.]) You say, هُوَ يُرَمِّقُ فِى الشَّىْءِ *He does not exert himself*, or *take pains*, or *exceed the usual bounds*, *in doing the thing*. (TA.) And رَمِّقْ عَلَى مَزَادَتَيْكَ *Repair thou thy pair of leathern water-bags sufficiently to satisfy thyself*. (O, TA.) — And The *interlarding*, or *embellishing*, of speech, or discourse, *with falsehood*; تَرْمِيقُ الكَلَامِ signifying تَلْفِيقُهُ; (Ibn-'Abbád, Ḳ;) as also تَرْبِيقُهُ. (Ibn-'Abbád and Ḳ in art. ربق.) You say, رمّق الكَلَامَ *He interlarded*, or *embellished*, *the speech*, or *discourse*, *with falsehood*, (لَفَّقَهُ, Z, or لَفَّقَ بَيْنَهُ, JK,) [*adding*] *thing after thing*, or *thing by thing*. (Z, TA.) — See also 1, in two places.

3. [رامق seems to signify *He strove*, or *contended*, *to retain what remained in him of life*. And hence, as implying this meaning, *He was at the last gasp*: see مُرَامِقٌ, below. Whence, app.,] the inf. n. مُرَامَقَةٌ signifies † The *having little friendship* [*remaining in the heart*]. (KL. [See, again, مُرَامِقٌ.]) One says, هٰذِهِ النَّخْلَةُ تُرَامِقُ بِعِرْقٍ لَا يَحْيَا وَلَا يَمُوتُ or لَا تَحْيَا وَلَا تَمُوتُ; [as though meaning, accord. to the former reading, *This palm-tree strives to retain life with a root, being neither alive nor dead*; or, accord. to the latter reading, *with a root that is neither alive nor dead*;] (Ṣ; [in one of my copies of which I find only the former reading; and in the other, both readings;]) or هٰذِهِ النَّخْلَةُ تُرَامِقُ بِعِرْقٍ means *this palm-tree is neither alive nor dead*. (Ḳ.) And فُلَانٌ يُرَامِقُ عَيْشَهُ i. e. يُدَارِيهِ [app. meaning *Such a one strives by artful means to preserve his life*]. (TA.) — [The inf. n.] رِمَاقٌ also signifies The *being hypocritical*, or *acting hypocritically*; (Ḳ, TA;) [like رِفَاقٌ; see 3 in art. رفق;] which is nearly the same in meaning as مُدَارَاةٌ; because the hypocrite strives to deceive by lying: mentioned by Hr in the "Ghareebeyn." (TA.) — رامق الأَمْرَ, (Ṣ, Ḳ,) inf. n. مُرَامَقَةٌ, (TA,) *He did*, or *performed*, *the thing*, or *affair*, *unfirmly*, or *unsoundly*. (Ṣ, Ḳ, TA. [See also 2.]) — See also 1, in three places.

4. [ارمق is said by Golius, on the authority of a gloss in the KL, to signify *He rendered* water *turbid*; for ارنق.]

5. ترمّق *He drank* milk *little by little*. (Ḳ. [See also 2.]) And *He supped*, or *sipped*, water, (Ṣ, Ḳ,) &c., *sup after sup*, or *sip after sip*. (Ḳ.)

9. ارمقّ *It* (a skin, or hide, إِهَابٌ,) *was*, or *became*, *thin*. (Ḳ.) — Hence, said of life or the means of subsistence (العَيْشُ) [as meaning † *It was*, or *became*, *narrow in its circumstances*, or *scanty*; like رَقَّ]. (TA.) — *It* (an affair, Ṣ, or a thing, IDrd, Ḳ) *was*, or *became*, *weak*; (IDrd, Ṣ, Ḳ;) and so ▼ ارماقّ said of a rope: (Ṣ, Ḳ:) or the former verb, said of a rope, *it was*, or *became*, *weak in its strands*. (IDrd, TA.) — ارمقّت الغَنَمُ *The sheep*, or *goats*, *died*: (IDrd, Ḳ:) and ▼ ارماقّت *they* (sheep, or goats,) *perished*, or *died*,

by reason of leanness, or *emaciation*: (Ibn-'Abbád, TA:) or ارماق signifies *he perished*, or *died, by reason thereof*. (Ḳ.) — ارمقّ الطَّرِيقُ *The road was*, or *became, long*. (TA: but the verb is there written without the sheddeh.)

11: see 9, in two places.

رَمَقٌ The *remains of life*, (Lth, Ḳ,) or *of the spirit*, (Ṣ, Mgh, Mṣb,) or *of the soul*; (IDrd, TA;) or the *last breath*: (TA:) and applied also to *strength*: (Mṣb:) pl. أَرْمَاقٌ. (Ḳ.) It is said that a man in a case of necessity may eat of that which has died a natural death مَا يَسُدُّ الرَّمَقَ, i. e. [*What will stay*, or *arrest, the remains of life*; or] *what will maintain*, and *preserve, the strength*. (Mṣb.) [In like manner, also,] one says, of sustenance, يُمْسِكُ الرَّمَقَ [*It stays*, or *arrests, the remains of life*; or *maintains the strength*]. (Ṣ, Mṣb, Ḳ.) — See also رُمْقَةٌ. — Also *A flock of sheep*, or *herd of goats*: (Ṣ, Ḳ:) a Pers. word, (Ṣ,) arabicized, (Ṣ, Ḳ,) from رَمَهْ. (Ḳ.)

عَيْشٌ رَمِقٌ *Sustenance that stays*, or *arrests, the remains of life*; or *that maintains the strength*; expl. by يُمْسِكُ الرَّمَقَ. (IF, Mṣb, Ḳ.) — [And accord. to Golius, on the authority of a gloss in the KL, رَمَقٌ is used for رَوْنَقٌ, as signifying *Fairness, beauty*, or *brightness*: and also as meaning *Bright*, and *clear*.]

رُمُقٌ, a pl., signifying *Poor* men, *who are satisfied with little sustenance, such as suffices to stay*, or *arrest, the remains of life*, or *to maintain the strength*: — and *envying* persons: sing. ▼رَامِقٌ and ▼رَمُوقٌ: (IAạr, Ḳ, TA:) which signifies one *who looks at men from the outer angle of the eye and with envy*. (IAạr, TA.)

مَا فِي عَيْشِهِ إِلَّا رُمْقَةٌ, (JK, Ḳ,) with ḍamm, (Ḳ,) or ▼رَمْقَةٌ, (Ṣ, [so in both of my copies,]) and ▼رَمَاقٌ, (Ṣ,) or ▼رُمَاقٌ, (JK,) or both, and ▼رَمَقٌ, (Ḳ,) *There is not in his means of subsistence save what is but just sufficient*: (Ṣ, Ḳ:) or *a small supply, that may stay*, or *arrest, the remains of life*, or *that may maintain the strength*. (Ḳ.) The Arabs said, مَوْتٌ لَا يَجُرُّ إِلَى عَارٍ خَيْرٌ مِنْ عَيْشٍ فِي ▼رَمَاقٍ [*Death that does not lead to disgrace is better than life with a bare sufficiency of sustenance*]. (Yaạḳoob, TA.)

رَمْقَةٌ: see the next preceding paragraph.

رَمَاقٌ: see رُمْقَةٌ, in two places.

رُمَاقٌ, *Straitness*, or *narrowness*, of the means of subsistence. (Ḳ. [In the CḲ, for الضِّيقُ is put الضَّيِّقُ, which makes the meaning to be "strait," or "narrow," as applied to the means of subsistence.]) — See also رُمْقَةٌ.

رَمُوقٌ: see رُمُقٌ.

رَمِقٌ *Weak*; (Ḳ;) applied to a man. (TA.)

رَامِقٌ, applied to a man, *i. q.* ذُو رَمَقٍ [i. e. *Having*, or *retaining, remains of life*: a possessive epithet, of the class of لَابِنٌ and تَامِرٌ &c.]. (TA.) — See also رُمُقٌ. [And see مُرَامِقٌ.] — Also The *bird that the sportsman sets up in order that the falcon*, or *hawk, may alight upon it and so he may capture it*; (Ḳ;) also called رَامِجٌ and مِلْوَاحٌ: *he takes an owl, and ties something black to its leg, and sews up its eyes, and ties to its shanks a long string; and when the falcon*, or *hawk, alights upon it, he captures it from his lurking-place*: mentioned by Lth and by IDrd; and thought by the latter to be not a genuine Arabic word. (TA.)

حَبْلٌ أَرْمَاقٌ [in which the latter word is a pl., like أَرْمَاثٌ in the phrase حَبْلٌ أَرْمَاثٌ,] *A rope that is weak*, (Ṣ, Ḳ, TA,) *old and worn out*. (TA.)

عَيْشٌ مُرَمَّقٌ and ▼مُرْمِقٌ *Mean, paltry*, or *scanty, means of subsistence*. (Ṣ, O.) And هُوَ مُرَمِّقُ العَيْشِ, (A'Obeyd, Ḳ,) and ▼مُرْمِقُهُ, (IDrd, Ḳ,) *He is one who has mean, paltry*, or *scanty, means of subsistence*: (A'Obeyd, Ḳ:) or *he is straitened in the means of subsistence*. (IDrd, Ḳ.) — مُرْمِقٌ also signifies Anything *bad*, or *corrupt*. (TA.)

مُرَمَّقٌ: see the next preceding paragraph, in two places.

مُرَامِقٌ One *who is at the last gasp*. (TA.) [See also رَامِقٌ.] — And † One *who has but little love*, or *affection, for thee remaining in his heart*. (Ṣ, Ḳ.)

يَرْمُوقٌ A *weak-sighted* man. (IDrd, Ḳ.)

رمك

1. رَمَكَ بِالمَكَانِ, (Ṣ, Mṣb, Ḳ,) aor. ـُ, (Ṣ,) inf. n. رُمُوكٌ, (Ṣ, Ḳ,) *He remained, stayed, dwelt*, or *abode, in the place*, (Ṣ, Mṣb, Ḳ,) *not quitting it*: or he did so *being fatigued*, or *wearied*, or *distressed*: (Ḳ:) or رَمَكَ signifies *he* (a man) *made his home*, or *constant residence*, in a country, or town. (AZ, TA.) — رَمَكَتِ المَاشِيَةُ, (O,) or الإِبِلُ, (Ḳ,) inf. n. as above, (O,) *The cattle were confined*, (O,) or *the camels kept constantly*, (Ḳ,) *at the water*, (O, Ḳ,) *and were fed with fodder*. (O.) — رَمَكَ فِي الطَّعَامِ, aor. and inf. n. as above, [app. *He kept constantly to the food*;] *he loathed nothing of the food*: and so رَجَنَ, aor. ـُ, inf. n. رُجُونٌ: (L, TA:) both mentioned by Lḥ. (TA in art. رجن.) — رَمَكَ, said of a man, also signifies *He was*, or *became, lean*, or *emaciated, and what was in his hands went away*. (O, TA. [See also 9: and see رَمَكَةٌ, as applied to a man.]) — [It seems also that this verb is used in a similar sense in relation to a beast; like ارمكّ said of a camel: for it is immediately added in the O and TA without any explanation, that one also says, هٰذِهِ دَابَّةٌ ▼رَامِكَةٌ, as though meaning *This is a lean beast*: and رَمَكَتْ, inf. n. رُمُوكٌ, as though meaning *It was*, or *became, lean*.]

4. أَرْمَكْتُهُ *I made him to remain, stay, dwell*, or *abide*, in a place, (Ṣ, Ḳ,) *not quitting* it. (Ḳ.) — And ارمك الإِبِلَ *He* (a pastor) *kept the camels constantly at the water, and fed them with fodder*. (TA.)

9. ارمكّ *He was*, or *became, of the colour termed* رُمْكَة: said of a camel in this sense [and in another expl. in what follows]. (Ṣ, Ḳ.) — *It* (a thing, Ibn-'Abbád, O) *was*, or *became, thin*, or *slender*. (Ibn-'Abbád, O, Ḳ.) And *He* (a camel) *was*, or *became, lean, lank, light of flesh*; *slender*; or *lean, and lank in the belly*; and *emaciated*. (Ibn-'Abbád, O, Ḳ. [In the CḲ, نَهِكَ is erroneously put for نُهِكَ.])

10. اِسْتَرْمَكَ القَوْمُ ‡ *The people were deemed ignoble*; (Ḳ, TA;) as being likened to the رَمَكَة. (TA.)

رَمَكٌ: see رَمَكَةٌ. — In the saying of Ru-beh,

* يَرْبِضُ فِي الرَّوْثِ كَبِرْذَوْنِ الرَّمَكْ *

[*That lies down upon his breast in the dung of horses*, or *similar beasts, like the jade*, or *hack, of the* رمك,] AA says, الرمك, here, is from the Pers. رَمَهْ [which means a "herd," "flock," "troop," or the like]; and he adds that the people's saying that it means الرَّمَكَة is a mistake. (O, TA. [Perhaps, however, AA knew not رَمَكٌ as a coll. gen. n. of which رَمَكَةٌ is the n. un.; for as such it seems to me more reasonable to regard it in this instance.])

رُمْكَةٌ *A certain colour of camels*; accord. to A'Obeyd, *a dun colour*; i. e. *a* كُمْتَة [or *brown hue*] *so intense as to have in it a blackness*: (Ṣ:) thus explained by Aṣ: (TA:) or, in the colours of camels, *brownness*; i. e. *redness intermixed with blackness*: (Kr, TA:) or *a colour more dusky*, or *dingy, than that which is termed* زُرْقَة [q. v.]: (Mṣb:) or the *colour of ashes*: (Ḳ:) or وُرْقَةٌ [which is *a colour like that of ashes*] *inclining to blackness*: or, as some say, دُونَ الوُرْقَةِ [*less intense than what is termed* ورقة]: (TA:) it sometimes has for its pl. رُمُكٌ, with two ḍammehs. (ISd, TA.)

رَمَكَةٌ *A mare*: and [particularly] *a* بِرْذَوْنَة [or *mare of mean breed*], (Lth, Mgh, Ḳ,) the *female of the* بَرَاذِين, (Ṣ, Mṣb,) *that is taken for breeding*: (Lth, Mgh, Ḳ:) pl. رِمَاكٌ, (Ṣ, Mgh, Mṣb,) accord. to rule, (Mgh,) and رَمَكَاتٌ, (Ṣ,) and أَرْمَاكٌ, (Fr, Ṣ, Mgh,) formed on the supposition of the elision of the ة, (Mgh,) or this is a pl. pl., and the pl. [or rather coll. gen. n.] is ▼رَمَكٌ. (Ḳ.) — Also † *A weak man*. (Ḳ.)

رَامَكٌ: see the next paragraph, in two places.

رَامِكٌ *Remaining, staying, dwelling*, or *abiding*, in a place, (Mṣb, Ḳ,) *not quitting*: or especially, *when fatigued*, or *wearied*, or *distressed*. (Ḳ.) — See also 1, last sentence. — Also, and ▼رَامَكٌ, (Ṣ, Mṣb, Ḳ,) the former of which is the more usual, or more approved, (TA,) *A certain thing, black*, (Ṣ, Mṣb, Ḳ,) *like pitch*, (Mṣb,) *that is mixed with musk*, (Ṣ, Mṣb, Ḳ,) *and is then called* (يُجْعَلُ) *musk*. (Mṣb.) [Freytag, as on the authority of the Ḳ, in which nothing more is said respecting it than what I have given above, describes it thus: "Res ex aliis rebus composita, nempe atramento sutorio, mali Punici cortice, gummi Arabico aliisque rebus, quibus admisceri solet muscus."] A poet says, (Ṣ,) namely, Khalaf Ibn-Khaleef El-Aḳṭa', (O, TA,)

* إِنَّ لَكَ الفَضْلَ عَلَى صُحْبَتِى *
* وَالمِسْكُ قَدْ يَسْتَصْحِبُ الرَّامِكَا *

[*Verily thou hast such excellence as renders thee above my companionship; but musk sometimes unites with* رامك]. (Ṣ, O.) — [▼ رَامَكٌ, from the Pers. رَامَك, is also the name of *A certain astringent medicine, used as a remedy for dysentery* &c. In the printed edition of the "Ḳánoon" of Ibn-Seenà (Avicenna), book ii. p. 253, it is erroneously written رمك.]

أَرْمَكُ *Of the colour termed* رُمْكَة: (Ṣ, Mṣb, Ḳ:) applied to a camel: fem. رَمْكَآءُ. (Ṣ, Mṣb.) The رمكاء is said by Ḥoneyf-el-Ḥanátim, who was one of the most skilled of the Arabs respecting camels, to be the most beautiful of she-camels. (TA.) The fem. is also applied, tropically, to a woman. (Th, TA.) — A poet says, [applying it to dust,]

* وَالخَيْلُ تَجْتَابُ الغُبَارَ الأَرْمَكَا *

[*And the horses*, or *horsemen, cleave the dark brown*, or *ash-coloured*, &c., *dust*]. (TA.) — And it is said in a trad., [but to what it relates I know not,] The name of the higher, or highest, land is الرَّمْكَآءُ; said by IAth to be fem. of الأَرْمَكُ. (TA.)

رمل

1. رَمَلَ as syn. with رَمَّلَ: see the latter in two places. ═ رَمَلَ الحَصِيرَ, [aor. app. ُ, and inf. n. رَمْلٌ;] and ▼ ارمله; *He wove* (نَسَجَ, A'Obeyd, T, or سَفَّ, A'Obeyd, Ṣ) *the mat* [*of palm-leaves* or *the like*]. (T, Ṣ.) [Or] رَمَلَ السَّرِيرَ, and [so in the M, but in the Ḳ "or"] الحَصِيرَ, aor. ُ, inf. n. رَمْلٌ, *He ornamented the couch*, and *the mat, with* جَوْهَر [i. e. *jewels, precious stones, gems*, &c.], and *the like*. (M, Ḳ.) [Or] ▼ ارمل الحصير, and رَمَّلَهُ, *He made the weaving of the mat thin*. (Ḥar p. 55.) And رَمَلَ النَّسْجَ, (M, Ḳ,) aor. and inf. n. as above; (TA;) and ▼ ارمله, and ▼ رَمَّلَهُ; (M, Ḳ; the last omitted in the TA;) *He made the woven thing*, or *the weaving, thin*. (M, Ḳ.) And رَمَلَ السَّرِيرَ, (Ṣ, Ḳ,) [aor. and] inf. n. as above; (TA;) and ▼ ارمله; *He wove* (رَمَلَ) شَرِيط [or *palm-leaves split and then plaited together*], (Ṣ, O, Ḳ,) or *some other thing*, (Ṣ, O,) *and made the same a back* (جَعَلَهُ ظَهْرًا) *to the couch*. (Ṣ, O, Ḳ. [What is here called the "back" of the couch is app. so called as being likened to the back of a beast on which one rides: see رُمَالٌ.]) Accord. to IḲt, رَمَلْتُ السير [app. a mistranscription for السَّرِيرَ] and ▼ أَرْمَلْتُهُ signify *I wove the* سير [or the سرير] *with a* شَرِيط *of leaves*, or *fibres, of the palm-tree*. (TA.) — [Hence,] رَمَلْتُ القَوْلَ and الوَصْفَ [† *I wove*, i. e. *composed, the saying* and *the description*]. (Phrases cited in the TA from two modern poets.) ═ رَمَلَ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) aor. ُ, (T, Mgh, Mṣb,) inf. n. رَمَلَانٌ (T, Ṣ, M, Mgh, Mṣb, Ḳ) and رَمَلٌ (Ṣ, M, &c.) and مَرْمَلٌ, (Ḳ,) said of a man, *i. q.* هَرْوَلَ [i. e. *He went a kind of trotting pace, between a walk and a run*]; (Ṣ, Mgh, Mṣb, Ḳ; [in the M said to be "less than العَدْوُ and above المَشْىُ;" app., as is remarked in the TT, through inadvertence of a writer;]) i. e. (TA) *he was quick in his manner of walking*, (T, TA,) *and shook his shoulder-joints*, (TA,) *leaping*, (so in the T accord. to the TT,) or *not leaping*, (so in the TA,) *in doing so*; (T, TA;) while performing the circuitings round the Kaabeh, (T, Mgh, TA,) but only in some of those circuitings, exclusively of others, (TA,) which one does in imitation of the Prophet and his Companions, who did thus in order that the people of Mekkeh might know that there was in them strength; (T, TA;) and in going between Eṣ-Ṣafà and El-Marweh. (Ṣ, TA.) [It is also said of a camel: see رَتَكَ.] ═ رَمَلٌ as an inf. n. [app. of رَمِلَتِ السَّنَةُ or رَمِلَ العَامُ] signifies The year's *having little rain*. (KL.) — رَمِلَتْ مِنْ زَوْجِهَا: see 4.

2. رمّلهُ, (M, TA,) inf. n. تَرْمِيلٌ, (TA,) *He put* رَمْل [i. e. *sand*] *into it*; namely, food; (M, TA;) and (TA) so ▼ رَمَلَهُ, (Ibn-'Abbád, Ḳ, TA,) aor. ُ, inf. n. رَمْلٌ; but the former verb is the more chaste. (TA.) Hence, in a trad. respecting [the eating of the flesh of] domestic asses, أَمَرَ أَنْ تُكْفَأَ القُدُورُ وَأَنْ يُرَمَّلَ اللَّحْمُ بِالتُّرَابِ, meaning [*He ordered that the cooking-pots should be turned upside-down, and*] *that the flesh should be stirred about and mixed with dust*, in order that no use might be made of it. (TA.) — And *He defiled*, or *smeared, him*, or *it*, with blood; (Ṣ, M, TA;) namely, a man, (Ṣ,) or a garment, and the like; (M, TA;) and (TA) so ▼ رَمَلَهُ; (Ḳ, TA;) but in this sense also the former verb is the more chaste. (TA.) And رُمِّلَ فُلَانٌ بِالدَّمِ *Such a one was defiled*, or *smeared, with blood*. (T, TA. [See also 4 and 5.]) — In relation to speech, or language, (TA,) التَّرْمِيلُ signifies ‡ *i. q.* التَّزْيِيفُ; (Ḳ, TA; [in the CḲ, erroneously, التَّزْنِيف;]) i. e., [as inf. n. of رَمَّلَ, *The adulterating* it, *corrupting* it, or *rendering* it *unsound*, or *untrue*; and as inf. n. of رُمِّلَ,] its *being* [*adulterated, corrupted*, or] *unsound*, or *untrue*. (TA. [See the pass. part. n., below.]) — See also 1. ═ And see 4.

4. ارمل *It* (a place) *became sandy; had* رَمْل *in it* or *upon it*. (Mṣb.) — [And *He clave to the sand*.] — And [hence,] † *He became poor*: (Mgh:) or † *his provisions*, or *travelling-provisions, became difficult to obtain, and he became poor*: (Mṣb:) or *his travelling-provisions went*: (Mgh:) and أَرْمَلُوا ‡ *their provisions*, or *travelling-provisions, became exhausted*, or *consumed*: (A'Obeyd, T, Ṣ, M, Ḳ, TA:) from الرَّمْلُ; (Mgh, TA;) as though [he or] they clave to the sand; (TA;) like أَدْقَعَ, (Mgh,) or أَدْقَعُوا, (TA,) from الدَّقْعَآءُ: (Mgh, TA:) or from رَمَلٌ meaning "little rain:" or from أَرْمَلَ الحَصِيرَ and رَمَّلَهُ meaning "he made the weaving of the mat thin:" (Ḥar p. 55:) and ارملوا زَادَهُمْ ‡ *They exhausted*, or *consumed, their provisions*, or *travelling-provisions*. (Ḳ,* TA. [In the TT, as from the M, اتخذوه is erroneously put for أَنْفَدُوهُ, the explanation in the TA.]) — And [hence,] ارملت, (Yz, T, Ṣ, Mṣb,) or, accord. to Sh, ارملت مِنْ زَوْجِهَا, or ▼ رَمِلَتْ من زوجها; (T, accord. to different copies;) and ▼ رَمَّلَتْ [alone], (Ḳ, TA, [said in the latter to be on the authority of Sh, and therefore it may perhaps be taken from a copy of the T,]) inf. n. تَرْمِيلٌ; (TA;) ‡ *She* (a woman) *became such as is termed* أَرْمَلَةٌ, (T, Mṣb, Ḳ, TA,) i. e. *without a husband*; (T, Mṣb;) because of her being in need of one to expend upon her; [for] Az says that she is not thus called unless she be *also poor*: (Mṣb:) or [*she became a widow*;] *she lost her husband by his death*. (Ṣ.) — And ارمل said of an arrow, *It became defiled*, or *smeared, with blood*, (Ibn-'Abbád, Ḳ, TA,) *and had the mark thereof remaining upon it*; (Ibn-'Abbád, TA;) and so ▼ ارتمل. (TA. [See also 2 and 5.]) ═ Said of a poet, it is from الرَّمَلُ, like أَرْجَزَ from الرَّجَزُ; (TA;) i. e. *He versified*, or *composed verses, in the metre termed* الرَّمَل. (Ibn-Buzurj, L in art. قصد.) ═ As a trans. v.: see 1, in five places. — Also *He lengthened*, or *made long*, a rope, or cord: (Ḳ:) and in like manner, *he lengthened*, and *widened*; or *made long*, and *wide*; a shackle, or shackles: you say, ارمل لَهُ فِى قَيْدِهِ *He lengthened*, and *widened*, or *made long*, and *made wide, for him his shackle*, or *shackles*. (Ibn-'Abbád, TA.)

5. ترمّل *He became defiled*, or *smeared*, (T, Ṣ,) with his blood, (T,) or with blood; as also ▼ ارتمل. (Ṣ. [See also 2 and 4.])

8: see 4 and 5. ═ You say also, ارتملت فُلَانَةُ فِى بَنِيهَا † *Such a woman maintained*, or *undertook the maintenance of, her children, her husband having died*. (O, TA. [But in both I find فى بيتها, an obvious mistranscription, for which I read فِى بَنِيهَا; and in the explanation, in both, اقامت عليهم, for which I read قَامَتْ عَلَيْهِمْ.])

رَمْلٌ [*Sand*;] *a kind of dust* or *earth*, (M,) *well known*: (Lth, T, M, Mṣb, Ḳ:) ▼ رَمْلَةٌ is its n. un.; (M, Ḳ;) a more special term than the former; (Ṣ;) signifying *a piece*, or *portion*, [or *tract*, or *collection*,] *thereof*: (Lth, T, TA:) [and the former word is also sometimes used as meaning *a tract*, or *collection, of sand*:] the pl. [of mult.] is رِمَالٌ (Lth, T, Ṣ, M, Mṣb, Ḳ) and [of pauc.] أَرْمُلٌ; (M, Ḳ;) [and أَرَامِلُ is used as a pl. pl., i. e. pl. of أَرْمُلٌ; occurring in a verse cited in the TA, art. هجع.] — [Hence,] أُمُّ رِمَالٍ a name of *The hyena*. (ISk, Ṣ.) — [Hence also,] الرَّمْلُ, (TA in this art., [in the Lexicons of Golius and Freytag, erroneously, رَمَلٌ,]) or عِلْمُ الرَّمْلِ, *i. q.* عِلْمُ الخَطِّ, (IAar, TA in art. خط,) [*Geomancy*,] *a certain well-known science*. (TA in the present art. [See a description of it voce خَطٌّ.])

رَمَلٌ *Weak rain*: (IAar, T:) or *little rain*: (Ḥar p. 55:) or *a small quantity* of rain: (El-Umawee, T, Ṣ, M, Ḳ:) one says, أَصَابَهُمْ رَمَلٌ مِنْ مَطَرٍ *A small quantity of rain fell upon them*: (El-Umawee, T, M:) but Sh says, "I have not heard رَمَلٌ in this sense except on the authority of El-Umawee:" (TA:) the pl. is أَرْمَالٌ. (T, Ṣ, M.) — [Hence, perhaps,] أَرْمَالٌ مِنْ إِبِلٍ *A number of camels in a state of dispersion*. (TA.) —

Also, the sing., [as a coll. gen. n.,] *Lines*, or *streaks, upon the legs of the wild cow*, (Ṣ, M, Ḳ,) *upon her fore legs and hind legs*, (M,) *differing from the rest of her colour*: (Ṣ, M, Ḳ:) n. un. رَمْلَةٌ ▼. (TA. [See also رُمْلَةٌ.]) — And *A redundance*, or *an excess*, (زِيَادَةٌ,) in a thing. (Ḳ.) == الرَّمَلُ is also the name of *A certain kind of metre of verse*; (T, Ṣ, M, Ḳ;) [*the eighth kind;*] *the measure of which is* [*originally*] *composed of* فَاعِلَاتُنْ (T, TA) *six times*; (TA;) so called from الرَّمَلُ signifying "a certain kind of walk or pace," inf. n. of رَمَلَ [q. v.]: (M, Ḳ:*) and Kh says that it is also applied to *any meagre verse* or *poetry, incongruous in structure*; such being so named by the Arabs without their defining anything respecting it; as, for instance, the saying [of 'Abeed Ibn-El-Abraṣ (TA in arts. ذنب and قطب)],

* أَقْفَرَ مِنْ أَهْلِهِ مَلْحُوبُ * فَالْقُطَبِيَّاتُ فَالذَّنُوبُ *

[*Melḥoob* (the name of a place, Ḳ in art. لحب) *has become destitute of its inhabitants, and El-Kuṭabeeyát*, (by which is meant a certain water, called القُطَبِيَّةُ, with its environs, Ḳ* and TA in art. قطب,) *and Edh-Dhanoob* (the name of a place, TA in art. ذنب)]: he says also that, generally, *the* مَجْزُوء [i. e. *what is curtailed of two of the original feet*, or *what consists of two feet only*,] is thus called by them: accord. to IJ, it is applied by them to *verse*, or *poetry, that is incongruous, unsound*, or *faulty, in structure*, and *such as falls short of the original* [*standard so as not to answer completely to any regular kind or species*]: (M, TA:) thus it signifies as first explained above, and also *any verse*, or *poetry, that is not such as is termed* قَصِيد [*as meaning that of which the hemistichs are complete*] *nor such as is termed* رَجَز [which some hold to be not verse, or poetry, but a kind of rhyming prose]. (IJ, M, Ḳ.*) [See also رَمَلٌ.]

رَمْلَةٌ: see رَمَلٌ, of which it is the n. un.

رُمْلَةٌ sing. of رُمَلٌ, which signifies The *diversity of colours* (وَشْى) *upon the legs of the wild bull*: (T: [see also رَمَلٌ:]) or رُمْلَةٌ signifies *a black line* or *streak*, (IKh, M, IB, Ḳ,) as some say, (M,) *such as is upon the back and thighs of the gazelle*: (IKh, IB:) pl. [of mult.] رُمَلٌ and [of pauc.] أَرْمَالٌ. (Ḳ.)

رَمَلَةٌ: see رَمْلٌ.

[رَمْلِىٌّ *Of, or relating to*, رَمْل (or *sand*): *sandy*.]

رُمَالٌ The *woven work* of a mat. (Ḳ, TA.) It is said in a trad., of the Prophet, that he was lying upon his side on the رمال of a mat, which had made an impression upon his side: (T, TA:*) or, as some relate it, of a couch; meaning, in this case, that its face was woven of palm-leaves, and that it had nothing spread upon it to lie upon, but the mat only. (TA. [See رَمَلَ السَّرِيرَ.])

رَمِيلَةٌ Land (أَرْض) *rained upon with* الرَّمَل, i. e. *little rain*. (Ibn-'Abbád, TA.)

رَمَّالٌ *A practiser of the science called* الرَّمْلُ [i. e. *geomancy*]. (TA.)

رَامِلَةٌ sing. of رَوَامِلُ, (TA,) which signifies *Female weavers of mats*. (T, TA.)

أَرْمَلُ *i. q.* مُرْمِلٌ ▼, meaning † A man *whose provisions*, or *travelling-provisions, have become difficult to obtain*, [or *exhausted*, or *consumed*, (see 4,)] *and who has become poor*: [as though he were cleaving to the sand: (see again 4:)] pl. أَرَامِلُ: (Mṣb:) or أَرْمَلُ is applied to a man, and أَرْمَلَةٌ ▼ to a woman, (M, Ḳ,) and the latter also to a pl. number, (M,) as meaning *needy, needing*, or *in want*: (M, Ḳ:) or as meaning [مِسْكِينٌ and] مِسْكِينَةٌ [and مَسَاكِينُ, i. e. *destitute*, or *indigent*, &c.]: (Ḳ:) and the pl. is أَرَامِلُ and أَرَامِلَةٌ; (M, Ḳ;) after the manner of substs., because the quality of a subst. is predominant therein: (M:) أَرْمَلَةٌ ▼ is applied to any collective number of men and women, or men without women, or women without men, after they have become in need or want: (M:) [and] it is applied [also] to a man and to a woman as meaning *poor so as to be unable to obtain anything*: (T, and Mgh as from the T:) accord. to ISk, أَرَامِلُ is applied to a number of men and women, as meaning مَسَاكِينُ [expl. above]; (T, Ṣ, Mgh;) or so to a number of persons whether men or women; (Mṣb;) and to men though there be not among them women; (T, Ṣ, Mgh;) and so أَرْمَلَةٌ ▼: (T, Mgh:) or this last, to a number of men and women *needy, needing*, or *in want*; (Ṣ;) and to men *needy, needing*, or *in want, and weak*, (Ṣ, Ḳ,) though there be not among them women. (Ṣ.) Ibn-Buzurj mentions the saying, إِنَّ بَيْتَ فُلَانٍ لَضَخْمٌ وَإِنَّهُمْ لَأَرْمَلَةٌ ▼ مَا يَحْمِلُونَهُ إِلَّا مَا ٱسْتَفْقَرُوا لَهُ, meaning [*Verily the household of such a one is large, and verily they are destitute of what* camels *they may load therewith except*] *what they borrow* [*for that purpose*]; (T,* TA;) i. e., they are a party not possessing camels, and unable to make a journey except upon camels that they borrow; [استفقروا being] from أَفْقَرَ ظَهْرَ بَعِيرِى signifying "he was lent the back of my camel." (TA.) See also أُرْمُولَةٌ. — أَرْمَلَةٌ ▼ is also applied to a woman as meaning *Having no husband*: (T, Ṣ, M, Mṣb, Ḳ:) or *a widow*; one *whose husband has died*: (IAmb, Mgh:) or not if she possesses competence, or wealth: (Ibn-Buzurj, T, Mgh, Mṣb, Ḳ:) it is applied to her who has no husband because she is in need of him who would expend upon her; (Mṣb;) or to her whose husband has died because her provision has gone and she has lost him who earned for her (IAmb, Mgh) and by means of whom her state of life had been good: (IAmb:) in like manner, also, أَرْمَلُ is applied to a man as meaning *having no wife*, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) accord. to Kt (T, Mgh) and Sh; (Mgh;) like as أَيِّمٌ is applied to a man [as well as to a woman], and أَيِّمَةٌ to a woman: (T:) or *a widower*; one *whose wife has died*: (TA:) or أَرْمَلُ is not applied in this sense except in cases of deviation from the usual course of speech, (IAmb, Mgh, Mṣb, [and the like is said in the Mgh also as on the authority of Lth, and in the M as on the authority of IJ,]) because the man's provision does not go in consequence of the death of his wife, since she is not his maintainer, (IAmb, Mgh, Mṣb,) whereas he is her maintainer: (IAmb:) Jereer says,

* كُلُّ الأَرَامِلِ قَدْ قَضَيْتَ حَاجَتَهَا *

* فَمَنْ لِحَاجَةِ هٰذَا الأَرْمَلِ الذَّكَرِ *

(M, TA,) or هٰذِى الأَرَامِلُ الخ; (Ṣ, Mgh; [in the former ascribed in one of my copies to an unnamed poet, and in the other, to El-Ḥoṭei-ah; but in the Mgh, to Jereer, as in the M;]) [i. e. *All the widows*, or *these widows, thou hast accomplished their want; but who is there for the want of this male widowed person*]; meaning thereby himself. (M, TA.) It is said that, if one bequeath his property to the أَرَامِل, some of it is to the men whose wives have died: (Mgh:) IB says, on the authority of IḲt, that when a man says, "This property is for the أَرَامِل," it is for the men and the women, because الأَرَامِلُ applies to the males and the women; but he adds, IAmb says that it is to be given to the women exclusively of the men, because الارامل generally applies to the women. (TA. [This is cited in the TA as though relating to ارامل as meaning مَسَاكِين: but IAmb evidently uses it here as applying to women whose husbands have died; and this is its predominant meaning.]) — It is also applied to a [lizard of the kind called] ضَبّ, in the following saying of a rájiz,

* أُحِبُّ أَنْ أَصْطَادَ ضَبًّا سَحْبَلَا *

* رَعَى الرَّبِيعَ وَالشِّتَآءَ أَرْمَلَا *

(T, TA,) meaning [*I love to hunt out*, or *catch a large* ضَبّ, *that has pastured during the autumn and the winter*,] *having no female*, so that he may be fat. (TA.) — And one says also عَامٌ أَرْمَلُ (ISk, T, Ṣ, M, Ḳ) and سَنَةٌ رَمْلَآءُ (ISk, T, Ṣ, M) meaning ‡ *A year of little rain* (ISk, T, Ṣ, M, Ḳ, TA) *and of little good* or *benefit*. (T, M, Ḳ, TA.) == Also *i. q.* أَبْلَقُ [i. e. *Black and white*: or *white in the hind legs as high as the thighs*]: (AA, T:) or a sheep or goat *of which all the legs are black*: fem. رَمْلَآءُ: (A'Obeyd, Ṣ:) or the latter is applied to a ewe as meaning *of which the legs are black, the rest of her being white*. (AZ, T, M, Ḳ.)

أَرْمَلَةٌ as fem. of أَرْمَلُ, and as an epithet applied to a pl. number of persons: see the next preceding paragraph in five places.

أُرْمُولَةٌ, as an epithet applied to a boy, or young man, (غُلَامٌ, Lth, T, Ibn-'Abbád, Ḳ,) *i. q.* أَرْمَلُ ▼ [as meaning *Poor, needy*, or *the like*]; (Ibn-'Abbád, Ḳ;) accord. to Lth, (T, TA,) *i. q.* زَارَهْ [i. e. *abject*] in Persian: (T, M, TA: [but in two copies of the T زَاذَهْ; and in the TT, as from the M, زَازَهْ:]) but Az says, I know not الأُرْمُولَة, nor the Persian rendering thereof. (T.) == Also The *stump* (جُذْمُور) of the [plant, or tree, called] عَرْفَج: pl. أَرَامِلُ and أَرَامِيلُ: (Ḳ:) or أَرَامِلُ العَرْفَجِ signifies *the stocks*, or *stems*, (أُصُول,) [but

this sometimes means *stumps*, as well as *roots*, &c.,]) *of the* عرفج. (M.)

مُرْمَلٌ : see مَرْمُولٌ.

مُرْمِلٌ A man *whose provisions*, or *travelling-provisions, are exhausted*, or *consumed*. (A'Obeyd, T.) See also أَرْمَلُ, first sentence. — See also المُرَمِّلُ.

مِرْمَلٌ *A small* قَيْد [i. e. *shackle* or *pair of shackles*]. (IAạr, T, Ḳ.)

طَعَامٌ مُرَمَّلٌ [*Food*, or *wheat*,] *into which sand* (الرَّمْل) *has been thrown*. (TT, as from the T.) And خَبِيصٌ مُرَمَّلٌ [*A mess of dates and clarified butter mixed together*] *into which dust*, or *earth*, *and sand, have been put*: (so in a copy of the T: [but this seems to be a mistake, occasioned by the omission of what here follows:]) [or] *such as has been much stirred about and turned over* (Ḳ, TA, and so in the TT, as from the T) [app. *with coarse flour* (see جَرِيش)] *so that it has complicated streaks*. (TA, and so in the TT, as from the T.) — And كَلَامٌ مُرَمَّلٌ ‡ [*Speech*, or *language, adulterated, corrupted*, or] *rendered unsound*, or *untrue*: like طَعَامٌ مُرَمَّلٌ. (TA.)

المُرَمِّلُ *The lion*; [app. because he smears his prey with blood;] as also ▼ المُرْمِلُ. (O, Ḳ.)

مَرْمُولٌ A mat *woven* [*of palm-leaves* or *the like* (see 1)]; as also ▼ مُرْمَلٌ. (A'Obeyd, T, TA.)

يَرْمُولٌ *Palm-leaves* (خُوص) *woven together*. (Ḳ,* TA.)

رمن

رُمَّانٌ [The *pomegranate*;] *a certain fruit*, (T,) the *produce of a certain tree*, (M,) *well known*: (T, Ṣ, M, Ḳ:) n. un. with ة: (Ṣ, M, Mṣb, Ḳ:) *the sweet sort thereof relaxes the state of the bowels, and cough; the sour sort has the contrary effect; and that which is between sweet and sour is good for inflammation of the stomach, and pain of the heart: the* رمّان *has six flavours, like the apple; and is commended for its delicacy, its quick dissolving, and its niceness*, or *its elegance*: (Ḳ:) رُمَّانٌ is of the measure فُعْلَانٌ accord. to Sb: (M in art. رم:) Kh, being asked by Sb respecting الرُّمَّان, (Ṣ,) or [rather] respecting رُمَّان, (M in art. رم,) when used as a proper name, (Ṣ,) said that he declined it imperfectly (Ṣ, M) when [thus made] determinate; (Ṣ;) and that he made it to accord to the majority, because its derivation is unknown, (Ṣ, M,*) i. e., that he regarded its ا and ن as augmentative: (Ṣ:) but accord. to Akh, the ن is radical, (Ṣ,) [i. e.] he held it to be of the measure فُعَّالٌ, making it to accord to many similar names of plants, (M,) like حُمَّاض &c., (Ṣ, M,) فُعَّال being more common than فُعْلَان; (Ṣ;) he meant, as applied to plants; for otherwise the contr. is the case: (TA:) [Fei says,] the measure is فُعَّال, the ن being radical, and therefore the word is perfectly decl., unless when used as a proper name, in which case it is imperfectly decl., being made to accord to the majority [of proper names ending with ا and ن, as عُثْمَانُ &c.]. (Mṣb.) [Freytag mentions several varieties of رمّان, as follows: but the names, as given by him and here transcribed, require verification or correction: "رمان المرسى ,رمان القسطيسى ,رمان ,رمان الترحين ,رمان الخزاينى ,رمان العدسى ,المرونى qui ad speciem dulcium pertinent: tum رمان شعرى dulce et corticem tenuissimum habens: رمان امليسى Malum Punicum maximum, esu gratissimum et acinorum expers: رمان السحى ,رمان الدوارى ,رمان الدلوى, sunt minoris magnitudinis, formæ rotundæ: رمان السفريا Malum Punicum magnitudine et sapore præstantissimum, a viro Sefri dicto ita appellatum, quod a Syria Cordubam regnante Abd-Alrahmano hanc speciem transtulerat:" and he refers to "Casiri, Bibl. Ar. Hisp. T. i. p. 329; and Avicenn. L. ii. p. 254;" the latter of which authors only mentions the properties of the رمّان.] — رُمَّانُ السَّعَالِى [in the CḲ السُّعالَى] *The white* خَشْخَاش [or *poppy*]: or *a species thereof*. (Ḳ. [The heads of the poppy are called رُمَّانُ الخَشْخَاشِ because of their resemblance to pomegranates.]) — رُمَّانُ الأَنْهَارِ [*Androsæmum*; or *hypericum majus*;] *the large species of* هَيُوفَارِيقُون. (Ḳ.) — [In the present day, رُمَّانٌ and more properly رُمَّانَتَانِ are used as meaning † A young woman's *breasts, when small and round*; they being likened to pomegranates. In a saying of Umm-Zarạ, (mentioned in the M in art. رم,) رُمَّانَتَانِ seems to be used in this sense, or as meaning a woman's *posteriors*.] — The n. un., رُمَّانَةٌ, is also used, vulgarly, as meaning † The قَطِنَة [or *third stomach*, commonly called the *manyplies*, and by some the *millet*, of a ruminant animal]: (Ḳ in art. قطن:) or it signifies † the *thing* [or *part*] *in which is the fodder*, of the horse. (M and TA in art. رم and in the present art.) One says, مَلَأَتِ الدَّابَّةُ رُمَّانَتَهَا † [*The beast filled its* رمّانة]. (TA.) And أَكَلَ حَتَّى نَتَأَتْ رُمَّانَتُهُ, meaning † *He ate until his navel with the parts around it projected*. (TA.) — [† *A knob of metal, of wood*, and *of silk*, &c.: so called as resembling in shape a pomegranate.] — And [for the same reason] † The *weight of a steelyard*, or *Roman balance*. (MA.) [Also applied in the present day to † The *steelyard itself*; and so رُومَانَة.]

رُمَّانَةٌ n. un. of رُمَّانٌ [in the proper sense of this word, and also in several tropical senses expl. in the latter part of the next preceding paragraph]. (Ṣ, M, Mṣb, Ḳ.)

رُمَّانِىٌّ [*Of*, or *relating to, the pomegranate*. —] *A seller of* رُمَّان [or *pomegranates*]. (TA.) — [*Of the colour of the pomegranate*. — † *Ruby-coloured*. — And, accord. to Golius, on the authority of a gloss in a copy of the KL, † The *ruby itself*.]

رُمَّانِيَّةٌ *A kind of food prepared with pomegranates*. (KL.)

رُمَيْمِينَةٌ dim. of رُمَّانٌ [or rather of رُمَّانَةٌ, the n. un.]. (TA.)

مَرْمَنَةٌ *A place of growth of* رُمَّان [or *pomegranates*], (T, Ḳ,) *when they*, (Ḳ,) or *their stems*, (T,) *are numerous therein*. (T, Ḳ.)

رمو

رِمًا, mentioned under this head in the M, see the art. here following.

رمى

1. رَمَى الشَّىْءَ, (T,* Ṣ, M, Ḳ,) aor. يَرْمِى, (T,) inf. n. رَمْىٌ; (T, M;) and رَمَى بِهِ; (M, Ḳ;) *He threw, cast*, or *flung, the thing*, (Ṣ, Ḳ,) مِنْ يَدِهِ *from his hand*; (Ṣ, TA;) as also ▼ ارمى; (M, Ḳ;) i. e. ارمى الشَّىْءَ مِنْ يَدِهِ: (M: [in the Ḳ it is implied that one says also ▼ ارمى بِهِ; agreeably with a phrase mentioned in what follows:]) you say, أَرْمَيْتُ ▼ الحَجَرَ مِنْ يَدِى *I threw the stone from my hand*: (Ṣ:) and ▼ ارمى الفَرَسُ بِرَاكِبِهِ *The horse threw*, or *threw down*, [i. e. *threw off*,] *his rider*: (T:) إِذَا رَمَيْتَهُ بِيَدِكَ is said رَمَيْتُ الرَّجُلَ; [i. e., as meaning رَمَيْتُهُ بِيَدِى; which may be rendered *I threw him* (*the man*) *with my hand*; and also *I threw*, or *shot, at him* (*the man*) *with my hand*;] but when you remove him from his place, you say, أَرْمَيْتُهُ ▼ عَنِ الفَرَسِ وَغَيْرِهِ [*I threw him*, or *threw him down* or *off, from the horse &c.*]: (Mṣb:) and طَعَنَهُ فَأَرْمَاهُ ▼ عَنْ فَرَسِهِ, meaning [*He thrust him*, or *pierced him*, with his spear,] *and threw him*, or *threw him down* [or *off*], *from his horse*: (El-Fárábee, Ṣ, Mṣb:) and أَرْمَيْتُ ▼ الحِمْلَ عَنْ ظَهْرِ البَعِيرِ *I threw down the load from the back of the camel*. (T.) وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمَى, in the Ḳur [viii. 17], is said by Aboo-Is-ḥáḳ to be tropical, and to mean ‡ *And thou didst not cast* [*in effect*, or] *so as to attain the point that was attained*, [*when thou didst cast*,] *but God* [*cast in effect*, i. e.,] *overruled the casting*: or, accord. to Abu-l-'Abbás, the meaning is, † *thou didst not cast fear*, or *terror, into their hearts, when thou didst cast the pebbles*, [*but God cast the fear*, or *terror*:] or, accord. to Mbr, † *thou didst not cast with thy strength, when thou didst cast, but with the strength of God thou didst cast* [*so that in effect God cast*]. (T. [See also another explanation in what follows.]) — [رَمَى بِسَلْحِهِ *He cast forth his excrement*, or *ordure*, or properly, *in a thin state*, is a phrase of frequent occurrence.] — You say also, رَمَيْتُ بِالسَّهْمِ [*I shot the arrow*], inf. n. رَمْىٌ and رِمَايَةٌ. (Ṣ.) And رَمَى عَنِ القَوْسِ, (Ṣ, M, Mṣb,) or رَمَى السَّهْمَ عَنِ القَوْسِ, (Mgh,* Ḳ,) and عَلَيْهَا, (Ṣ, M, Mgh, Mṣb, Ḳ,) inf. n. رَمْىٌ (Mgh, Mṣb, Ḳ) and رِمَايَةٌ, (Mgh, Ḳ,) [*He shot*, or *shot the arrow, from*, and *upon*, meaning *with, the bow*;] and accord. to El-Ghooree, بِهَا also; (Mgh;) but one should not say رَمَى بِهَا, (Ṣ, M, Mṣb, Ḳ,) unless meaning "he threw it from his hand;" though some make it to mean [رَمَى عَنْهَا or] رَمَى عَلَيْهَا, making the ب to be instead of عن or على. (Mṣb.) — And رَمَى القَنَصَ, (Ṣ, M,) or الصَّيْدَ, [*He shot*, or *shot at, the animal*, or *animals, of the chase*,] inf. n. رَمْىٌ and رِمَايَةٌ, (Mṣb,) or رَمْىٌ, and none other. (M.) [And رَمَاهُ بِكَذَا *He threw at him, cast at him*, or *shot at him, with such a*

[*Before shooting arrows with another, or doing so in competition or contention, the quivers are to be filled*]. (A'Obeyd, T.)

4: see 1, first sentence, in seven places: — and see also 6. = ارمى, (M, Mgh,) inf. n. إِرْمَآءٌ, (Mgh,) also signifies *It* (a thing, Mgh) *exceeded.* (M, Mgh.) You say, ارمى عَلَيْهِ *It* (anything) *exceeded it,* namely, another thing. (M.) Ḥátim-Ṭeiyi says,

* وَأَسْمَرَ خَطِّيًّا كَأَنَّ كُعُوبَهُ *
* نَوَى القَسْبِ قَدْ أَرْمَى ذِرَاعًا عَلَى العَشْرِ *

[*And a tawny spear of El-Khaṭṭ, as though its knots, or joints, were hard date-stones; one that exceeded a cubit over the ten*]: (T, Ṣ:) i. e., قَدْ زَادَ عَلَيْهَا. (T.) And hence, (T,) you say, ارمى عَلَى الخَمْسِينَ, i. e. *He exceeded* [*the age of fifty*]; (AZ, A'Obeyd, T, Ṣ, M, Ḳ;) [like اربى;] as also ↓ رَمَى; (AZ, T, Ṣ, M, Ḳ;) [for] رَمْىٌ signifies the *exceeding* in age: and one says also أَرْمًا and رَمًا in the same sense. (IAạr, T.) And ارمى فُلَانٌ signifies the same as أَرْبَى [meaning *Such a one took usury or the like*]. (Ṣ.) See also سَابَّهُ فَأَرْمَى عَلَيْهِ, below. You say also, رِمَآءٌ, i. e. [*He reciprocated reviling, or vilifying, with him, and*] *he exceeded him.* (Ṣ.)

5. ترمّى *He shot, or cast, at the butts, and at the trunks of trees.* (ISk, T, Ṣ, M.)

6. تَرَامَيْنَا and ↓ اِرْتَمَيْنَا [*We cast, or shot,* (generally the latter,) *one with another, or one at another;* mostly meaning *in competition,* or *contention;* i. e. *we competed, or contended, together in throwing, or shooting*]: (Ṣ, Ḳ:) and ترامى القَوْمُ بِالسِّهَامِ and ↓ ارتموا *The people, or party, shot arrows,* [*one with another, or*] *one at another.* (T.) — [Hence,] ترامت به البِلَادُ ‡ *The countries cast him forth, or expelled him;* (M, Ḳ, TA;) [as though they bandied him, one to another;] as also ↓ ارتمت, (so in a copy of the M, [which I think correct,]) or ↓ ارمت. (Ḳ.) — And ترامى السَّحَابُ † *The clouds became drawn, or joined, together,* (M, Ḳ, TA,) [as though thrown, one at another,] *and heaped, or piled, up;* (TA;) as also ↓ رَمَى. (M, TA.) — And ترامى أَمْرُهُ إِلَى الظَّفَرِ or إِلَى الخِذْلَانِ; i. e. † [*His affair, or case,*] *came eventually* [*to the attainment of what was desired, or sought; or to abandonment by* God]. (T, Ḳ, TA.) Hence, (TA,) it is said in a trad., of Zeyd Ibn-Ḥáritheh, سُبِىَ فِى الجَاهِلِيَّةِ فَتَرَامَى الأَمْرُ أَنْ صَارَ لِخَدِيجَةَ, (T, TA,) i. e. † [*He was made a captive in the Time of Ignorance, and the case*] *came eventually, and led,* [*to his becoming the property of Khadeejeh,* (إِلَى being understood before أَنْ صَارَ,)] as though the decrees [of God] cast him thereto. (IAth, TA.) One says also, ترامى الأَمْرُ, meaning تَرَاخَى [i. e. †*The affair was sluggish, or backward*]: (Ḳ:) [or] one says of a [purulent swelling such as is termed] حِبْن, (T,) or of a wound, (Ṣ,) ترامى إِلَى فَسَادٍ, (T,) or الى الفَسَادِ, (Ṣ,) i. e. † *It was in a sluggish, or backward, state,* (تَرَاخَى,) *and became putrid and corrupt.* (T.) And ترامى إِلَيْهِ الخَبَرُ † *The*

† رَمَانِى القَوْمُ بِأَبْصَارِهِمْ (A in art. نبذ.) — *The people, or party,* [*cast their eyes on me:* or] *looked at me sideways,* or *did so with anger,* or *aversion:* or *looked at me hardly,* or *intently.* (Mgh.) [And رَمَى بِبَصَرِهِ الأَرْضَ † *He cast his eyes on the ground.*] — رَمَى بِالقَوْمِ † *He,* or *it, caused,* or *made, the people,* or *party, to go forth; expelled them;* [or *cast them forth;*] from one country, or the like, to another. (M, TA.) [See also 6.]) [And رَمَى بِنَاقَتِهِ الفَلَاةَ † *He urged forth his she-camel,* or *went forth with her,* or *journeyed with her,* or *directed his course with her, into the desert;* agreeably with what precedes or with what follows.] رَمْىٌ signifies also † The *going forth* from one country, or the like, to another. (Th, M, TA.) And رَمَى الرَّجُلُ † *The man journeyed.* (IAạr, T, TA.) And Az says, (TA,) I heard an Arab of the desert say to another, أَيْنَ تَرْمِى, meaning † *Whither dost thou direct thy course.* (T, TA.) One says, رَأَيْتُ نَاسًا يَرْمُونَ الطَّائِفَ † *I saw men directing their course to,* or *towards, Eṭ-Ṭáïf.* (Ḥar p. 54.) [See also an ex. in a verse of Dhu-r-Rummeh cited in p. 78.] — رَمَوْهَا بِأَثْوَابٍ خِفَافٍ, in a verse cited voce ثَوْبٌ, [*They cast upon them light,* or *agile, bodies,*] means *they mounted them with* their [*light,* or *agile,*] *bodies;* referring to camels. (T and TA in art. ثوب.) — رُمِىَ فِى جِنَازَتِهِ *He has been carried,* or *lifted, and put, into,* or *upon, his bier,* means † *he died,* or *has died:* (TA:) it is said in giving information of a man's death. (TA in art. جنز.) — [رَمَى also app. means † *He* (a governor) *imposed* an impost upon his subjects: see رَمِيَّةٌ.] — And رَمَى, aor. يَرْمِى, means also † *He mis-conjectured; thought wrongly;* or *formed a wrong opinion:* (IAạr, T:) [and app. *he threw out a conjecture:* or *he spoke conjecturally;* for Az adds,] it is like the phrase رَجْمًا بِالغَيْبِ [or رَجَمَ بِالغَيْبِ or قَالَ رَجْمًا بِالغَيْبِ.] (T.) — رَمَى السَّحَابُ: see 6. — رَمَى عَلَى الخَمْسِينَ: see 4. = رَمُوَ is a verb of the same kind as قَضُوَ and هَيُؤَ, [invariable as to person, time, and mood,] and means *Excellent* [or *how excellent*] *is he in his throwing,* or *shooting!* (IJ, TA voce هَيُؤَ, q. v. [See also بَطُؤَ, voce بُطْآنَ.])

3. رَامَيْتُهُ, (Ṣ, Ḳ,) and رَامَيْتُهُ بِالسِّهَامِ, (TA,) inf. n. مُرَامَاةٌ and رِمَآءٌ (T, Ṣ, Ḳ) and ↓ تَرْمَآءٌ, (Ḳ,) or this last is like the two preceding ns. [in meaning, but is a quasi-inf. n.], (T,) [*I threw,* or *shot,* (generally the latter,) and *I shot arrows, with him,* or *at him;* (see 6;) mostly meaning *in competition,* or *contention;* i. e. *I competed,* or *contended, with him, in throwing,* or *shooting,* and *in shooting arrows:* and رَامَيْتُهُ alone often means رَامَيْتُهُ بِالحِجَارَةِ, or بِالسِّهَامِ; whence it is said that] مُرَامَاةٌ signifies the *shooting arrows,* and *throwing stones, with any one.* (KL.) It is said in a prov., respecting an affair in which one is forward before doing it,

* قَبْلَ الرِّمَآءِ تُمْلَأُ الكَنَائِنُ *

thing; i. e. *he threw it, cast it,* or *shot it, at him:* and, more commonly, *he threw at him,* or *cast at him, and hit him,* or *he shot him, with such a thing:* namely, with a stone, an arrow, &c. And رَمَاهُ بِحِجَارَةٍ *He threw at him with stones, threw stones at him:* and *he pelted him with stones,* i. e. *threw at him and hit him with stones.*] And رَمَى فِى الأَغْرَاضِ [*He shot,* or *cast, at the butts*]. (ISk, T, Ṣ, M.) — [Hence,] one says, in cursing a person, رَمَى ٱللّٰهُ فِى يَدِهِ, and أَنْفِهِ, † [*May God aim at, and smite,* with some bane, or malady, *his hand,* or *arm,* and *his nose,*] and in like manner in relation to other members. (M, Ḳ.*) [And رَمَاهُ ٱللّٰهُ بِكَذَا, sometimes meaning † *God smote him,* or *afflicted him, with such a thing:* but generally, *may God smite him,* or *afflict him, with such a thing;* as in the saying,] رَمَاهُ ٱللّٰهُ بِدَآءِ الذِّئْبِ † [*May God smite him,* or *afflict him, with the disease of the wolf*]; a prov., meaning may God destroy him, or cause him to perish; because [it is said that] the wolf has no disease but death: or, as some say, the meaning is, رَمَاهُ ٱللّٰهُ بِالجُوعِ [*may God afflict him with hunger*]; because the wolf is always hungry. (Meyd.) And رَمَاهُ بِدَاهِيَةٍ † [*He* (God) *sent upon him,* or *against him,* or *smote him with, a calamity:* and also] † *he* (a man) *made a very sagacious and crafty and politic man to be his assailant.* (L in art. حجر. [See also, in that art., رُمِىَ فُلَانٌ بِحَجَرِ الأَرْضِ, and بِحَجَرِهِ.]) [And رَمَاهُ بِكَذَا † *He assailed him with such a thing;* as, for instance, reproach, and an argument, &c. Hence,] رَمَاهُ بِالقَبِيحِ, (TA,) or بِأَمْرٍ قَبِيحٍ, (IAạr, T,) or بِقَبِيحٍ, (Mṣb,) † *He reproached him,* or *upbraided him, with a thing,* or *with that, which was bad, evil, abominable,* or *foul:* (IAạr, T, Mṣb, TA:) whence the usage of the verb alone [in this sense, adultery being understood,] in the Ḳur xxiv. 4 and 6. (T, TA.) [And رَمَاهُ بِسُوْءٍ † *He cast an evil imputation upon him; accused him,* or *suspected him, of evil:* see مَرْمِىٌّ. And رَمَاهُ alone † *He accused him,* or *suspected him.*] And رَمَاهُ بِالحَقِّ † [*He accused him with truth*]. (L in art. قرح, in explanation of قَرَحَهُ بِالحَقِّ.) [And رَمَاهُ بِلِسَانِهِ † *He spoke against him.*] — رَمَى ٱللّٰهُ لَكَ means ‡ *May God aid thee, or aid thee against thine enemy, and work* [*good*] *for thee:* (AO, Ṣ, TA:*) and رَمَى ٱللّٰهُ لَهُ ‡ *God aided him,* or *aided him against his enemy,* (AAF, M, Ḳ, TA,) *and wrought* [*good*] *for him:* (AAF, M, TA:) and [it is said that] the verb has this meaning in the words of the Ḳur, وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلٰكِنَّ ٱللّٰهَ رَمَى [of which other explanations have been given above]; because, when God aids a person against his enemy, He aims at, and smites, (يَرْمِى,) that enemy. (M, TA.) [In like manner, also, فُلَانٌ يَرْمِى مِنْ وَرَآءِ فُلَانٍ means † *Such a one defends such a one.*] — رُمِيتُ بِكَذَا ‡ *I had such a thing offered,* or *presented, to me, the meeting with it being appointed,* or *prepared;* [*I had it* as it were *thrown to me,* or *thrown in my way;* as though I were thrown at therewith;] like نُبِذْتُ بِهِ.

news, or *information, came to him*; or *came to him by degrees*. (MA.) — ترامت سَفْرَتُهُ † *His journey was*, or *became, distant*, or *far-extending*. (Ḥar p. 34.) — تراماهُ الشَّبَابُ *Youthfulness*, or *youthful vigour, attained its full term* [*in him*]. (Skr, M.)

8. ارتمى *It was*, or *became, thrown, cast*, or *flung*. (Ṣ, Ḳ, TA.) *It fell to the ground*: so in the saying, ارتمى الحِمْلُ عَنْ ظَهْرِ البَعِيرِ [*The load fell to the ground*, or it may mean *was thrown down, from the back of the camel*]. (T.) — Also *He shot*, or *shot at, an animal*, or *animals, of the chase*. (T, Ṣ, M.) — See also 6, in three places.

رَمْىٌ [originally an inf. n.]: see رَمِىٌّ.

رَمًى The *sound of a stone* (T, Ḳ) *thrown at a boy* (so accord. to a copy of the T) or *thrown by a boy*; (Ḳ;) on the authority of IAạr. (T.) = رِمًا [thus written in the M]: see رَمَآءٌ.

رَمْيَةٌ *A single throw*, or *cast*, or *fling*: and *a single shot*: (Mgh, Mṣb, TA:) pl. رَمَيَاتٌ. (Mṣb, TA.) رُبَّ رَمْيَةٍ مِنْ غَيْرِ رَامٍ [*Many a hitting shot*, or *scarce any hitting shot, is there without a skilled shooter*] is a prov. [applied to the case of an unexpected success obtained by an inexperienced person;] meaning many a [hitting] shot, or scarce any [hitting] shot, originates from a shooter that [usually] misses. (Meyd.)

رَمَآءٌ, (Ṣ, IAth, Ḳ, in a copy of the T and in a copy of the Ṣ without any vowel-sign,) with fet-ḥ and medd, (IAth, and so in a copy of the Ṣ, in which it is added that it is said by Ks to be with medd,) like سَمَآءٌ; (Ḳ;) or ▼ رِمَآءٌ; (Mgh, and so in a copy of the T;) or ▼ رِمًا, said by Lḥ to be formed by substitution [of م for ب, as is shown by what follows]; (M;) *An excess*, or *an addition*; i. e., (A'Obeyd, T, Mgh,) *i. q.* رِبًا, (A'Obeyd, T, Ṣ, M, Ḳ,) or رِبْوا, (Mgh, and thus written in some copies of the Ṣ and Ḳ, or in most of the copies of the Ḳ, [meaning *usury*, and *the like*,]) or *an excess*, or *addition, over what is lawful*. (T, IAth.) Hence the trad. of 'Omar, لَا تَبِيعُوا, (A'Obeyd, T,) or he said لَا تَشْتَرُوا, (Ṣ,) الذَّهَبَ بِالفِضَّةِ إِلَّا يَدًا بِيَدٍ هَا وَهَا, or هَأْ وَهَأْ, (see art. هوأ,)] or هَآءَ وَهَآءَ, [i. e. هَآءِ وَهَآءِ,] (accord. to different copies of the T and Ṣ,) adding, (T, Ṣ,) إِنِّى أَخَافُ عَلَيْكُمُ الرَّمَآءَ; (T, Ṣ, Mgh;) [i. e. *Exchange not ye gold for silver, except* it be done *hand with hand*, meaning, except there be no delay between the giving and receiving, *take and take: verily I fear for you the practice of usury*;] or he said, إِلَّا هَآءَ وَهَآءَ, meaning, *except* [by saying] *take and give*: (Az, TA in باب الالف اللينة:) and, as some relate it, he said, انى اخاف عليكم ▼ الإِرْمَآءَ; [which means the same;] using the inf. n. (T, Mgh.)

رِمَآءٌ: see the next preceding paragraph.

رَمِىٌّ, applied to the male of the goat-kind, or mountain-goat, or of the gazelle, [and any male animal of the chase,] and likewise, without ة, to the female, *i. q.* ▼ مَرْمِىٌّ [i. e. *Thrown at*, or *cast at*, or *shot at*, or *shot*]: but when they do not distinguish a male from a female, the word applied to the male and to the female is [▼ رَمِيَّةٌ,] with ة [added لِلنَّقْلِ, i. e. to transfer it from the category of epithets to that of substantives]: or, accord. to Lḥ, رَمِىٌّ and ▼ رَمِيَّةٌ are both applied, as epithets, to the female; but the former is the more approved: the pl. of the former [and of the latter also] is رَمَايَا. (M, TA.) = Also, (M,) accord. to Aṣ, *i. q.* سَقِىٌّ, i. e., (T, Ṣ,) *A cloud of which the rain-drops are large, and vehement in their fall*, (T, Ṣ, M, Ḳ,*) *of the clouds of the hot season and of the autumn*: (Ṣ:) or, (M, Ḳ,) accord. to Lth, (T,) *small portions of clouds*, (T, M, Ḳ,) *of the* [*apparent*] *size of the hand*, or *somewhat larger*; but the approved explanation is that given by Aṣ: (T:) and ▼ رَمْىٌ is a dial. var. thereof: (TA:) the pl. is أَرْمِيَةٌ, (T, Ṣ, M, Ḳ,) like as that of سَقِىٌّ is أَسْقِيَةٌ, (Ṣ,) and أَرْمَآءٌ, (Lth, T, M, Ḳ,) [each, properly, a pl. of pauc.,] and رَمَايَا. (M, Ḳ.)

رَمِيَّةٌ: see the next preceding paragraph, in two places. [As a subst.,] it signifies *A thing*, (Ṣ, M,) meaning (Ṣ) *an animal* (Aṣ, T, Ṣ, M,* Mgh, Mṣb) *of the chase*, (Aṣ, T, Ṣ,) *that is thrown at*, or *cast at*, or *shot at*, or *shot*, (Aṣ, T, Ṣ, M, Mgh, Mṣb,) *by its pursuer*; and *any beast thrown at, cast at, shot at*, or *shot*; (Aṣ, T;) applied to the *male* and the *female*: (Aṣ, T, Mgh, Mṣb:) it is originally a word of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Mṣb:) [or rather] it is made fem., (Aṣ, T,) [i. e.] it has ة, (Ṣ,) because it is made a subst., (Aṣ, T, Ṣ,) not an epithet: (Aṣ, T:) it is not مَرْمِيَّةٌ converted into رَمِيَّةٌ: (Ṣ:) or, accord. to Sb, the ة, in general, is affixed to show that the act has not yet been executed upon the object thereof; [so that the meaning is, *an animal to be thrown at, cast at, shot at*, or *shot*;] and thus ذَبِيحَةٌ is applied to "a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed];" but when the act has been executed upon it, it is [said to be] ذَبِيحٌ: (M:) the pl. is رَمَايَا and رَمِيَّاتٌ. (Mṣb.) One says, بِئْسَ الرَّمِيَّةُ الأَرْنَبُ, meaning *Very bad is the thing of those that are* [or *are to be*] *thrown at*, or *cast at*, or *shot at*, or *shot, the hare*. (Ṣ, M.) — Also, † *An impost which the governor imposes* [so I render مَا يَرْمِيهِ العَامِلُ] *upon his subjects*. (TA.)

رِمِّيًّا, (Ṣ, TA,) thus correctly written, like عِمِّيًّا; in the copies of the Ḳ like عِمِيًّا, (TA,) [and in two copies of the T written رِمِيًّا; in a copy of the M, رِمِيًا;] *i. q.* تَرَامٍ: (T, Ṣ:*) or مُرَامَاةٌ: (Ḳ:) or رَمْىٌ: (M:) or it is an intensive inf. n. from الرَّمْى, of the measure فِعِّيلَى, like هِجِّيرَى and خِصِّيصَى: (Nh, TA:) one says, كَانَتْ بَيْنَهُمْ رِمِّيًّا, (T,* Ṣ, M,* TA) ثُمَّ حَجَزَتْ بَيْنَهُمْ حِجِّيزَى, (T,) or ثُمَّ صَارُوا إِلَى حِجِّيزَى, (Ṣ, TA,) i. e. *There was between them a reciprocal throwing of stones*, (T, TA,) [or *shooting of arrows* or *the like*, or *a great*, or *vehement, throwing*, &c.,] *then there intervened between them* [*an intervention*, or *a vehement intervention*, or] *a person*, or *persons, who withheld them, one from another*, (T,) or *then they withheld themselves*, [or *withheld themselves much*,] *one from another*. (TA.)

رَامٍ act. part. n. of 1; (Lth, T, TA;) *Throwing*, &c.: (TA:) [pl. رُمَاةٌ.] — [Hence, الرَّامِى a name of *The constellation Sagittarius*; *the ninth of the signs of the zodiac*: thus called in the present day; but more commonly, القَوْسُ.] — [Hence likewise,] رَامٍ also signifies †[One *who assails* with reproach, &c.:] † one *who reproaches*, or *upbraids*; or *who gives an ill name*: (KL:) [† one *who accuses*, or *suspects*, another: see مَرْمِىٌّ.]

أَرْمَى [*More*, and *most, skilled in throwing*, or *casting*, or *shooting*]: see an ex. voce تِقْنٌ.

تَرْمَآءٌ: see 3 [of which it is a quasi-inf. n.].

مَرْمًى *A place* [*of throwing*, or *casting*, or] *of shooting arrows*; (KL;) the *place of the butt at which arrows are shot*: (TA:) [pl. مَرَامٍ.] — [Hence,] † *i. q.* مَقْصِدٌ [meaning *A place*, and *an object, to*, or *towards, which one directs his aim* or *course*]: (TA, and Ḥar p. 54:) pl. مَرَامٍ. (Ḥar ibid.:) whence the trad., لَيْسَ وَرَآءَ ٱللّٰهِ مَرْمًى, i. e. † [*There is not, beyond God*,] *any object* (مَقْصِد) *towards which to direct hopes*. (TA.)

مِرْمًى *An instrument for throwing*, or *casting*, or *shooting*: pl. مَرَامٍ. (Ḥar p. 54.) [Hence,] مَرَامِى نِيرَانٍ [*Engines for throwing fire* upon the enemy]. (Ṣ and Ḳ voce حَرَّاقَةٌ.) [See also مِرْمَاةٌ.]

مَرْمَاةٌ *i. q.* غَلْوَةٌ [as meaning The *limit of a shot* or *throw*]. (Ḳ in art. غلو.) = See also the next paragraph.

مِرْمَاةٌ *An arrow with which one shoots* (Aṣ, IAạr, T) *at a butt*: (Aṣ, T, Mgh:) *an arrow with which one learns to shoot*; (M, Ḳ, TA;) *which is the worst kind of arrows*: (TA:) or *a small, weak arrow*: (AḤn, M, Ḳ:) or *an arrow with its* [*head of*] *iron*: (Th, TA in art. حسب:) or, like سِرْوَةٌ, *a round arrow-head*: (AA, [so in the Ṣ, but in the TA it is IAạr,] Ṣ, TA:) [and app. *a missile of any kind*: (see مِرْدًى:)] pl. مَرَامٍ. (M.) When they see many مَرَامٍ in the quiver of a man, they say,

* وَنَبْلُ العَبْدِ أَكْثَرُهَا المَرَامِى *

[*And the arrows of the slave, most of them are those that are small and weak*]: a prov., said to mean that the free man purchases arrows at a high price, buying the broad and long iron head, because he is a man of war and of the chase; but the slave is only a pastor, and therefore is content with what are termed مَرَامٍ, because they are cheaper if he buy them; and if he ask for them as a gift, no one gives him aught but a مِرْمَاةٌ. (M.) [See also the last sentence of this paragraph.] — It is also used, tropically, as meaning ‡ *A* مَنْجَنِيق [or *kind of engine for casting stones*

at the enemy; app. *such as was called by the Romans "onager," or the like thereof*]: because, like the مِرْمَاةٌ before mentioned, it is an instrument for casting, or shooting. (Mgh.) [See also مِرْمًى.] And [the pl.] مَرَامٍ also signifies † *Thunderbolts*; syn. صَوَاعِقُ. (Bḍ in xviii. 38.) — Also *A cloven hoof* (Ṣ, Mgh, Ḳ) *of a sheep or goat*; because it is of the things that are thrown away: (Mgh:) [or,] accord. to A'Obeyd, (T, Ṣ,) *a thing that is between the two hoofs of a sheep or goat*; (T, Ṣ, M, Ḳ;) as also ▾ مَرْمَاةٌ: (A'Obeyd, T, M, Ḳ:) thus, he says, it is explained; but I know not what is its meaning: (T, Ṣ:) its dual occurs in the following trad.: لَوْ أَنَّ أَحَدَهُمْ دُعِىَ إِلَى مِرْمَاتَيْنِ لَأَجَابَ وَهُوَ لَا يُجِيبُ إِلَى الصَّلَاةِ (T, Ṣ; related also, with some variations, in the M and Mgh;) in which it is said to be the dual of مِرْمَاةٌ in the former of these two senses; [i. e. *If any one of you were invited to* partake of *two hoofs of a sheep or goat, he would obey the invitation, but he will not obey the invitation to prayer*;] (Ṣ, Mgh;) or, accord. to A'Obeyd, it is here the dual of this word in the latter of the same two senses: (T, Ṣ:) accord. to IAạr, (T, TA,) or Aboo-Sa'eed, it here means the kind of arrow called مِرْمَاةٌ: (T, Mgh, TA:) but in another, and similar, trad., مرماتين is followed by أَوْ عَرْقٍ [i. e. "or a bone with some meat remaining upon it"]. (T, Z, TA.)

مَرْمِىٌّ pass. part. n. of 1; *Thrown*, &c.: (TA:) [*thrown at*, or *cast at*, or *shot at*, or *shot*:] see رَمِىٌّ. — [Hence, † *Smitten*, or *afflicted*, with some bane, or malady, &c.: † *assailed* with reproach, &c.: † *reproached*, or *upbraided*, or *stigmatized with an ill name*: † *accused*, or *suspected*.] You say امْرَأَةٌ مَرْمِيَّةٌ بِسُوْءٍ † *A woman accused*, or *suspected*, *of evil*. (TA in art. رطم.)

مُرْتَمٍ لِقَوْمٍ *A scout* (T, Ḳ) [*to a people* or *party*]: (T, Ḳ:*) and so مُرْتَبِئٌ. (T.)

رن

1. رَنَّ, aor. يَرِنُّ, inf. n. رَنِينٌ; and ▾ ارنّ; (Mṣb, Ḳ;) *It* (a thing) *emitted a sound*: (Mṣb:) or *he cried aloud*; (Ḳ;) or رَنَّتْ, aor. and inf. n. as above; and ▾ ارنّت; *she cried aloud*, said of a woman: (Ṣ:) or رَنَّ and ▾ ارنّ signify *he raised his voice in weeping*: (Ḥam p. 11:) or رَنِينٌ signifies the *crying aloud in weeping*; (Lth, T;) or the *uttering a plaintive*, or *mournful*, *voice* or *sound* or *cry*: (M:) and ▾ إِرْنَانٌ, [inf. n. of ارنّ,] the *uttering a loud*, or *vehement*, *sound* or *cry*; (Lth, T, M;) or the *uttering of the sound of reiterating the breath with weeping*: (IAạr, T:) or رَنِينٌ and ▾ إِرْنَانٌ signify the *crying out loudly*, or *vehemently*; and the *uttering a plaintive*, or *mournful*, *voice* or *sound* or *cry*, *in singing*, or *in weeping*: (M:) you say of a woman, رَنَّتْ, inf. n. as above; and ▾ ارنّت; (T, M;) and ▾ رنّنت, inf. n. تَرْنِينٌ and تَرْنِيَةٌ [which is properly inf. n. of رَنَّتْ as belonging to art. رنو]; all meaning *she cried out loudly*, or *vehemently*; and *she uttered a plaintive*, or *mournful*, *voice* or *sound* or *cry*, *in singing* or *in weeping*: (M:) and ▾ أَرَنَّتِ النِّسَآءُ فِى نِيَاحَتِهِنَّ [*the women cried loudly*, or *vehemently*, *in their wailing*]. (T.) See also 4. — رَنَّ إِلَيْهِ, and ▾ ارنّ, *He gave ear, hearkened*, or *listened, to him*, or *it*. (Ḳ.)

2. رَنَّنْتُ القَوْسَ, inf. n. تَرْنِينٌ, [*I twanged the bow*;] *I made the bow to produce a sound* [*by pulling the string and letting it go suddenly*]. (Ṣ.) — See also 1.

4. ارنّ, inf. n. إِرْنَانٌ: see 1, in seven places. أَرَنَّتْ is said of a woman in her wailing [as expl. above]; and of a pigeon (حَمَامَة) in its cooing [app. as meaning *It uttered plaintive sounds*]; (M;) and of a bow (قَوْس), (T, Ṣ, M, Mṣb, TA,) on the occasion of its string's being pulled and let go, (T,) accord. to the Ḳ ▾ رَنَّتْ, but this is a mistake, (TA,) meaning *it* [*twanged*, or] *produced a sound*, (Ṣ, M, Mṣb,) accord. to AḤn, *above what is termed* حَنِين; (M;) and of a cloud (سَحَابَة) in its thundering [app. as meaning *it resounded*]. (M.) And ارنّ is also said of an ass in his braying; (T, M;) and of water in its murmuring, or gurgling, or running vehemently. (M.) — ارنّ فُلَانٌ لِكَذَا *Such a one was cheered*, or *delighted*, and *pleased*, or *was diverted, by reason of such a thing*; as also أَرَمَّ لَهُ, and رَنَا له, and استرنى له. (T.) — ارنّ إِلَيْهِ: see 1, last sentence.

رَنَّةٌ *A sound, voice*, or *cry*, (IAạr, T, Ṣ, Ḳ,) [in an absolute sense, or] *in joy* or *sorrow*: (IAạr, T:) or *a plaintive*, or *mournful*, *cry*; whence one says عُودٌ ذُو رَنَّةٍ [*a lute having a plaintive sound*]: (Lth, T:) [or *a moaning*:] or *a cry*; (Mṣb;) or *a loud cry*: (M, Mṣb:*) and also *a plaintive*, or *mournful*, *voice* or *sound* or *cry*, *in singing*, or *in weeping*: (M:) pl. رَنَّاتٌ. (IAạr, T.)

رَنَنٌ *A certain thing that utters a cry* [or *sound*] (يَصِيحُ [in one of my copies of the Ṣ يَطِيحُ]) *in the water*, (Ṣ, Ḳ,) or *in still water*, (so in one copy of the Ṣ,) *in the* صَيْف [i. e. *spring* or *summer*], (Ṣ,) or *in winter*. (Ḳ.) A poet says,

* وَلَمْ يَصْدَحْ لَهُ الرَّنَنُ *

[*And the* رنن *did not raise its voice at him*, or *it*]. (Ṣ.) — Also *A small quantity of water*. (TA.)

رَنِينٌ inf. n. of 1. (T, Ṣ, M, &c.) — [Accord. to Golius, El-Meydánee explains it also as meaning A woman *afflicted and oppressed by misfortune*; and Golius adds, as though *moaning*, or *lamenting*.]

الرُّنَّى *Mankind*, or *all created beings*. (AA, T, Ḳ.) One says, مَا فِى الرُّنَّى مِثْلُهُ [*There is not among mankind*, or *all created beings, the like of him*]. (AA, T.) — Also, (AA, T,) or رُنَّى, without ال, (Ḳ,) *The month Jumádà*: (AA, T:) or *a name of Jumádà-l-Ákhireh*; (Ḳ;) and so رُنَةٌ, [said to be from رُونَةٌ, (see art. رون,) though app. belonging to art. رنو, being] without teshdeed: pl. رُنَنٌ: Aboo-'Amr Ez-Záhid disallowed رُبَّى and pronounced it to be a mistranscription: but accord. to Ḳṭr and IAmb and Abu-ṭ-Ṭeiyib 'Abd-El-Wáhid and Abu-l-Ḳásim Ez-Zejjájee, it is رُبَّى only; because in it were known the results of their wars; from رُبَّى applied to a ewe or she-goat: and الحَنِينُ was a name of Jumádà-l-Oolà: see also art. رب, in which is said what somewhat differs from the statement here. (TA.)

رُنَّآءٌ, like رُمَّانٌ, with teshdeed, accord. to Th, *i. q.* طَرَبٌ: (TA:) or so رُنَآءٌ, without teshdeed, (M, TA,) accord. to A'Obeyd: the latter is mentioned in its proper place [in art. رنو, q. v.]. (TA.)

أَرْوَنَانٌ, an epithet applied to a day, meaning *Vehement in respect of anything*, is of the measure أَفْوَعَالٌ, from الرَّنِينُ, accord. to IAạr; but accord. to Sb, of the measure أَفْعَلَالٌ, from رُونَةٌ, meaning "hardness," and "grievousness," of a thing, or an affair, or event: it is mentioned in art. رون. (M.)

مُرِنَّةٌ is applied as an epithet to birds [app. as meaning *Uttering plaintive sounds*]: (Ṣ:) and, as also ▾ مِرْنَانٌ, as an epithet to a bow [as meaning *twanging*], and so to a cloud (سَحَابَة) [app. as meaning *resounding with thunder*]: (M:) and each is applied to *a bow* [*itself*]; (Ṣ, Ḳ;) and the latter, to *a cloud* [*itself*]; as an epithet in which the quality of a subst. is predominant [so as to imply, app., the meaning of *resounding with thunder*, or because it is hoped that it will resound with thunder, or because it often does so]. (M.)

مِرْنَانٌ: see the next preceding paragraph.

رنب

أَرْنَبٌ [The *hare*; and now applied to the *rabbit* also;] *a certain animal*, (TA,) *well known*, (M, A, Ḳ, TA,) *like the* عناق [?], *having short fore legs and long hind legs, that treads the ground with the hinder parts of its* [*hind*] *legs*: (TA:) *a certain very prolific animal, called in Pers.* خركوش [or خَرْكُوش]: *it is said that it is one year a male and another year a female, and menstruates like women; and its fore legs are shorter than its hind legs: when it sleeps, it keeps its eyes open; and when it is sick, it eats green canes* (قَصَب), *and its sickness ceases*: (Ḳzw:) the word is a gen. n., (TA,) of the fem. gender, (Mṣb, TA,) accord. to El-Jáḥiḍh; (TA;) but (Mṣb) applied to the *male* and the *female*; (M, A, Ḳ, TA;) as is also ▾ أَرْنَبَةٌ, (Mṣb,) which is a dial. var.: (Mgh, Mṣb:) or to the *female* [only]; the male being called خُزَزٌ; (T, M, Ḳ, TA;) accord. to Lth; but others allow its application to the *male*: (T:) the female is also called عِكْرِشَةٌ: and the young, خِرْنِقٌ: (TA:) the pl. is أَرَانِبُ (T, Ṣ, M, Mṣb, Ḳ) and أَرَانٍ, (Lḥ, Ṣ, M, Ḳ,) the latter, like ثَعَالٍ for ثَعَالِبُ, occurring in poetry, (Ṣ, M,*) and not allowed by Sb except in poetry. (M.) The ا in أَرْنَبٌ is augmentative, accord. to Lth: accord. to most of the grammarians it is disjunctive, (so in a copy of the T and in the TA,) or radical: (so in another copy of the T:) Lth says that no word commences with a radical ا but such as

is triliteral; as أَرْضٌ and أُرْشٌ. (T, TA.) [Hence,] one says of the low, abject, or ignominious, and weak, إِنَّمَا هُوَ أَرْنَبٌ [*He is only a hare*]; because that animal cannot defend itself, and even the lark will endeavour to make it its prey. (A, TA.) See another ex. below, voce أُرْنَبَةٌ. [Hence, also,] الأَرْنَبُ is the name of † *A certain constellation,* [*Lepus,*] *comprising twelve stars in its figure, having no observed stars around it, situate beneath the feet of* الجَبَّار [i. e. *Orion*], *and facing the west.* (Kzw.) — Also, (K,) or ▼ مُرْنَبٌ accord. to the L, (TA,) or both, (M,) and ▼ يَرْنَبٌ, *A* جُرَذ [or *large field-rat*], (M, L, K,) *like the jerboa,* (M, L,) *having a short tail.* (M, L, K.) — الأَرْنَبُ البَحْرِىُّ, accord. to Kzw, *A certain marine animal, the head of which is like that of the* أَرْنَب [or *hare*], *and the body like that of a fish*: or, accord. to Ibn-Seenà, *a small testaceous animal, which is of a poisonous quality when drunk* [app. meaning *in water*]: so that, accord. to this explanation, the resemblance [to the ارنب commonly so called] is in the name, not the form. (TA.) = Also *A sort of ornament worn by women.* (M, K.)

أُرْنَبَةٌ The *end,* or *tip,* [i. e. the *lower portion,* or *lobule,*] *of the nose*: (T, Ș, A, K:) this is [also] called أُرْنَبَةُ الأَنْفِ: (Mgh, Mșb:) it is one of the parts that touch the ground in prostration [in prayer]: (TA:) pl. أَرَانِبُ. (T, A, TA.) You say, جَدَعَ أُرْنَبَتَهُ [lit. *He cut off the end of his nose*;] meaning † *he held him in mean estimation,* or *in contempt.* (A, TA.) And وَجَدْتُهُمْ مُجَدَّعِى ▼ الأَرَانِبِ أَشَدَّ فَزَعًا مِنَ الأَرَانِبِ [*I found them to be held in contempt,* (lit. *having the ends of their noses cut off,*) *more fearful than hares*]. (A, TA.) = See also أَرْنَبٌ.

أَرْنَبَانِىٌّ [*Cloth of the kind called*] خَزّ *of a blackish colour* (أَدْكَنُ). (K.) — See also مَرْنَبَانِىٌّ.

مُرْنَبٌ *A large* فَأْرَة [or *rat*]: (K:) omitted in some copies of the K. (TA.) See أَرْنَبٌ. — See also مُؤَرْنَبٌ.

مَرْنَبٌ: see مُؤَرْنَبٌ.

مَرْنَبَةٌ *A villous* [*garment of the kind called*] قَطِيفَة. (T, K.) = See also أَرْضٌ مُؤَرْنِبَةٌ.

كِسَآءٌ مَرْنَبَانِىٌّ *A* [*garment of the kind called*] كساء *that is of the colour of the* أَرْنَب [or *hare*]; (T, M, A, K;) as also ▼ أَرْنَبَانِىٌّ. (A.) See also the next paragraph.

كِسَآءٌ مُؤَرْنَبٌ *A* [*garment of the kind called*] كساء *of which the thread is intermixed with the soft hair of the* أَرْنَب [or *hare*]; (T, Ș, M, K;) as also ▼ مُرْنَبٌ, (so in a copy of the M,) or ▼ مَرْنَبٌ, like مَقْعَدٌ: (A, K:) or, as some say, *i. q.* ▼ مَرْنَبَانِىٌّ. (T.) — See also the next paragraph.

أَرْضٌ مُؤَرْنِبَةٌ *A land in which are* أَرَانِب [or *hares*]: (Ș:) or *abounding therewith*; (T, Kr, M, and so in some copies of the K;) as also ▼ مُؤَرْنَبَةٌ, (M, and so in some copies of the K, and in a copy of the A,) and ▼ مَرْنَبَةٌ. (T, M, A.)

يَرْنَبٌ: see أَرْنَبٌ.

رنج

رَانِجٌ, (El-Fárábee, Ș, A, Mgh, Mșb, K,) or رَانَجٌ, (Mșb,) The *Indian nut,* or *cocoa-nut*: (AHn, Ș, A, Mgh, Mșb, K, TA:) thought by AHn to be an arabicized word: (TA:) [J says,] "I do not think it to be Arabic:" (Ș:) pl. رَوَانِجُ. (Mșb.) — Also *A kind of smooth date,* (Mșb, K,) so some say, (Mgh,) *like that called* تَعْضُوض: [a coll. gen. n.:] n. un. with ة. (K.) — وَلَدُ الرَّانِجِ is a name given by the children of Mekkeh to The مُقْل [or *fruit of the* دَوْم, i. e. *cucifera Thebaïca,* or *Theban palm*]. (A.)

رنح

2. رَنَّحَهُ, [inf. n. as below,] said of wine (شَرَاب), *It made him to incline from side to side.* (A, TA.) [Also, as appears from what follows, *It made him to incline and go round. It made him giddy in the head, and confused*: *it affected him with giddiness in the head like one in a swoon.*] *It deprived him of his strength by reason of its potency.* (Ham p. 562.) [And, said of a beating, and app. of intoxication &c., *It made him to swoon,* or *faint*: for,] when you have beaten a person so that he swoons, or faints, you say, ضَرَبْتُهُ حَتَّى رَنَّحْتُهُ. (Ham ibid.) [Hence,] رُنِّحَ *He was made to incline from side to side*: رَنَّحَ is expl. in the TA in a similar sense, as said of a man &c.; but it is app. a mistranscription for [رُنِّحَ]: see 5. *He was made to incline and go round.* (L.) It is said, by Imra-el-Keys, of a dog gored by a wild bull. (Ș,* L.) *He was giddy in the head, and confused*: and رُنِّحَ بِهِ *he was affected with giddiness in the head like one in a swoon.* (L.) Also, (L,) and رُنِّحَ عَلَيْهِ inf. n. تَرْنِيحٌ, (Ș, L, K,) *He swooned,* or *fainted*; or *was affected by a weakness of the bones,* (Ș, L, K,) *and of the body*; by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) *and inclined from side to side.* (Ș, L, K.) — رَنَّحَتِ الرِّيحُ الغُصْنَ ‡ *The wind made the branch to incline from side to side.* (A.)

5. ترنّح *He inclined from side to side,* by reason of intoxication &c.; (Ș, A, K;) as also ▼ ارتنح, (K,) and ▼ رَنَّحَ [app. a mistranscription for رُنِّحَ]. (TA.) *He inclined, and went round.* (TA.) — ‡ *It* (a branch) *inclined from side to side, being blown by the wind.* (A.) — ترنّح بَيْنَ أَمْرَيْنِ ‡ *He wavered between two things.* (A.) — ترنّح عَلَى فُلَانٍ ‡ *He was,* or *became, inimical to such a one, domineering, and exalting himself.* (A.) — And ترنّح *He sipped wine* (شَرَاب) *by little and little.* (AHn, K.)

8: see 5, first signification.

رُنَحٌ *Vertigo,* or *giddiness in the head*; (K;) and *confusion.* (TA.) = Also *A certain appertenance of the brain, separate,* or *distinct, therefrom, like,* or *of the size of, the* عُصْفُور [q. v.]. (K.)

مِرْنَحَةٌ The *prow,* or *fore part, of a ship.* (Az, K.)

مُرْنَحٌ: see what follows.

مُرَنَّحٌ *Swooning,* or *fainting*; or *affected by a weakness of the bones,* (Ș, L, K,) *and of the body*; by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) *and inclining from side to side.* (Ș, L, K.) = Also, (A, K,) or ▼ مُرْنَحٌ, (so in the L,) ‡ *Aloes-wood,* (A, L, K,) *of the best kind,* (L, K,) *used for fumigation.* (A, L, K.)

رند

رَنْدٌ [a coll. gen. n.] *A kind of tree of sweet odour,* (AO, T, Ș, A, Mșb, K,) *which distils much* (سَيَّال); (A;) *of the trees of the desert*; (AO, T, Ș, A, Mșb;) *a kind of tree of the desert, of sweet odour, with the wood of which the teeth are cleaned; not large; and having a berry*; (حَبَّة); *called* [i. e., the tree is called, and not the berry, for the verb is masculine,] غار [a name commonly and properly applied to the *laurus nobilis,* or *sweet bay*]: n. un. رَنْدَةٌ: (M:) or the *myrtle* (آس); (M, A;) this is also called رند, (Kh, Mșb, K,) on account of its sweet odour; (Kh, Mșb;) and Ahmad Ibn-Yahyà says that the رند is the آس accord. to all the lexicologists except Aboo-'Amr Esh-Sheybánee and IAar, who assert that the رند is the *plant called* حَنْوَة, and is *of sweet odour*; but AO also denies it to be the آس; (T;) and so does Aș: (Ș:) or *aloes-wood,* (عُود,) *with which one fumigates*; (M;) عود (or عُودُ الطِّيبِ, with which one fumigates, AO, and T,) is also thus called, (AO, Aș, T, Ș, K,) sometimes: (AO, Aș, T, Ș:) [and accord. to Forskål, (Flor. Aeg. Ar., cxix.,) the *artemisia pontica* bears this name.]

رنز

رُنْزٌ *i. q.* أُرْزٌ [and رُزٌّ, i. e. *Rice*]; (Ș, K; [incorrectly said in the TA to be omitted by J;]) in the dial. of 'Abd-el-Keys: (ISd, TA:) as though the first ز were changed into ن, (Ș, TA,) as ج in إِنْجَاص for إِجَّاص. (TA.) [See حظ.]

رنق

1. رَنِقَ, (Ș, Sgh, K,) aor. ـَ; (K;) and رَنَقَ, aor. ـُ; (ISd, K;) inf. n. (of the former, Ș) رَنَقٌ (Ș, K) and [of the latter] رَنْقٌ and رُنُوقٌ; (K;) *It* (water) *was,* or *became, turbid, thick,* or *muddy*; (Ș, K;) as also ▼ ترنّق. (K.) = See also 4, in two places.

2. رنّق, (Ș, K,) inf. n. تَرْنِيقٌ, (IAar, Ș,) *He rendered* water *turbid, thick,* or *muddy*; (IAar, Ș, K;) as also ▼ ارنق. (Ș, K.) — And the former, *He cleared it; rendered it clear*: thus it bears two contr. significations. (IAar, K.) [Hence,] one says, رَنَّقَ اللّٰهُ قَذَاتَكَ *May God*

clear away thy قذاة [or *mote in the eye*; probably meaning † *that which annoys thee*]. (IAạr, Ḳ) ══ Also, as an intrans. verb, *He was*, or *became, confounded*, or *perplexed, and unable to see his right course.* (TA.) And تَرْنِيقٌ signifies A man's *standing, not knowing whether to go or come.* (TA.) And The *being weak*, or *infirm*, [and, app., *disordered*, or *perturbed*,] in sight, and in body, and in an affair or case. (Ṣ, Ḳ.) Hence, رنّقوا فى الأَمْرِ (TA,) *They confused the judgment*, or *opinion*, [*that they formed*, or *they were confused in judgment* or *opinion*,] *in*, or *respecting, the affair*, or *case*. (Ṣ, Ḳ.) — Also *He paused and waited.* (TA.) [Hence the saying,] رَمَّدَتِ المِعْزَى فَرَنِّقْ رَنِّقْ, (JK, Ṣ, Ḳ,) i. e. *The she-goats have secreted milk in their udders*; (JK;) *but wait thou, wait thou*, (JK, Ṣ, TA,) for their bringing forth, (Ṣ, TA,) for they show signs, but do not bring forth until after some time: (Ṣ:) thou wilt have to wait long for them: (TA:) sometimes it is said with م [in the place of ن], and also with د [in the place of ر]: (Ṣ, TA:) it is mentioned in art. ربق [q. v.]. (Ḳ. [See also art. رمق.]) — Also *He continued looking*; (Ṣ, Ḳ, TA, in this art. and in art. رمق;) like رَمَّقَ. (Ṣ and TA in the same two arts.) And you say also, رنّق إِلَيْهِ النَّظَرَ and دنّق [meaning *He continued looking at it*]. (Ṣ in art. دنق.) And رنّق النَّظَرَ meaning [*He looked covertly*, or *clandestinely*; or] *he concealed the looking.* (TA.) — Said of a company of men, *They remained, stayed, dwelt*, or *abode*, in a place (بِمَكَانٍ), (Ṣ, Ḳ,) and *confined themselves* therein. (Ṣ.) — Said of a bird, *He flapped his wings in the air*, (Ṣ, Ḳ,) *and remained steady*, (Ṣ,) *not flying*: (Ṣ, Ḳ:) or *flapped his wings in the air without alighting and without quitting his place*: or it has two meanings: i. e. *he expanded his wings in the air without moving them*: and *he flapped his wings.* (TA.) Hence, said of a captive, *He stretched out his neck* on the occasion of slaughter, *like the bird expanding his wings.* (TA.) [Hence also,] رنّقت السَّفِينَةُ (JK, TA) فِى مَكَانِهَا (JK) *The ship turned round in its place without proceeding in its course.* (JK, TA.) — رنّقت الشَّمْسُ *The sun became near to setting.* (TA. [See also دنّقت.]) And رنّقت مِنْهُ المَنِيَّةُ ‡ *Death was near to befalling him*: a metaphorical phrase from رنّق said of a bird. (TA.) — رنّق النَّوْمُ فِى عَيْنَيْهِ (Ṣ, Ḳ) (Ḳ) ‡ *Sleep pervaded* (خَالَطَ) *his eyes*, (Ṣ, Z, Ṣgh, Ḳ,) *without his sleeping.* (Z, TA.) ══ تَرْنِيقٌ also signifies The *breaking of the wing of a bird by a shot or throw, or by disease, so that he, or it, falls.* (Lth, Ḳ.) [You say of the bird رُنِّقَ جَنَاحُهُ or رُنِّقَ *His wing was broken* &c. See the pass. part. n., below.]

4. ارنق : see 2. ══ Also *He moved about*, or *agitated*, [or *waved*,] his banner, *previously to a charge*, or *an assault, in war* or *battle*; (IAạr, Ḳ;) and [in like manner,] ▼ رَنَقَ, inf. n. رَنْقٌ, *he moved about*, &c., the banner. (TA.) ══ And *It* (a banner) *was moved about* or *agitated* [or *waved*]; (IAạr, Ḳ;) and [in like manner,] ▼ رَنَقَ *it* (a banner) *was moved about* &c. *over the heads.* (TA.)

5 : see 1.

رَنْقٌ *Turbid, thick*, or *muddy, water*; (Ṣ, Ḳ;) as also ▼ رَنَقٌ and ▼ رَنِقٌ. (Ḳ.) ══ Also (TA) *Dust in water, consisting of motes*, or *particles of rubbish*, and *the like, that fall into it* [*and render it turbid*]; (JK, TA;) and so ▼ رَنَقٌ. (JK.) Accord. to IB, رَنْقٌ has for pl. رَنَائِقُ; as though this were pl. of رَنِيقَةٌ: (TA:) or الرَّيَانِقُ is pl. of رَنْقَةٌ, (JK,) or of ▼ رَنْقَةُ المَآءِ, (Ibn-'Abbád, Ḳ, TA,) and is formed by transposition, (JK, Ibn-'Abbád, Ḳ, TA,) being originally الرَّنَائِقُ. (Ibn-'Abbád, TA.) One says, مَا فِى عَيْشِهِ رَنَقٌ ▼ † [*There is not in his life anything that renders it turbid*]. (JK.) — Also † *Lying*, or *falsehood*, or *a lie*; syn. كَذِبٌ. (TA.)

رَنَقٌ : see the next preceding paragraph, in three places.

رَنِقٌ : see رَنْقٌ. — [Hence,] عَيْشٌ رَنِقٌ † *Turbid life.* (Ṣ.)

رَنْقَةٌ *A small quantity of turbid water remaining in a watering-trough* or *tank.* (TA.) [And accord. to Freytag, ▼ رَنْقَآءُ occurs in the Deewán El-Hudhaleeyeen as meaning *A small quantity of turbid water.*] Accord. to Ibn-'Abbád, (TA,) one says, صَارَ المَآءُ رَنْقَةً, (Ḳ, TA,) or ▼ رَوْنَقَةً, (JK, and so in the CḲ and in my MS. copy of the Ḳ,) meaning *The water became such that mud predominated in it*: (JK, Ḳ, TA:) but the correct phrase, as given in the "Nawádir" by Lḥ, is, صَارَ المَآءُ رَنْقَةً وَاحِدَةً [*The water became one puddle in which mud predominated*]. (TA.) See also رَنْقٌ.

رَنْقَآءُ : see the next preceding paragraph. — Also Land (أَرْضٌ) *that does not give growth* (JK, Ibn-'Abbád, Ḳ) *to anything*: (JK, Ibn-'Abbád:) pl. رَنْقَاوَاتٌ. (JK, Ibn-'Abbád, Ḳ.) — And A female bird *sitting on eggs.* (Ḳ.)

رَوْنَقٌ The مَآء [or *water*] of a sword; (Ṣ, Ḳ, TA;) i. e. its فِرِنْد [or *diversified wavy marks, streaks*, or *grain*]; (TA;) and its *beauty*; (Ṣ, Ḳ;) or the *semblance of water that is seen upon a sword.* (JK.) — And (hence, Ṣ) of the ضُحَى [or early part of the forenoon], (Ṣ, Ḳ,) &c.; (Ṣ;) meaning ‡ The *first*, or *beginning*, thereof; (JK,* TA;) and its *clearness.* (TA.) One says, أَتَيْتُهُ فِى رَوْنَقِ الضُّحَى *I came to him in the first*, or *beginning, of the* ضحى; like as one says فِى وَجْهِ الضُّحَى. (TA.) And رَوْنَقُ الشَّبَابِ means ‡ *The prime of youth*; and *its freshness*, or *brightness, and beauty.* (TA.)

رَوْنَقَةٌ : see رَنْقَةٌ.

تُرْنُوقٌ (JK, Ṣ, Ḳ) and تَرْنُوقٌ and تُرْنُوقَآءُ (Ḳ) The *mud that is in rivers, and in a channel of water*, (Ṣ, Ḳ,) *when the water has sunk therefrom into the earth*: (Ḳ:) or the *thin, and viscous, cohesive*, or *slimy, mud remaining in a pool of water left by a torrent*: (JK:) or the *slime* of a well, and of the channel of a torrent, *mixed with black*, or *black and fetid, mud.* (Mgh voce تِقْنٌ, from the "Jámi'" of El-Ghooree.)

مُرَنَّقُ الجَنَاحِ A bird *having the wing broken by a shot or throw, or by disease, so that he, or it, falls.* (Ḳ.)

لَقِيتُ فُلَانًا مُرَنِّقَةً عَيْنَاهُ (so in one of my copies of the Ṣ, and in the PṢ and JM; in the other of my copies of the Ṣ مُرَنَّقَةً;) † *I met such a one having his eyes languid by reason of hunger or from some other cause.* (Ṣ.)

رنم

1. رَنِمَ : see 5, with which it is syn., in two places.

2 : see the next paragraph, in four places.

5. ترنّم; and ▼ رَنِمَ, (Ṣ, Mṣb,) aor. ـَ, (Mṣb,) inf. n. [رَنَمٌ and] رَنِيمٌ; (TḲ;) *i. q.* رَجَّعَ صَوْتَهُ (Ṣ, Mṣb) i. e. [*He trilled*, or *quavered*; or] *he reiterated his voice in his throat*, or *fauces*, (Ṣ and Ḳ and TA in art. رجع,) *like* [*as is done in*] *chanting*, (Ṣ in that art.,) or *in reading* or *reciting*, or *singing*, or *piping*, or *other performances, of such as are accompanied with quavering*, or *trilling*: (TA in that art.:) both said of a singer: (Mṣb:) and the former said of a bird, in its هَدِير [or cooing]; (Ṣ, Mṣb;) and of a bow, when it is twanged: (Ṣ:) and تَرْنِيمٌ [inf. n. of ▼ رنّم] signifies the like: (Ṣ:) or التَّرْنِيمُ signifies تَطْرِيبُ الصَّوْتِ [i. e. *the trilling*, or *quavering, and prolonging the voice*; or *prolonging the voice, and modulating it sweetly*, or *warbling*]; (T,* M, Ḳ;) and so رَنِيمٌ [mentioned above as inf. n. of ▼ رَنِمَ]; (Lth, T, M, Ḳ;) whence التَّرَنُّمُ [which signifies the same, as is shown by what follows]: (Lth, T:) ▼ رنّم is said of the pigeon, (M, Ḳ,) and of the [bird called] مُكَّآء, (M,) and of the [locust, or species of locust, called] جُنْدَب [meaning *it chirped*], and of the bow [meaning *it emitted a musical ringing sound*, or *a plaintive sound* (see تَرَنْمُوتٌ, below,) when twanged], (M, Ḳ,) and [in like manner] of the lute, (M,) and of a thing (M, Ḳ) of any kind (M) of which the sound is esteemed pleasant, or delightful; and ترنّم likewise: (M, Ḳ:) or you say, الحَمَامَةُ تَتَرَنَّمُ [*The pigeon trills*, or *quavers*, or *cooes*]: and of the مُكَّآء you say, فِى صَوْتِهِ تَرْنِيمٌ ▼ [*In its voice*, or *cry, is a trilling*, or *quavering*]: and of the bow, and the lute, and a thing [of any kind] of which the sound is esteemed pleasant, or delightful, لَهُ تَرْنِيمٌ ▼ [*It has a musical ringing sound*, or *a plaintive sound*]. (Lth, T.) It is said in a trad., مَا أَذِنَ ٱللّٰهُ لِشَىْءٍ أَذَنَهُ لِنَبِىٍّ حَسَنِ التَّرَنُّمِ بِالقُرْآنِ [*God has not listened to anything as He listens to a prophet having a good manner of trilling*, or *quavering*, or *prolonging and modulating sweetly his voice, in reciting the Kur-án*]: or, as some relate it, حَسَنِ الصَّوْتِ يَتَرَنَّمُ بِالقُرْآنِ [*good in respect of the voice, trilling*, &c., *in reciting the Kur-án*]. (TA.)

رَنَمٌ *i. q.* صَوْتٌ [as meaning *A voice*, or *sound*; or, more probably, the *uttering thereof*: see رَنِمَ, of which it is an inf. n., in the next preceding paragraph]. (Ṣ, Ḳ.)

رُنُمٌ [a pl. of which the sing. is not mentioned; app. pl. of ▼ رَانِمَةٌ; like as رُمُمٌ is supposed to be of رَامَّةٌ, originally رَامِمَةٌ;] *Good*, or *excellent, female singers*. (IAạr, T, Ḳ.)

رَنْمَةٌ, (M, and so in copies of the Ḳ,) thus it seems to be accord. to [a rule observed in] the Ḳ, but accord. to Z it seems to be ▼ رَنَمَةٌ, (TA, and thus it is written in the CḲ,) and ▼ تَرْنَمُوتَةٌ, (M, and so in the Ḳ accord. to the TA,) or ▼ تَرْنَمُوتٌ, (Ṣ, [and so in my MS. copy of the Ḳ,]) or this last also, (M,) or ▼ تُرْنُومَةٌ or تَرْنُومَةٌ, (accord. to other copies of the Ḳ,) *i. q.* تَرَنُّمٌ [i. e. *A trilling*, or *quavering*, &c.: see 5]. (Ṣ, M, Ḳ.) Thus in the phrases, سَمِعَ رَنْمَةً حَسَنَةً and ▼ تَرْنَمُوتَةً [*He heard a good*, or *pleasing, trilling*, &c.]: (M:) and لَهُ رَنْمَةٌ حَسَنَةٌ or ▼ رَنَمَةٌ and ▼ تَرْنَمُوتَةٌ &c. (accord. to different copies of the Ḳ) [i. e. *He*, or *it, has a good*, or *pleasing, trilling*, &c.]. ▼ تَرْنَمُوتٌ is formed by the addition of و and ت, like as is مَلَكُوتٌ: (Ṣ:) it is said to be the only instance in which ت is added at the beginning and end of a word: (MF:) and it is used in relation to a bow [as meaning *A musical ringing sound* on the occasion of twanging]. (Ṣ, M.) [▼ رَنِيمٌ, also, said in the TḲ to be an inf. n. of رَنَمَ, and in the M and Ḳ to be syn. with تَرْنِيمٌ, is used in a similar manner:] you say, سَمِعْتُ لَهُ رَنِيمًا [*I heard him to have a trilling*, or *quavering, sound* proceeding from him; or *I heard it to have a musical ringing sound* proceeding from it]; taken from the تَرَنُّم of the bird in its cooing. (Mṣb.)

رَنَمَةٌ *A certain slender plant*, (T, Ḳ,) *well known*; (T;) said by Aṣ to be *one of the plants growing in plain*, or *soft, ground*: (A'Obeyd, T:) IAạr is related to have said that the رَنَمَة, with ن, is *a certain species of tree*: Sh knew not this word, and supposed it to be a mistranscription for رَتَمَة; but the رَتَم are [comparatively] large trees, [or rather shrubs, of the broom-kind,] having trunks; whereas the رنمة is of the slender kind of plants [as is said above]. (T.) ═ See also the next preceding paragraph, in two places.

رَنِيمٌ: see رَنْمَةٌ.

رُنُمٌ: see رَانِمَةٌ.

تَرْنَمُوتٌ: see رَنْمَةٌ, in two places. — Also an epithet applied to a bow, meaning *Having a plaintive sound* (حُسٌّ, so in a copy of the M, or حَنِين, Ḳ, TA) *on the occasion of shooting*. (M, Ḳ.)

تَرْنَمُوتَةٌ: see رَنْمَةٌ, in three places.

تُرْنُومَةٌ or تَرْنُومَةٌ: see رَنْمَةٌ.

رنو

1. رَنَا إِلَيْهَا, (Lth, T,) or إِلَيْهِ, (Ṣ, M,) and [رَنَاهَا, or] رَنَاهُ, (M, TA,) aor. يَرْنُو, (Lth, T, Ṣ, Mṣb,) inf. n. رُنُوٌّ (Lth, T, Ṣ, M, Mṣb, Ḳ) and رَنًا, (Lth, T, M, Ḳ,) *He gazed*, i. e., *looked continually*, (Lth, T, Ṣ, M, Ḳ,) *without any motion of the eyes*, (M, Ḳ,) *at her*, (Lth, T,) or *at him*, or *it*: (Ṣ, M:) or رَنَا إِلَيْهِ signifies [simply] *he looked at him*, or *it*; as also رَنَأَ; but the former is said to be the original word. (TA in art. رنأ.) [See also 5.] — رُنُوٌّ also signifies The *being cheered*, or *delighted*, and *pleased*, or *being diverted, together with occupation of the heart and eyes, and with predominance of love and desire*. (M, Ḳ.) You say, يَرْنُو إِلَى حَدِيثِهَا [*He is cheered*, or *delighted*, &c., *with her discourse*]. (M, Ḳ.) And رَنَوْتُ إِلَى حَدِيثِهِ *I was cheered*, or *delighted*, and *pleased*, or *was diverted, with his discourse*. (T.) And رَنَا لِكَذَا and ▼ استرنى لَهُ *He was cheered*, &c., as above, *by reason of such a thing*: and so أَرَنَّ لَهُ. (T in art. رن.) And رَنَا, (Ḳ,) aor. as above, (TA,) is *syn. with* طَرِبَ [app. as meaning *He was, or became, affected with a lively emotion of joy, moved with delight, mirthful, joyful, glad*, or *delighted*]. (Ḳ.) [See رُنَآءٌ, below, which is perhaps an inf. n.]

2. رَنَّاهُ: see 4. — Also, (TA,) inf. n. تَرْنِيَةٌ, (Ḳ,) i. q. طَرَّبَهُ [app. as meaning *He*, or *it, affected him with a lively emotion of joy; moved him with delight; rendered him mirthful, joyful, glad*, or *delighted*: see also 4]. (Ḳ,* TA.) ═ تَرْنِيَةٌ signifies also The act of *singing*. (Ḳ.) And *i. q.* حَنِينٌ [app. as meaning The *uttering a plaintive sound*, or *plaintive sounds*]. (Ḳ.) A woman's *crying out loudly*, or *vehemently*; and *uttering a plaintive*, or *mournful, voice* or *sound* or *cry, in singing* or *in weeping*; like تَرْنِينٌ. (M in art. رن.)

3. رَانَاهُ, (Ḳ,) inf. n. مُرَانَاةٌ, (TA,) *He treated him with gentleness*, or *blandishment; soothed, coaxed, wheedled*, or *cajoled, him*: (Ḳ, TA:) *he treated him in an easy and a gentle manner*. (TA.)

4. ارناهُ; (Ṣ, M, Mṣb, Ḳ;) and ▼ رنّاهُ, (M, Ḳ,) inf. n. of the latter تَرْنِيَةٌ; (TA;) *It* (beauty, Ḳ, or beauty of aspect, M, or the beauty of a thing that he saw, Ṣ, Mṣb) *made him to gaze*, i. e., *to look continually*, (Ṣ, M, Ḳ,) *without any motion of the eyes*: (M, Ḳ:) or *pleased him*: (Mṣb:) or *pleased him, and made him to gaze*, &c. (TA.) And the former, *It* (a thing) *cheered*, or *delighted, him*, and *pleased him*; or *diverted him*. (T in art. رن.) [See also 2.] — ارناهُ إِلَى الطَّاعَةِ *He* (God, T) *reduced him to obedience, so that he became still, and continued obedient*: (T, TA:) from a trad. (T.)

5. ترنّى *He continued looking at the thing that he loved*. (IAạr, T, Ḳ.) [See also 1.]

6. تَرَانَوْتُ عَنْهُ *I feigned myself unmindful of*, or *inadvertent to, him*, or *it*. (A, TA.) [The primary meaning seems to be, *I feigned myself looking steadily away from him*, or *it*.]

10: see 1.

رَنًا *A thing at which one looks* (Ṣ, M, Ḳ) *continually*, [or *gazes*,] *without any motion of the eyes, by reason of its beauty*: (M, Ḳ:) an inf. n. used as a subst. properly so termed. (M.)

رُنَّةٌ, or الرُّنَّةُ, a name of *The month Jumádà-'l-Ákhireh*: see الرُّنَّى in art. رن, and رُونَةٌ in art. رون.

رَنْوَةٌ *A piece of flesh* or *flesh-meat*: pl. رَنَوَاتٌ, (IAạr, T, Ḳ, TA,) like as شَهَوَاتٌ is pl. of شَهْوَةٌ. (TA. [In the CḲ, the pl. is erroneously written رَنْوَاتٌ.])

رَنَآءٌ, with fet-ḥ, (T,) like سَحَابٌ, (TA,) *i. q.* جَمَالٌ [*Beauty, goodliness, comeliness*, &c.]: (T, Ḳ:) so says AZ. (T.)

رُنَآءٌ, with ḍamm, *i. q.* طَرَبٌ [app. as meaning *A lively emotion of joy; mirth, joy, gladness*, or *delight*]. (Ḳ. [See also رُنَّآءٌ, in art. رن: and see the last signification of 1 in the present art.]) — Also *A sound, voice*, or *cry*: (El-Umawee, T, Ḳ:) [like رَنَّةٌ as expl. in the Ṣ and Ḳ:] pl. أَرْنِيَةٌ. (T.)

رَنُوٌّ in the following phrase is like عَدُوٌّ: (Ḳ:) you say, هُوَ رَنُوُّ فُلَانَةَ *He is one who gazes*, or *looks continually, at such a woman* or *girl*: (Lth, T, Ṣ: [see also رَنَّآءٌ:]) or *he is one who is cheered*, or *delighted*, or *diverted, and pleased, with the discourse of such a woman* or *girl*. (M, Ḳ.*) And فُلَانٌ رَنُوُّ الأَمَانِى *Such a one is a person who expects things for which he wishes*. (Lth, T, M.*)

رَجُلٌ رَنَّآءٌ *A man who gazes*, or *looks continually, at women*. (Ṣ. [See also رَنُوٌّ.])

كَأْسٌ رَنَوْنَاةٌ [*A cup of wine*] *lasting*, or *continuing*, syn. دَائِمَةٌ, (IAạr, T, Ṣ, M, Mṣb, Ḳ,) *to the drinkers*; (عَلَى الشَّرْبِ; IAạr, T, Ḳ; الشرب being with fet-ḥ to the ش, pl. [or rather quasi-pl. n.] of شَارِبٌ; TA; [in the CḲ, and in one copy of the T, erroneously, على الشُّرْبِ;]) *still*, or *motionless*; syn. سَاكِنَةٌ: (Ṣ, Mṣb:) [were it not for this addition, the meaning might be thought to be, *a cup of wine circling to the drinkers*:] or *pleasing*: (Mṣb:) pl. رَنَوْنَيَاتٌ: (IAạr, T, Ḳ:) the word رنوناة is of the measure فَعَلْعَلَةٌ; (Ṣ;) [originally رَنَوْنَوَةٌ;] and it occurs in the poetry of Ibn-Aḥmar, (T, Ṣ, M,) but (as some say, Ṣ) has not been heard except in that poetry. (Ṣ, M.)

تُرْنَى *A fornicatress*, or *an adulteress*: (M, Ḳ:) [accord. to ISd,] of the measure تُفْعَلُ, from الرُّنُوُّ; i. e., *that is gazed at*, or *looked at continually*; because she is made an object of suspicion, or evil opinion: (M:) [whence,] اِبْنُ تُرْنَى *One that is base-born*. (Ṣ.) [See more in art. ترن.]

مُرَنٍّ *A singer*. (AA, Ḳ.)

رهب

1. رَهِبَ, aor. ـَ, inf. n. رَهْبٌ (Ṣ, A,* Mṣb, Ḳ) and رُهْبٌ (Ṣ, Ḳ) and رَهَبٌ (Ksh and Bd in xxviii. 32) and رُهُبٌ (Ḳ) and رَهْبَةٌ, (Ṣ, A,* Ḳ,) or this is a simple subst., (Mṣb,) and رُهْبَانٌ and رَهَبَانٌ, (Ḳ,) *He feared*: (Ṣ, A, Mṣb, Ḳ:) or *he*

feared with caution. (TA.) You say, فِى قَلْبِى رَهَبٌ مِنْهُ رَهْبَةٌ and [*In my heart is fear,* or *cautious fear, of him,* or *it*]. (A.) — And رَهِبَهُ, inf. n. رَهْبَةٌ (JK, Mgh) and رُهْبَةٌ and رَهْبٌ and رَهَبٌ (JK;) [and app. رَهِبَ مِنْهُ, as seems to be indicated above;] *He feared him,* or *it;* (JK, Mgh;) [or *feared him,* or *it, with caution;*] namely, a thing. (JK.) ═ See also the next paragraph, in two places.

2: see 4. — [Hence, رَهَّبَهُ عَنْ كَذَا, inf. n. تَرْهِيبٌ, *He made him to have no desire for such a thing; to relinquish it,* or *abstain from it; contr. of* رَغَّبَهُ فيه: used in this sense by post-classical writers, and perhaps by classical authors also. — And رَهَّبَهُ *He made him a* رَاهِب, or *monk:* in this sense likewise used by post-classical writers; and mentioned by Golius as so used in El-Mekeen's History.] ═ رَهَّبَ, said of a man, *He was,* or *became, fatigued, tired, weary,* or *jaded.* (JK.) And رهب, [so in the TA, app. رَهَّبَ, but perhaps ▼ رَهِبَ, without teshdeed,] said of a camel, *He rose, and then lay down upon his breast, by reason of weakness in his back-bone.* (TA.) You say also, رَهَّبَتِ النَّاقَةُ فَقَعَدَ يُحَابِيهَا, (Ḳ, TA,) [or, accord. to some copies of the Ḳ, يُحَابِيهَا,] inf. n. تَرْهِيبٌ, (Ḳ,) but in some copies the verb is an unaugmented triliteral, [app. ▼ رَهِبَت,] (TA,) *The she-camel was fatigued,* or *jaded, by travel, so he sat feeding her and treating her well until her spirit returned to her.* (Ḳ,* TA.) ═ رَهَّبَ *It* (an iron head or blade of an arrow &c.) *was rubbed* [app. *so as to be made thin:* see رَهْبٌ]. (JK.)

4. ارهبهُ (JK, Ṣ, A, Ḳ) and ▼ استرهبهُ (Ṣ, A, Ḳ) *He,* or *it, frightened him,* or *caused him to fear;* (Ṣ, Ḳ;) as also ▼ رهّبهُ: (MA:) or *disquieted him,* or *agitated him, by frightening.* (A.) You say, يَقْشَعِرُّ الإِهَابُ إِذَا وَقَعَ مِنْهُ الإِرْهَابُ [*The skin quivers when frightening befalls from him*]. (A, TA.) And أَرْهَبَ النَّاسَ عَنْهُ بَأْسُهُ وَنَجْدَتُهُ ‡ [*His valour and courage frightened men away from him*]. (A.) And لَمْ أُرْهَبْ بِكَ [lit. *I was not frightened by thee*]; meaning ‡ *I did not see in thee what induced in me doubt,* or *suspicion,* or *evil opinion.* (A, TA.) And ارهب الإبل, (JK, A,) inf. n. إِرْهَابٌ, (JK, Ḳ,) ‡ *He drove away,* (A,) or *repelled,* (JK,) or *withheld,* (Ḳ,) *the camels,* (JK, A, Ḳ,) عَنِ الحَوْضِ [*from the watering-trough* or *tank*]. (A, Ḳ.) ═ ارهب (said of a man, TA) also signifies *He rode a camel such as is termed* رَهْب. (Ḳ.) ═ Also *He was,* or *became, long in the* رَهْب, i. e. *sleeve.* (IAạr, Ḳ.*)

5. ترهّب *He* (a man) *became a* رَاهِب [or *monk*], *fearing God,* or *fearing God with reverence* or *awe:* (TA:) or *he devoted himself to religious services* or *exercises* (JK, Ṣ, A, Ḳ) *in his* صَوْمَعَة [or *cell*]: (A:) or *he* (a monk) *detached himself* [*from the world.* or *became a recluse,*] *for the purpose of devoting himself to religious services* or *exercises.* (Mṣb.) ═ ترهّبهُ *He threatened him.* (Ḳ.)

10. استرهبهُ *He called forth fear of him, so that men feared him.* (TA.) وَٱسْتَرْهَبُوهُمْ, in the Ḳur [vii. 113], has been expl. as meaning *And they called forth fear of them,* [i. e. *of themselves,*] *so that men feared them.* (TA.) — See also 4.

رَهْبٌ An *emaciated* she-camel; (Aṣ, Ṣ, Ḳ;) or so [the fem.] رَهْبَةٌ: (JḲ:) or the former, a she-camel *much emaciated;* as also ▼ رَهْبَى; or, as some say, this last, occurring in a verse, is the name of a particular she-camel: and the first also signifies a she-camel *lean, and lank in the belly:* (TA:) or *tall;* applied to a he-camel; (Ḳ;) fem. with ة: (TA:) or one *that has been used in journeying, and has become fatigued,* or *jaded;* (JK, TA;) fem. with ة: and ▼ رَهْبَآءُ signifies a she-camel *fatigued,* or *jaded:* and the first, a he-camel *large, wide in the belly-girth, broad in make between the shoulder-joints:* (JK:) or *wide in the bones, broad in make between the shoulder-joints.* (TA.) — Also A *slender* arrow: or a *great* arrow: (TA:) and a *thin* iron head or blade (Ṣ, Ḳ, TA) of an arrow: (Ṣ, TA:) pl. رِهَابٌ. (Ṣ, Ḳ.)

رُهْبٌ: see what next follows, in two places.

رَهْبٌ (Zj, Ḳ, TA) and ▼ رُهْبٌ (Zj, TA) *A sleeve:* (T, Ḳ:) accord. to Z, (TA,) of the dial. of Ḥimyer; but one of the innovations of the expositions [of the Ḳur-án]: (Ksh in xxviii. 32, and TA: [not, as Golius says, referring to the Ksh as his authority, of the dial. of the Arabs of El-Ḥeereh:]) said in the Jm to be not of established authority: but signifying thus accord. to AA: and so accord. to Zj, (L, TA,) and Muḳátil, (T, L, TA,) in the Ḳur xxviii. 32; [though generally held to be there, accord. to all the various readings, (which are الرَّهَب and الرُّهْب and الرُّهُب and الرَّهْب,) an inf. n. of رَهِبَ;] and Az says that this is a correct meaning in Arabic, and the most agreeable with the context. (L, TA.) One says, وَضَعْتُ الشَّىْءَ فِى رُهْبِى ▼, meaning *I put the thing in my sleeve* [to carry it therein, as is often done]. (TA.)

رَهْبَةٌ: see what next follows: — and see also رَهْبَانِيَّةٌ.

رَهْبَى and ▼ رُهْبَى and ▼ رَهْبَآءُ and ▼ رُهْبَآءُ [which last I write with tenween accord. to a general rule applying to words of the measure فُعْلَاءٌ] and ▼ رَهَبُوتٌ and ▼ رَهَبُوتَى, each a simple subst., (Ḳ,) as also ▼ رَهْبَةٌ, (Mṣb, [but accord. to the Ṣ and Ḳ, this last is an inf. n. of رَهِبَ,]) signifying *Fear:* (Mṣb, Ḳ:) or *fear with caution.* (TA.) One says, رَهَبُوتٌ ▼ خَيْرٌ مِنْ رَحَمُوتٍ, (Ṣ, Meyd, Ḳ,) or, accord. to Mbr, رَهَبُوتَى ▼ خَيْرٌ مِنْ رَحَمُوتَى, (Meyd,) [*Fear is better than pity,* or *compassion,*] meaning *thy being feared is better than thy being pitied,* or *compassionated:* (Ṣ, Meyd, Ḳ:) a proverb. (Meyd. [See 1 in art. رغب.]) And ▼ رَهْبَاكَ خَيْرٌ مِنْ رَغْبَاكَ, a similar prov. [expl. voce رَغِبَ]. (Meyd.) And الرُّهْبَى ▼ مِنَ ٱللّٰهِ والرُّغْبَى إِلَيْهِ [also expl. voce رَغِبَ]. (Lth, TA.) ═ For the first word, see also رَهْبٌ.

رُهْبَى: see the next preceding paragraph, in three places.

رَهْبَآءُ: see رَهْبَى: ═ and see also رَهْبٌ.

رُهْبَآءٌ: see رَهْبَى.

رَهْبَانٌ *Excessively fearful.* (Bḍ in lvii. 27.)

رَهْبَنَةٌ: see رَهْبَانِيَّةٌ.

رَهَبُوتٌ: see رَهْبَى, in two places. ═ Also *Fearful;* applied to a man. (Ṣ.)

رَهَبُوتَى: see رَهْبَى, in two places.

رَهْبَانِيَّةٌ, (JK, Ṣ, Mgh, Mṣb, Ḳ,) written in an exposition of the Maḳámát [of El-Ḥareeree] without teshdeed, (Mgh,) [*Monkery; asceticism;* the *life,* or *state, of a monk* or *an ascetic;*] the *state of a* رَاهِب, (A, Mṣb,) or *Christian devotee;* (Mgh;) the maṣdar of رَاهِبٌ, (JK, Ṣ, Ḳ,) as also ▼ رَهْبَةٌ: (Ṣ, Ḳ:) or it is originally from الرَّهْبَةُ; and by a secondary application is used as a noun signifying *excess,* or *extravagance:* (AAF, TA:) or it is from ▼ رَهْبَنَةٌ, [which has the same signification, of the measure فَعْلَنَةٌ from رَهْبَةٌ,] or فَعْلَلَةٌ on the supposition that the ن is a radical letter: (IAth, TA:) or it signifies *excess in religious services* or *exercises, and discipline, and the detaching oneself from mankind;* and is from رَهْبَانٌ, signifying "excessively fearful:" so in the Ḳur lvii. 27; where it is said, وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا, (Bḍ,) meaning وَٱبْتَدَعُوا رَهْبَانِيَّةً ٱبْتَدَعُوهَا [*And they innovated excess* &c.: *they innovated it*]: (AAF, Bḍ, TA:) and some read with ḍamm, [رُهْبَانِيَّةً,] as though from رُهْبَانٌ, pl. of رَاهِبٌ. (Bḍ.) It is said in a trad., (TA,) لَا رَهْبَانِيَّةَ فِى الإِسْلَامِ [*There is no monkery in El-Islám*]; i. e., *no such thing as the making oneself a eunuch, and putting chains upon one's neck, and wearing garments of hair-cloth, and abstaining from flesh-meat, and the like.* (Ḳ.) And in another trad., عَلَيْكُمْ بِٱلْجِهَادِ فَإِنَّهُ رَهْبَانِيَّةُ أُمَّتِى [*Keep ye to the waging of war against the unbelievers, for it is the asceticism of my people*]. (TA.)

رَهَابٌ and رُهَابٌ: see what next follows.

رَهَابَةٌ (Ṣ, Ḳ) and رُهَابَةٌ and ▼ رَهَّابَةٌ and رُهَّابَةٌ accord. to El-Ḥirmázee, (Ḳ, TA,) [The *ensiform cartilage,* or *lower extremity of the sternum;*] *a certain bone,* (Ṣ, Ḳ,) or *small bone,* (TA,) *in the breast, impending over the belly,* (Ṣ, Ḳ, TA,) *resembling the tongue,* (Ṣ,) or *like the extremity of the tongue of the dog:* (TA:) or *a certain cartilage, resembling the tongue, suspended in the lower part of the breast, impending over the belly:* (TA:) the *tongue of the sternum, at the lower part:* (ISh, TA:) or, accord. to IAạr, the *extremity of the stomach:* (TA:) pl. [or rather coll. gen. n.] ▼ رَهَابٌ [and رُهَابٌ]. (Ḳ.)

رَهَّابَةٌ and رُهَّابَةٌ: see what next precedes.

رَاهِبٌ *Fearing;* [or *a fearer;* or *fearing with caution;* or *a cautious fearer;*] as in the phrase هُوَ رَاهِبٌ مِنَ ٱللّٰهِ [*He is one who fears God;* or *a fearer of God;* &c.]: whence the signification

next following. (Mṣb.) — A Christian [monk, ascetic, religious recluse, or] devotee; (Mgh, Mṣb;) one who devotes himself to religious services or exercises, in a صَوْمَعَة [or cell]; (TA;) one of the رُهْبَان of the Christians: (Ṣ, Ḳ:) [i. e.] the pl. is رُهْبَان (A, Mgh, Mṣb) and رَهَبَة; (A;) or, sometimes, رُهْبَان is a sing.; (Ḳ;) as in the following ex., cited by IAạr:

* لَوْ كَلَّمَتْ رُهْبَانَ دَيْرٍ فِى القُلَلْ *
* لَانْحَدَرَ الرُّهْبَانُ يَسْعَى فَنَزَلْ *

[If she spoke to a Christian monk in a monastery among the summits of a mountain, the Christian monk would come down running, and so descend]: but he says that the approved way is to use it as a pl.: (TA:) and رَهَابِينُ is a pl. (A, Mṣb, Ḳ) of رُهْبَانٌ, (Ḳ,) and رَهَابِنَةٌ is another pl. (A, Ḳ) of the same, and so is رُهْبَانُونَ. (Ḳ.) ═ See also مَرْهُوبٌ.

رَاهِبَةٌ A state, or condition, that frightens. (TA.)

أَرْهَابٌ Birds that are not rapacious; that do not prey. (Ḳ.) [App. so called because timid; as Golius supposes.]

مُرْهَبٌ, applied to a she-camel, [though of a masc. form,] Fatigued in her back. (TA. [See its verb, 2.])

مَرْهُوبٌ Feared: (Mgh, Mṣb:) [or feared with caution:] applied to God. (Mṣb.) In the phrase لَبَّيْكَ مَرْهُوبٌ وَمَرْغُوبٌ إِلَيْكَ [At thy service time after time: Thou art feared, and petitioned, or supplicated with humility, &c.], it is in the nom. case as the enunciative of an inchoative [أَنْتَ] suppressed. (Mgh.) — [Hence,] المَرْهُوبُ, as also ▼ الرَّاهِبُ, [the latter in this case being like رَاضٍ in the sense of مَرْضِىٌّ,] The lion. (Ḳ.)

رهج

4. ارهج, (Ḳ,) or ارهج الغُبَارَ, (Ṣ, Mgh,) He, or it, raised the dust. (Ṣ, Mgh, Ḳ.) You say, أَرْهَجَتْ حَوَافِرُ الخَيْلِ The hoofs of the horses raised the dust. (A.) — [Hence, because a heavy rain raises the dust,] ارهجت السَّمَآءُ ‡ The sky poured, or flowed, with rain. (A, Ḳ.) — And ارهج بَيْنَهُمْ ‡ He raised, or excited, conflict and faction, or sedition, or discord or dissension, between them, or among them. (A.) — And ارهجوا فِى الكَلَامِ وَالصَّخَبِ ‡ [They raised a tumult in talking and clamouring]. (A.) — And ارهج He had in his house, or chamber, much بَخُور [or incense]. (IAạr, Ḳ.)

رَهْجٌ: see what next follows.

رَهَجٌ (Ṣ, A, Mgh, Ḳ) and ▼ رَهْجٌ (Ḳ) Dust, syn. غُبَارٌ, (Ṣ, A, Mgh, Ḳ,) raised. (Mgh.) In the phrase عَلَيْهِ رَهَجُ الغُبَارِ [Upon him, or it, is raised dust], الغبار is subjoined by way of explanation. (Mgh.) It is said in a trad., مَنْ دَخَلَ جَوْفَهُ الرَّهَجُ لَمْ يَدْخُلْهُ حَرُّ النَّارِ [He into whose inside the dust raised in fighting in the cause of God has entered, the heat of the fire of Hell will not enter it]. (TA. [The meaning is shown by another trad. there cited.]) — Also, (Ḳ,) or the former word, (TA,) Clouds, (Ḳ,) or thin clouds, (TA,) without water, (Ḳ,) resembling dust: (TA:) n. un. with ة. (Ḳ.) — Also, (Ḳ,) or the former word, (TA,) ‡ Excitement of evil or mischief, of conflict and faction, of sedition, or of discord or dissension. (IAạr, L, Ḳ, TA.)

رُهْجُوجٌ: see what next follows.

رَهْجِيجٌ Weak; (Ḳ;) applied to a young weaned camel; (TA;) or to a man and an animal [of any kind]: (TḲ:) and soft; as also ▼ رُهْجُوجٌ, (Ḳ,) with ḍamm; (TA; in the CḲ [erroneously] رَهْجُوج;) applied to a man. (TḲ.)

مَشْىٌ رَهْوَجٌ (Ṣ) An easy, gentle, pace: (TA:) the latter app. a Pers. word, arabicized; (Ṣ;) [from رَهْوَا or رَهْوَارْ, or] its Pers. original is رَهْوَهْ. (L.)

رَهْوَجَةٌ A certain [easy] kind of pace. (Ṣ, Ḳ.)

نَوْءٌ مُرْهِجٌ ‡ [A star, or an asterism, of the Mansions of the Moon, or of any that were believed to bring rain,] attended by much rain [as though it raised the dust]. (A, Ḳ.)

رهدن

Q. 1. رَهْدَنَ, (TA,) inf. n. رَهْدَنَةٌ, (Ḳ, TA,) He circled in walking [like the bird called رَهْدَن]: (Ḳ, TA:) or he was as though he circled in his gait. (Az, TA.) See رَهْدَنٌ. — He was, or became, slow, tardy, dilatory, late, or backward. (Ḳ, TA.) And He was, or became, restricted, or limited. (Ḳ, TA.) A poet, cited by IAạr to Th, says,

* فَجِئْتُ بِالنَّقْدِ وَلَمْ أُرَهْدِنْ *

i. e. [And I brought the cash, or ready money, and] was not slow, or tardy, &c., and was not restricted, or limited, with it. (TA.)

رَهْدَنٌ (Ṣ, Ḳ) and ▼ رُهْدُنٌ and ▼ رِهْدِنٌ (Ḳ) A certain bird, in Mekkeh, like the عُصْفُور [or sparrow]; (Ṣ, Ḳ;) as also ▼ رَهْدَنَةٌ and ▼ رُهْدُنَةٌ and ▼ رُهْدُونٌ: (Ḳ:) and a certain bird resembling the حُمَّر, [which is said by Es-Sakháwee, cited in the Mṣb in art. حمر, to be the قُبَّر, i. e. lark,] except that it is أَدْبَس [i. e. brown, or of a colour between black and red, or of a dark, or an ashy, dust-colour, in which are redness and blackness], and is larger than the حُمَّر; as also ▼ رَهْدَنَةٌ: (Ṣ, TA:) pl. رَهَادِنُ: (Ṣ, Ḳ:) and رَهْدَلٌ, pl. رَهَادِلُ, signifies the same: (TA:) or the ▼ رُهْدُنَةٌ is a bird resembling the قُنْبَرَة [or lark], that moves as though circling (تُرَهْدِنُ ▼ كَأَنَّهَا تَسْتَدِيرُ) in her gait: (JK:) and accord. to the L, in art. حضب, the رَهْدَن is the قُنْبُر [or lark]. (TA in that art.) — † A coward: (Ḳ, TA:) as being likened to the bird so called. (TA.) — And † Foolish; stupid; or unsound, or deficient, in intellect or understanding: (Ḳ:) or so the first word (رَهْدَنٌ): or a weak man: (JK:) pl. رَهَادِنَةٌ. (TA.)

رُهْدُنٌ: see the next preceding paragraph.

رُهْدُنٌ, without teshdeed, † A heavy [or slow] man. (JK.)

رِهْدِنٌ: see رَهْدَنٌ.

رَهْدَنَةٌ and رُهْدُنَّةٌ: see رَهْدَنٌ; for each in two places.

رُهْدُونٌ: see رَهْدَنٌ. — Also † A liar. (Ḳ.)

رهط

1: see what next follows.

8. نَحْنُ ذَوُو ٱرْتِهَاطٍ We are collected together, or congregated; as also ▼ نَحْنُ ذَوُو رَهْطٍ: (Ḳ, TA:) [the last word in each of these phrases being an inf. n.; unless that in the latter be a mistake for أَرْهُطٍ, (a pl. of رَهْطٌ,) which I find put in the place of رَهْط in a MS. copy of the Ḳ:] from Ibn-'Abbád. (TA.) — In a trad. occurs the phrase, فَأَيْقَظَنَا وَنَحْنُ ٱرْتِهَاطٌ [And he waked us,] we being parties collected together, or congregated: the last word being an inf. n. put in the place of the verb [or rather of the part. n., or for ذَوُو ٱرْتِهَاطٍ]. (TA.)

رَهْطٌ (Lth, Ṣ, Mṣb, Ḳ, &c.) and ▼ رَهَطٌ, (Lth, Mṣb, Ḳ,) but the former is the more chaste, (Lth, Mṣb,) A man's people, and tribe, (Ṣ, Mṣb, Ḳ,) consisting of his nearer relations: (Mṣb:) [i. e. his near kinsfolk:] and a number of men less than ten, among whom is no woman; (AZ, Ṣ, Mṣb, Ḳ;) as also نَفَرٌ: (AZ, Mṣb:) or from seven to ten; (IDrd, Mṣb, Ḳ;) and sometimes a little more; (IDrd;) less than seven, to three, being called نَفَرٌ: (Mṣb:) or from three to ten: (Ḳ:) or i. q. عَشِيرَةٌ: (ISk, Mṣb:) or more than ten, to forty: (Aṣ, IF, Mṣb:) a pl., (Ṣ, Mṣb,) or a word having a pl. meaning, (Th, Az, Mṣb,) without any proper sing.; (Th, Az, Ṣ, Mṣb, Ḳ;) like نَفَرٌ and قَوْمٌ and مَعْشَرٌ and عَشِيرَةٌ; all applied to men, exclusive of women: (Th, Mṣb:) and ▼ أُرْهُوطٌ signifies the same: (ISh, TA:) the pl. of رهط is أَرْهُطٌ (Lth, Ṣ, Ḳ) and أَرْهِطَةٌ (Lth) and أَرْهَاطٌ, (Ṣ, Ḳ,) [all pls. of pauc.,] the last of these being pl. either of رَهْطٌ or of رَهَطٌ, (TA,) and أَرَاهِطُ, (Ṣ, ISd, Ḳ,) as though pl. of أَرْهُطٌ, (Ṣ, ISd,) though Sb makes it pl. of رَهْطٌ, because of the rareness of the pl. pl., (ISd,) and أَرَاهِيطُ [which is app. pl. of أَرْهَاطٌ]. (Ṣ, Ḳ.) You say, هُمْ رَهْطُهُ دِنْيَةً They are his people, and his tribe, closely related. (Ṣ, TA.) And it is said in the Ḳur [xxvii. 49], وَكَانَ فِى المَدِينَةِ تِسْعَةُ رَهْطٍ, (Ṣ,) but this means, [And there were in the city] nine persons, (Bḍ,) or nine men. (Jel.) — You also say رَهْطٌ مِنْ عُشَرٍ [A collection of plants of the kind called عشر]. (IAạr, Sh, TA in art. ايك.) ═ An enemy; syn. عَدُوٌّ; (Ḳ, TA; [in the CḲ عَدْو;]) mentioned by Ṣgh, on the authority of Ibn-'Abbád. (TA.) ═ A skin, (Ḳ,) or a waist-wrapper (إِزَار) made of leather, (Jm,) the sides

of which are slit in several places in their lower parts, so that one may walk in it; (Jm, Ḳ;) or *made of skin,* and also *of wool;* (Aboo-Ṭálib the Grammarian;) or *a skin of Eṭ-Ṭáïf, slit in several places;* (M, TA;) or *a skin of a size equal to the space between the navel and the knee;* (Ṣ;) or *a skin slit into a number of thongs or strips;* (ISh, Ṣ, Ḳ;) or *a skin cut into a number of thongs or strips, these being one above another;* (AHeyth;) or *a waist-wrapper* (مِئْزَر) *made of skin, or leather, slit in several places, except in the place of the pudendum;* (TA;) or *a skin slit into strips, each strip being of the breadth of four fingers;* (IAạr;) *worn by children,* (M, Ḳ,) or *by a young girl before she has arrived at puberty,* (IAạr,) and *by a woman in menstruis:* (IAạr, Ṣ, M, Ḳ, &c.:) [in Nubia, the رَهْط, still called by that name, is very neatly made, consisting of a great number of slender thongs: it is worn there by young girls, and is generally their only covering, completely surrounding and concealing the pelvic portion of the body, and the whole or part of the thighs:] in the Time of Ignorance, the men used to perform their circuitings [around the Kaabeh] naked, and the women wearing [only] the رهط: (Ṣ:) [see also حَوْف, in two places:] the pl. is أَرْهَاط [a pl. of pauc.] (Ṣ, TA) and رِهَاط: (ISh, Ṣ, Ḳ:) or this last is a sing. also, (Ḳ,) signifying *a piece of leather of a size equal to the space between the place of the waist-band and the knee, slit in several places like the* [*thongs called*] شُرُك [*of the sandal,* pl. of شِرَاك]; *worn by a girl of seven years:* or *a garment worn by the boys of the Arabs of the desert, consisting of overlapping folds or plies, one above another, like fans:* (TA:) pl. أَرْهِطَة [a pl. of pauc.]. (Ḳ.)

رَهْط : see رَهْط.

رَهْطِىٌّ *Of,* or *relating to,* or *belonging to, a* رَهْط, meaning a man's *people,* and *tribe,* &c. (L.)

رُهَطَة : } see what next follows.
رُهَطَآء : }

رَاهِطَآء and ▼ رُهَطَة (Ṣ, Ḳ) and ▼ رُهَطَآء, (Ḳ,) like دَامَّآء, (Ṣ,) *One of the holes of the jerboa, from which it takes forth the earth* or *dust,* (Ṣ, Ḳ,) *and collects it;* (Ṣ;) *it is the first hole that it excavates;* (TA:) *and is between the* قَاصِعَآء *and the* نَافِقَآء; *and therein it hides its young:* (Az, TA:) or, as AHeyth explains the first of these words, *what the jerboa makes, or puts, at the mouth of the* قاصعاء, *and what is behind that, covering its hole except enough to admit the light from it.* (TA.)

أُرْهُوط : see رَهْط.

رهف

1. رَهُفَ, aor. ـُ, inf. n. رَهَافَة (JK, MA, Ḳ) and رَهَف (JK, Ḳ) and رَهْف, (TA,) *It* (a sword, Ḳ, or a thing [of any kind], JK, TA) *was,* or *became, thin,* and *slender;* (JK, Ḳ, TA;) *it* (a sword) *was,* or *became, thin in the edge* or *point;* (Ḥam p. 349;) *it was,* or *became, sharp,* or *keen;* contr. of كَلَّ. (MA.) ═ رَهَفَهُ: see what next follows.

4. ارهفهُ, (JK, Ṣ, Ḳ, &c.,) inf. n. إِرْهَافٌ; (Ḥam p. 93;) and ▼ رَهَفَهُ, aor. ـَ, (Ḳ,) inf. n. رَهْفٌ; (TA;) *He made it* (a sword, Ṣ, Ḳ, &c., or a thing [of any kind], JK) *thin,* (Ṣ, MA, Ḳ,) or *sharp* or *pointed;* (JK, MA;) *he made it* (a sword) *thin in the edge* or *point;* (Ḥam p. 93;) *he made it sharp,* or *keen.* (MA.) — [Hence,] أَرْهَفْتَ عَلَيْنَا لِسَانَكَ ‡ [*Thou hast sharpened against us thy tongue*]. (A, TA.) And أَرْهِفْ غَرْبَ ذِهْنِكَ لِمَا أَقُولُ ‡ [*Sharpen the edge of thine intellect for what I say*]. (A, TA.)

رَهِيفٌ *Thin; slender;* (JK, TA;) applied in this sense to a sword; (TA;) and also to a neck: (ISh, TA in art. بتع:) or *thin in the edge* or *point;* applied to a sword: (Ḥam p. 349:) or *sharp,* or *keen;* thus applied: (JK,* MA:) but Az says that it is seldom used; ▼ مُرْهَفٌ being used in its stead. (TA.)

مُرْهَفٌ (JK, Ṣ, TA) and ▼ مَرْهُوفٌ (JK, TA) *Made thin;* (JK, Ṣ, TA;) applied to a sword, (Ṣ, TA,) or to an arrow: (JK:) and the former, [or each,] *made sharp* or *pointed:* (JK:) [or *made thin in the edge* or *point:* or *made sharp* or *keen:* see 4:] and see also رَهِيف. — أُذُنٌ مُرْهَفَةٌ † *A slender ear.* (TA.) And خَصْرٌ مُرْهَفٌ † *A slender waist.* (Ḥam p. 93.) And رَجُلٌ مُرْهَفُ الجِسْمِ (JK, TA) and ▼ مَرْهُوفُ ▼ البَدَنِ, but the former is the more common, ‡ *A man slender in the body.* (TA.) — فَرَسٌ مُرْهَفٌ † *A horse lank in the belly, having the ribs near together:* which is a fault. (IDrd, Ḳ, TA.)

مُرْهَفَةٌ [as a subst., or an epithet in which the quality of a subst. is predominant,] *Swords;* (Ḥam p. 93;) and so مُرْهَفَاتٌ: (Ṣ and TA in art. برد:) or *swords made thin in the edge* or *point.* (Ḥam p. 349.) One says مُرْهَفَاتٌ بَوَارِدُ *Sharp,* or *cutting, swords:* (TA in art. برد:) or *slaying swords.* (Ṣ in that art.)

مَرْهُوفٌ : see مُرْهَفٌ, in two places.

رهق

1. رَهِقَهُ, (JK, Ṣ, Mgh, Mṣb, Ḳ,) aor. ـَ, (Ṣ, Mṣb, Ḳ,) inf. n. رَهَقٌ, (Ṣ, Mgh, Mṣb,) *He,* or *it, came upon,* properly *as a thing that covered, him,* or *it;* or *came to him,* or *it;* syn. غَشِيَهُ: (Ṣ, Ḳ:) and (Ḳ) *reached,* or *overtook, him,* or *it:* (El-Fárábee, Mṣb, Ḳ:) or it signifies, (Ḳ,) or signifies also, (Ṣ,) *he drew near to,* or *approached,* (Ṣ, Mgh, Mṣb, Ḳ,) *whether he took, or did not take,* (Ṣ, Ḳ,) *him,* or *it:* (Ṣ, Mgh, Mṣb, Ḳ:) or *he followed him, and was near to reaching,* or *overtaking, him.* (JK.) It is said in the Ḳur [x. 27], وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ, meaning † *And there shall not come upon,* or *overspread, their faces* [*blackness,* or *darkness,* nor *abjectness,* or *ignominy*]. (Ṣ, TA.) And you say, رَهِقَهُ الدَّيْنُ, (Mṣb, TA,) or دَيْنٌ, (Mgh,) *Debt,* or *a debt, came upon him.* (Mgh, Mṣb, TA.) And رَهِقَتْنَا الصَّلَاةُ, (inf. n. رُهُوقٌ, Mṣb, or رَهَقٌ, TA,) ‡ *The time of prayer came upon us.* (Mgh,* Mṣb, TA.) And it is said in a trad., إِذَا صَلَّى أَحَدُكُمْ إِلَى الشَّىْءِ فَلْيَرْهَقْهُ, i. e. [*When any one of you prays towards the thing,*] *let him come near to it.* (JK, Ṣ. [In the Mgh, إِلَى سُتْرَةٍ فَلْيَرْهَقْهَا, i. e. *towards a thing that he has set up for that purpose,* &c.]) One says also, طَلَبْتُ فُلَانًا حَتَّى رَهِقْتُهُ, inf. n. رَهَقٌ, *I sought such a one until I drew near to him, and,* as it sometimes means, *took him,* or, as it sometimes means, *did not take him.* (Ṣ.) And طَلَبْتُ الشَّىْءَ حَتَّى رَهِقْتُهُ وَكِدْتُ آخُذُهُ أَوْ أَخَذْتُهُ [*I sought the thing until I came near to it, and I almost took it,* or *I took it*]. (Az, Mṣb.) And رَهِقَ شُخُوصُ فُلَانٍ, i. e. † [*Such a one's going,* or *going forth* or *away,*] *drew near.* (Ṣ.) ▼ أَرْهَقْتُهُ also signifies *I drew near to it;* syn. دَانَيْتُهُ. (Mṣb.) And one says, ▼ أَرْهَقَكُمُ اللَّيْلُ, فَأَسْرِعُوا, i. e. ‡ *The night has drawn near* [*to you, therefore hasten ye*]; syn. دَنَا. (TA.) — You say also, رَهِقَهُ بِمَا يَكْرَهُ, inf. n. رَهَقٌ, *He did to him that which he disliked, or hated.* (JK.) — And رَهِقْتُ إِثْمًا : see 4. ═ رَهِقَ as an intrans. v.: see رَهَقٌ, which is its inf. n., below.

2. رَهَّقَ *He was one to whom* رَهَق [q. v.] *was attributed.* (Mgh.) [*He was one to whom ignorance was attributed; an object of suspicion in respect of his religion:* (see the part. n., below:) or *he was suspected of evil conduct.*] It is said in a trad., صَلَّى عَلَى ٱمْرَأَةٍ تُرَهَّقُ, (Ṣ, Mgh,) meaning [*He prayed over a woman*] *suspected of evil conduct.* (Ṣ.)

3. راهق, (Ṣ, Mṣb, Ḳ,) and راهق الحُلُمَ, (JK, Az, Ḳ, all in art. خلف,) inf. n. مُرَاهَقَةٌ, (Mṣb,) *He* (a boy) *was,* or *became, near to attaining puberty,* or *virility;* (Ṣ, Mṣb, Ḳ;) as also ▼ ارهق, inf. n. إِرْهَاقٌ. (Mṣb.) And راهقت العِشْرِينَ [*She nearly attained the age of twenty*]. (Ḳ in art. عصر.)

4. ارهقه طُغْيَانًا i. q. أَغْشَاهُ إِيَّاهُ [i. e. *He made excessive disobedience to come upon him,* properly *as a thing that covered him*]; (Ṣ, Ḳ;) and أَلْحَقَهُ بِهِ [i. e. *made it to reach him,* or *overtake him,* or *befall him*]. (Ḳ.) It is said in the Ḳur xviii. 79, فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا, meaning [*And we disapproved*] *that he should make excessive disobedience, and ingratitude, to come upon them twain,* by his undutiful conduct, so bringing evil upon them: or *that he should couple with the faith of them twain his excessive disobedience and his ingratitude,* so that there would be in one house two believers and one who was excessively disobedient and ungrateful: or *that he should communicate to them twain his excessive disobedience and his ingratitude.* (Ksh, Bd. [See also خَشِىَ.]) And one says, أَرْهَقَنِى فُلَانٌ إِثْمًا حَتَّى رَهِقْتُهُ ▼, meaning *Such a one made me to bear the burden of a sin,* [*as though he made the sin to come upon me as a burden,*] *so that I bore it.* (Ṣ.) And أَرْهَقْتُ الرَّجُلَ أَمْرًا *I made, required,* or *constrained, the man to bear,* or *endure, a thing,* or *an event.* (Mṣb.) And ارهقه عُسْرًا *He made, required,* or *constrained, him to do a difficult thing:* (AZ, Ṣ, Mgh, Ḳ:) or *he made a difficulty to come upon him,* properly *as a thing*

that covered him; syn. أَغْشَاهُ إِيَّاهُ. (Ksh and Bḍ in xviii. 72.) And ارهقهُ, alone, *He demanded of him a difficult thing.* (Ṣ, Mṣb, Ḳ.) You say, لَا تُرْهِقْنِى لَا أَرْهَقَكَ ٱللّٰهُ *Demand not thou of me a difficult thing: may God not demand of thee a difficult thing.* (AZ, Ṣ, Ḳ.) And إِرْهَاقٌ signifies also The *inciting,* or *urging,* a man *to do a thing that he is not able to do.* (Az, Ḳ, TA.) — You say also, أَرْهَقْنَاهُمُ ٱلْخَيْلَ *We made the horsemen to overtake them,* or *come up with them:* (TA:) or *to be near doing so.* (JK.) — And ارهق الصَّلَاةَ ‡ *He delayed the prayer* (JK, Ṣ, Mgh, Mṣb, Ḳ, TA) *until it approached the other* [*next after it*], (JK,) or *until it almost approached the other,* (Mgh, Ḳ, TA,) or *until the time of the other approached.* (Ṣ, Mṣb.) — And أَرْهَقْتُهُ أَنْ يُصَلِّىَ i. q. أَعْجَلْتُهُ عَنْهَا [i. e. *I hurried him so as to prevent him from praying:* see similar phrases in art. عجل]. (Ḳ.) — See also 1, near the end of the paragraph, in two places: — and see 3. = ارهقت الدَّابَّةُ السَّرْجَ: see 4 in art. زهق.

رَهَقٌ The *doing of forbidden things:* (Ṣ, Mgh, Mṣb, Ḳ:) *wrongdoing; wrongful, unjust, injurious,* or *tyrannical, conduct:* (Fr, Ṣ, Ḳ:) it has this meaning in the Ḳur lxxii. 13, (Ṣ, TA,) accord. to Fr; or, as some say, the former meaning: (TA:) the *doing evil:* (AA, Ḳ:) and a subst. from إِرْهَاقٌ signifying the *inciting,* or *urging,* a man *to do a thing that he is not able to do:* (Az, Ḳ:) *lightwittedness;* or *lightness and hastiness of disposition* or *deportment;* (Ṣ, Ḳ;) and *excessive disobedience:* so in the Ḳur lxxii. 6, (Ṣ, TA,) accord. to some: (TA:) *foolishness,* or *stupidity: lightness,* or *levity:* (Ḳ:) or *ignorance,* and *lightness of intellect:* (JK:) and *illnature,* or *evil disposition:* (TA:) and *haste:* (Ḳ:) and *lying:* (Mgh, Ḳ:) in all these senses, [i. e. in all that have been mentioned above as from the Ḳ, and app. in others also, above and below,] its verb is ↓ رَهِقَ, aor. ـَ, [meaning *He did forbidden things: acted wrongfully, unjustly, injuriously,* or *tyrannically:* &c.:] (Ḳ, TA:) of which it is the inf. n.: (TA:) and the following meanings also are assigned to it [app. by interpreters of the passages in which it occurs in the Ḳur]: *suspicion,* or *evil opinion:* and *sin:* accord. to Ḳatádeh: *lowness, vileness,* or *meanness;* and *weakness;* accord. to Zj: *error;* accord. to Ibn-El-Kelbee: and *bad,* or *corrupt, conduct:* and *pride:* and so ↓ رَهْقَةٌ, in these two senses: and the *commission of a sin* or *crime* or *fault;* syn. عَنَتٌ: and the act of *reaching,* or *overtaking* [app. of some evil accident]: and *perdition.* (TA.)

رَهِقٌ A man *in whose conduct,* or *character, is* رَهَقٌ [expl. above: i. e. one *who does forbidden things:* &c.]: (O:) *hasty: quick to do evil:* and *self-conceited; proud,* or *haughty.* (TA.) And رَهِقَةٌ A *vitious* woman; or *an adulteress,* or *a fornicatress.* (TA.)

رَهْقَةٌ: see رَهَقٌ.

يَعْدُو ٱلرَّهَقَى *He runs quickly, so as to require his pursuer to do what is difficult* or *what is beyond his power* (حَتَّى يُرْهِقَ طَالِبَهُ), or, as in the CḲ, حَتَّى يُرْهَقَ طَالِبُهُ [which is virtually the same]): (M, Ḳ, TA:) or *he runs quickly, so that he almost reaches, or overtakes,* (حَتَّى يَكَادَ يُرْهِقُ,) *the object of his pursuit.* (JK.)

رُهْقَانُ مِائَةٍ: see what next follows.

رِهَاقُ مِائَةٍ and رُهَاقُ مِائَةٍ *As many as a hundred;* (AZ, ISk, JK, Ṣ, Ḳ;) as also ↓ رُهْقَانُ مِائَةٍ: (so in one of my copies of the Ṣ:) such are said to be a man's camels, (JK,) or such is said to be a company of men. (AZ, ISk, Ṣ.)

رَهُوقٌ A *wide-stepping, and quick,* or *excellent, she-camel, that comes upon him who leads her so as almost to tread upon him with her feet.* (En-Naḍr, Ḳ.)

رَهِيقٌ *Wine:* (Ḳ:) a dial. var. of رَحِيقٌ, like as مَدَهَ is of مَدَحَ. (TA.)

رَاهِقٌ applied to a boy, and رَاهِقَةٌ applied to a girl, *From ten to eleven years old.* (TA.) [See also مُرَاهِقٌ.]

رَيْهُقَانٌ *Saffron.* (JK, IDrd, Ṣ, Ḳ.)

مُرْهَقٌ *Reached,* or *overtaken,* (JK, Ṣ, O, Ḳ,) *to be slain.* (Ṣ, O.) — *Straitened.* (Ḥam p. 682.)

أَتَيْنَا فِى ٱلْعُصَيْرِ ٱلْمُرْهِقَةِ ‡ [app. *We came when the time of the afternoon-prayer was drawing near;* ٱلْعُصَيْر being the dim. of ٱلْعَصْر: see the phrase أَرْهَقَكُمُ ٱللَّيْلُ فَأَسْرِعُوا, near the end of the first paragraph]. (TA.)

مُرَهَّقٌ One *to whom men come* (Ṣ, Ḳ, TA) *often,* (TA,) *and at whose abode guests alight.* (JK, Ṣ, Ḳ,* TA.) — Also One *to whom* رَهَقٌ [q. v.] *is attributed:* (JK, Ḳ:) [said in the TA to have no verb; but this is not the case: see 2:] one *of whom evil is thought:* (JK, Ṣ, Ḳ:) or *who is suspected of evil,* or *of lightwittedness:* (TA:) one *to whom ignorance is attributed;* (Mgh;) *an object of suspicion in respect of his religion:* (Mgh, TA:) *corrupt* [*in conduct*]: one *in whom is sharpness* [*of temper*] *and lightwittedness.* (TA.)

مُرَاهِقٌ *Near to attaining puberty;* applied to a boy: (JK, Mgh, TA:) and with ة applied to a girl. (TA.) [See also رَاهِقٌ.] — [Hence,] دَخَلَ مَكَّةَ مُرَاهِقًا ‡ *He entered Mekkeh nearly at the end of the* [*proper*] *time* [*to do so as a pilgrim*], *so that he almost missed the halt at 'Arafát.* (Nh, O, Ḳ, TA.) And صَلَّى ٱلظُّهْرَ مُرَاهِقًا ‡ *He performed the noon-prayer nearly missing the time.* (TA.)

رهل

1. رَهِلَ لَحْمُهُ, (Ṣ, Ḳ,) [aor. ـَ,] inf. n. رَهَلٌ, (JK, TA,) *His flesh was,* or *became, quivering, and flaccid,* or *flabby:* (Ṣ, Ḳ:) and (some say, TA) *his flesh was,* or *became, inflated,* or *puffy,* or *swollen,* (Ḳ, TA,) *in any part:* (TA:) or *it was,* or *became, swollen without disease;* (JK, Ḳ, TA;) *he being flaccid by reason of fatness,* (JK, TA,) *and inclining to weakness.* (TA.) [See also 5.]

2. رهّلهُ, inf. n. تَرْهِيلٌ, *It* (flesh-meat) *rendered it* (i. e. his flesh) *quivering, and flaccid,* or *flabby:* (Ṣ, Ḳ:) or *inflated,* or *swollen:* or *swollen without disease:* (Ḳ: [see 1:]) or *it* (much sleep) *rendered his face swollen, and the parts below,* or *around, his eyes puffy.* (TA.)

5. ترهّل *He was,* or *became, soft in the flesh:* and *it* (the flesh of a limb or member) *was,* or *became, soft.* (KL.) [See also 1.]

رِهْلٌ [in the Lexicons of Golius and Freytag رَهْلٌ] *Thin clouds, resembling* [*falling*] *dew,* (Ḳ, TA,) *in the sky.* (TA.)

رَهَلٌ *Yellow water* [or *fluid*] *in the* سُخْد [app. here meaning the *membrane that encloses the fœtus of a beast*]. (IDrd, Ḳ.)

رَهِلٌ *Quivering, and flaccid,* or *flabby,* flesh. (TA.) And رَهِلُ ٱلصَّدْرِ A horse *quivering, and flaccid,* or *flabby, in the breast.* (Ṣ, TA.)

أَصْبَحَ مُرَهَّلًا *He was,* or *became, in the morning, swollen* (Ḳ, TA) *in his face, by reason of much sleep.* (TA. [See 2. In some copies of the Ḳ, تَبَيَّخَ is erroneously put, in this explanation, for تَهَبَّجَ.])

رهم

1. رُهِمَتِ ٱلْأَرْضُ *The land was rained upon* [*with such rain as is termed* رِهْمَةٌ]. (Z, TA.)

4. ارهمت ٱلسَّمَآءُ, (JK, Ḳ,) or ٱلسَّحَابَةُ, (Ṣ,) *The sky,* or *the cloud, shed the sort of rain,* or *rains, termed* رِهْمَةٌ, or رِهَامٌ. (JK, Ṣ, Ḳ.)

رِهْمَةٌ *A drizzling and lasting rain;* i. e. *a lasting,* or *continuous, rain, consisting of small drops:* (JK:) or *weak and lasting rain,* (Ṣ, Ḳ,) said by AZ to be *such as falls with more force, and passes away more quickly, than that which is termed* دِيمَةٌ: (Ṣ:) pl. رِهَمٌ and رِهَامٌ: (JK, Ṣ, Ḳ:) El-Ámidee seems to have held that رِهَامٌ is pl. of رَهَمَةٌ; for he likens these two words to إِكَامٌ and أَكَمَةٌ; but this is at variance with what is held by the leading lexicologists. (TA.) [See an ex. of the pl. رِهَامٌ in a verse of Lebeed cited in the first paragraph of art. رزق.]

أَرْضٌ رَهْمَآءُ *Land upon which rains such as are termed* رِهَام *have fallen:* (Ḥam p. 99:) and رَوْضَةٌ مَرْهُومَةٌ ↓, [from رُهِمَتْ, *Meadows*] *watered by the rain termed* رِهْمَةٌ: (JK, Ṣ, Ḳ:) one should not say مُرْهَمَةٌ. (Ḳ.)

رَهَمَانٌ: see رَهُومٌ.

رَهَمَانٌ, in the going of camels, *A bearing, and leaning, on one side,* or *sideways.* (JK,* Ḳ. [In the former, it is implied that the word is رِهْمَانٌ, which is at variance with an express statement in the Ḳ.])

رَهَامٌ † A sheep, or goat, [شَاةٌ,] *lean,* or *emaciated;* (JK, Ḳ; [in the former written رِهَامٌ, but said in the latter to be like سَحَابٌ;]) and so

▼رَهُومٌ: (TA:) [i. e.] you say also شَاةٌ رَهُومٌ, (JK, Ḳ, TA,) meaning † *a sheep, or goat, lean,* or *emaciated:* (TA:) from [رَهُومٌ, or perhaps رِهَامٌ, or both, as meaning] clouds (سَحَابٌ) *that have discharged their water.* (JK.)

رُهَامٌ, applied to a bird, *That does not prey:* (Ḳ:) or the *bird called* غُرْنُوق. (JḲ.) ═ Also *A large number.* (JK, Ḳ.)

رَهُومٌ: see رُهَامٌ. — Also † A man *weak in seeking,* or *searching,* [*to find what is best to be done;*] *who follows mere opinion;* as also ▼رُهْمَانٌ. (JK, Ḳ.)

أَرْهَمُ *More* [and *most*] *fruitful,* or *plentiful,* or *abundant in herbage* or *in the goods* or *conveniences* or *comforts of life:* [as though meaning *more,* and *most, watered by rain such as is termed* رِهْمَة:] so in the saying, نَزَلْنَا بِفُلَانٍ فَكُنَّا فِى أَرْهَمِ جَانِبَيْهِ [*We alighted at the dwelling of such a one, and we were in the more fruitful,* &c., *of the two sides of his place of abode;* meaning, and we were entertained by him in the best, or most bountiful, manner]. (Ṣ.)

مَرْهَمٌ [*A place upon which has fallen rain such as is termed* رِهْمَة: pl. مَرَاهِمُ: see an ex. in what follows. — Also] *A certain application for wounds;* (Ṣ;) *a soft plaster* or *dressing,* (Ḳ, TA,) the *softest of medicaments,* (TA,) [i. e. *an unguent,* or *the like,*] *with which a wound is plastered, dressed, overspread,* or *anointed:* (Ḳ, TA:) [pl. as above:] it is an arabicized word [from the Pers. مَرْهَمْ]: (Ṣ:) or derived from الرِّهْمَةُ, [as some say,] because of its softness. (Ḳ.) You say, مَرَاهِمُ الغَوَادِى مَرَاهِمُ البَوَادِى [*The places watered by the drizzling and lasting rains of the early morning-clouds are the soft plasters,* or *unguents, of the deserts*]. (A, TA.)

رَوْضَةٌ مَرْهُومَةٌ: see أَرْضٌ رَهْمَآءُ, above.

رهن

1. رَهَنَ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـَ, (Mṣb,) inf. n. رَهْنٌ, (Ṣ, TA,) or رُهُونٌ, (Mṣb,) *It* (a thing, Ṣ, Mṣb, TA) *continued, subsisted, lasted, endured, remained,* or *remained fixed* or *stationary; it was,* or *became, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled,* or *established.* (Ṣ, Mgh, Mṣb, Ḳ, TA.) This is the primary signification. (Mgh, TA.*) — Hence, (Mgh,) رَهَنَ بِالمَكَانِ ‡ *He remained, stayed, dwelt,* or *abode, in the place.* (A, Mgh, TA.) — And رَهَنَ, (JK, Ṣ, Ḳ,) aor. ـَ, (Ḳ, TA,) or ـُ, (JK, [but this I think to be a mistake,]) inf. n. رُهُونٌ, (Ḳ,) said of a man, and of a camel, (JK, Ṣ,* TA,) and of any beast, (TA,) *He was,* or *became, lean,* or *emaciated;* (JK, Ṣ, Ḳ, TA;) and *fatigued, tired, weary,* or *jaded.* (JK, TA.) You say, رَكِبَ حَتَّى رَهَنَ *He rode until he became lean,* or *emaciated.* (ISh, TA. [See رَاهِنٌ.]) ═ As trans., see 4, first signification. — [Hence,] as a law-term, رَهْنٌ signifies The *putting,* or *placing,* an article of real property [*to remain*] *as a pledge,* or *security,* or *making it to be such, for a debt that is obligatory* or *that will become obligatory.* (TA.) You say, رَهَنَهُ الشَّىْءَ, and رَهَنَهُ عِنْدَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـَ, (Ḳ,) inf. n. رَهْنٌ (Mṣb, TA) [and رَهِينَةٌ, q. v. voce رَهْنٌ]; and ▼ارهنهُ الشَّىْءَ; (Ṣ, Ḳ;) all signify the same; (Ṣ, Ḳ;) i. e. *He deposited the thing with him* (Mṣb, Ḳ) [*as a pledge*] *to be in lieu of that which he had taken,* or *received, from him:* (Ḳ:) [i. e. *he pledged the thing to him,* or *with him:*] and رَهَنْتُ المَتَاعَ بِالدَّيْنِ, inf. n. رَهْنٌ, *I restricted the commodity,* or *placed it in custody, for,* or *by reason of, the debt;* and ▼ارهنتهُ بالدين is a dial. var. thereof, but of rare occurrence, and disallowed by those who are held in esteem: (Mṣb:) for, properly, they say, (Mṣb,) ▼أَرْهَنْتُ زَيْدًا الثَّوْبَ signifies *I gave to Zeyd the garment,* or *piece of cloth, in order that he should deposit it as a pledge* (Mṣb, Ḳ*) *with some one.* (Mṣb.) 'Abd-Allah Ibn-Hemmám Es-Saloolee says, (Ṣ,) or Hemmám Ibn-Murrah, (TA,)

* فَلَمَّا خَشِيتُ أَظَافِيرَهُمْ * نَجَوْتُ وَأَرْهَنْتُهُمْ ▼ مَالِكَا *

[*And when I dreaded their nails, I escaped, and gave them,* or *left with them, as a pledge, Málik*]: thus, says Th, all relate the verse, except Aṣ, who says وَأَرْهَنُهُمْ مَالِكَا [i. e. *leaving with them, as a pledge, Málik*]: he likens this phrase to the saying قُمْتُ وَأَصُكُّ وَجْهَهُ; and this is a good way of explaining it; for the و is that which is a denotative of state; the meaning being صَاكًّا وَجْهَهُ: [accord. to the former reading, in the opinion of Th,] the poet means *I left Málik remaining with them;* not as a pledge; because [when the leaving a thing as a pledge is meant, in his opinion,] one does not say, ▼أَرْهَنْتُ الشَّىْءَ, but only رَهَنْتُهُ. (Ṣ, TA.) [See, however, 4.] You say also, رَهَنَهُ عَنْهُ, inf. n. رَهْنٌ, meaning *He made him,* or *it, to be a pledge in lieu of him,* or *it:* a poet, asserted by IJ to be a pagan, says,

* اِرْهَنْ بَنِيكَ عَنْهُمْ أَرْهَنْ بَنِى *

[*Make thou thy sons to be pledges in lieu of them:* in that case *I will make my sons to be pledges:* بَنِى being for بَنِىَّ]. (TA.) And رَهَنْتُهُ لِسَانِى † [*I made my tongue to be as though it were a pledge to him, to be restrained,* or *to be used, for his sake* or *benefit*]: in this case one should not say ▼أَرْهَنْتُهُ; (IAạr, Ḳ;) though one says thus of a garment, or piece of cloth, [&c.,] as well as رَهَنْتُهُ. (TA.)

3. رَاهَنْتُ فُلَانًا عَلَى كَذَا, (Ṣ, Mṣb,) inf. n. مُرَاهَنَةٌ, (Ṣ,) or رِهَانٌ, (Mṣb,) or both, (Ḳ, and so in a copy of the Ṣ,) *I laid a bet,* or *wager,* or *stake, with such a one, for such a thing,* (Ṣ, Mṣb, Ḳ,*) mostly (TA) said in relation to horses running a race, (JK, TA,*) *to be taken by him who should outstrip,* or *overcome.* (Mṣb.) — The inf. ns. also signify ‡ The *contending* [of two persons] *to outstrip* [*in a race*] *upon horses,* (Ḳ, TA,) and *otherwise.* (TA.) Hence the prov., هُمَا كَفَرَسَىْ رِهَانٍ [explained in art. فرس]. (JK.)

4. ارهن *He made* (a thing, Mṣb) *to continue, subsist, last, endure, remain,* or *remain fixed* or *stationary; to be,* or *become, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled,* or *established;* (Ṣ,* Mgh,* Mṣb, Ḳ;*) and so ▼رَهَنَ; (Ḳ;) but the former is the more approved: (TA:) and also *he found* it *to be so.* (Mṣb.) You say, ارهن لَهُمُ الطَّعَامَ, (T, Ṣ, Ḳ, TA,) and الشَّرَابَ, (T, Ṣ, TA,) and المَالَ, (TA,) ‡ *He continued,* or *made permanent, to them the food,* (T, Ṣ, Ḳ, TA,) and *the beverage,* (T, Ṣ, TA,) and *the property.* (TA.) [And accord. to an explanation of أَرْهَنْتُ (referring to dates), by 'Alee Ibn-Ḥamzeh, cited in a marginal note in a copy of the Ṣ, in art. وهب, أَرْهَنَ signifies *He prepared* food, *and continued* it, or *made it permanent.*] — [Hence ارهنهُ as used by some in another sense of رَهَنَهُ:] see 1, in six places. [That it is allowable to use it thus may be inferred from phrases here following.] — You say, أَرْهَنْتُ مَالِى *I staked my property.* (JK.) And أَرْهَنُوا بَيْنَهُمْ خَطَرًا *They gave, of their own free will, what the party approved, whatever were its amount, to be to them a stake at a race.* (TA.) And أَرْهَنْتُ بِهِ وَلَدِى, (Ṣ, Ḳ,*) inf. n. إِرْهَانٌ, (Ṣ,) † *I made my children to be as a stake for him,* or *it.* (Ṣ, Ḳ.*) And ارهنهُ لِلْمَوْتِ † *He resigned him to death.* (IAạr, TA.) And ارهن المَيِّتَ القَبْرَ ‡ *He deposited the dead body in the grave* [as a pledge to be rendered up on the day of resurrection]. (Ḳ, TA.) — Accord. to AZ, (Ṣ, TA, in one copy of the Ṣ it is A'Obeyd,) أَرْهَنْتُ فِى السِّلْعَةِ signifies *I bought the commodity for a dear,* or *an excessive, price;* (Ṣ, Ḳ, TA;) *gave largely for it until I obtained it:* (TA:) accord. to ISk, *I paid in advance for the commodity;* syn. أَسْلَفْتُ; (Ṣ, TA;) and in the T it is said, [and in like manner in the JK,] that ارهن فِى كَذَا وَكَذَا signifies اسلف فيه: (TA:) [in the K it is said that أَرْهَنَهُ signifies أَسْلَفَهُ, as though it meant *he lent him a sum of money* &c.:] accord. to Er-Rághib, the proper meaning [of إِرْهَانٌ] is one's *giving* a commodity *before* [*the full payment of*] *the price, and so making it to be pledged for the completion of its price.* (TA.) ═ ارهنهُ also signifies *He,* or *it, weakened him:* (Ḳ:) [like أَوْهَنَهُ:] and *rendered him lean,* or *emaciated.* (TA.) And ارهن ٱللّٰهُ قُوَّتَهُ *God weakened him;* syn. أَوْهَنَهُ. (JK.)

6. تراهنا *They two laid bets, wagers,* or *stakes, each with the other;* syn. تَوَاضَعَا الرُّهُونَ. (TA.) And تراهن القَوْمُ *The party contended together, every one of them laying a bet, wager,* or *stake, in order that the person outstripping should take the whole when he overcame.* (Mṣb.)

8. ارتهن مِنْهُ *He took,* or *received, from him a pledge.* (Ḳ.) [Or] ارتهنهُ *He took,* or *received, it as a pledge:* (JK, Mgh:) or ارتهنهُ مِنْهُ *he took,* or *received, it from him;* namely, a pledge. (Mṣb.) — [Accord. to Freytag, ارتهنه به signifies *He had him,* or *held him, as a pledge to him for it.* And أُرْتُهِنَ *He,* or *it, was given as a pledge.* But for neither of these has he mentioned any authority.]

10. [استرهنهُ *He asked him,* or *desired him, to pledge* a thing with him: and, *to give a pledge.*] You say, اِسْتَرْهَنَنِى كَذَا فَرَهَنْتُهُ عِنْدَهُ [*He asked me,* or *desired me, to pledge such a thing,* or *to*

deposit such a thing as a pledge, and I pledged it with him, or *deposited it with him as a pledge*]. (Mgh.)

رَهْنٌ, originally an inf. n., (Mṣb,) is *syn. with* ▼مَرْهُونٌ; (Mgh, Mṣb;) i. e. (Mṣb) it signifies [*A pledge;*] *a thing deposited with a person* (Mṣb,* Ḳ) *to be in lieu of a thing that has been taken,* or *received, from him;* (Ḳ;) or *a thing that is deposited as a security for a debt:* and ▼رِهَانٌ has a similar meaning, but is specially applied to *a thing that is deposited as a bet,* or *wager,* or *stake;* and is likewise originally an inf. n.: (Er-Rághib, TA:) ▼رَهِينَةٌ, also, is *syn. with* رَهْنٌ [as meaning the *act of giving as a pledge*], like as شَتِيمَةٌ is syn. with شَتْمٌ; the ة being added to give intensiveness to the signification: then, like رَهْنٌ, it is used as *syn. with* مَرْهُونٌ [in the sense explained above, as will be seen in what follows in this paragraph]; (IAth, TA;) [i. e.] رَهِينَةٌ is an inf. n. like شَتِيمَةٌ, applied to denote the pass. part. n. [used as a subst. properly so termed] like رَهْنٌ, not as an epithet; (Bḍ in lxxiv. 41;) [or, in other words,] رَهِينَةٌ signifies *anything by reason of which a thing* [*such as a debt or the like*] *is restricted,* or *appropriated, to oneself;* as also ▼مُرْتَهَنَةٌ: (Ḳ: [I here follow two copies of the Ḳ, in which it is said, كُلُّ مَا ٱحْتُبِسَ بِهِ شَىْءٌ فَرَهِينَةٌ وَمُرْتَهَنَةٌ: in the CḲ, and in the copy of the Ḳ followed in the TA, فَرَهِينُهُ وَمُرْتَهَنُهُ, which perverts the meaning, though ▼رَهِينٌ and ▼مُرْتَهَنٌ may be used in the same sense as رَهِينَةٌ and مُرْتَهَنَةٌ, as will be seen in the course of this paragraph: and in the TA, in the place of ٱحْتُبِسَ, is put يحبس, meaning يُحْبَسُ: there is, however, this difference between ▼رَهِينَةٌ and ▼مُرْتَهَنَةٌ; that the former properly signifies *a thing deposited as a pledge;* and the latter, *a thing taken,* or *received, as a pledge:*]) the pl. of رَهْنٌ is رِهَانٌ (Ṣ, Mgh, Mṣb, Ḳ) and رُهُونٌ (Mgh, Mṣb, Ḳ) and رُهُنٌ, (Mgh, Ḳ,) this last said to be a pl. of رَهْنٌ by Aboo-'Amr Ibn-El-'Alà, but disapproved by Akh, because a word of the measure فَعْلٌ has not a pl. of the measure فُعُلٌ except in rare and anomalous instances, though he says that it may be [as it is said to be in the Mṣb] pl. of رِهَانٌ, which is pl. of رَهْنٌ, (Ṣ,) and Fr says that رُهُنٌ is pl. of رِهَانٌ, but this is denied in the M, because any pl. may not be pluralized except when there is express authority for it and when the case does not admit of any other decision; (TA;) and رُهْنٌ, also, is another pl. of رَهْنٌ, (TA,) [or rather it is a contraction of رُهُنٌ;] and another pl. of رَهْنٌ [or rather a quasi-pl. n.] is ▼رَهِينٌ, (IJ, Ḳ,) like as عَبِيدٌ is of عَبْدٌ: (TA:) the pl. of ▼رَهِينَةٌ is رَهَائِنُ. (Ṣ, Ḳ.) غَلِقَ الرَّهْنُ بِمَا فِيهِ [*The pledge became,* or *has become, permanent as a possession, with what was,* or *is, comprised in it,*] is a prov., applied to him who has fallen into a case from which he cannot hope to escape: it is said in a trad., لَا يَغْلَقُ الرَّهْنُ, (Meyd,) [i. e. *The pledge shall not remain,* or *let not the pledge remain, in the hand of its receiver when its depositer is able to release it;* for] لا is here either negative or prohibitive: you say, غَلِقَ الرَّهْنُ, aor. يَغْلَقُ, inf. n. غُلُوقٌ [or غَلَقٌ], meaning *The pledge remained in the hand of the receiver when the depositor was able to release it:* (Nh, cited in a copy of the "Jámi' eṣ-Ṣagheer:") the trad. means that the receiver of the pledge shall not have a right to it when the depositer has not released it within a certain time: for it was a custom in the Time of Ignorance for the receiver to keep possession of the pledge in this case; but El-Islám abolished it. (Meyd,* Nh.) You say also, هُوَ رَهْنٌ بِكَذَا and ▼رَهِينَةٌ بكذا *He,* or *it, is* [*a person,* or *thing,*] *pledged for such a thing:* (IAth, TA:) or *taken* [*as a pledge*] *for such a thing;* as also ▼رَهِينٌ and ▼مُرْتَهَنٌ. (TA.) And أَنَا رَهْنٌ بِكَذَا and ▼رَهِينٌ and ▼رَهِينَةٌ *I am taken* [*as a pledge*] *for such a thing.* (Mgh.) And [hence,] أَنَا لَكَ رَهْنٌ بِكَذَا (JK, TA) and ▼رَهِينَةٌ (TA) *I am responsible,* or *a surety, to thee for such a thing.* (JK, TA.) And رِجْلُهُ ▼رَهِينَةٌ بِقَيْدِهِ [*His leg,* or *foot, is a pledge for* the safe-keeping of *his shackle:* for if the meaning were مَرْهُونَةٌ, it would be رَهِينٌ, without ة]. (TA.) And الخَلْقُ ▼رَهَائِنُ المَوْتِ [*Mankind,* or *all created beings, are the pledges of death*]. (TA.) And هُوَ رَهْنُ يَدِ المَنِيَّةِ [*He is the pledge of the hand of death,* or *of fate,* or *destiny*]; said of one when he has sought, or courted, death. (TA.) And يَدِى لَكَ رَهْنٌ [*My hand is a pledge to thee*]; by which is meant responsibility, or suretiship. (TA.) And إِنَّهُ لَرَهِينُ ▼قَبْرٍ [*Verily he is the pledge of a grave,* which will render him up on the day of resurrection]. (TA.) It is said in the Ḳur lxxiv. 41, ▼كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ, meaning [*Every soul is a thing*] *pledged with God* [*for what it shall have wrought;* its works being regarded as a debt, for which it will be either released or held in custody to be punished everlastingly]: رهينة being an inf. n. like شَتِيمَةٌ applied to denote the pass. part. n. [in a manner before mentioned] like رَهْنٌ; for if it were an epithet [i. e. used in the proper sense of a pass. part. n.] the word would be رَهِينٌ. (Bḍ.) And in lii. 21 of the same, كُلُّ ٱمْرِئٍ بِمَا كَسَبَ رَهِينٌ, i. e. [*Every man is*] *pledged* (مَرْهُونٌ, Bḍ, Jel) with God (عِنْدَ ٱللّٰهِ) *for what he shall have wrought;* so that if he have done good, He will release him; but otherwise, He will destroy [or hold in confinement and punish] him; (Bḍ;) or to be punished for evil, and recompensed for good. (Jel.) And it is said in a trad., كُلُّ غُلَامٍ رَهِينَةٌ ▼بِعَقِيقَتِهِ [*Every boy* that is born *is a pledge for his* عقيقة, i. e. for the victim that is to be sacrificed for him when his head is shaven the first time; which is commonly regarded as his ransom from the fire of Hell]: i. e., the عقيقة is absolutely necessary for him; wherefore he is likened, when not released from it, to a pledge in the hand of the receiver: El-Khaṭṭábee says that the best explanation of it is that of Aḥmad Ibn-Ḥambal; that if the عقيقة be not sacrificed for the boy and he die an infant, he will not intercede for his parents. (TA.) — See also what next follows.

هُوَ رِهْنُ مَالٍ, (JK, Ḳ, TA,) with kesr, (Ḳ,) and ▼رِهْنَةُ, (JK,) *He is a manager, tender,* or *superintendent, of cattle,* or *camels &c.;* or *a good pastor thereof.* (Ḳ,* TA.)

رِهَانٌ, as a sing.: see رَهْنٌ. — It is also a pl. of the latter word. (Ṣ, Mgh, Mṣb, Ḳ.)

رَهِينٌ: see مَرْهُونٌ: and see also رَهْنٌ, in six places.

رَهِينَةٌ, and its pl. رَهَائِنُ: see رَهْنٌ, in ten places.

رَاهِنٌ *Continuing, subsisting, lasting, enduring, remaining,* or *remaining fixed* or *stationary, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled,* or *established.* (Ṣ,* Mgh, Mṣb.) You say طَعَامٌ رَاهِنٌ (Ṣ, Mgh) *Food that continues,* or *is permanent,* &c. (Mgh.) And خَمْرٌ رَاهِنَةٌ *Wine of which there is a continual,* or *constant, supply; uninterrupted,* or *unfailing.* (TA.) And نِعْمَةُ ٱللّٰهِ رَاهِنَةٌ, i. e. [*The bounty of God is*] *continual, permanent,* or *constant.* (TA.) And حَالَةٌ رَاهِنَةٌ *A state,* or *condition, continuing; remaining to the present time.* (Es-Semeen, TA.) And هٰذَا رَاهِنٌ لَكَ meaning *This is continual,* or *permanent, to thee; beloved by thee;* and also as explained below. (TA.) — ‡ *Remaining, staying, dwelling,* or *abiding, in a place.* (JK.) — *Prepared.* (Ḳ.) One says, هٰذَا رَاهِنٌ لَكَ meaning as explained above, and also *This is prepared for thee.* (TA.) — As an epithet applied to a man, and a camel, (JK, Ṣ, TA,) and any beast, (TA,) *Lean,* or *emaciated;* (JK, Ṣ, Ḳ, TA;) accord. to ISh, in consequence of riding, or disease, or some [other] accident: (TA:) and *fatigued, tired, weary,* or *jaded.* (JK, TA.) — And إِبِلٌ رَاهِنَةٌ *Camels that will not,* or *do not, pasture upon the* [*plants,* or *trees, termed*] حَمْض. (JK.)

رَاهِنَةٌ The *navel, with what surrounds it,* (JK, Az, Ḳ,) *in the outer part of the belly* (JK) of the horse. (JK, Az, Ḳ.)

إِرْهَانٌ *A thong,* or *strap, that is bound upon the middle of the* نير [or *yoke*] *that is upon the two bulls* [*drawing a plough*]. (JK.)

أُرْهُونٌ A girl, or young woman *menstruating:* (Ḳ:) seen by Az in the handwriting of Aboo-Bekr El-Iyádee, but not seen by him on any other authority. (TA.)

مَرْهُونٌ [*Pledged; deposited as a pledge;* or] *restricted,* or *placed in custody, for,* or *by reason of, a debt;* (Ṣ,* Mṣb;) originally مَرْهُونٌ بِالدَّيْنِ [or بِدَيْنٍ]; (Mṣb;) and ▼رَهِينٌ signifies the same; (Ṣ, Mṣb;) and the fem. of this [or rather the subst. formed from it, for when it is used as a fem. epithet, having the sense of a pass. part. n., it is without ة, as remarked above, voce رَهْنٌ,] is رَهِينَةٌ. (Ṣ.) الأُمُورُ مَرْهُونَةٌ بِأَوْقَاتِهَا is expl. by مَكْفُولَةٌ [app. meaning *Events are guaranteed,* or *pledged, for their times,* to which they are limited by the decrees of God]. (TA.) See also رَهْنٌ.

مُرْتَهَنٌ: see رَهْنٌ, in two places.

مُرْتَهِنٌ One *who takes*, or *receives*, *a* رَهْن [or *pledge*]. (Ṣ.)

مُرْتَهَنَةٌ: see رَهْنٌ, in two places.

رهو

1. رَهَا بَيْنَ رِجْلَيْهِ, aor. يَرْهُو, (AO, JK, Ṣ,) inf. n. رَهْوٌ, (AO, Ṣ, Ḳ,) *He parted*, or *made an opening between, his legs*: (AO, Ṣ, Ḳ:) or *he parted widely*, or *made a wide opening between, his legs*. (JK.) Hence the saying in the Ḳur [xliv. 23], وَاتْرُكِ البَحْرَ رَهْوًا [expl. in art. ترك, and below]. (Ṣ.) — رَهْوٌ also signifies The *going easily*: (Ṣ, Ḳ:) one says, جَآءَتِ الخَيْلُ رَهْوًا [*The horses*, or *horsemen*, *came pacing along easily*]: and accord. to IAạr, رَهَا فِى السَّيْرِ, aor. as above, means *He was gentle in going*, or *pace*: (Ṣ:) or, as some say, رَهْوٌ in going, or pace, is the *being soft*, or *gentle*, *with continuance*: (TA:) or the *going along quietly*: (JK:) and one says, جَآءَتِ الإِبِلُ رَهْوًا, meaning *The camels came following one another*. (TA.) Also The *going lightly*: (JK:) you say, رَهَتْ, aor. and inf. n. as above, *They*, [i. e. camels or the like,] or *she*, *went lightly*. (TA.) And The *going vehemently*. (TA.) [Thus it has two contr. significations.] — Also The *being still*, *quiet*, *motionless*, *calm*, *allayed*, or *assuaged*. (Ḳ, TA.) You say, رَهَا البَحْرُ *The sea became still*, or *calm*. (Ṣ.) And رَهَا الحَرُّ *The heat became allayed*, or *assuaged*. (TA.) Hence some explain وَاتْرُكِ البَحْرَ رَهْوًا [mentioned above] as meaning *And leave thou the sea motionless*, or *calm*: some, as meaning *dry*. (TA.) And you say, افْعَلْ ذٰلِكَ رَهْوًا *Do thou that quietly*, or *calmly*. (Ṣ.) And فَعَلَ ذٰلِكَ سَهْوًا رَهْوًا *He did that quietly*, or *calmly*, *without being hard*, or *difficult*: (TA:) or *voluntarily*; *without its being asked*, or *demanded*; (Ḳ and TA in art. سهو;) and *without constraint*. (TA in that art.) And أَعْطَيْتُهُ رَهْوًا *I gave to him voluntarily*; *without being asked*; or *without constraint*. (JK.) — رَهَا, (JK, TA) aor. as above, (TA,) inf. n. رَهْوٌ, (JK, Ḳ,) said of a bird, *He spread his wings*, (JK, Ḳ, TA,) *without flapping them*. (JK.)

3. راهاهُ, (Ḳ,) inf. n. مُرَاهَاةٌ, (TA,) *He approached it*, or *drew near to it*. (Ḳ, TA.) [App. a dial. var. of رَاهَقَهُ, which is better known.] You say, رَاهَيْتُ الاِحْتِلَامَ *I approached*, or *drew near to*, *puberty*, or *virility*. (JK.) = Also *He aided him in his foolishness*, or *stupidity*; syn. حَامَقَهُ. (Ḳ, TA: in the CḲ جامَعَهُ.)

4. ارهى *He found*, or *met with*, *a wide*, or *an ample*, *place*. (M, Ḳ.) — *He took to wife a woman wide in the vulva*. (Ḳ,* TA.) — *He continued the food to his guests by reason of liberality*. (TA.) And أَرْهَيْتُ لَهُمُ الطَّعَامَ وَالشَّرَابَ *I continued to them the food and the beverage*; (Yaạḳoob, Ṣ, Ḳ;) like أَرْهَنْتُ. (Ṣ.) — *He did well*: they say to the shooter, or thrower, when he does ill, أَرْهِهْ, i. e. *Do thou well*. (TA.) — أَرْهِ عَلَى نَفْسِكَ *Be gentle with*, or *to*, *thyself*: (Ṣ, Ḳ, TA;) [in the CḲ أَرْهُ; and (hence, perhaps,) thus in the printed edition of Ḥar, p. 498; where it is said to be from رَها فى السير, meaning رفق: but the right reading is أَرْهِ, for] one says also مَا أَرْهَيْتَ إِلَّا عَلَى نَفْسِكَ *Thou wast not*, or *hast not been*, *gentle*, *save with*, or *to*, *thyself*: (TA:) or *thou didst not show*, or *hast not shown*, *mercy*, *save to thyself*. (JK.) — ارهى لَكَ الشَّىْءُ *The thing became*, or *has become*, *within thy power*, or *reach*; or *possible*, or *practicable*, *to thee*. (TA.) — And أَرْهَيْتُهُ لَكَ *I made it*, or *have made it*, *to be within thy power*, or *reach*; or *possible*, or *practicable*, *to thee*. (TA.) — مَا أَرْهَيْتُهُ *I did not leave it still*, or *motionless*: and أَرْهِ ذَاكَ *Leave thou that until it become still*, or *motionless*. (TA.) = *He kept continually*, or *constantly*, *to the eating of the* [رَهْو, or *species of crane called*] كُرْكِىّ. (Ḳ.)

6. تَرَاهَيَا, (JK, Ḳ,) inf. n. تَرَاهٍ, (JK,) *They two made peace*, or *became reconciled*, *each with the other*; syn. تَوَادَعَا. (JK, Ḳ, TA: in the CḲ تَوارَعا.)

9. ارْتَهَوْا *They became commingled*, *confounded*, or *confused*. (Ḳ.) = Also, (Ḳ,) or ارتهوا رَهِيَّةً, (TA,) *They made* رَهِيَّة; i. e. *they took ears of corn*, *and rubbed them with their hands*, *then bruised*, or *pounded*, *them*, *and poured milk thereon*, *and then cooked this mixture*. (Ḳ, TA.)

رَهْوٌ inf. n. of 1. (Ṣ, Ḳ, &c.) — Also *An intervening space* (JK, TA) between two things, (JK,) as, for instance, between the two humps of a camel of the species termed فَالِج. (TA.) — *A place where water remains and collects* or *stagnates*: (JK, TA:) *a* جَوْبَة [i. e. *a depressed place*, or *a hollow*, or *an excavation*, or *such as is round and wide*,] *in the place of abode of a people*, *into which flows the rain-water* or *other fluid*: (A'Obeyd, Ṣ:) or, as also ▼ رَهْوَةٌ, *a depressed place* (Ṣ, Ḳ) *in which water collects*: (Ṣ:) and, both words, *an elevated place*: thus they have two contr. significations: (Ṣ, Ḳ:) or ▼ رَهْوَةٌ signifies *an elevation like a hillock*, *upon a hard and elevated*, or *an elevated and plain*, *tract of ground*, or *upon a mountain*, (JK, TA,) *where hawks and eagles alight*: (TA:) or *a hillock inclining to softness*, *two or three cubits in height*, *but only in a soft tract of ground*, *and in hard*, or *hard and level*, *ground consisting of earth*, *mould*, or *clay*; *not upon a mountain*: (TA:) [and accord. to some, it signifies *a mountain* itself; for] Ghaṭafán are called in a trad. رَهْوَةٌ ▼ تَنْبُعُ مَآءً, meaning *a mountain welling forth water*: or it means that in them were roughness and hardness: (TA:) the pl. [accord. to the Ṣ app. of رَهْوٌ, and accord. to the TA app. of ▼ رَهْوَةٌ, in each case agreeable with analogy,] is رِهَآءٌ. (Ṣ, TA.) — [Also, accord. to Golius, as on the authority of the KL, *A way through a market-place*, *at the sides of which sit the sellers*: but not in my copy of the KL.] = Also *Wide*, *ample*, or *spacious*. (TA.) — A well (بِئْر) *wide in the mouth*. (TA.) — A woman (Ṣ) *wide in the vulva*; (Lth, ISh, Ṣ, Ḳ;) as also ▼ رَهْوَى (Lth, Ḳ) and ▼ رَهَآءٌ: (IAạr, Ḳ:) [or] a woman *who will not refrain from vitious conduct*, or *adultery*, or *fornication*; as also ▼ رَهْوَى: (JK, TA:) or (TA) a woman *that is not approved on the occasion of* جِمَاع, (JK, TA,) *because of her being wide* [*in the vulva*]. (JK.) — A thing *dispersed*, or *scattered*. (TA.) — And sometimes, *Quick*, or *swift*. (TA.) — And *Still*, *quiet*, or *motionless*. (TA.) — And [hence, or مَطَرٌ رَهْوٌ,] *A still rain*. (TA.) = Also *A company of men* (JK, Ḳ, TA) *following one another*. (TA.) And غَارَةٌ رَهْوٌ [*A company of horsemen making a raid*, or *an inroad*, or *incursion*,] *following one another*. (TA.) And one says, النَّاسُ رَهْوٌ وَاحِدٌ مَا بَيْنَ كَذَا وَكَذَا i. e. مُتَنَاظِرُونَ [app. meaning *The people are disposed consecutively in one double rank*, *partly such and partly such*, *facing one another*]. (TA.) = Also *A certain species of bird*; as some say, (Ṣ,) the [*species of crane called*] كُرْكِىّ: (JK, Ṣ, Ḳ, TA:) or *a certain aquatic bird resembling the* كركى: (TA:) pl. رِهَآءٌ. (JK.) = And *A head-covering which is next to the head*, *and which very soon becomes dirty*. (TA.)

رَهْوَةٌ *A state of elevation*: and *a state of depression*: thus having two contr. significations. (TA.) — See also the next preceding paragraph, in four places.

رَهْوَى: see رَهْوٌ, as applied to a woman, in two places: — and see also مِرْهَاةٌ.

رَهْوَانٌ *A depressed piece of land* or *ground*. (TA.) — And applied to *A* بِرْذَون [or *horse for ordinary use and for journeying*] *that has an easy back in going along*: a genuine Arabic word: (TA:) or رَهْوَانٌ [thus I find it written, but it is commonly pronounced رَهْوَان, or رَهْوَان with ح,] is a vulgar term applied to *a pacing horse*. (MF voce هِمْلَاج.)

رَهَآءٌ A *wide* place. (Ḳ.) — *A wide tract of land*: (Ṣ, TA:) or *what is wide* of land: (M, TA:) [or] *an even tract of land*, *seldom free from the* سَرَاب [or *mirage*]: (JK, TA:) and *what is even* of anything. (TA.) — See also رَهْوٌ, as applied to a woman. = It is also [app. *A hue*, or *a haze*,] *like dust-colour and smoke*. (TA.)

رَهِيَّةٌ *Wheat which is ground between two stones*, *and upon which milk is poured*: (M, TA:) or *ears of corn rubbed with the hands*, *then bruised*, or *pounded*, *and then milk is poured thereon*, *and it is cooked*. (Ḳ.)

رَاهٍ A life (عَيْش) *ample in its means* or *circumstances*, *unstraitened*, or *plentiful*, *easy*, *pleasant*, *soft*, or *delicate*; (Ṣ, Ḳ;) and *quiet*, or *calm*. (Ṣ.) *Easy*; as an epithet applied to a [journey such as is termed] خِمْس. (Ṣ.) And Anything *still*, or *motionless*; as also رَآءٍ. (TA.) — طَعَامٌ رَاهٍ *Food that continues*, or *is permanent*; like رَاهِنٌ: (AA, Ṣ:) and [in like manner (see رَاهِنٌ)] the fem. of each, with ة, is applied to wine. (Ṣ.) [Freytag adds, "Inde dicitur راهى الاباجل *Celer de equo*:" but راهى is here a mistranscription for وَاهِى: see أَبْجَل.]

رَاهِيَةٌ [the epithet رَاهٍ converted by the affix ة into a subst.,] *A bee;* because of its quiet manner of flying. (JK, Ḳ.)

فَرَسٌ مِرْهَاةٌ, with kesr, (Ḳ, TA,) like مِسْحَاةٌ [in form], (TA,) or مُرْهَاةٌ, (JK, and so in the CḲ, [like مُرْخَاةٌ in form, and, as most explain the latter, similar also in meaning, whence it seems that مُرْهَاةٌ is the more probably correct,]) *A quick, swift,* or *fleet, mare:* (JK,* Ḳ, TA:) pl. مَرَاهِى, (JK, Ḳ,) [or rather مَرَاهٍ if the sing. be مِرْهَاةٌ, and مَرَاهِىٌّ if the sing. be مُرْهَاةٌ,] like مَسَاحِى [or rather مَسَاحٍ], (TA,) or like مَرَاخِى [or rather مَرَاخِىٌّ, pl. of مُرْخَاةٌ]: (JK:) but in the M, it is ▼ رَهْوَى, [app. meaning that the sing. is thus,] like سَكْرَى; and in like manner in the Tekmileh and the Jm. (TA.)

روأ

2. رَوَّأَ فِى الأَمْرِ, (T, Ṣ, M, Mgh, Mṣb, Ḳ, &c.,) inf. n. تَرْوِئَةٌ, (Ṣ, Mgh, Ḳ,) or تَرْوِيَةٌ, (so in one of my copies of the Ṣ,) after the manner of a verb with an infirm final radical, like تَزْكِيَةٌ, inf. n. of زَكَّى, (TA,) and تَرْوِىْءٌ, (Ṣ, Ḳ,) agreeably with analogy; (TA;) and, accord. to IDrst, in his Expos. of the Fṣ, رَوَّى also is allowable; but the former is the original; or, accord. to the L, the former is anomalous, like حَلَّأْتُ in the phrase حَلَّأْتُ السَّوِيقَ; (TA;) *He looked into the thing,* or *affair,* or *case; inspected it; examined it; considered it;* or *thought upon it;* (Ṣ, M, Mgh, Mṣb, Ḳ;) and *thought upon it repeatedly;* syn. تَعَقَّبَهُ; (M, L, Ḳ, TA;) i. e. رَدَّدَ فِيهِ فِكْرَهُ; (TA;) *not hastening to reply:* (Ṣ, Ḳ:) and رَيَّأَ signifies the same; (Ḳ in art. ريأ;) *i. q.* فَكَّرَ; (T;) or, accord. to some, it is a mispronunciation. (MF.) — Hence, يَوْمُ التَّرْوِيَةِ *The eighth day of* [*the month*] *Dhu-l-Ḥijjeh;* originally with ء: its derivation from الرُّؤْيَةُ is a mistake; and its derivation from الرِّيُّ requires consideration. (Mgh.) [See 2 in art. روى.]

4. أَرْوَأَ *It* (a place) *abounded with the* [*kind of plant, or tree, called*] رَآءٌ: (AZ, AAF, Ḳ:) or so أَرْوَأَتْ, said of land (أَرْض). (M.)

رَآءٌ *A kind of* [*plant, or*] *tree,* (T,* Ṣ, M, Ḳ, &c.,) *that grows in plain, or soft, land,* (T, M, TA,) *having a white fruit:* or, as some say, *a kind of dust-coloured tree, having a red fruit:* (M, TA:) n. un. رَآءَةٌ: (T, Ṣ, M, Ḳ:) and dim. ▼ رُوَيْئَةٌ: (M, TA:) AḤn says that the رآءة is *not taller nor broader than a sitting man:* and accord. to one of the Arabs of the desert of 'Omán, it is *a tree that rises on a stem, and then there branch forth* [so in the M, but accord. to the TA, *rise,*] *from it round, rough leaves:* others, he adds, say that *it is a small tree of the mountains, resembling an* عظلمة [q. v.], *having a soft white flower like cotton:* (M, TA: [but in the latter, the word rendered "soft" is omitted:]) some say that *it is a species of the kind of tree called* طَلْح [*acacia,* or *mimosa, gummifera*], *and is the tree that grew at the cave in which were the Prophet and Aboo-Bekr:* so say Suh and others: *it is,* they say, *of the height of a man, and has white flowers, resembling cotton, with which cushions are stuffed, like feathers in lightness and softness:* it is said by IHsh to be *the same* [*tree*] *that is called* أُمُّ غَيْلَانَ [see art. غيل]; but they have found fault with him [for so saying]: *it is not the* عُشَر [*asclepias gigantea*], as one author has supposed; *but a tree resembling this:* (MF, TA:) such is the truth: the رآء is not the عشر: I have seen them both [says SM] in El-Yemen; and with the fruit of each of them cushions and pillows are stuffed: but the fruit of the عشر commences small; then increases to the size of the باذنجانة [or fruit of the egg-plant, and much larger, like a bladder]; and then breaks open, disclosing what is like cotton: and the fruit of the رآء is not thus: the عشر [he adds] is not found in Egypt; but it and the رآء are peculiar to El-Ḥijáz and the neighbouring parts; [in saying this, however, he errs; for I have seen the عشر in abundance in the deserts of the upper part of the Ṣa'eed;] and the saddles of camels &c. are stuffed with the fruit of the رآء in El-Ḥijáz. (TA.) — Also The *foam of the sea.* (AHeyth, Ḳ.) = And *One of the letters of the alphabet.* (TA.) [See the letter ر.] = See also art. ريأ.

رَآءَةٌ n. un. of رَآءٌ. (T, Ṣ, M, Ḳ.) = See also رَايَةٌ, in art. رى.

رَوِيْئَةٌ, or, as some say, only رَوِيَّةٌ, without ء; (M;) the latter was the usual form, without ء; (Ṣ, Mṣb;) or each; (Ḳ;) a subst. from رَوَّأَ فِى الأَمْرِ; (Ṣ, Ḳ;) meaning *Inspection, examination, consideration,* or *thought;* (Ṣ,* M, Mṣb, Ḳ;*) and *repeated inspection* or *examination* or *consideration;* (M,* Mṣb, Ḳ,* TA;) or *consideration of the issues,* or *results, of an affair;* (Mṣb;) *without haste to reply.* (Ṣ,* Ḳ,* TA.) You say, فُلَانٌ لَيْسَ لَهُ رَوِيَّةٌ [*Such a one has no inspection,* &c.]. (T.) It precedes what is termed عَزِيمَةٌ [i. e. resolution, or determination, &c.], and follows what is termed بَدِيهَةٌ [i. e. intuitive knowledge, &c.]: one has well said,

* بَدِيهَتُهُ تَحُلُّ عُرَى المَعَانِى *
* إِذَا انْغَلَقَتْ فَتَكْفِيهِ الرَّوِيَّهْ *

[*His intuitive knowledge undoes the loops of meanings when they are fast closed, and inspection suffices him*]. (Ḥar p. 8.) [See also رَوِيَّةٌ in art. روى.]

رُوَيْئَةٌ dim. of رَآءٌ, q. v. (M, TA.)

قَصِيدَةٌ رَائِيَّةٌ and رَاوِيَّةٌ and رَيِّيَّةٌ *A* قصيدة *of which the* رَوِىّ *is* ر. (TA in باب الالف اللينة.)

روب

1. رَابَ, (T, Ṣ, M, &c.,) aor. يَرُوبُ, (T, Ṣ, &c.,) inf. n. رَوْبٌ, (Lth, T, Mṣb,) or رُؤُوبٌ, (Ṣ,) or both, (T, M, Mgh, Ḳ,) said of milk, (T, Ṣ, M, &c.,) *It was,* or *became, thick,* or *coagulated:* (M, A, Mṣb, Ḳ:) or *was churned, and deprived of its butter:* (M,* A, Ḳ:*) or *it was,* or *became, fit to be churned:* (T:) or *thick,* (Ṣ,) or *having a compact pellicle upon its surface, and thick,* or *resembling liver so that it quivered,* (Lth, T,) *and fit to be churned:* (Lth, T, Ṣ:) or *such as had become thick;* (Fr, A'Obeyd, T, Ṣ,* Mgh;) *until its butter was taken forth;* (Fr, A'Obeyd, T, Ṣ;*) or *before and after it had been deprived of its butter.* (Mgh.) — [Hence,] رَابَ دَمُهُ, (T, M, A, Ḳ,) aor. as above, (T,) inf. n. رَوْبٌ, (M,) ‡ [*His blood is about to be shed;*] *his death,* or *destruction, is at hand:* (M, Ḳ:) said of one who has exposed himself to that which will cause his blood to be shed; (T;) of one who has exposed himself to slaughter: (A:) like the phrase يَفُورُ دَمُهُ; (T;) or like يَغْلِى دَمُهُ: his blood being likened to milk that has become thick, and fit to be churned. (A.) — And رَابَ الرَّجُلُ, (Aṣ, T, Ṣ, &c.,) aor. as above, (TA,) inf. n. رَوْبٌ (Ṣ, M, Ḳ) and رُؤُوبٌ, (M, Ḳ,) ‡ *The man was,* or *became, confused,* or *disturbed,* (Aṣ, T, Ṣ, Ḳ,) *in his affair,* or *case,* (Aṣ, T,) or *in his reason,* or *intellect,* (Ṣ, Ḳ,) *and his opinion:* (Aṣ, T, Ṣ:) or *confounded,* or *perplexed; unable to see his right course:* (M, Ḳ:) and *languid in spirit, by reason of satiety,* or *drowsiness,* (M, A,) or *intoxication;* as also رَابَتْ نَفْسُهُ: (A:) or *he arose* (M, Ḳ, TA) *from sleep* (M, TA) *disordered in body and mind:* (M, Ḳ, TA:) or *he was intoxicated with sleep:* (M, Ḳ:) or *he was lazy, sluggish,* or *slothful.* (Aboo-Sa'eed, T.) — And رَابَ, (Th, M, Ḳ,) inf. n. رَوْبٌ; (TA;) and ▼ رَوَّبَ, (Th, M,) inf. n. تَرْوِيبٌ; (Ḳ;) † *He* (a man, Th, M) *was,* or *became, fatigued,* or *jaded.* (Th, M, Ḳ.) And ▼ رَوَّبَتْ مَطِيَّةُ فُلَانٍ † *The riding-camel of such a one was,* or *became, fatigued,* or *jaded.* (T.) — And رَابَ † *He,* or *it, was,* or *became, quiet, still,* or *motionless.* (IAar, T.) — It is said in a prov., of him who does wrong and does right, [or of him who does right and does wrong,] هُوَ يَشُوبُ وَيَرُوبُ, meaning, accord. to Aboo-Sa'eed, † *He defends* his companion [at one time], *and is lazy* or *sluggish* or *slothful* [at another time]: or it means *he defends without energy* at one time, *and* at another time *is lazy* or *sluggish* or *slothful,* so that he defends not at all: or, as some say, *he mixes water with the milk,* and so spoils it, *and he makes it good;* from the saying of IAar that رَابَ signifies أَصْلَحَ; but if it have this meaning, it is originally رَأَبَ, with hemz. (T. [See more in art. شوب.]) = Accord. to IAar, رَابَ also signifies *He suspected.* (T. [But in this sense it seems to belong to art. ريب.]) = Also *He lied.* (Ḳ. [But in the T, this signification is assigned to شَابَ, not to رَابَ; app. in relation to the prov. above cited.])

2. رَوَّبَ اللَّبَنَ, (Ṣ, M, A, Ḳ,) inf. n. تَرْوِيبٌ, (AZ, M,) *He made the milk to be such as is termed* رَائِبٌ; (Ṣ, M, A, Ḳ;) as also ▼ ارابه: (M, A, Ḳ:) or *he put the milk into the skin, and turned it over, in order that it might become fit for churning, and then churned it, when it had not thickened well.* (AZ, M.) = See also 1, in two places.

4. اراب اللَّبَنَ: see 2. = [اراب as an intrans.

verb app. signifies *He had much milk such as is termed* رَائِب: see its part. n. مُرِيب, below.]

رَابٌ The *equal in quantity* or *measure* or *the like*: so in the saying, هٰذَا رَابُ كَذَا [*This is the equal in quantity* &c. *of such a thing*. (Ḳ,* TA.)

رَوْبٌ: see رَائِبٌ, in two places. — Hence, (M,) لَا شَوْبَ وَلَا رَوْبَ, (IAạr, T, M,) occurring in a trad., meaning † *There is*, or *shall be*, *no dishonesty*, *nor any mixing*: (TA:) it is a saying of the Arabs, in a case of selling and buying, respecting the commodity which one sells, and means *I am irresponsible to thee for its faults*, or *defects*. (IAạr, T, M.)

رَوْبَةٌ: see what next follows, in three places.

رُوبَةٌ The *ferment* of milk, (T, Ṣ, M, A, Mgh, Mṣb, Ḳ,) *consisting of a sour portion*, (Ṣ, TA,) *which is put into milk in order that it may become such as is termed* رَائِب; (T, Ṣ, Mgh, Mṣb, TA;) and ▼ رَوْبَةٌ signifies the same as رُوبَةٌ in this sense, (Kr, M, A, Ḳ,) and in the other senses which follow: (M:) this is the primary signification: (TA:) or *ferment of milk which contains its butter*, and *when its butter has been taken forth*; as also ▼ رَائِبٌ in both of these two senses; (T;) or in the latter state it is termed ▼ رَائِبٌ: (TA:) or (so in the A and Ḳ, but in the M "and,") *remains of milk* (M, A, Ḳ, in the second of which, as in the last, this applies also to ▼ رَوْبَةٌ,) *that has become such as is termed* رَائِب: (M:) or *remains of milk left in the* [*skin or vessel called*] مِرْوَب, *in order that fresh milk, when poured upon it, may quickly become* رَائِب: (T:) and *milk containing its butter*: and also *milk from which its butter has been taken forth*: (Aboo-'Amr El-Mutarriz, MF, TA.) It is said in a prov., شُبْ شَوْبًا لَكَ رُوبَتُهُ [*Mix thou a mixture*, app. of thick and fresh milk: *thine shall be what will remain of it*]: (Ṣ:) or لَكَ بَعْضُهُ [*thine shall be some of it*]: (so Meyd:) it is like the saying أُحْلُبْ حَلَبًا لَكَ شَطْرُهُ [expl. in art. شطر]: (Ṣ, Meyd:) and is applied in inciting to aid him in whom one will find profit, or advantage. (Meyd.) — *I. q.* دُرْدِىّ [as meaning *A ferment*] such as is put into [*the beverage called*] نَبِيذ [*to make it ferment*]. (TA.) — ‡ *What has collected of the seminal fluid* (T, Ṣ, M, A, Ḳ) of a horse, (Ṣ, A,) or of a stallion, (M, Ḳ,) *after resting from covering*; (T, Ṣ, M, Ḳ;) and ▼ رَوْبَةٌ in this sense is mentioned by Lḥ: (M:) you say, أَعِرْنِى رُوبَةَ فَحْلِكَ, (T,) or فَرَسِكَ, (Ṣ, A,) when you ask a person to lend you a stallion, or a horse, to cover: (T, Ṣ, A:) or the *collecting thereof*: or the *seminal fluid* of the stallion *in the womb of the camel*: (M, Ḳ:) it is thicker than that which is termed مُهَاة, and more remote in respect of the place into which it is injected. (M.) — ‡ *Strength* of a horse *to run*: so in the phrase فَرَسٌ بَاقِى الرُّوبَةِ ‡ [*A horse whose strength to run remains*]. (A.) — ‡ *Intellect* (IAạr, Ṣ, A) of a man (IAạr, Ṣ) *when it has attained to full vigour*: (A:) [app. as being likened to the رُوبَة of the stallion:] so in the saying, هُوَ يُحَدِّثُنِى وَأَنَا إِذْ ذَاكَ غُلَامٌ لَيْسَ لِى رُوبَةٌ ‡ [*He would talk to me, I being then a boy, not having full intellect*]. (IAạr, Ṣ, A: in one of my copies of the Ṣ, and in the TA, لَيْسَتْ.) — † The *main*, or *most essential*, *part*, syn. جِمَّاع, of an affair: (M, Ḳ:) so in the saying, مَا يَقُومُ بِرُوبَةِ أَمْرِهِ † [*He does not undertake*, or *superintend*, or *attend to*, *the main*, or *most essential*, *part of his affair*]: app. from the روبة of the stallion. (M.) — † *Means of subsistence*: (M, Ḳ:) † *food*, or *sustenance*: (TA:) † *anything that puts a thing into a good*, *right*, or *proper state*; from the same word as signifying "a sour ferment that is put into milk to make it ferment:" (JM:) ‡ *a want*, or *thing that is needed* [*to put one into a good*, or *right*, *state*]: (Ṣ, M, A, Ḳ:) and *want* as meaning *poverty*. (Ibn-Es-Seed, Ḳ, TA.) You say, لَا يَقُومُ بِرُوبَةِ أَهْلِهِ, (Ṣ, A,) or مَا يَقُومُ الخ, (M, TA,) i. e. † [*He will not*, or *does not*, *undertake*, or *take upon himself*, or *attend to*,] *the food*, or *sustenance*, *of his family*: or † *their case*, *and the putting them into a good*, *right*, or *proper*, *state*: (TA:) or ‡ [*the supplying of*] *what they require of him*. (Ṣ, M, A, TA.) — ‡ *A part*, or *portion*, or *small portion*, (طَائِفَةٌ, Ṣ, M, or قِطْعَةٌ, Ḳ, or سَاعَةٌ, T, M, A,) of the night: (T, Ṣ, M, A, Ḳ:) [app. from the same word signifying "remains of milk;" as seems to be implied in the A:] so in the saying, مَضَتْ رُوبَةٌ مِنَ اللَّيْلِ ‡ *A period*, or *short portion*, (ساعة,) *of the night passed*: (T, M, TA:) and بَقِيَتْ رُوبَةٌ مِنَ اللَّيْلِ ‡ *A period*, or *short portion*, (ساعة,) *of the night remained*: (M, A, TA:) and هَرِقْ عَنَّا مِنْ رُوبَةِ اللَّيْلِ, (Ṣ, A,) i. e. اِكْسِرْ عَنَّا سَاعَةً مِنْهُ [app. for اِكْسِرْ جَهْدَنَا or the like, i. e. ‡ *Abate thou*, or *allay thou*, *our fatigue*, or *the like*, or *relieve thou us*, *for a period*, or *short portion*, *of the night*; من before روبة being redundant]. (A.) — † *A piece* of flesh-meat: (M, Ḳ:) so in the saying, قَطَعَ اللَّحْمَ رُوبَةً رُوبَةً † [*He cut the flesh-meat into pieces*; or *cut it piece by piece*]. (M.) = † *Heaviness*, *sluggishness*, or *torpidness*, (T, Ḳ,) or *laxness*, or *confusedness of the intellect*, (T,) and *languor*, *feebleness*, or *faintness*, (Ḳ,) *from drinking much milk*. (T.) = *Good and fertile land*, *abounding with plants*, or *herbage*, (T, M, Ḳ,) *and with trees*: (T, M:) *that kind of land in which the herbage*, or *pasturage*, *remains longest*. (T.) — Accord. to Aboo-'Amr Esh-Sheybánee, *i. q.* مَشَارَةٌ, which means *A* سَاقِيَة [or *channel of water for irrigation*: but it has also other meanings, which see in art. شور]. (TA.) — The *tree called* نُلُك; (T, Ḳ, TA;) expl. by Ibn-Es-Seed as meaning the *tree called* زُعْرُور [q. v.]. (TA.) = *A kind of hooked instrument* (كُلُّوب) *by means of which an animal that is hunted is drawn forth from its hole*: (M, Ḳ:) accord. to Abu-l-'Omeythil, the مِحْرَش [app. meaning the same, or *an instrument used for drawing forth the lizard called* ضَبّ *from its hole*]. (M.) = It is also mentioned by IAạr as [syn. with رُبَّةٌ and أُرْبَةٌ,] meaning *A knot*. (T.) = *A piece of wood with which a wooden bowl*, or *other vessel*, *is repaired*, or *mended*; or *with which a breach*, or *broken place*, *therein is stopped up*: (T, TA:) and, accord. to AZ, *a patch*, or *piece*, *with which a camel's saddle* (رَحْل) *is patched*, or *pieced*, *when it is broken*: (TA:) pl. رُوَبٌ: but this is [properly, or originally, رُؤْبَةٌ,] with ء: (T, TA:) so says ISk. (T.) [See art. رأب.]

رَوْبَانُ: see the next paragraph.

رَائِبٌ, applied to milk, (Lth, T, Ṣ, M, Mgh, Mṣb, Ḳ, &c.,) and ▼ رَوْبٌ, so applied, (Lth, T, M, Ḳ,) *Thick*, or *coagulated*: (M, Mṣb, Ḳ:) or *churned*, *and deprived of its butter*: (Aṣ, T, M, Ḳ:) see also رُوبَةٌ, in two places: or *thick*, (Ṣ,) or *having a compact pellicle upon its surface, and thick*, or *resembling liver so that it quivers*, (Lth, T,) *and fit to be churned*: (Lth, T, Ṣ:) or *such as has been churned*, and *such as has not been churned*: (Ṣ:) or *such as has become thick*; (Fr, A'Obeyd, T, Ṣ, Mgh;) *until its butter is taken forth*; (Fr, A'Obeyd, T, Ṣ;) or *before and after its butter has been taken forth*; (Mgh;) like as the epithet عُشَرَآءُ is applied to a she-camel when pregnant and when she has brought forth. (A'Obeyd, T, Ṣ.) A poet, cited by Aṣ, says,

* سَقَاكَ أَبُو مَاعِزٍ رَائِبًا * وَمَنْ لَكَ بِالرَّائِبِ الخَاثِرِ *

(T, Ṣ, Mgh) meaning *Aboo-Má'iz gave thee to drink churned* [*milk*], (T, Ṣ,) *but how wilt thou obtain*, (T,) or [rather] *but who will be answerable to thee for*, (Ṣ,) *the unchurned* (T, Ṣ) [*that is thick*, or] *that has not had its butter taken forth from it?* (Ṣ. [Or رَائِب in the former instance may be from رَابَ of which the aor. is يَرِيبُ; so that it may there mean *what occasioned doubt*, or *evil opinion*: see رَائِبٌ in art. ريب: and if so, this word as belonging to the present art., and applied to milk, may signify only thick, or unchurned.]) And one says, مَا عِنْدَهُ شَوْبٌ وَلَا رَوْبٌ ▼, (T,) or مَا عِنْدِى الخ, (M,) i. e. *He has not*, or *I have not*, *mixed honey*, *nor milk such as is termed* رَائِب: (T, M:) or, as some say, *honey nor milk*; thus explaining the two words شوب and روب without restriction. (M. [See also art. شوب.]) — [Hence,] رَائِبٌ applied to a man, (T, Ṣ, M, A, Ḳ,) as also ▼ رَوْبَانُ, (T, M, Ḳ,) and ▼ أَرْوَبُ, (M, Ḳ,) ‡ *Confused*, *disturbed*, or *disordered*, (T, Ṣ, A,) *in mind*, *by reason of drowsiness*, or *satiety*, or *intoxication*: (A:) or *confounded*, or *perplexed*; *unable to see his right course*: (M, Ḳ:) and *languid in spirit*, *by reason of satiety*, or *drowsiness*: (M:) or *who has arisen* (M, Ḳ) *from sleep* (M) *disordered in body and mind*: or *intoxicated with sleep*: (M, Ḳ:) or رَائِبٌ signifies † *confused in his intellect* and *his opinion* and *his affair*: (TA:) and a man ‡ *fatigued*, *wearied*, *distressed*, *embarrassed*, or *troubled*: (A:) fem. [of the first] رَائِبَةٌ: (Lḥ, M:) pl. of the first, (Ṣ, M, A,* Mgh,) accord. to Aṣ, (Ṣ,) or of the second, رَوْبَى: (Ṣ, A, Mgh:) you say قَوْمٌ رَوْبَى ‡ *a people*, or *company of men*, *confused*, *disturbed*, or *disordered*, *in minds*, (T, Ṣ, Mgh,) *by reason of drowsiness*: (Mgh:) accord. to Sb, (M,) *rendered heavy*, or *weak*, or *languid*, *by journeying*, (Ṣ, M,) and *by pain*, (M,) *and heavy with sleep*: (Ṣ:) or *intoxicated by drinking* [*milk such as is termed*] رَائِب. (Ṣ, Mgh.) — And رَائِبٌ

also signifies ‡ A thing, or an affair, that is *clear*, or *free from dubiousness* or *confusedness*; (Th, T and TA in art. ريب;) like the milk so termed. (TA in art. ريب. See an ex. in that art.)

أَرْوَبُ : see the next preceding paragraph.

مِرْوَبٌ *A vessel*, (T, Ṣ,) or *receptacle*, (A,) or *skin*, (M, Ḳ,) *in which milk is made to be such as is termed* رَائِب. (T, Ṣ, M, A, Ḳ.) [See also مُرَوَّبٌ.]

مُرِيبٌ *Having much milk such as is termed* رَائِب. (Ḥar p. 416.)

مُرَوَّبٌ Milk *that has not as yet been churned, and that is in the skin, not having had its butter taken from it.* (Aṣ, T.) — And سِقَآءٌ مُرَوَّبٌ *A skin in which milk has been made such as is termed* رَائِب: (M, Ḳ:) or *a skin that is wrapped up* [in order that its milk may thicken more quickly by its being kept warm] *until it attains the fit time for the churning.* (Ṣ.) It is said in a prov., أَهْوَنُ مَظْلُومٍ سِقَآءٌ مُرَوَّبٌ, (T, Ṣ, M, A,) meaning [*The lightest in estimation*] *of what is drunk*, or *given to be drunk*, [of milk,] *before its butter comes forth from it* (Aṣ, T) [*is that in*] *a skin that is wrapped up* &c., as expl. above: (Ṣ:) [or † *the least to be esteemed of the wronged is he who remains quiet*, or *inert, like milk not yet in a state of fermentation*:] AZ mentions it as applied to him who is low, abject, or contemptible; who is held to be weak: and he says that ظَلَمْتُ السِّقَآءَ means "I gave [the milk of] the skin to be drunk before it had attained to maturity [so as to be fit for the process of churning]:" (T:) or مُرَوَّبٌ signifies *not churned, but having in it its ferment*; and the prov. is applied to him who is constrained to do something that is difficult, and to become in a state of abasement, or ignominy, and does not manifest any disapproval. (Meyd.)

روث

1. رَاثَ, (T, Ṣ, M, &c.,) aor. يَرُوثُ, (T, A, Mṣb,) inf. n. رَوْثٌ, (T, M, A, Mṣb,) said of a horse (Ṣ, Mṣb, Ḳ) and the like, (Mṣb,) [i. e.] of a solid-hoofed animal (T, M, A) of any kind, (T,) *He dunged.* (M, Mṣb.*) It is said in a prov., أَحُشُّكَ وَتَرُوثُنِى, (Ṣ,) or وَتَرُوثِينَنِى. (TA in art. حش, in which it is explained.)

رَوْثٌ, (T, Ṣ, M, &c.,) originally an inf. n., (Mṣb,) The *dung* (M, Mṣb*) *of the horse* (Ṣ, Mṣb, Ḳ) *and the like*, (Mṣb,) [i. e.] *of a solid-hoofed animal* (T, M, A, Mgh) *of any kind*: (T, Mgh:) [a coll. gen. n.:] n. un. ▼ رَوْثَةٌ: (Ṣ, Mṣb, Ḳ:) and pl. أَرْوَاثٌ. (Ṣ, M, A, Mgh, Ḳ.)

رَوْثَةٌ : see what next precedes. — Also The *end*, or *tip*, (Ṣ, M, A, Ḳ,) *of the nose*, (M,) [i. e.,] *of the* أَرْنَبَة [or *lower portion*, i. e. *lobule, of the nose*], (Ṣ, A, Ḳ,) *where the blood that flows from the nostrils drops*, or *drips*: (M, A:) or the *fore part of the nose altogether*: (M:) or the *end*, or *tip*, of the nose, *in the fore part* thereof. (TA.) You say, فُلَانٌ يَضْرِبُ بِلِسَانِهِ رَوْثَةَ أَنْفِهِ, (Ṣ, TA,) meaning [*Such a one strikes with his tongue*] *the tip of his nose*, or *the tip of his nose in the fore part thereof.* (TA.) It is said in a trad. that the mulct for mutilating a person by depriving him of this part is a third of the whole price of blood. (TA.) — And † The *bill* of the eagle: Aboo-Kebeer El-Hudhalee terms the eagle's bill رَوْثَةُ أَنْفِهَا. (M.) — And رَوْثَةُ السَّيْفِ, occurring in a trad., is expl. as meaning † *The upper part* [*of the hilt*] *of the sword, that is next to the little finger of the person grasping it.* (TA.) — Also The *remains of the culms of wheat in the sieve, when it is sifted.* (Ḳ. [Not found by SM in any other lexicon.])

مَرَاثٌ and ▼ مَرْوَثٌ (M, Ḳ) The *part whence the* رَوْث (or *dung*) *issues*; (M;) the خَوْرَان [i. e. the *rectum*, or the *tuel*,] of a horse. (Ḳ.)

مَرْوَثٌ : see what next precedes.

مُرَوَّثٌ A man *having a large nose.* (A, TA.)

روج

1. رَاجَ, (Ṣ, A, Mṣb, Ḳ,) aor. يَرُوجُ, (Ṣ, A, Mṣb,) inf. n. رَوَاجٌ, (Ṣ, A, Ḳ,) or this is a simple subst., and the inf. n. is رَوْجٌ, (Mṣb,) *It* (a thing, Ṣ, or a commodity, Mṣb) *had an easy*, or *a ready, sale*; *was*, or *became, saleable*; *easy*, or *ready, of sale*; or *in much demand.* (Ṣ,* A,* Mṣb, Ḳ.*) — And رَاجَتِ الدَّرَاهِمُ, inf. n. رَوْجٌ, *The dirhems*, or *money, passed*, or *had currency, among men, in buying and selling.* (Mṣb, TA.) — And راج الأَمْرُ, inf. n. رَوْجٌ and رَوَاجٌ, accord. to IḲoot, *The thing*, or *affair, was*, or *became, quick, speedy*, or *expeditious*: (L, Mṣb:) or *came quickly.* (MF.) — And راج *It was*, or *became, present*, or *ready*, and *prepared*: so in the saying, خُذْ مَا رَاجَ [*Take thou what is present*, or *ready*, and *prepared*]. (Ḥar p. 116.) — See also 2. — راجت الرِّيحُ, (Ḳ,) or ▼ روّجت, (Mṣb, [app. a mistranscription, unless رَوَّجَتْ be meant,]) *The wind was*, or *became, confused*, (Mṣb, Ḳ,) *not continuing from one direction*, (Mṣb,) *so that one knew not whence it came.* (Ḳ.)

2. روّج, (Ṣ, A, Mṣb, Ḳ,) inf. n. تَرْوِيجٌ, (A, Mṣb, Ḳ,) *He made* a commodity *to have an easy*, or *a ready, sale*; *to be saleable*; *easy*, or *ready, of sale*; or *in much demand.* (Ṣ, A, Ḳ.*) — *He made* money *to pass*, or *be current.* (Ṣ,* A,* Mṣb.) — روّج الشَّىْءَ, and روّج بِهِ, *He made the thing to be quick, speedy*, or *expeditious*; or *was quick with it.* (L.) — رَوَّجْتُ is also *syn. with* أَرَجْتُ: so in the saying, ▼ رَوَّجْتُ الأَمْرَ فَرَاجَ, aor. of the latter يَرُوجُ, and inf. n. رَوْجٌ, [app. meaning *I excited the affair*, or *event, and it became excited.*] (TA.) — روّج كَلَامَهُ *He embellished his speech*, or *language, and made it vague, so that one knew not its true meaning*: (Mṣb, TA:) from رَاجَتِ الرِّيحُ, (TA,) or from روّجت الرِّيحُ. (Mṣb.) — For روّجت الريح see 1, last sentence. — روّج الغُبَارُ عَلَى رَأْسِ البَعِيرِ [perhaps رُوِّجَ] *The dust continued*, or *went round, upon*, or *over, the head of the camel*; syn. دَامَ. (TA.)

5. تروّج *He* [app. a camel] *went round about the watering-trough*, or *tank, thirsting, and not getting to it.* (Ḳ.)

رَوْجَةٌ *Haste, quickness, speed*, or *expedition.* (IAạr.)

رَوَاجٌ [an inf. n., (see 1,) or] a subst., meaning The *state*, or *quality, of having an easy*, or *a ready, sale*; *of being saleable*; or *in much demand.* (Mṣb.)

رَوَّاجٌ [app. applied to a camel] *Going round about the watering-trough*, or *tank, thirsting, and not getting to it.* (Ḳ.)

أَمْرٌ مُرَوَّجٌ *A confused thing* or *affair.* (TA.)

فُلَانٌ مُرَوِّجٌ *Such a one is a person who makes commodities to have an easy*, or *a ready, sale*; *to be saleable*; *easy*, or *ready, of sale*; or *in much demand*: or *who makes money to pass*, or *be current.* (Ṣ.)

روح

1. رَاحَ, (Ṣ, Mṣb, Ḳ,) sec. pers. رِحْتَ, (Mṣb,) aor. يَرَاحُ, (Ṣ, Mṣb, Ḳ,) inf. n. رِيحٌ; (Ḳ;) and aor. يَرُوحُ, (Mṣb, TA,) inf. n. رَوْحٌ, (Mṣb,) or رُؤُوحٌ; (TA;) *It* (a day) *was violently windy.* (Ṣ, Mṣb, Ḳ.) And راح, aor. يَرُوحُ, inf. n. رُؤُوحٌ, *It* (a day) *was one of good*, or *pleasant, wind.* (TA.) — راح, aor. يَرَاحُ, inf. n. رَوْحٌ, *It was*, or *became, cool and pleasant* [*by means of the wind*]. (L.) *It* (a house, or tent, the door being opened,) [*was*, or *became, aired by the wind*; or] *was entered by the wind.* (L.) — راح الشَّجَرُ *The trees felt the wind.* (AḤn, Ḳ.) [See also another meaning below.] — [Hence, perhaps,] راح, aor. يَرَاحُ, inf. n. رَاحٌ, † *He was*, or *became, brisk, lively, sprightly, active, agile, prompt*, or *quick*; [as though he felt the wind and was refreshed by it;] (L;) as also ▼ ارتاح: (Ṣ, A, L, Ḳ:) رَاحٌ and ▼ اِرْتِيَاحٌ signify the same: (Ṣ, L, Ḳ: [in the CḲ, الاِرْتِيَاحُ is erroneously put for الاِرْتِيَاحُ:]) and ▼ اِسْتَرْوَحَ † *he* (a man) *became light*, or *active, and quick*; syn. شَمَّرَ. (Mṣb.) You say, راح لِلشَّىْءِ, [and إِلَى الشَّىْءِ] and ▼ ارتاح [and ارتاح بِهِ] † *He was*, or *became, brisk, lively*, &c., as above, *at the thing*, [or *betook himself with briskness, liveliness, &c., to the thing*,] *and was rejoiced by it.* (Lth, TA.) A poet says,

* وَزَعَمْتَ أَنَّكَ لَا تَرَاحُ إِلَى النِّسَا *

[† *And thou assertedst that thou dost not*, or *wilt not, betake thyself with briskness, &c., to women, nor be rejoiced by them*]. (Lth, TA.) And راح لِلأَمْرِ, i. q. ▼ ارتاح [*He betook himself with briskness, &c., to the thing*, or *affair*; or *was brisk, &c., to do it*]. (TA.) And راح لِذٰلِكَ الأَمْرِ, (L,

Ḳ,) and إِلَيْهِ, (L,) aor. يَرَاحُ, inf. n. رَوَاحٌ and رُؤُوحٌ and رَاحٌ and رِيَاحَةٌ (L, Ḳ) and رَاحَةٌ and أَرْيَحِيَّةٌ, (L,) † *He brightened in countenance at that thing,* (L, [there explained by أَشْرَقَ لَهُ, and this I regard as the right reading, rather than that which I find in the copies of the Ḳ, which is أَشْرَفَ لَهُ, perhaps meaning the same as أَشْرَفَ عَلَيْهِ, i. e. *he became acquainted with that thing,* or *knew it,* syn. اِطَّلَعَ عَلَيْهِ,]) *and rejoiced in it,* or *at it,* (L, Ḳ,) *and was thereby affected with alacrity, cheerfulness, briskness, liveliness,* or *sprightliness, disposing him to promptness in acts of kindness* or *beneficence:* said of a generous man when he is asked to confer a gift; and sometimes, metaphorically, of dogs when called by their owner, and of other animals. (L.) [It is also said that] رَوْحَةٌ and رَاحَةٌ and رَوَاحَةٌ and رَوَاحٌ and رَوِيحَةٌ [all app. inf. ns. of رَاحَ, or some of them may be simple substs.,] and مُرَايَحَةٌ [as though inf. n. of ▼ رَايَحَ] (L, Ḳ) signify † The *experiencing relief from grief* or *sorrow, after suffering therefrom:* (L:) or the *experiencing the joy,* or *happiness, arising from certainty.* (Ḳ. [See also رَوْحٌ, below.]) You say also, اِسْتَرْوَحْتُ ▼ إِلَى حَدِيثِهِ [app. meaning † *I was affected with cheerfulness, liveliness,* or *the like, at his discourse,* or *narration;* as seems to be indicated by the context in the place where it is mentioned: or perhaps, *he trusted to his discourse, and became quiet,* or *easy, in mind;* agreeably with an explanation of the verb which see below]: (A:) or استراح ▼ الى حديثه † *he inclined to his discourse.* (MA.) And راح لِلْمَعْرُوفِ, (Ṣ, A, L, Ḳ,) sec. pers. رِحْتَ, (L,) aor. يَرَاحُ, inf. n. رَاحَةٌ (Ṣ, L, Ḳ) and رِيحٌ; (L;) and ارتاح ▼ له; (A, L;) ‡ *He was affected with alacrity, cheerfulness, briskness, liveliness,* or *sprightliness, disposing him to promptness to do what was kind* or *beneficent:* (Aṣ, Ṣ, L, Ḳ:) *he inclined to, and loved, kindness* or *beneficence.* (L.) And ارتاح ▼ لِلنَّدَى † [*He was affected with alacrity, &c., and so disposed to bounty* or *liberality*]. (Ṣ, Ḳ.) And نَزَلَتْ بِهِ بَلِيَّةٌ فَارْتَاحَ ▼ ٱللّٰهُ بِرَحْمَتِهِ فَأَنْقَذَهُ مِنْهَا ‡ [*A trial,* or *an affliction, befell him, and God was active and prompt with his mercy, and delivered him from it*]: (T:) but ISd disapproves of thus speaking of God; and El-Fárisee says that it is an instance of the rudeness of speech characteristic of Arabs of the desert. (TA.) [Hence seems to have originated, as is app. implied in the TA, the assertion that] الاِرْتِيَاحُ ▼ signifies † The *being merciful:* and ارتاح ▼ ٱللّٰهُ لَهُ بِرَحْمَتِهِ † *God delivered him from trial,* or *affliction:* (Ḳ:) or ارتاح ▼ ٱللّٰهُ لِفُلَانٍ † *God was merciful to such a one.* (Ṣ.) One also says, راحت يَدُهُ لِكَذَا, (Ḳ,) or بِكَذَا, (Ṣ, L,) ‡ *His hand was active, prompt,* or *quick,* (Ṣ, L, Ḳ, TA,) *to do such a thing,* (Ḳ, TA,) or *with such a thing;* (Ṣ, L, TA;) as, for instance, with a sword, to strike with it. (L.) Hence the saying of the Prophet, مَنْ رَاحَ إِلَى الجُمُعَةِ فِى السَّاعَةِ الأُولَى فَكَأَنَّمَا قَدَّمَ بَدَنَةً ‡ [*Whosoever is brisk,* or *prompt,* or *quick, in repairing to the Friday-prayers in the first hour, he is as though he offered a camel,* or *a cow* or *bull, for sacrifice at Mekkeh*]: (Ḳ,* TA:) the meaning is, خَفَّ إِلَيْهَا, (Ḳ, TA,) and مَضَى; (TA;) not the going in the latter part of the day. (Ḳ,* TA.) [See also what follows.] — راح, aor. يَرُوحُ, inf. n. رَوَاحٌ; and تروّح ▼; both signify the same; (Ṣ, Mṣb, Ḳ, &c.;) *contr. of* غَدَا; (Ṣ;) said of a man, (TA,) and of a company of men, (Ḳ, TA,) *He, and they, went,* or *journeyed,* or *worked,* or *did a thing, in the evening,* (Ḳ, TA,) or *in the afternoon,* i. e., *from the declining of the sun from the meridian until night:* (IF, Mṣb, Ḳ, TA:) this is said to be the primary meaning: (TA:) but they also mean *he,* or *they, returned:* (Mṣb:) and *went,* or *journeyed, at any time:* (Mṣb,* TA:) [for] الرَّوَاحُ is not, as some imagine it to be, only [*the going,* or *journeying,*] *in the last,* or *latter, part of the day;* but is used by the Arabs as meaning *the going,* or *journeying, at any time of the night or day;* as also الغُدُوُّ: so say Az and others: (Mṣb:) or راح, inf. n. رَوَاحٌ, signifies *he came,* or *went, after the declining of the sun from the meridian:* but is sometimes used as meaning *he went* in an absolute sense: (Mgh:) and thus it means in the trad. commencing مَنْ رَاحَ إِلَى الجُمُعَةِ [mentioned above, where a different explanation of the verb is given]: (Mgh,* Mṣb:) and [in like manner] one says to his companion or companions, تروّح ▼ or تَرَوَّحُوا as meaning *Go,* or *journey:* (TA:) but رَاحَتِ الإِبِلُ, (Ṣ, L, Ḳ,) aor. تَرُوحُ and تَرَاحُ, inf. n. رَوَاحٌ (L) and رَائِحَةٌ, (AZ, L, Ḳ,) signifies only *The camels returned in the evening,* or *afternoon,* (Ṣ,* Mṣb,) when their pastors drove or brought them back to their owners: so says Az. (Mṣb.) You say, رُحْتُ عِنْدَهُمْ and إِلَيْهِمْ, inf. n. رَوْحٌ and رَوَاحٌ, *I went,* (Ḳ, TA,) and *I came,* (TA,) *to them in the evening,* or *afternoon;* [or *at any time,* as appears from what has been said above;] and so رُحْتُهُمْ, (Ḳ, TA,) inf. n. رَوْحٌ; (TA;) and رَوَّحْتُهُمْ ▼, (Ḳ, TA,) inf. n. تَرْوِيحٌ; (TA;) and تَرَوَّحْتُهُمْ ▼: (Ḳ, TA:) and أَنَا أُغَادِيهِ وَأُرَاوِحُهُ ▼ [*I go,* or *come, to him early in the morning, in the first part of the day,* or *between the time of the prayer of daybreak and sunrise, and I go,* or *come, to him in the evening,* or *afternoon,* app. *he doing the like to me*]. (A. [See also 6.]) And رَاحَتْ عَلَيْهِ إِبِلُهُ, and غَنَمُهُ, and مَالُهُ, *His camels,* and *his sheep* or *goats,* and *his cattle, returned to him after the declining of the sun from the meridian;* only at that time: and اراحت ▼ may perhaps be a dial. var. thereof: (L, TA:) or راحت بِالعَشِىِّ عَلَى أَهْلِهَا *they* (i. e. camels) *returned from the place of pasture in the evening,* or *afternoon, to their owners.* (Ṣ,* Mṣb.) — راح الشَّجَرُ, (Ṣ, A, Ḳ,) aor. يَرَاحُ; (Ṣ, A;) and تروّح ▼; (Ṣ, A;) [said in the TA to be tropical, but not so in the A;] *The trees broke forth with leaves:* (Ṣ, A, Ḳ:) or the former, *the trees broke forth with leaves before the winter, when the night became cold, without rain;* (Aṣ, TA;) and so the latter: (L:) or the latter, *the trees broke forth with leaves after the close of the* صَيْف [or *summer*]: (Ṣ, TA:) and تروّح ▼ الغُصْنُ *The branch put forth leaves after other leaves had fallen from it.* (R, TA.) [See another meaning of راح الشجر near the beginning of this art.] — راح, (Ṣ, Ḳ,) aor. يَرَاحُ, inf. n. رَاحَةٌ, (Ṣ,) said of a horse, [perhaps from the same verb as signifying "he was, or became, brisk, lively," &c.,] *He became a stallion,* or *fit to cover.* (Ṣ, Ḳ.) = رَاحَتْهُ الرِّيحُ, aor. تَرَاحُ, *The wind smote it;* namely, a thing; (L, Ḳ;) as, for instance, a tree, and said of a tempestuous wind. (L.) And رِيحَ, said of a pool of water left by a torrent, *It was smitten* [or *blown upon*] *by the wind.* (Ṣ, A, Ḳ.) In like manner also it is said of other things. (TA.) One says, رِيحَتِ الشَّجَرَةُ *The tree was blown upon by the wind:* or *was blown about,* or *shaken, by the wind, so that its leaves were made to fall:* or *had the dust scattered upon it by the wind.* (L.) And رِيحُوا *They* (a people, or party,) *were smitten and destroyed by the wind:* (Ḳ, TA:) or *they entered upon* [*a time of*] *wind;* (Ḳ;) as also, in this latter sense, أَرَاحُوا ▼, (Ṣ, Ḳ,) or أَرْوَحُوا ▼. (A.) — راح الشَّىْءَ, (A'Obeyd, Ṣ, Ḳ,) first pers. رِحْتُ, (A'Obeyd, Ṣ,) aor. يَرَاحُ (A'Obeyd, Ṣ, Ḳ,) and يَرِيحُ, (AA, Ṣ, Ḳ,) [inf. n., app., of the former رَوْحٌ and of the latter رِيحٌ, as in the phrase of similar meaning following;] and أَرَاحَهُ ▼, (Ks, Ṣ, Ḳ,) and أَرْوَحَهُ ▼; (AZ, Ḳ;) *He smelt the thing; perceived its smell,* or *odour;* (Ṣ, Ḳ, &c.;) as also استراحهُ ▼ and اِسْتَرْوَحَهُ ▼: (Ḥam p. 228:) and راح الرِّيحَ, aor. يَرَاحُ, inf. n. رَوْحٌ; and aor. يَرِيحُ, inf. n. رِيحٌ; and أَرَاحَهَا ▼; *He smelt the odour.* (Mṣb.) You say of an object of the chase, أَرَاحَنِى ▼, (Ṣ,) and أَرْوَحَنِى ▼, (AZ, Ṣ, A,) inf. n. of the latter إِرْوَاحٌ, (AZ, TA,) *He smelt me; perceived my smell,* or *odour:* (AZ, Ṣ, A, TA:) and of the same, اراح ▼, (Ḳ,) and أَرْوَحَ ▼, (T, Ṣ, Ḳ,) and اِسْتَرْوَحَ ▼, and استراح ▼, (T, Ṣ,) *He smelt a human being; perceived his smell,* or *odour:* (T, Ṣ, Ḳ:) and the second of these four, (Ḳ, TA,) and the third and fourth, (TA,) *he smelt gently, that he might perceive the odour of a thing:* (Ḳ, TA:) or the third and fourth of the same, *he smelt,* or *perceived, odour:* (A:) and these two, said of a stallion, *he perceived the smell of the female:* and of a beast of prey you say, أَرْوَحَ الرِّيحَ ▼, and أَرَاحَهَا ▼, and استراحها ▼, and اِسْتَرْوَحَهَا ▼, meaning *he smelt,* or *perceived, the odour;* and accord. to Lḥ, some say, رَاحَهَا; but this is seldom used. (TA.) [It is asserted (in Ḥar p. 324) that استراح ▼ is only from الرَّاحَةُ; but this assertion is of no weight against the authorities cited above.] It is said in a trad., مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً لَمْ يَرِحْ رَائِحَةَ الجَنَّةِ, (A'Obeyd, Ṣ, Mgh,* Mṣb,*) or لم يَرَحْ, (AA, Ṣ, Mṣb,) or لم يُرِحْ ▼, (Ks, Ṣ, Mgh, Mṣb,) i. e. [*He who slays a person with whom he is on terms of*

peace, (or, as in the TA, مُؤْمِنًا, i. e. *a believer*,)] *he will not perceive the odour of Paradise*: (Ṣ, Mgh, Mṣb:) Aṣ says, I know not whether it be from رِحْتُ or from أَرَحْتُ. (Ṣ.) You say also, أَرْوَحْتُ ▾ مِنْهُ طِيبًا *I perceived from him* (a man, Ṣ) *a sweet odour*. (Ṣ, A.) — [And hence, app.,] راح مِنْكَ مَعْرُوفًا, and ▾ اراحهُ, † *He obtained from thee a favour*, or *benefit*. (Ḳ.) = رَوِحَ, aor. يَرْوَحُ, inf. n. رَوَحٌ, *He* (a man) *had the quality termed* رَوَحٌ, [explained below, i. e. *width in the space between the thighs* or *legs*; &c.; or] *a spreading in the fore part of each foot*. (Lth, TA.) And رَوِحَتْ قَدَمُهُ *His foot had the quality so termed*. (TA.)

2. روّح [*He fanned*]. You say, روّح عَلَيْهِ بِالمِرْوَحَةِ [*He fanned him with the fan*]. (A, TA.) And اِحْتَاجُوا إِلَى التَّرْوِيحِ مِنَ الحَرِّ بِالمِرْوَحَةِ [*They required to be fanned, by reason of the heat, with the fan*]. (TA.) — Also, (A, Mṣb,) inf. n. تَرْوِيحٌ, (Mṣb,) *He perfumed* oil; *rendered it sweet in odour*, (A, Mṣb,) *by putting perfume in it*. (Mṣb.) — روّح عَنْهُ; and رَوِّحُوا بِنَا: see 4. — روّح بِهِمْ, (A, Mgh, Mṣb,) inf. n. as above, (A, Mṣb,) *He performed with them the prayers termed* التَّرَاوِيح. (A, Mgh, Mṣb.) — روّح having for its objects camels, and sheep or goats: see 4. — رَوَّحْتُهُمْ: see رُحْتُ إِلَيْهِمْ, in the latter half of the first paragraph.

3. أَنَا أُغَادِيهِ وَأُرَاوِحُهُ: see 1, in the latter half of the paragraph. — المُرَاوَحَةُ فِى العَمَلَيْنِ, (Ṣ,) or بَيْنَ العَمَلَيْنِ, (Mgh, Ḳ,) signifies *The doing the two deeds, or works, alternately; this one time, and that one time*: (Ṣ, Mgh, Ḳ:) as, for instance, reading, or reciting, at one time, and writing at another time: (Mgh:) and المراوحة بين الرِّجْلَيْنِ *the standing upon the two legs alternately; upon each in turn*: and المراوحة بين الجَنْبَيْنِ *the turning over* [*upon the two sides alternately*, or] *from side to side*. (Ḳ.) You say, راوح بَيْنَ عَمَلَيْنِ [*He did two deeds, or works, alternately; he alternated them*]. (A.) And راوح بَيْنَ رِجْلَيْهِ *He stood upon one of his legs one time and upon the other another time*: (Ṣ, Mgh:) it is said also of one walking [as meaning *he moved his legs alternately*]. (A.) And it is said in a trad., كَانَ يُرَاوِحُ بَيْنَ قَدَمَيْهِ مِنْ طُولِ القِيَامِ *He used to rest upon one of his feet one time and upon the other another time to give relief to each of them* [*in consequence of long standing*]. (TA.) One says also, راوحهُ *He did a thing with him by turns, each of them taking his turn* [*and so relieving the other*: for المُرَاوَحَةُ signifies *the giving mutual relief*, or *rest*]. (TA in art. عقب.) [See also 6.] = رَايَحَ, inf. n. مُرَايَحَةٌ: see 1, in the former part of the paragraph.

4. اراح *He breathed*: (Ṣ, A, Ḳ:) said of a man, (A,) and of a horse. (Ṣ.) — [*It emitted an odour*:] *it* (a thing, Mṣb) *stank*; (Ṣ, Mṣb, Ḳ;) as also أَرْوَحَ: (Mṣb, TA:) the former said of flesh-meat, (Ṣ, Ḳ,) and of water; (Ḳ;) and so the latter: (TA:) or the latter, *it became altered* [*for the worse*] *in odour*; (Lḥ, Ṣ, M, A, Mṣb;) said of flesh-meat, (Lḥ, M, A,* Mṣb,) and of water, (Lḥ, Ṣ, M, A, Mṣb,) &c.; (Ṣ;) and so the former, said of water: (L, TA:) ISd makes a distinction between اروح and ▾ تروّح [q. v., as does also J,] said of water. (Mṣb, TA.) — Also, (inf. n. إِرَاحَةٌ, L,) *He* (a man, Ṣ, and a beast, Lḥ) *revived*, or *his spirit returned to him, after fatigue*; (Lḥ, Ṣ, Ḳ;) like ▾ استراح, q. v.: (TA:) and *he had rest*. (Ḳ.) — And [hence], (Ṣ, Mṣb, Ḳ,) inf. n. إِرَاحَةٌ, (TA,) or إِرْوَاحٌ, (Mṣb,) † *He* (a man) *died*; (Ṣ, Mṣb, Ḳ;) as though he found rest: and *he* (a camel) *died*, or *perished*. (TA.) You say, أَرَاحَ فَأَرَاحَ [*He rested, i. e. had rest, and so rested* others], meaning † *he died, and so people became at rest from him*. (A.) — [Hence also,] أَرِحْنَا بِالصَّلَاةِ *We performed the act of prayer*: because its performance is [a cause of] rest to the soul; the waiting for the time thereof being troublesome. (Mṣb.) — أَرَاحَتْ said of camels &c. [as though meaning *They returned in the evening*, or *afternoon, to rest*]: see 1, in the latter half of the paragraph. — اراح, inf. n. إِرَاحَةٌ and إِرَاحٌ, said of a man, *His camels, and sheep or goats, and cattle, returned to him in the evening*, or *afternoon, from pasture*. (L.) — And اراح, [app. for اراح بَعِيرَهُ,] likewise said of a man, *He alighted from his camel to rest him and to alleviate him*. (L.) — أَرَاحُوا, or أَرْوَحُوا: see 1, in the last quarter of the paragraph. = أَرَاحَهُ and أَرْوَحَهُ, and اراح الرِّيحَ, &c.: see 1, in the last quarter of the paragraph, in twelve places. — اراحهُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. إِرَاحَةٌ, (Mṣb, TA,) and ▾ رَاحَةٌ is a subst. used as an inf. n., [i. e. a quasi-inf. n.,] like طَاعَةٌ and عَارَةٌ used as inf. ns. of أَطَاعَهُ and أَعَارَهُ, (TA,) said of God, (Ṣ, Ḳ,) or of a man, (A, Mṣb,) *He rested him, made him to be at rest* or *at ease*, or *gave him rest*; (Ṣ,* A,* Mṣb;) namely, a hired man, (Mṣb,) or any man; as also ▾ روّح عَنْهُ: (TA:) and the former, *He* (God) *caused him to enter into a state of rest*, (Ḳ, TA,) or *of mercy*. (TA.) And ▾ رَوِّحُوا بِنَا (Ḳ in art. لث) *Give ye us rest*. (TḲ in that art.) And اراح بَعِيرَهُ *He revived*, or *recovered, his camel*. (TA.) — [Hence,] اراح النَّاسَ بِالصَّلَاةِ *He chanted the call to prayer, and so made the people to ease their hearts by performing the act of prayer*. (L.) — And اراح, (Ṣ, M, A, Mṣb, Ḳ,) inf. n. إِرَاحَةٌ; (M, Mgh;) accord. to one dial., هَرَاحَ, aor. يُهَرِيحُ; (TA;) and ▾ روّح, (Ṣ,* A, TA,) inf. n. تَرْوِيحٌ; (Ṣ;) *He* (the pastor, Mṣb) *drove back*, or *brought back*, (Ṣ, M, Mṣb, Ḳ,) camels, (Ṣ, M, A, Mgh, Mṣb, Ḳ,) and sheep or goats, (M, A,* Mgh,) and cows or bulls, (A,* Mgh,) *in the evening*, or *afternoon*, (M, Mṣb,) *after the declining of the sun from the meridian*, (Ṣ,) [*from their place of pasture*,] *to their nightly resting-place*, (Ṣ, M, Ḳ,) or إِلَى أَهْلِهَا [and عَلَى أَهْلِهَا (for you say رَاحَتْ عَلَى أَهْلِهَا)] i. e. *to their owners*]. (Mṣb.) — [Hence,] اراح عَلَيْهِ حَقَّهُ † *He restored to him his right*, or *due*; (Ṣ, Ḳ;) as also أَرْوَحَ. (Ḳ.) And the saying, in a trad., of Umm-Zarạ, اراح عَلَىَّ نَعَمًا ثَرِيًّا † *He gave me much cattle*: because she was [as though she were] a مُرَاح for his bounty. (L.)

5. تروّح [*He fanned himself*]. (A, TA.) And تروّح بِمِرْوَحَةٍ [*He fanned himself with a fan*]. (Ṣ, Mṣb, Ḳ.) رَأَيْتُهُمْ يَتَرَوَّحُونَ فِى الضُّحَى, occurring in a trad., means *I saw them requiring the being fanned with the fan* (التَّرْوِيح بِالمِرْوَحَة) by reason of the heat [*in the morning after sunrise*]: or it may mean *returning to their tents* or *houses*: or *seeking rest*. (TA.) — تروّحت الرَّائِحَةُ *The odour exhaled*, or *diffused itself*. (Mṣb.) — تروّح said of water, *It acquired the odour of another thing by reason of its nearness thereto*. (Ṣ, A, Mṣb, Ḳ.) See also 4. — See also 10: — and see 1, in five places. — تروّح said of herbage, *It became tall*: (Ṣ, Ḳ:) and in like manner said of trees; as well as in another sense explained in the first paragraph. (TA.) — تَرَيُّحٌ, thought by ISd to be an inf. n., of which the verb is تَرَيَّحَ: see أَرْيَحِيَّةٌ.

6. تَرَاوَحَا عَمَلًا (TA) and ▾ ارْتَوَحَاهُ, (Ḳ, TA,) [like تَعَاوَرَاهُ and اِعْتَوَرَاهُ,] *They two did a deed*, or *work, by turns*, [*resting by turns*,] or *alternately*; syn. تَعَاقَبَاهُ. (Ḳ, TA.) And تراوحوا أَمْرًا *They did a thing by turns*; syn. تـعاوروهُ. (TA.) [Hence,] إِنَّ يَدَيْهِ لَتَتَرَاوَحَانِ بِالمَعْرُوفِ (Ṣ, A*) [in the Ṣ, the context implies that the meaning is, *Verily his two hands are occupied alternately in doing that which is kind*, or *beneficent*: in the A, it is said to be tropical, and the context seems to indicate that the meaning is, ‡ *his two hands vie, one with the other, in promptness to do that which is kind*, or *beneficent*]. — تراوحوا لِبُيُوتِهِمْ and تراوحوا بُيُوتَهُمْ [*They went in the evening*, or *afternoon, to their tents*, or *houses*, app. meaning *one to another's tent*, or *house, by turns*]. (A.) [See also 3.]

8. ارتاح, and its inf. n. اِرْتِيَاحٌ: see 1, in the former half of the paragraph, in ten places: — and see also 10. = اِرْتَوَحَا عَمَلًا: see 6.

10. اِسْتَرْوَحَ, said of a branch, (Mṣb, TA,) *It became shaken by the wind*: (TA:) or *it inclined from side to side*. (Mṣb.) — See also 1, near the beginning of the paragraph; and see اِسْتَرْوَحْتُ إِلَى حَدِيثِهِ, and استراح الى حديثه, in the former part of the same paragraph. — Also, (Ḳ,) and استراح, (Ṣ, A, Mṣb, Ḳ,) [which latter is the more common in this sense,] and ▾ ارتاح, (TA,) and sometimes ▾ اراح, q. v., (Mṣb,) [and ▾ تروّح, as quasi-pass. of رَوَّحَ عَنْهُ or بِهِ,] said of a hired man, (Mṣb,) [and of any man,] *He found*, or *experienced, rest*, or *ease*; [*was*, or *became, at rest*, or *at ease*; *rested*;] (Ṣ,* A,* Mṣb,* Ḳ;) مِنْهُ [*from him*, or *it*], (A,) and بِهِ [*by means of it*]; (Mṣb;) from الرَّاحَةُ; (Ṣ;) quasi-pass. of أَرَحْتُهُ,

(A, Mṣb,) and of أَرَاحَهُ ٱللّٰهُ. (Ṣ.) — استروح إِلَيْهِ (accord. to the Ṣ and Ḳ, but in other lexicons استراح, TA) *He trusted to*, or *relied upon, him*, or *it, and became quiet*, or *easy, in mind*. (Ṣ, Ḳ, TA.) — See also 1, in the last quarter of the paragraph, in seven places. = استروح المَطَرُ الشَّجَرَ *The rain revived the trees*. (L.)

رَاحٌ *Windy*; applied to a day: (TA:) or, so applied, *violently-windy*; (Ṣ, Mgh, Mṣb, Ḳ;) as also ▾ رَائِحٌ, which is the original form, (Mṣb,) or may be so: (TA:) fem. of the former with ة, applied to a night (لَيْلَةٌ). (A, TA.) [See also رَيِّحٌ.] One says, هٰذِهِ لَيْلَةٌ رَاحَةٌ لِلْمَكْرُوبِ فِيهَا رَاحَةٌ [*This is a windy night: the oppressed in mind has rest therein*]. (A.) = It is also *syn.* with ٱرْتِيَاحٌ. (Ṣ, L, Ḳ. [See 1, near the beginning of the paragraph.]) — And [hence,] *Wine*; (Ṣ, A,* Ḳ;) as also ▾ رَيَاحٌ: (Ṣ, Ḳ:) so called because the drinker thereof becomes brisk, lively, or sprightly; or, accord. to IHsh, because he becomes affected with briskness, liveliness, or sprightliness, disposing him to generous actions: in the L, [which mentions these two words in art. ريح,] the ا in the former word is said to be substituted for ى [and hence the ى in the latter if such be the case]. (TA.) = See also رَاحَةٌ, in four places.

رَوْحٌ, as an epithet; fem. with ة: see رَيِّحٌ, in two places. = Also *A gentle wind*; *a gentle gale*; *a breeze*; *the commencement of a wind before it becomes strong*; or *the breath of the wind when weak*: (Ṣ, Ḳ, TA:) or *the cold*, or *coolness, of such gentle wind*. (A, TA.) — *I. q.* نفس [app. نَفَسٌ i. e. *Breath*; like رُوحٌ]: said to be the primary signification: (MF:) or *spirit*; [like رُوحٌ;] syn. نَفْسٌ; as in the saying, أَحْيَا النَّاسَ بِرَوْحِهِ [*He* (meaning God) *hath quickened*, or *vivified, mankind with his spirit*: or perhaps the right reading is بِرُوحِهِ]. (A.) — See also رَاحَةٌ, with which it is syn. (Ṣ, Ḳ.) — Also † *Joy, happiness*, or *gladness*; (AA, MF, TA;) said to be a metaphorical meaning, from the same word as syn. with نفس; (MF;) and ▾ رُوحٌ likewise has this meaning: (IAạr, TA:) or the former, *rest*, or *ease, from grief*, or *sorrow, of heart*. (Aṣ, TA.) In the saying of 'Alee, فَبَاشِرُوا رَوْحَ اليَقِينِ or ▾ رُوحَ اليقين, the phrase روح اليقين is thought by ISd to mean † *The joy and happiness that arise from certainty*. (TA. [See art. بشر.]) — Also † *Mercy* (Ṣ, Ḳ, TA) of God; thus called as being a cause of rest, or ease; (TA;) and so ▾ رِيحٌ; (Ḳ;) and ▾ رَيْحَانٌ; (L;) and ▾ رُوحٌ is said by Az to have this meaning in the Ḳur iv. 169: the pl. of the first of these three words [and of the last, and accord. to some a pl. of the second also,] is أَرْوَاحٌ. (TA.)

رُوحٌ *The soul, spirit*, or *vital principle*; syn. نَفْسٌ; (IAạr, IAmb, L, Mṣb, TA, and Ṣ and Ḳ &c. in art. نفس; [but there is a difference between these two words, for they are not always interchangeable, as I have shown in art. نفس;]) [i. e.] مَا بِهِ حَيَاةُ الأَنْفُسِ; (Ḳ; [see also رَوْحٌ, third sentence;]) often occurring in the Ḳur and the Traditions in different senses, but generally signifying [as explained above, i. e.] the vital principle; (IAth, TA;) [or the *nervous fluid*; or *animal spirit*;] *a subtile vaporous substance, which is the principle of vitality and of sensation and of voluntary motion*; also called the رُوح حَيَوَانِىّ; (KT in explanation of the term نَفْسٌ;) or *a subtile body, the source of which is the hollow of the corporeal heart, and which diffuses itself into all the other parts of the body by means of the pulsing veins*, or *arteries*: (KT in explanation of the term الرُّوحُ الحَيَوَانِىُّ: [so too نَفْسٌ; q. v.: see also Gen. ix. 4: many of the ancients believed the soul to reside in the blood: see Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349:]) or the *vital principle in man*: (Fr, TA:) or the *breath which a man breathes, and which pervades the whole body*: [and this seems to be the original idea expressed by the word:] *after its exit, he ceases to breathe; and when it has completely gone forth, his eyes remain gazing towards it until they close; called in Pers.* جَانْ: (AHeyth, TA:) accord. to the Sunnees, the *rational soul*, (النَّفْسُ النَّاطِقَةُ, [also termed الرُّوحُ الإِنْسَانِىُّ,]) *which is adapted to the faculty of making known its ideas by means of speech, and of understanding speech, and which perishes not with the perishing of the body, being a substance, not an accident*; as is shown by the words in the Ḳur iii. 163, which refer to the روح: (Mṣb:) most of the doctors of the fundamentals of religion forbid the diving into this matter, because God has abstained from making it known: (TA:) the philosophers say that it is the *blood, by the exhausting of which the life ceases*: (Mṣb:) the word is masc., (IAạr, IAmb, Az, Ṣ, M, A, Mṣb, Ḳ,*) thus, with the Arabs, differing from نَفْسٌ, for this they make fem., (IAạr, IAmb, Mṣb,) but the former is also fem., (Ṣ, M, A, Mṣb, Ḳ,) app. as meaning نَفْسٌ, (Mṣb,) as is said in the R; (TA;) and most hold it to be as often fem. as it is masc.: (MF:) one says خَرَجَ رُوحُهُ (IAạr, Az, TA) [and also خَرَجَتْ رُوحُهُ, meaning *His soul departed*, or *went forth*]: the pl. is أَرْوَاحٌ. (Ṣ, Mṣb.) — Also *i. q.* نَفْخٌ (Ḳ) [properly *A blowing* with the mouth; but here] meaning *wind that issues from the* رُوح; (TA;) *wind*, or *breath*. (ADḳ, TA.) Dhu-r-Rummeh says, respecting fire that he had struck, and upon which he bade his companion to blow, أَحْيِهَا بِرُوحِكَ *Give life to it*, or *enliven it, with thy wind* [or *breath*]. (TA.) And one says, مَلَأَ القِرْبَةَ مِنْ رُوحِهِ *He filled the skin with his wind*; *with his breath*. (ADḳ, TA.) — [Hence,] الرُّوحُ also signifies † *Inspiration*, or *divine revelation*; (Zj, Th, Ḳ;) *such as is imparted by means of an angel*: thus in the Ḳur xvi. 2 and xl. 15: so called because it quickens from the death of infidelity, and thus is, to a man, like the رُوح which is the vital principle of his body: (T:) or (so says Zj accord. to the L, but in the Ḳ "and") *the prophetic commission*. (Zj, Ḳ.) — And † *The Ḳur-án*; (IAạr, Zj, Ṣ,* A,* Ḳ;) whereby God's creatures are [spiritually] quickened, and guided to the right way. (TA.) So in the trad., تَحَايَوْا بِذِكْرِ ٱللّٰهِ وَرُوحِهِ ‡ [*Revive yourselves with God's book of religion and religious laws*, (or ذِكْر may here have some other meaning,) *and his Ḳur-án*]. (TA. [Mentioned also in the A; in a copy of which, in the place of تَحَايَوْا, I find تَحَابُّوا, an evident mistranscription.]) — And † *What God ordains and commands* (Ḳ, TA) *by means of his assistants and angels*. (TA.) — Also *Jibreel* [i. e. *Gabriel*]; (Ṣ,* A,* Ḳ;) called in the Ḳur [xxvi. 193] الرُّوحُ الأَمِينُ, and [in ii. 81] رُوحُ القُدُسِ or القُدْسِ, as related by Az on the authority of Th. (TA.) [The last of these appellations, or generally, but incorrectly, الرُّوحُ القُدُسُ, is applied by the Eastern Christians among the Arabs to *The Holy Spirit; the Third Person of the Trinity*.] — And [sometimes *Our Lord*] *Jesus*. (Ṣ,* A,* Ḳ.) — And *A certain angel*, (I'Ab, Ḳ,) *in the Seventh Heaven*, (I'Ab, TA,) *whose face is like that of a man, and his body like that of the* [*other*] *angels*: (I'Ab, Ḳ:) or *certain creatures resembling mankind, but not men*: so in the Ḳur lxxviii. 38: (Zj:) or *the watchers over the angels who are watchers over the sons of Adam, whose faces are said to be like the faces of men, and whom the other angels see not, like as we see not the watchers nor the* [*other*] *angels*. (Th.) — See also رَوْحٌ, in three places. = Also pl. of رَؤُوحٌ: (L:) — and of أَرْوَحُ. (Ṣ &c.)

رُوحٌ: see رَائِحٌ, of which it is said to be a quasi-pl. n., in three places. = Also *Width, wideness*, or *ampleness*. (Ṣ, Ḳ.) El-Mutanakhkhil [in the TA El-Muntakhal] El-Hudhalee says,

* لٰكِنْ كَبِيرُ بْنُ هِنْدٍ يَوْمَ ذٰلِكُمُ *
* فُتْخُ الشَّمَائِلِ فِى أَيْمَانِهِمْ رَوَحُ *

(Ṣ, TA,) meaning *But Kebeer Ibn-Hind*, a tribe of Hudheyl, *on that day, were lax in the joints of the left hands* by reason of vehement pulling [of the bows], *having wideness in their right hands* by reason of vehement striking with the sword. (TA.) — And [particularly] *Width*, or *wideness, in the space between the thighs*: (TA:) or *width*, or *wideness*, (Ṣ, Mgh, Ḳ,) *in*, (Ṣ, Ḳ,) or *of*, (Mgh,) [or *between*,] *the two legs*, (Ṣ, Mgh, Ḳ,) *less than what is termed* فَحَجٌ, (Ṣ, Ḳ,) or *less than* فَجَجٌ, (A, Mgh,) *with wideness between the fore parts of the feet, and nearness of the heels, each to the other*: (Ṣ:) or [simply] *wideness between the fore parts of the feet, and nearness of the heels, each to the other*: (Mṣb:) or *a spreading in the fore part of each foot*: (Lth, Mgh, Mṣb:) or *a turning over of the foot upon its outer side*: IAạr says that رَوَحٌ in the legs is *less than* فَدَعٌ, and this is less than عَقَلٌ. (TA.) = هٰذَا الأَمْرُ بَيْنَنَا رَوَحٌ means *This is a thing*, or *an affair, which we do by turns*; as also عَوَرٌ. (TA.)

رِيحٌ, originally رِوْحٌ, the و being changed into ى because of the preceding kesreh, (T, Ṣ, Mṣb,) as is shown by its dim. mentioned below; (T, Mṣb;) Sb held it to be of the measure فِعْلٌ; and

Abu-l-Ḥasan, فُعْلٌ and فَعْلٌ; [if the latter, originally رَيْحٌ;] (TA;) [*Wind;* i. e.] the *air that is made to obey* [*the will of God*] *and to run its course between heaven and earth:* (Mṣb, TA:) or the *breath* (نَسِيم) *of the air;* and in like manner, *of anything:* (L, TA:) said to be thus called because it generally brings رَوْح and رَاحَة [i. e. rest, or ease]: (IAmb, MF:) one says رِيحٌ and ▼ رِيحَةٌ, like دَارٌ and دَارَةٌ; (Ṣ;) [using the latter as a more special term; for] رِيحَةٌ signifies *a portion of wind* (طَائِفَةٌ مِنْ رِيحٍ) [meaning *a wind of short duration;* or *a breath, puff, blast,* or *gust, of wind*]; (Sb, M;) but رِيحٌ and ▼ رِيحَةٌ may be used in the same sense, i. e. the latter may be used as syn. with the former, and they are mentioned by some [as analogous] with كَوْكَبٌ and كَوْكَبَةٌ: (Sb, L:) رِيحٌ is of the fem. gender (IAmb, L, Mṣb) in most cases; (Mṣb;) and all the other names for wind are fem. except إِعْصَارٌ, which is masc.; (IAmb, Mṣb;) but رِيح is sometimes made masc. as meaning هَوَآءٌ: (AZ, Mṣb:) [it is used by physicians as signifying *flatus, flatuosity,* or *flatulence;* as in the phrase رِيحٌ غَلِيظَةٌ *a gross flatus:*] the pl. [of pauc.] is أَرْوَاحٌ (Ṣ, Mgh, Mṣb, Ḳ, &c.) and أَرْيَاحٌ, (Ṣ, Mṣb, Ḳ,) the latter used by some, but disallowed by AḤát because there is in it no kesreh to cause the و to be changed into ى, (L, Mṣb,) and [the pl. of mult. is] رِيَاحٌ, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) with ى because of the kesreh, (Mṣb,) and رِيَحٌ; (Ḳ, but not found by SM in any other lexicon;) and the pl. pl. is أَرَاوِيحُ [pl. of أَرْوَاحٌ] and أَرَايِيحُ [pl. of أَرْيَاحٌ]: (Ḳ:) the dim. of رِيحٌ is ▼ رُوَيْحَةٌ. (T, Mṣb.) رِيَاحٌ, or another form of pl., is often used in a good sense; and the sing., in an evil sense; because the Arabs say that the clouds are not made to give rain save by diverse winds blowing together; and this distinction is observed in the Ḳur-án. (L.) Hence, it is related in a trad., that he [Mohammad] used to say, when wind rose, اَللّٰهُمَّ ٱجْعَلْهَا رِيَاحًا وَلَا تَجْعَلْهَا رِيحًا [*O God, make it to be winds, and make it not to be a wind*]. (TA.) [But this distinction is not always observed.] One says, فُلَانٌ يَمِيلُ مَعَ كُلِّ رِيحٍ ‡ [*Such a one inclines,* or *turns, with every wind*]. (TA.) And فُلَانٌ كَالرِّيحِ ٱلْمُرْسَلَةِ [*Such a one is like the wind that is sent forth* to drive the clouds, and produce rain; (see the Ḳur xxv. 50;)] meaning, ‡ *quick,* or *prompt, to do acts of kindness,* or *beneficence.* (A.) And رَجُلٌ سَاكِنُ ٱلرِّيحِ ‡ *A man who is calm, sedate, staid,* or *grave.* (A.) — Also † *Predominance,* or *prevalence;* and *power,* or *force.* (Ṣ, Ḳ.) A poet says, (Ṣ,) namely, Suleyk Ibn-Es-Sulakeh, or Taäbbata-Sharrà, or Aashà of the tribe of Fahm, (TA, and so in one of my copies of the Ṣ,)

* أَتَنْظُرَانِ قَلِيلًا رَيْثَ غَفْلَتِهِمْ *
* أَوْ تَعْدُوَانِ فَإِنَّ ٱلرِّيحَ لِلْعَادِى *

† [*Will ye two await, a little, the time of their inadvertence, or will ye act aggressively? for prevalence is for the aggressor*]. (Ṣ.) And hence the phrase in the Ḳur [viii. 48], وَتَذْهَبَ رِيحُكُمْ † [*And your predominance,* or *power, depart*]: (Ṣ:) [or in this latter instance it has the meaning next following.] — ‡ *Aid against an enemy;* or *victory,* or *conquest:* (Ḳ, TA:) and ‡ *a turn of good fortune.* (A, Ḳ, TA.) One says, ذَهَبَتْ رِيحُهُمْ ‡ *Their turn of good fortune departed.* (A.) And إِذَا هَبَّتْ رِيَاحُكَ فَٱغْتَنِمْهَا ‡ [*When thy turns of good fortune come, avail thyself of them*]. (A.) And ٱلرِّيحُ لِآلِ فُلَانٍ ‡ *Aid against the enemy,* or *victory* or *conquest,* or *the turn of good fortune, is to the family of such a one.* (TA.) — See also رَوْحٌ. — And see رَائِحَةٌ (with which it is syn.), in four places. — Also † *A good, sweet,* or *pleasant, thing.* (Ḳ.) — The pl. أَرْوَاحٌ occurs in a trad. as meaning ‡ The *jinn,* or *genii;* because they are [supposed to be often] invisible, like the wind. (TA.)

رَاحَةٌ *Rest, repose,* or *ease;* contr. of تَعَبٌ; (TA;) *cessation of trouble,* or *inconvenience, and of toil,* or *fatigue;* (Mṣb;) [or *freedom therefrom;*] and ▼ رَوْحٌ signifies the same as رَاحَةٌ, (Ṣ, A, Ḳ,) from ٱلِاسْتِرَاحَةُ; (Ṣ, A;) like ▼ رَوَاحٌ [mentioned in the first paragraph as an inf. n. in a similar sense, as are also رَاحَةٌ and ▼ رَوْحَةٌ and ▼ رَوَاحَةٌ and ▼ رُوَيْحَةٌ, i. e., as meaning the *experiencing relief from grief* &c.]. (TA.) You say, مَا لِفُلَانٍ فِى هٰذَا ٱلْأَمْرِ مِنْ رَوَاحٍ ▼ i. e. رَاحَةٍ [*There is not, for such a one, in this affair,* or *case,* or *event, any rest,* &c.]. (TA.) And ٱفْعَلْ ذٰلِكَ فِى سَرَاحٍ وَرَوَاحٍ ▼ ‡ *Do thou that in a state of ease* (Ṣ, A, Ḳ) *and rest.* (A.) — See also 4, near the middle of the paragraph. ═ † *A wife;* syn. عِرْسٌ: (Ḳ:) because one trusts to her, or relies upon her, and becomes quiet, or easy, in mind. (TA.) ═ The *hand;* syn. كَفٌّ: (Ṣ, Ḳ:) or [rather] the *palm of the hand;* (Mṣb, MF;) for the term كَفّ includes the راحة with the fingers: (MF:) pl. ▼ رَاحٌ, (Ṣ, A,* Mṣb, Ḳ,*) [or rather this, said in the Ḳ to be syn. with رَاحَاتٌ, is a coll. gen. n., of which رَاحَةٌ is the n. un.,] and [the pl. is] رَاحَاتٌ. (Mṣb, Ḳ.) You say, دَفَعُوهُ بِالرَّاحِ ▼ [*They pushed him with the palms of the hands*]. (A.) The saying of a poet,

* إِذَا دَلَكَتْ شَمْسُ ٱلنَّهَارِ بِرَاحِ ▼ *

is explained as meaning *When the sun of day has set, and men, looking towards it, shield themselves from its rays with the palms of their hands:* or, accord. to IAạr, *when the* [*sun of*] *day has become dark,* by reason of the dust of battle, *and it is as though it were setting, and people have found rest from its heat.* (L. [See also بَرَاحِ, in art. برح; where other readings are mentioned.]) — [Hence, app., as seems to be indicated in the TA,] رَاحَةُ ٱلْكَلْبِ ‡ *A certain plant.* (Ḳ, TA.) — And ذُو ٱلرَّاحَةِ † *A sword of El-Mukhtár Ibn-Abee-'Obeyd* (Ḳ, TA) *Eth-Thakafee.* (TA.) — رَاحَةٌ also signifies *A court, an open area,* or *a yard,* (Ḳ, TA,) of a house. (TA.) One says, تَرَكْتُهُ أَنْقَى مِنَ ٱلرَّاحَةِ (Ḳ, TA) i. e. *I left him,* or *it, more clear than the court, open area,* or *yard,* [of a house,] or *than the palm of the hand;* (TA;) meaning, † *without anything.* (Ḳ, TA.) — And ▼ رَاحٌ signifies also *Plain and open tracts of land, producing much herbage,* (ISh, Ḳ,) *hard, but comprising soft places and* [*what are termed*] جَرَاثِيم [pl. of جُرْثُومَةٌ, q. v.], *not forming any part of* [*the bed of*] *a torrent nor of a valley;* (ISh;) *one whereof is termed* رَاحَةٌ. (ISh, Ḳ.) — Also The *plicature* of a garment, or piece of cloth: (Ḳ, TA:) or the *original plicature* thereof: so in the saying, in a trad., respecting a new garment, or piece of cloth, اِطْوِهِ عَلَى رَاحَتِهِ [*Fold thou it in the manner of its original plicature*]. (TA.)

رَوْحَةٌ: see رَاحَةٌ. — Also *A journey in the evening,* or *afternoon:* an inf. n. of un. of رَاحَ: (L:) pl. رَوْحَاتٌ. (Ḥam p. 521.) And The *space of a journey in the afternoon,* or *evening.* (L.) ═ [Also, as seems to be indicated in the TA, The *outer side* of each of the legs of a man *when bowed:* see رَوَحٌ.]

رِيحَةٌ: see رِيحٌ, in two places: ═ and see also رَائِحَةٌ.

[رِيحِىٌّ *Of,* or *relating to, wind: flatulent;* as in the phrase قُولَنْجٌ رِيحِىٌّ *flatulent colic.*]

رَيْحَانٌ a word respecting the formation of which there are different opinions; many saying that its medial radical letter is و, and its original form رَيْوَحَانٌ, as may be argued from the form of its dim., mentioned below; (Mṣb;) others, that its original form is رَوْيَحَانٌ; (MF;) and others, that its medial radical letter is ى, and that it is of the same measure as شَيْطَانٌ, as may be argued from the form of its pl., mentioned below; (Mṣb;) *A certain plant,* (Ṣ, Ḳ,) *well known,* (Ṣ,) *of sweet odour;* (Ḳ;) the شَاهَسْفَرَم [or شَاهِسْفَرَم, i. e. *basil-royal,* or *common sweet basil, ocimum basilicum,* the seed of which (called بِزْرُ ٱلرَّيْحَانِ) is used in medicine]: (Mgh: [see also حَبَقٌ:]) or *any sweet-smelling plant;* (T, Mgh, Mṣb, Ḳ;) but when used absolutely by the vulgar, a particular plant [that mentioned above] is meant thereby: (Mṣb:) or the *extremities thereof;* (Ḳ;) i. e. the *extremities of any sweet-smelling herb, when the first of its blossoms come forth upon it:* (TA:) or the *leaves thereof:* (Ḳ:) or the *leaves of seed-produce:* so, accord. to Fr, in the Ḳur lv. 11: (Ṣ, TA:) [it is a coll. gen. n.:] the n. un. is with ة; (TA;) and is applied to *a bunch* (طَاقَة) *of* رَيْحَان; and, with the article ال, (as a proper name, TA,) *the* حَنْوَة [a certain plant respecting which authors differ]: (Ḳ:) the dim. of رَيْحَان is رُوَيْحِين: (Mṣb:) and the pl. is رَيَاحِين. (Mgh, Mṣb.) رَيْحَانُ ٱلْحَمَاحِمِ: and رَيْحَانُ ٱلشُّيُوخِ: see حَبَقٌ. رَيْحَانُ ٱلْقُبُورِ is a name of *The* مَرْسِين [or *myrtle-tree*]. (TA in art. مرس.) — ‡ *Offspring;* (L, Ḳ, TA;) from the same word as signifying "any sweet-smelling

plant; (Ḥam p. 713;) or from the same word in the sense next following: (L:) [a coll. gen. n.: n. un. with ة; whence,] رَيْحَانَتَىَّ [meaning ‡ *My two descendants*] occurs in a saying of Mohammad as applied to El-Ḥasan and El-Ḥoseyn. (TA.) —— ‡ *A bounty*, or *gift*, of God; such as the *means of subsistence*, &c.; syn. رِزْقٌ: (Ṣ, L, Ḳ, TA:) said to be of the dial. of Ḥimyer. (MF.) So in the saying, خَرَجْتُ أَبْتَغِى رَيْحَانَ ٱللّٰهِ ‡ [*I went forth seeking*, or *seeking diligently*, *the bounty*, &c., *of God*]. (AO, Ṣ, TA.) And in a verse of En-Nemir Ibn-Towlab cited voce دِرَّةٌ. (Ṣ, TA.) And in the saying, in a trad., الوَلَدُ مِنْ رَيْحَانِ ٱللّٰهِ ‡ [*Offspring are of the bounty of God*]. (Ṣ, TA.) —— It is also used (Ṣ, Ḳ) in the accus. case as an inf. n. [forming an absolute complement of a verb understood], (Ṣ,) in the sense of اِسْتِرْزَاق: so in the saying, سُبْحَانَ ٱللّٰهِ وَرَيْحَانَهُ † [*I extol*, or *celebrate*, or *declare*, *the absolute perfection*, or *glory*, or *purity*, *of God*, *and beg his bounty*, or *his supply of the means of subsistence*]. (Ṣ, Ḳ.) —— See also رَوْحٌ.

رَوْحَانِىٌّ, with fet-ḥ to the ر, applied to a place, *Good*, or *pleasant* [app., like رَيِّحٌ, *in respect of wind* or *air*]. (Ṣ, TA.) —— See also what next follows.

رُوحَانِىٌّ, with ḍamm to the ر, (Ṣ, A, Ḳ, &c.,) and ▼ رَوْحَانِىٌّ, with fet-ḥ, but this latter is deemed strange by the lexicologists [as syn. with the former], (MF,) app. rel. ns., from رُوحٌ [in the former instance], or from رَوْحٌ meaning the "breath of the wind when weak" [in the latter instance], extraordinary in form, with ا and ن added to the usual form of the rel. n.: (TA:) *Of*, or *relating to*, *the angels* and *the jinn* or *genii*: (Ṣ, A,* Ḳ:) in this sense Abu-l-Khaṭṭáb asserts himself to have heard the former used: (Ṣ:) accord. to AO, it is applied by the Arabs to anything *having in it a soul*, or *spirit*, (Sb, Ṣ,) whether a human being or a beast: (Sb:) or it has this signification also: (Ḳ:) accord. to Wardán Aboo-Khálid, as related by ISh, among the angels are those who are termed رُوحَانِيُّونَ, and those who are created of light; and of the former are Jibreel and Meekáeel and Isráfeel: and ISh adds that the روحانيّون are *souls*, or *spirits*, *which have not bodies*; [*spiritual beings*;] and that the term روحانىّ is not applied to anything save what is of this description, such as the angels and the jinn and the like: and this is the correct explanation; not that of Ibn-El-Mudhaffar, that it signifies that *into which*, *a soul*, or *spirit*, *has been blown*. (T, TA.)

الحَبَقُ الرَّيْحَانِىُّ : see حَبَقٌ.

رَوَاحٌ : see رَاحَةٌ, in three places. —— It is also an inf. n. of رَاحَ, [q. v.,] signifying the contr. of غُدُوٌّ. (Ṣ.) —— And it signifies also The *evening*; (Ḳ;) or the *afternoon*, *from the declining of the sun from the meridian until night*. (Ṣ, Ḳ.) One says, سَارُوا رَوَاحًا [*They journeyed in the evening*, or *afternoon*]. (TA.) And ▼ لَقِيتُهُ رَائِحَةً *I met him in the evening*, or *afternoon*. (A.) And خَرَجُوا بِرَوَاحٍ مِنَ العَشِىِّ, (Ṣ, Ḳ,) and ▼ بِرِيَاحٍ من العشىّ (so in the T, A, L, and Ḳ,) or ▼ بِرَيَاحٍ, (so in the Ṣ,) and ▼ بِأَرْوَاحٍ من العشىّ, (A, Ḳ,) using a pl. form, (TA,) meaning the same, (Ṣ,) or *They went forth in the beginning of the evening*, (Ḳ,) or ‡ *when there were yet some remains of the evening*. (A.) And أَتَى فُلَانٌ وَعَلَيْهِ مِنَ النَّهَارِ ▼ رِيَاحٌ, and ▼ أَرْوَاحٌ ‡ [*Such a one came when there were yet some remains for him of day*]. (A.)

رَيَاحٌ : see رَاحٌ: —— and see also رَوَاحٌ.

رِيَاحٌ : see رَوَاحٌ, in two places.

رَؤُوحٌ : see رَائِحٌ.

رَيُوحٌ : see رَيِّحٌ, below.

رَوَاحَةٌ : } see رَاحَةٌ.
رَوِيحَةٌ : }

رُوَيْحَةٌ dim. of رِيحٌ, q. v. (T, Mṣb.)

يَوْمٌ رَيِّحٌ *A day of good*, or *pleasant*, *wind*; (Ṣ, Mgh, Mṣb, Ḳ;) as also ▼ يَوْمٌ رَوْحٌ and ▼ رَيُوحٌ; (TA;) or these two signify *a good*, or *pleasant*, *day*: (Ṣ:) and ▼ لَيْلَةٌ رَوْحَةٌ *a good*, or *pleasant*, *night*; (Ḳ;) or *a night of good*, or *pleasant*, *wind*; as also رَيِّحَةٌ and ▼ رَائِحَةٌ: (TA:) and مَكَانٌ رَيِّحٌ *a place of good*, or *pleasant*, *wind*: (Ṣ: [see also رَوْحَانِىٌّ:]) or, accord. to Lth, (TA,) and the Kifáyet el-Mutahaffidh, (Mṣb,) يَوْمٌ رَيِّحٌ signifies *a violently-windy day*; like يَوْمٌ رَاحٌ [before mentioned]. (Mgh, Mṣb, TA.)

رَيِّحَةٌ and ▼ رِيحَةٌ *A certain plant that appears at the roots*, or *lower parts*, *of the* عِضَاه, *remaining from the preceding year*: or *what grows when affected by the cold*, *without rain*: (Ḳ:) in the T, the former is expl. as signifying *a plant that becomes green after its leaves and the upper parts of its branches have dried*: (TA: [see also رِبْلٌ:]) this term is applied to the حَلَب, the نَصِىّ, the رُخَامَى, and the مُكْنَان. (TA in art. حلب.)

رَوَّاحٌ [† *Very brisk*, *lively*, *sprightly*, *active*, *agile*, *prompt*, or *quick*]. —— See also رَائِحٌ.

رَوَّاحَةٌ *A flock of sheep or goats*. (L.)

رَائِحٌ, applied to a day; and رَائِحَةٌ, applied to a night (لَيْلَةٌ): see رَاحٌ; and رَيِّحٌ. [In each case it probably has both of the meanings assigned under these two heads.] —— Also *Going*, or *returning*, [or *journeying*, or *working*, or *doing a thing*, (see its verb, 1,)] *in the evening*, or *in the afternoon*: (L:) [and *going*, or *journeying*, *at any time of the night or day*: (see, again, its verb:)] and in like manner, [but in an intensive sense,] ▼ رَؤُوحٌ, of which the pl. is رُوحٌ; and ▼ رَوَّاحٌ, of which the pl. is رَوَّاحُونَ, it having no broken pl.: (L:) ▼ رَوْحٌ is pl., (Ṣ, Ḳ,) or [rather] a quasi-pl. n., (L,) of رَائِحٌ, (Ṣ, L, Ḳ,) like as خَدَمٌ is of خَادِمٌ. (Ṣ, L.) قَوْمُكَ رَائِحٌ [*Thy people*, or *party*, *are*, or *is*, *going*, &c.] is a phrase of the Arabs mentioned by Lḥ on the authority of Ks; but he says that it is only used thus, with a determinate noun; i. e., that one does not say قَوْمٌ رَائِحٌ [though this is agreeable with analogy, as well as قَوْمٌ رَائِحَةٌ and قَوْمٌ رَائِحُونَ]: one says also ▼ قَوْمٌ رَوْحٌ and رَوْحٌ. (L, TA.) And one says إِبِلٌ رَائِحَةٌ *Camels returning in the evening*, or *afternoon*, *from pasture*. (Mṣb.) [Hence,] مَا لَهُ سَارِحَةٌ وَلَا رَائِحَةٌ [lit. *He has not any* camels, &c., *that go away to pasture*, *nor any that return from pasture*], meaning † *he has not anything*: (Ṣ:) and sometimes it means † *he has not any people*, or *party*. (Lḥ, TA in art. سرح.) أَعْطَانِى مِنْ كُلِّ رَائِحَةٍ زَوْجًا occurs in a trad. as meaning *He gave me*, *of every kind of cattle that returned to him from pasture*, *a portion*, or *sort*: and in another, مَالٌ رَائِحٌ, as meaning † [*Property*, or *cattle*,] *of which the profit and recompense return to one*: or in each, as some relate it, the word is with ب [i. e. رَابِحَة and رَابِح]. (TA.) ▼ طَيْرٌ رَوْحٌ means *Birds in a state of dispersion*: or *returning in the evening*, or *afternoon*, (Ṣ, Ḳ,) *to their places*, (Ṣ,) or *to their nests*: (Ḳ:) or, accord. to the T, روح in this case is for رُوَحَةٌ, [a pl. of رَائِحٌ,] like كَفَرَةٌ and فَجَرَةٌ, [pls. of كَافِرٌ and فَاجِرٌ,] and means, in this instance, *in a state of dispersion*. (TA.) —— Also, [used as a subst., or an epithet in which the quality of a subst. is predominant,] *A wild bull*: so in the saying of El-'Ajjáj,

* عَالَيْتُ أَنْسَاعِى وَجُلْبَ الكُورِ *
* عَلَى سَرَاةِ رَائِحٍ مَمْطُورِ *

i. e. [*I put my plaited thongs*, *and the curved pieces of wood*, or *the cover*, *of the camel's saddle*, *upon the back of* (a camel like)] *a wild bull rained upon*; for when he is rained upon, he runs vehemently: (Ṣ, TA:) but the reading commonly known is,

* بَلْ خِلْتُ أَعْلَاقِى وَجُلْبَ كُورِ *

[*Nay*, or *nay rather*, *I fancied my bags for travelling-provisions* &c. that were hung upon my camel, *and the curved pieces of wood of my camel's saddle*]. (IB, TA in art. جلب. [اعلاقى is there explained as meaning "my things that I held in high estimation:" but the rendering that I have given I consider preferable.])

رَائِحَةٌ [fem. of رَائِحٌ, used as a subst.,] and ▼ رِيحٌ both signify the same; (Ṣ, Mgh, Mṣb, Ḳ;) i. e. *An accidental property* or *quality that is perceived by the sense of smelling*; [or rather *an exhalation that is so perceived*; meaning *odour*, *scent*, or *smell*;] (Mgh, Mṣb;) syn. نَسِيمٌ; *whether sweet or stinking*: (Ḳ:) and the former, *a sweet odour which one perceives in the* نسيم [or *breath of the wind*]: (L:) ▼ the latter is fem. [like the former]: (Mṣb:) the pl. of the former is رَوَائِحُ; and El-Ḥulwánee mentions أَرَايِيحُ as pl. of أَرْيَاحٌ [which is pl. of ▼ رِيحٌ, under which see its other

pls.]. (Mgh.) You say, وَجَدْتُ رِيحَ ▼ الشَّىْءِ and رَائِحَتَهُ in the same sense [i. e. *I perceived the odour of the thing*]. (Ṣ.) And لِهٰذِهِ البَقْلَةِ رَائِحَةٌ طَيِّبَةٌ [*This herb, or leguminous plant, has a sweet odour*]. (L.) — It is said in the Ḳ, that مَا فِى وَجْهِهِ رَائِحَةٌ means ‡ *There is not in his face any blood*: but [SM says that] this requires consideration; for, accord. to A'Obeyd, one says, أَتَانَا فُلَانٌ وَمَا فِى وَجْهِهِ رَائِحَةُ دَمٍ مِنَ الفَرَقِ ‡ [*Such a one came to us not having in his face any tinge of blood by reason of fright*, or *fear*]: and accord. to the A [and the Mgh], one says of a person who has come in fright, or fear, أَتَانَا وَمَا فِى وَجْهِهِ رَائِحَةُ دَمٍ: (TA:) [accord. to Mṭr, however,] one sometimes says, وَمَا فِى وَجْهِهِ رَائِحَةٌ, without adding دم; and an instance of this occurs in a trad. of Aboo-Jahl. (Mgh.) — رَائِحَةٌ also signifies *A rain of the evening* or *afternoon*: (Lḥ, Ḳ:) or, as Lḥ says on one occasion, [simply] *rain*: (TA:) pl. رَوَائِحُ. (Lḥ, Ḳ.) — [And] *A cloud* (سَحَابَةٌ) *that comes in the evening* or *afternoon*. (Ḥar p. 667.) — See also رَوَاحٌ.

أَرْوَحُ [*More*, and *most, conducive to rest* or *ease*]. (Ḳ in art. مخر.) = Also *Having the quality termed* رَوَحٌ [q. v.] (Lth, A, Mgh, Mṣb, Ḳ) *in the thighs*, (TA,) or *in the legs*, (Ṣ, A,* Mgh,* Ḳ,) *and feet*, (Ṣ,) or *in the feet*: (Lth, Mgh, Mṣb:) fem. رَوْحَآءُ: (Ṣ, Mṣb:) and pl. رُوحٌ. (Ṣ.) Such was 'Omar; (Ḳ, TA;) appearing as though he were riding when others were walking: (TA:) and such is every ostrich. (Ṣ, TA.) You say also قَدَمٌ رَوْحَآءُ, meaning *A foot spreading in its fore part*: (Lth, Mgh, TA:) or *turning over upon its outer side*. (TA.) — Also, and ▼ أَرْيَحُ, (Ḳ,) or the latter only is correct in this case, (TA,) *Wide*; applied to a مَحْمِل [q. v.]: (Ḳ, TA:) and so the latter applied to anything: (Lth, TA:) so too the former applied to a [bowl such as is termed] قَدَح: and the same also signifies *shallow*; applied to a vessel: (TA:) and so رَوْحَآءُ; applied to a [bowl such as is termed] قَصْعَة. (Ṣ, A, Ḳ.)

أَرْيَحُ: see the next preceding paragraph.

أَرْيَحِىٌّ ‡ *Large*, or *liberal, in disposition*; (Ṣ, Ḳ, TA;) *characterized by alacrity, cheerfulness, briskness, liveliness*, or *sprightliness, disposing him to promptness in acts of liberality, kindness*, or *beneficence*: (Ṣ,* A, L, Ḳ:*) the former ى is said by AAF to be substituted for و: (TA. Mentioned in the L in the present art. and in art. ريح.) The Arabs have many epithets like this, [as أَجْوَلِىٌّ and أَحْوَذِىٌّ and أَلْمَعِىٌّ and أَحْوَزِىٌّ,] of the measure أَفْعَلِىٌّ, as though they were rel. ns. (TA.) — It is also an epithet applied to a sword, meaning † *That shakes*, (TA, and Ḥam p. 358,) *as though brisk*, or *prompt, to strike*: (Ḥam:) or meaning *of Aryah*, a town of Syria, (TA and Ḥam, [in the latter of which the phrase سُيُوفٌ أَرْيَحِ is cited in confirmation from a poem of Ṣakhr el-Ghei,]) or a tribe of El-Yemen. (TA.)

أَرْيَحِيَّةٌ ‡ *Largeness*, or *liberality, of disposition*; (Ṣ, Ḳ, TA;) *alacrity, cheerfulness, briskness, liveliness*, or *sprightliness, disposing one to promptness in acts of liberality, kindness*, or *beneficence*: (Ṣ,* A, L, Ḳ:*) the former ى is said by AAF to be substituted for و: (TA:) ▼ تَرَيُّحٌ, accord. to Lḥ, signifies the same, and ISd thinks it to be an inf. n., of which the verb is تَرَيَّحَ. (L: in which these two ns. are mentioned in the present art. and in art. ريح. [See also رَاحٌ: and see 1.]) You say, أَرْيَحِيَّةٌ إِلَى النَّدَى, (Ṣ, L, Ḳ,) or أَخَذَتْهُ الأَرْيَحِيَّةُ, (A,) i. e. ‡ *Alacrity, cheerfulness, &c., disposing him to promptness in acts of liberality, affected him*. (Ṣ, A, L, Ḳ.) [See also 1, near the beginning, where it is mentioned as an inf. n.]

أَرْوَاحٌ [pl. of رَوْحٌ, and of رُوحٌ, and of رِيحٌ]. — أَتَى فُلَانٌ وَعَلَيْهِ and خَرَجُوا بِأَرْوَاحٍ مِنَ العَشِىِّ: see رَوَاحٌ مِنَ النَّهَارِ أَرْوَاحٌ.

تَرْوِيحَةٌ *A single rest*: pl. تَرَاوِيحُ. (Mgh,* Mṣb,* TA.) — Hence, the تَرْوِيحَة of the month of Ramaḍán, (Ḳ, TA,) or صَلَاةُ التَّرَاوِيحِ [*A form of prayer performed at some period of the night in the month of Ramaḍán, after the ordinary prayer of nightfall, consisting of twenty*, or *more, rek'ahs, according to different persuasions*]; (Mgh,* Mṣb, TA;) so called because the performer rests after each ترويحة, which consists of four rek'ahs; (Mgh,* Mṣb, Ḳ,* TA;) or because they used to rest between every two [pairs of] salutations. (TA.) [See De Sacy's Chrest. Ar., sec. ed., i. 167-8.] You say, صَلَّيْتُ بِهِمُ التَّرَاوِيحَ [*I performed with them* the prayer of *the* تراويح]. (A,* Mgh, Mṣb.)

مَرَاحٌ a n. of place from 1: (Mṣb:) *A place from which people go*, or *to which they return, in the evening* or *afternoon* [or *at any time*: see 1]. (Ṣ, Mṣb, Ḳ.) — [Hence,] مَا تَرَكَ فُلَانٌ مِنْ أَبِيهِ مَغْدًى وَلَا مَرَاحًا, (Ṣ, and Ḳ in art. غدو,) and ▼ مَغْدَاةً وَلَا مَرَاحَةً, (Ḳ in that art.,) † *Such a one resembled his father* [*without exception*,] *in all his states, conditions*, or *circumstances*. (Ṣ, Ḳ.*) See also what next follows.

مُرَاحٌ a n. of place from 4; (Mṣb;) meaning *The place to which camels, and sheep or goats, and cows or bulls, are driven*, or *brought, back* [*from their place of pasture*] *in the evening*, or *afternoon*; (Mgh;) *the nightly resting-place* or *resort* (Ṣ, Mṣb, Ḳ) *of cattle*, (Mṣb,) or *of camels*, (Ṣ, Ḳ,) and *sheep* or *goats* [&c.]. (Ṣ.) ▼ مَرَاحٌ, with fet-ḥ, in this sense, is wrong. (Mgh, Mṣb.)

مَرُوحٌ and ▼ مَرِيحٌ, applied to a pool of water left by a torrent, (Ṣ,) and to a place, &c., (TA,) and the former, (A,) or the latter, (Ṣ,) to a branch, (Ṣ, A,) *Smitten* [or *blown upon*] *by the wind*: (Ṣ:) and مَرُوحَةٌ and ▼ مَرِيحَةٌ, the latter originally مَرْيُوحَةٌ, applied to a tree (شَجَرَةٌ), *blown upon by the wind*: or *blown about*, or *shaken, by the wind, so that its leaves have been made to fall*: or *having the dust scattered upon it by the wind*. (L.)

مِرْوَحٌ: see مِرْوَحَةٌ.

مَرِيحٌ, and its fem., with ة: see مَرُوحٌ.

مَرَاحَةٌ: see مَرَاحٌ.

مَرْوَحَةٌ *A place in which*, or *through which, the winds blow*, (Ṣ,* Ḳ, TA,) *and in which they efface the traces of dwellings*: (TA:) and [hence,] *a desert*, or *waterless desert*: (Ṣ, Ḳ:) pl. مَرَاوِيحُ [for مَرَاوِحُ]. (Ṣ.) [See an ex. in a verse cited voce تَدَلَّى, in art. دلو.]

مِرْوَحَةٌ (Ṣ, A, Mṣb, Ḳ) and ▼ مِرْوَحٌ (Lḥ, Ḳ) *A fan*; *a thing*, or *an instrument, with which one fans himself* (يُتَرَوَّحُ): (Ṣ, A, Mṣb, Ḳ:) pl. مَرَاوِحُ. (Ṣ.)

مُرَوَّحٌ *Perfumed*; applied to oil; (Ṣ, A;) and to إِثْمِد [q. v.], (A'Obeyd, Ṣ,) which latter is perfumed with musk. (A'Obeyd.)

نَاقَةٌ مُرَاوِحٌ *A she-camel that lies down behind the other camels*. (IAạr, Az.)

المُرْتَاحُ *The fifth of the horses that run in a race*; (Ḳ, TA;) the number of which is ten. (TA.)

مُرْيَاحٌ, applied to food, *That occasions much flatulence in the belly*. (A, TA.)

مُسْتَرَاحٌ a n. of place: and as such meaning † *The grave* [as being *a place of rest* or *ease*]. (Ḥam p. 228.) [And as such] † *A privy*; syn. مَخْرَجٌ. (Ṣ.) — Also, accord. to rule, a n. of time [i. e. *A time of rest* or *ease*]. (Ḥam ubi suprà.) — And a pass. part. n. of 10. (Id. ibid.) [As such] meaning † *Dead* [for مُسْتَرَاحٌ مِنْهُ]; as also ▼ مُسْتَرِيحٌ [lit. *at rest* or *ease*]. (Id. p. 251.) — And it may also be used as an inf. n. of 10. (Ḥam p. 228.)

مُسْتَرِيحٌ: see the next preceding paragraph.

رود

1. رَادَ, aor. يَرُودُ, (T, Ṣ, A,) inf. n. رَوَدَانٌ (A, TA) and رَوْدٌ, (Ḳ, TA,) *He*, or *it*, (a thing, Ṣ,) *came and went*; (T, Ṣ, A, Ḳ;) [*went to and fro*;] *was restless*, or *unsettled*. (T, TA.) One says, مَا لِى أَرَاكَ تَرُودُ مُنْذُ اليَوْمِ [*What aileth me that I see thee coming and going*, or *going to and fro, during this day?*]. (A, TA.) And رَادَتْ, (Ṣ, M, A, Ḳ,) aor. تَرُودُ, (Ṣ, A,) inf. n. رَوَدَانٌ (Ṣ, M, Ḳ) and رَوْدٌ and رُوُودٌ, (M,) *She* (a woman) *went about to and from the tents*, or *houses, of her female neighbours*. (Ṣ, M, A, Ḳ.) And رادت الإِبِلُ, aor. تَرُودُ, (AḤn, M,) inf. n. رِيَادٌ (AḤn, Ṣ, M, Ḳ) [and app. رَوَدَانٌ &c. as above], *The camels went to and fro in the place of pasture*. (AḤn, Ṣ, M, Ḳ.) And راد النَّعَمُ فِى المَرْعَى, inf. n. رِيَادٌ, *The cattle went to and fro in the place of pasture*. (A.) And رادت الدَّوَابُّ, inf. n. رَوْدٌ and رَوَدَانٌ [and app. رِيَادٌ also]; and ▼ استرادت; *The beasts pastured* [*going to and fro*]. (M.) And رادت الرِّيحُ, (T, M,) aor. تَرُودُ, (TA,) inf. n.

رَوَدَانٌ (T, TA) and رَوْدٌ and رُؤُودٌ, (TA,) *The wind became in motion*, or *in a state of commotion*: (T, TA:) or *veered about*. (M, TA.) — [Hence,] راد وِسَادُهُ [lit. *His pillow moved to and fro*; meaning] ‡ *he was*, or *became*, *restless*, (Ṣ, A,) *by reason of disease* or *anxiety*: (A:) [or *he was*, or *became*, *sleepless*: for] a poet uses the phrase رَادَ وِسَادُهَا as expressive of an imprecation, meaning † *May she be sleepless, so that her pillow may not remain still*. (TA.) [And راد خُرْتُ القَوْمِ and رادت أَخْرَاتُهُمْ: see خُرْتٌ.] = راد, aor. يَرُودُ, (Mṣb,) inf. n. رِيَادٌ (Mṣb, Ḳ) and رَوْدٌ; (Ḳ;) and ▼ارتاد, (Mṣb,) inf. n. اِرْتِيَادٌ; (Ḳ;) and ▼استراد; (TA;) *He sought*, *sought after*, or *desired*; or *he sought*, or *desired*, *to find and take*, or *to get*; (Mṣb, Ḳ;) a thing. (Mṣb.) [It seems to imply the going to and fro in seeking.] You say, راد الكَلَأَ, (Ṣ, A, Mgh, L,) and المَآءَ, (Mgh,) aor. يَرُودُ (Ṣ, A, Mgh, L,) inf. n. رِيَادٌ and رَوْدٌ; (Ṣ, L;) and ▼ارتادهُ; (Ṣ, A, Mgh, L;) [and ▼استرادهُ, as appears from what follows;] and simply راد; (L;) *He sought after herbage*, (Ṣ, Mgh, L,) and *water*. (Mgh.) And راد أَهْلَهُ كَلَأً, and مَنْزِلًا, (M, L,) and راد لَهُمْ كَلَأً, and مَنْزِلًا, inf. n. رَوْدٌ (T, M, L) and رِيَادٌ; (M;) and ▼ارتاد; (T, M, L;) and ▼استراد; (M, L;) *He looked for*, (T,) and *sought after*, *herbage*, and *a place in which to alight*, (T, M, L,) *and chose the best* [*that he could find*], (T,) *for his family*. (T, M, L.) And الطَّيْرُ ▼تَسْتَرِيدُ *The birds seek after their sustenance, going to and fro in search of it*. (A.) [Hence,] ▼ارتاد لِبَوْلِهِ *He sought a soft place*, (Ṣ, Mgh, L,) or *a sloping place*, (Ṣ, L,) *for his urine*, when he desired to void it, (Ṣ, Mgh, L,) lest it should return towards him, or sprinkle back upon him: (L:) from a trad. (Ṣ, L.) — راد الدَّارَ, aor. as above, *He questioned*, or *interrogated*, [respecting a person beloved,] *the house*, or *abode*. (M.) — رُدْتُ الدَّوَابَّ *I pastured the beasts*; as also ▼أَرَدْتُهَا. (M.)

3. راودهُ *He endeavoured to turn him* [to, or from, a thing]; as in the phrase راودهُ عَلَى الإِسْلَامِ *He endeavoured to turn him*, or *convert him*, *to El-Islám*; occurring in a trad., in which the agent of the verb is Moḥammad, and the object is his uncle Aboo-Tálib; syn. رَاجَعَهُ and رَادَّهُ: (L:) or رَاوَدْتُهُ عَلَى كَذَا, (Ṣ,) or عَلَى الأَمْرِ, (Mṣb,) inf. n. مُرَاوَدَةٌ and رِوَادٌ, (Ṣ, Mṣb, Ḳ,) [primarily] signifies *I desired*, (Ṣ, Mṣb, Ḳ,*) or *sought*, (Mṣb,) *of him that he should do such a thing*, or *the thing*; (Ṣ,* Mṣb;) المُرَاوَدَةُ implying contention (المُخَاصَمَة), because he who desires, or seeks, affects gentle, or bland, behaviour, like him who deceives, or beguiles, and, like him, strives, or labours, to attain his object: (Mṣb:) and [hence,] راودهُ عَنِ الأَمْرِ, and عَلَيْهِ, *He endeavoured to turn him by blandishment*, or *by deceitful arts*, or *to entice him to turn*, *from the thing*, and *to it*; syn. دَارَاهُ, (M, L,) or رَادَاهُ. (TT, as from the M.) سَنُرَاوِدُ عَنْهُ أَبَاهُ, in the Ḳur xii. 61, means [*We will endeavour to turn his father from him*, *by blandishment*, or *artifice*, *and to make him yield him to us*: or] *we will strive*, or *labour*, *to obtain him of his father*. (Bḍ, Jel.) And رَاوَدَتْهُ عَنْ نَفْسِهِ [in the Ḳur xii. 23] † *She desired*, or *sought*, *of him*, *copulation*, or *his lying with her*, *using blandishment*, or *artifice*, *for that purpose*; *she tempted him to lie with her*: (T, and Bḍ in xii. 23:) [more literally, *she endeavoured to turn him*, or *entice him*, *by blandishment*, or *deceitful arts*, *from his disdain*, or *disdainful incompliance*, *and to make him yield himself to her*:] and رَاوَدَهَا عَنْ نَفْسِهَا † *he desired*, or *sought*, *of her*, *copulation*, &c. (T.) And رَاوَدَهُ عَنْ نَفْسِهِ ‡ *He endeavoured to deceive him*, or *beguile him*, *and to turn him* [*from his disdain*, or *purpose*, or *will*,] *by blandishment*, or *artifice*. (A.)

4. أَرْوَدَ, (Ṣ, A, Ḳ,) inf. n. إِرْوَادٌ and مُرْوَدٌ and [quasi-inf. n.] ▼مُرْوَدٌ (Ṣ, Ḳ) and ▼رُوَيْدٌ (TA as from the Ḳ [but omitted in my MS. copy of the Ḳ and in the CḲ]) and ▼رُوَيْدَآءُ and ▼رُوَيْدِيَةٌ or ▼رُوَيْدِيَّةٌ, (accord. to different copies of the Ḳ,) *He acted*, or *proceeded*, *gently*, *softly*, or *in a leisurely manner*, (Ṣ, A, Ḳ, TA,) in going, or pace. (Ṣ, A, TA.) = أَرْوَدَهُ, (Ṣ,) inf. n. إِرْوَادٌ, (M,) *He acted gently*, *softly*, or *in a leisurely manner*, *towards*, or *with*, *him*; or *granted him a delay*, or *respite*; *let him alone*, or *left him*, *for a while*; syn. أَمْهَلَهُ. (Ṣ, M.*) — أَرَدْتُ الدَّوَابَّ: see 1, last sentence. = أَرَادَهُ, (M, L, Mṣb,) inf. n. إِرَادَةٌ, (Ṣ, M, L, Mṣb, Ḳ,) originally with و, [i. e. أَرْوَدَهُ,] because you say رَاوَدَهُ (Ṣ, L) in a similar sense, (L,) *He willed*, *wished*, or *desired*, *it*: (Ṣ,* M, L, Ḳ:*) *he loved*, or *liked*, *it*; *and cared for*, or *minded*, *it*; or *was rendered thoughtful*, *careful*, or *anxious*, *by it*: (M, L:) or *he desired it*; *sought it*, or *sought after it*; (طَلَبَهُ;) and *chose it*: (Mṣb:) [or] it differs from طَلَبَهُ, inasmuch as إِرَادَةٌ is sometimes merely conceived in the mind, not apparent; whereas طَلَبٌ is never otherwise than apparent, either by act or by word: (Aboo-'Obeyd El-Bekree, TA:) Th says that it sometimes denotes loving, or liking, and sometimes it does not [as will be shown by what follows]: and Lḥ mentions the saying هَرَدْتُ الشَّىْءَ, aor. أُهَرِيدُهُ, inf. n. هِرَادَةٌ, with ه substituted for ء [as in هَرَقْتُ for أَرَقْتُ, &c.]. (M.) You say, أَرَدْتُ مِنْهُ كَذَا [*I desired*, *of him*, *such a thing*]. (A.) And مَا أَرَدْتُ إِلَّا مَا فَعَلْتَ [*I desired not aught save what thou didst*, or *hast done*]. (A.) [And اراد به كَذَا *He desired to do to him*, or *he intended him*, *such a thing*; whether good or evil: see Ḳur xxxiii. 17, &c.] And Kutheiyir says,

* أُرِيدُ لِأَنْسَى ذِكْرَهَا فَكَأَنَّمَا *
* تَمَثَّلُ لِى لَيْلَى بِكُلِّ سَبِيلِ *

[*I desire to forget the remembrance of her*, or *the mention of her*; *but it seems as though Leylà were imaged to me in every road*]; meaning أُرِيدُ أَنْ أَنْسَى. (M.) [And ISd says,] I think that Sb has mentioned the phrase أَرَادَنِى بِهٰذَالِكَ, i. e. *He intended*, or *meant*, *me by that*. (M.) [اراد often signifies *He intended*, or *meant*, such a thing by a saying or an action.] فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ, in the Ḳur xviii. 76, means ‡ [*And they found therein a wall*] *that was near*, or *about*, *to fall down*, (Bḍ, Jel,) or *that was ready to fall down*; though الإِرَادَةُ is only from an animate being, and not properly predicable of a wall: and there are many similar instances; as the saying of a poet,

* يُرِيدُ الرُّمْحُ صَدْرَ أَبِى بَرَآءٍ *
* وَيَعْدِلُ عَنْ دِمَآءِ بَنِى عُقَيْلِ *

[*The spear is ready to pierce the breast of Aboo-Barà*, *but it turns away from the bloods of the sons of 'Okeyl*]. (M.) [In like manner also] one says, اراد البُكَآءَ † [*He was about*, or *ready*, *to weep*: a phrase of frequent occurrence; like هَمَّ بِالبُكَآءِ, and تَهَيَّأَ لِلْبُكَآءِ. (TA in art. جهش, &c.) — You say also, ارادهُ عَلَى الشَّىْءِ, (M,) or على الأَمْرِ, (A, Mgh,) *He endeavoured to induce him*, (M,) or *he incited him*, or *made him*, (A, Mgh,) *to do the thing*. (M, A, Mgh.) And ارادهُ عَلَى أَنْ يَكْتُبَ *He incited him*, or *made him*, *to write*. (Mgh.) And ارادهُ إِلَى الكَلَامِ *He constrained*, or *necessitated*, *him to speak*. (M,* TA.)

5. تروّد *He trembled*, or *quaked*, *by reason of extreme softness*, or *tenderness*, *and fatness*. (KL.)

8: see 1, in four places.

10: see 1, in five places. — استراد لِأَمْرِ اللّٰهِ occurs in a trad. as meaning *He returned*, *and became gentle and submissive to the command of God*. (TA.)

رَادٌ: see رَائِدٌ, with which it is syn. (Ṣ, M, Ḳ.) رَادَةٌ [is its fem.: and] is a pl. of رَائِدٌ. (L.) — امْرَأَةٌ رَادَةٌ *A woman who goes about to and from the tents*, or *houses*, *of her female neighbours*; (AZ, Aṣ, Ṣ, M, A, Ḳ;) as also رَادٌ (TA) and ▼رَوَادٌ (Ṣ, M) and ▼رَؤُودٌ (Aboo-'Alee, M) and ▼رَوَادَةٌ, like ثُمَامَةٌ, and ▼رَائِدَةٌ. (Ḳ.) You say امْرَأَةٌ رَادَةٌ غَيْرُ رَادَةٍ *A soft*, or *tender*, *woman*; *not one that roves about*: in which the former رادة may be without ء, and the latter must be so. (A and TA in art. رأد.) [See رُؤْدٌ; where it is stated that رَادٌ and رَادَةٌ and ▼رُودَةٌ, as epithets applied to a girl or woman, are syn., one with another, meaning *Soft*, or *tender*, &c., like رُؤْدٌ and رَأْدَةٌ and رُؤْدَةٌ.] — رِيحٌ رَادَةٌ *A wind blowing violently to and fro*: (TA:) [and رِيحٌ ▼رَائِدَةٌ signifies the same; or *wind in motion*, or *in a state of commotion*; or *veering about*: see 1.] [And] *A wind blowing gently*; (A;) and so ▼رُودٌ and ▼رَائِدَةٌ (Ḳ) and ▼رَوَادٌ. (TA. [See also art. ريد.])

رُودٌ: see what next precedes.

رَوْدٌ *Gentleness*; or *a leisurely manner of acting* or *proceeding*. (Ṣ, M, A, Ḳ.) [And accord. to the TT, as from the M, so رُوْدٌ; but this is a mistranscription, for رُؤْدٌ: see this last, in art. رأد.] You say, يَمْشِى عَلَى رَوْدٍ *He walks*, or *goes*, *gently*, *softly*, or *in a leisurely manner*. (Ṣ, A,

Ḳ.) And its dim. is ▼ رُوَيْدٌ. (Ṣ, A, Ḳ. [But see what follows.]) They said ▼ رُوَيْدًا, meaning *Gently, softly,* or *in a leisurely manner;* (T, Ṣ, M, A, Ḳ;) with tenween: (T:) and ▼ اِمْشِ رُوَيْدًا *Walk thou,* or *go thou, gently,* &c.: (T, A:) so accord. to the lexicologists [in general]: but accord. to Sb, it is a verbal n.: [for] they said, ▼ رُوَيْدَ زَيْدًا, meaning *Act thou gently, softly,* or *in a leisurely manner, towards,* or *with, Zeyd;* or *grant him a delay,* or *respite; let him alone,* or *leave him, for a while;* syn. أَمْهِلْهُ: hence it has no dual nor pl. nor fem. form: and hence they say that it is for إِرْوَادًا, in the sense of أَرْوِدْ; as though it were an abbreviated dim., formed by the rejection of the augmentative letters: this is the opinion of Sb; for he holds it to be a substitute for أَرْوِدْ; though it has a nearer resemblance to إِرْوَادٌ because it is a noun: others hold it to be the dim. of رُودٌ, and cite the saying [of a poet],

* كَأَنَّهُ مِثْلُ مَنْ يَمْشِى عَلَى رُودِ *

[*As though he were like him who walks,* or *goes, gently,* &c.]: but this is a mistake; for رُود is not put in the place of a verb, as إِرْوَاد is. (M.) Accord. to Ibn-Keysán, ▼ رُوَيْد seems to have two contr. significations; for they said, رُوَيْدَ زَيْدًا, meaning *Leave thou Zeyd,* or *let him alone;* and also meaning *act thou gently towards,* or *with, Zeyd, and retain him,* or *withhold him.* (TA.) One says also, ▼ رُوَيْدَكَ عَمْرًا, meaning *Act thou gently,* &c., *towards,* or *with, 'Amr;* syn. أَمْهِلْهُ: (T,* Ṣ, M,* Ḳ:) the ك in this case being a denotative of allocution, (T, Ṣ, M,) and having no place in the desinential syntax: (Ṣ, M:*) it is added only when رويد is used in the sense of an imperative; (T, Ṣ, Ḳ;) and to prevent confusion of him who is meant to be addressed with him who is not meant, because رويد applies to one and to more than one and to the male and to the female; though sometimes one says رويدك to a person when one does not fear his being confounded with another, using the ك as a corroborative. (T.) In this case, ▼ رويد is an abbreviated dim. of إِرْوَاد, the inf. n. of أَرْوَدَ. (Ṣ.) In like manner also one says, (Ḳ, TA,) to a male, (TA,) ▼ رُوَيْدَكَنِى [*Act thou gently,* &c., *towards,* or *with, me*]; and to a female, ▼ رُوَيْدَكِنِى; and ▼ رُوَيْدَكُمَانِى (Ḳ, TA) to two persons; (TA;) and ▼ رُوَيْدَكُمُونِى (Ḳ, TA) to males more than two; (TA;) and ▼ رُوَيْدَكُنَّنِى (Ḳ, TA) to females more than two. (TA.) ▼ رُوَيْد is used in four different manners: first, as a verbal n.; as in ▼ رُوَيْدَ عَمْرًا, (Ṣ, Ḳ,*) i. e. أَرْوِدْ عَمْرًا, (Ṣ,) meaning أَمْهِلْهُ [expl. above]: (Ṣ, Ḳ:) secondly, as an inf. n.; as in ▼ رُوَيْدَ عَمْرٍو [virtually meaning the same]; the former word being prefixed to the latter, governing it in the gen. case; (Ṣ, M,* Ḳ;*) like فَضَرْبَ الرِّقَابِ, in the Ḳur [xlvii. 4], (Ṣ, M,*) in which the inf. n. is put for its verb; (Jel;) and like عَذِيرَ الحَىِّ [expl. in art. عذر]: (M:) thirdly, as an epithet; as in ▼ سَارُوا سَيْرًا رُوَيْدًا [*They went,* or *journeyed, at a gentle,* or *leisurely, rate of going,* or *journeying*]; (Sb, Ṣ, Ḳ;) and ▼ سَارُوا رُوَيْدًا, in which سَيْرًا is suppressed: (T:) fourthly, as a denotative of state; as in ▼ سَارَ القَوْمُ رُوَيْدًا [*The people,* or *party, went,* or *journeyed, going,* or *journeying, gently,* or *leisurely*]; it being here in connection with a determinate noun, and therefore a denotative of its state. (Ṣ, Ḳ.) When it is used as a threat, it is with naṣb, without tenween; (Lth, T, M;*) as in the saying of a poet,

* رُوَيْدَ ▼ تَصَاهَلْ بِٱلْعِرَاقِ جِيَادُنَا *
* كَأَنَّكَ بِالضَّحَّاكِ قَدْ قَامَ نَادِبُهْ *

[*Act thou,* or *proceed thou, gently, lest our coursers neigh, one to another, in El-'Irák: it is as though thou wert with Ed-Daḥḥák, his summoner* to battle *having already risen*]. (Lth, T.) Sb mentions his having heard the saying, وَٱللّٰهِ لَوْ أَرَدْتَ الدَّرَاهِمَ لَأَعْطَيْتُكَ رُوَيْدَ ▼ مَا الشِّعْرَ [*By God, hadst thou desired the money, I had given thee: let alone the poetry:* ما being here redundant]: (T, M:) like the phrase, فَدَعِ الشِّعْرَ: (M:) and similar to this is the saying, رُوَيْدَ ▼ الشِّعْرَ يَغِبَّ [explained in art. غب]. (T.)

رِيدٌ [originally رِوْدٌ] *Will, wish,* or *desire;* (Ḳ;) and so ▼ رِيدَةٌ [originally رِوْدَةٌ]: (M, L:) or the former signifies *a thing that one wishes,* or *desires, and strives to obtain:* (T in art. ريد:) and the latter, *love,* or *liking,* for a thing; and *solicitude* respecting it: (M, L:) or the latter signifies *a kind,* or *manner, of wishing* or *desiring;* as in the saying, أَرَدْتُهُ بِكُلِّ رِيدَةٍ [*I wished it,* or *desired it, with every kind,* or *manner, of wishing* or *desiring*]. (M.)

رُودَةٌ: see رَادٌ.

رِيدَةٌ: see رِيدٌ.

رَوَادٌ: see رَادٌ, in two places.

الرِّيَادُ, originally an inf. n., and ذَبُّ الرِّيَادِ, *The wild bull;* [*a species of bovine antelope;*] (M;) called ذبّ الرياد because he goes to and fro, not remaining in one place; (M in art. ذب;) or because he pastures going to and fro; (T and Ṣ* and M in that art.;) or because his females pasture with him, going to and fro. (T in that art.) Also, the latter, ‡ *A man who comes and goes.* (Kr, M and TA in art. ذب.) And ‡ *A man who is in the habit of visiting women.* (AA, T and Ḳ in that art.)

رَؤُودٌ: see رَادٌ.

الرِّيوَنْدُ الصِّينِىُّ, (Ḳ,) or الرَّوَنْدُ الصِّينِىُّ, (L,) [mentioned in this art. though the ن should be regarded as radical, for] it is not genuine Arabic, (L,) [*China-rhubarb;*] *a well-known medicine;* (Ḳ;) *a certain cool medicine, good for the liver:* (L:) the physicians add an ا to it, (Ḳ,) saying رَاوَنْد: (TA:) there are four kinds thereof; the best of which is the صِينِىّ; and inferior to this is the خُرَاسَانِىّ, which is [commonly] known by the appellation of رَاوَنْدُ الدَّوَابِّ, used by the veterinarians: it is *a black* [app. a mistake for *red,* or *yellow,*] *wood, of compound powers, but its predominant qualities are heat and dryness.* (TA.)

رُوَيْدٌ: see 4, first sentence: and see also رُودٌ, throughout.

رُوَادَةٌ: see رَادٌ.

رُوَيْدَآءُ and رُوَيْدِيَةٌ or رُوَيْدِيَةٌ: see 4, first sentence.

رَائِدٌ [act. part. n. of 1, *Coming and going; moving to and fro;* &c.]. [Hence,] اِمْرَأَةٌ رَائِدَةٌ: see رَادٌ. And دَوَابُّ رَوَائِدُ [pl. of دَابَّةٌ رَائِدَةٌ] *Beasts pasturing at pleasure:* (T:) or *going to and fro* [*in the place of pasture*]: or *pasturing together while the rest are debarred from the pasture,* or *tied.* (M.) And رِيحٌ رَائِدَةٌ: see رَادٌ, last two sentences. And رَائِدُ الوِسَادِ [lit. *Whose pillow moves to and fro;* meaning] ‡ *a man restless by reason of disease* or *anxiety;* (A;) or *uneasy on his pillow by reason of anxiety that disquiets him:* (TA:) [or *sleepless:* see 1.] And رَائِدُ العَيْنِ *The* عُوَّار *of the eye,* [i. e. *the mote,* or *the like, that has fallen into it,* or *the foul, thick, white matter that collects in its inner corner,* and] *that moves to and fro* (يَرُودُ) *therein.* (Ṣ.) — The *handle of the hand-mill,* (Ṣ, M, A, Ḳ,) *which the grinder grasps* (Ṣ, M, A) *when he turns round the mill-stone* (Ṣ, A) *therewith.* (A.) — See also مِرْوَدٌ. — *One who is sent* (Ṣ, M, A, Mgh, L, Ḳ) *before a people* or *party* (Mgh) *to seek for herbage* (Ṣ, M, A, Mgh, L, Ḳ) *and water* (Mgh) *and the places where rain has fallen;* (L;) or *one who looks for, and seeks, herbage, and a place in which to alight, and chooses the best thereof;* (T;) and ▼ رَادٌ signifies the same; (Ṣ, M, Ḳ;) the latter occurring in the poetry of Hudheyl; (M;) [originally رَوَدٌ,] of the measure فَعَلٌ in the sense of the measure فَاعِلٌ, (Ṣ, Ḳ,) like فَرَطٌ in the sense of فَارِطٌ, (Ṣ,) or of the measure فَاعِلٌ deprived of its medial radical letter, or of the measure فَعْلٌ, [originally رَوْدٌ,] but if so, it is a kind of rel. n., not an act. part. n.: (M:) the pl. of the former is رُوَّادٌ (M, A, L) and رَادَةٌ. (L.) One says, الرَّائِدُ لَا يَكْذِبُ أَهْلَهُ, (T, Mgh,) or لَا يَكْذِبُ الرَّائِدُ أَهْلَهُ, (Ṣ,) [*The seeker of herbage,* &c., *will not lie to his family,*] for if he lie to them he perishes with them: (Ḥam p. 547:) a prov. applied to him who will not lie when he relates a thing. (M.) And hence the saying, الحُمَّى رَائِدُ المَوْتِ ‡ *Fever is the messenger that precedes death;* like the messenger that goes before a people, or party, to seek for herbage and water. (Mgh, TA.) Hence, likewise, رَائِدٌ is also applied to ‡ *One who goes before with some abominable deed* or *design.* (TA.) And to † *A seeker of science* or *knowledge.* (L, from a trad.) [Hence also,] أَنَا رَائِدُ حَاجَةٍ and ▼ مُرْتَادُهَا ‡ [*I am the seeker of an object of want*]: and أُنَاسٌ رُوَّادُ الحَاجَاتِ ‡ [*Men who are the seekers of the objects of want*]. (A.) — Also *One who has no place in which to alight* or *abide.* (T in art. ريد, and TA.) ═ [See also art. راد.]

رَائِدَةٌ a subst. that is put in the place of اِرْتِيَادٌ [inf. n. of 8], and of إِرَادَةٌ [inf. n. of 4]. (T in art. ريد.)

أَرْوَدُ *Gentle*, or *quiet, and unnoticed in operation*: so in the saying, الدَّهْرُ أَرْوَدُ ذُو غِيَرٍ [*Time, or fortune, is gentle*, or *quiet, and unnoticed in operation; characterized by changing accidents*]. (Ṣ, TA.) ═ أَرْيَدُ ▾ [*More*, and *most, desirous*], occurring in the prov., إِنْ كُنْتِ تُرِيدِينَ فَأَنَا لَكِ أَرْيَدُ [*If thou desire me, I am more desirous of thee*], is said by Akh to be altered from أَرْوَدُ; and thus to be like أَحْيَلُ, in the phrase هُوَ أَحْيَلُ النَّاسِ, originally أَحْوَلُ. (MF.)

أَرْيَدُ: see what next precedes.

مَرَادٌ *A place where camels go to and fro in pasturing*; (Ṣ, Ḳ;) as also ▾ مُسْتَرَادٌ. (Ḳ.) And مَرَادُ الرِّيحِ *The place where the wind* [*blows to and fro*, or] *goes and comes*. (Ṣ, TA.)

مُرَادٌ [What is *willed*, or *wished*;] *desired; sought*, or *sought after*; and *chosen*: (Mṣb:) *loved*, or *liked*. (L.) [*Intended*, or *meant*, by a saying or an action.]

مُرْوِدٌ: see 4, first sentence.

مِرْوَدٌ *A certain well-known instrument*, (Mṣb,) [*resembling a bodkin, or small probe, tapering towards the end, but blunt, generally of wood or bone or ivory or silver,*] *with which the* [*black powder called*] كُحْل *is applied to the eyes*; (TA;) syn. مِيلٌ, (Ṣ, M, A, Ḳ,) and مِكْحَالٌ: so called [because it is passed to and fro along the edges of the eyelids,] from رَادَ signifying "he, or it, came and went:" (Mgh:) pl. مَرَاوِدُ. (Mṣb.) —— The *pivot of the sheave of a pulley, if of iron*. (Ṣ, Ḳ.*) —— *A wooden pin, peg*, or *stake*; syn. وَتِدٌ. (M, Ḳ.) —— *An iron* [*swivel*] *that turns round in the* لِجَام [i. e. *bit*, or *bit and bridle*]: (Ṣ, Ḳ:) or *an iron* [*swivel*] *which is attached to the* رَسَن *of the colt* [or *horse*] *and of the hawk*, [i. e., *to the halter*, or *leading-cord, of the colt* or *horse, and the leash of the hawk*,] *and which, when he turns round, turns round with him*: (A:) or the مِرْوَدَانِ, also called the ▾ رَائِدَانِ, are the *two rings in* [*either of*] *which is the extremity of the* عِذَار [or *side-piece of the headstall of the horse*]. (IDrd, in his "Book on the Saddle and Bridle.") You say, دَارَ المُهْرُ وَالبَازِى فِى المِرْوَدِ [*The colt, and the hawk, went round, attached to the* مرود]. (A.) —— *A joint*; syn. مَفْصِلٌ. (M.) —— † *A limit*, or *an extent*, to which one runs: so in a trad. of 'Alee, in which it is said, إِنَّ لِبَنِى أُمَيَّةَ مِرْوَدًا يَجْرُونَ إِلَيْهِ [*Verily there is a limit*, or *an extent, for the sons of Umeiyeh, to which they run*]: from إِرْوَادٌ as signifying إِمْهَالٌ. (TA.)

[مُرِيدٌ as meaning *A candidate for admission into a religious order, during his state of probation*, is a conventional post-classical term. So too as meaning *A devotee, whose sole endeavour is to comply with the will of God.*]

رَائِدٌ: see مُرْتَادُ حَاجَةٍ.

مُسْتَرَادٌ: see مَرَادٌ ═ [Also pass. part. n. of 10.]

The sayings فُلَانٌ مُسْتَرَادٌ لِمِثْلِهِ and فُلَانَةُ مُسْتَرَادَةٌ لِمِثْلِهَا are expl. as meaning ‡ *The like of such a man*, and *the like of such a woman, is sought after, and coveted, by reason of the high estimation in which he*, and *she, is held*: and it is said that the meaning is, مستراد مثله and مثلها; the ل being redundant. (M, TA. [The latter clause seems to indicate a different meaning from that before expressed: but for this I see no reason.])

روس

2. رَوَّسَ: see رَأَّسَ.

8. يَرْتَاسُ: see يَرْتَئِسُ.

رَوَّاسٌ and رَوَّاسِىٌّ: for both, see رَأَّاسٌ: and for the latter, see also أُرُوَاسٌ.

روض

1. رَاضَ, (Ṣ, M, A, Mṣb, Ḳ,) aor. يَرُوضُ, (Ṣ,) inf. n. رِيَاضَةٌ (Ṣ, M, A, Mṣb, Ḳ) and رِيَاضٌ, (Ṣ, M, Ḳ,) or the latter is used poetically for the former, and رَوْضٌ, (M,) *He broke*, or *trained*, (M, Ḳ, Mṣb,) a colt, (Ṣ, Ḳ,) or beast, (M, A, Mṣb,) *and made it easy to ride upon*: (M:) or *he taught it to go*: (TA:) and ▾ رَوَّضَ, inf. n. تَرْوِيضٌ, *he did so well*, or *vigorously*. (Ṣ, TA.) —— Hence, رَاضَ صَاحِبَهُ † [*He made his companion easy and tractable*]. (TA.) —— [Hence also,] رَاضَ نَفْسَهُ † [*He trained, disciplined*, or *subdued, himself*: or] *he became clement*, or *forbearing*. (Mṣb.) And رَوِّضْ ▾ نَفْسَكَ بِالتَّقْوَى ‡ [*Train, discipline*, or *subdue, thyself well by piety*]. (A, TA.) —— [Hence also,] رَاضَ الشَّاعِرُ القَوَافِىَ ‡ [*The poet rendered rhymes*, or *verses, easy to him by practice*]. (A, TA.) And رَوَّضَ ▾ لَهُ أَمْرًا † *He made an affair easy to him*; syn. سَوَّسَهُ, q. v. (TA in art. سوس.) —— [Hence also,] رُضْتُ الدُّرَّ, inf. n. رِيَاضَةٌ, ‡ *I bored the pearls*: and هُوَ صَعْبُ الرِّيَاضَةِ, and سَهْلُ الرياضة, ‡ *It is difficult to bore*, and *easy to bore*. (A, TA.)

2: see 1, in three places. ═ رَوَّضَ, (Ḳ,) inf. n. تَرْوِيضٌ, (TA,) *He kept to the* رِيَاض [pl. of رَوْضَةٌ, q. v.]. (Ḳ.) ═ رَوَّضَ القَرَاحَ, (Ṣ, Ḳ,) or الأَرْضَ, (M, A,) *He*, or *it*, (a man, Ṣ, or a torrent, M, or the rain, A,) *made the clear* or *bare land*, (Ṣ, Ḳ,) or *the land*, (M, A,) *a* رَوْضَة. (Ṣ, M, Ḳ.) And اراض ▾ اللّٰهُ الأَرْضَ *God made the land* رِيَاض. (M.)

3. راوضهُ, (Ṣ, A, Ḳ,) عَلَى أَمْرِ كَذَا, (Ṣ,) or عَلَى كَذَا, (A,) inf. n. مُرَاوَضَةٌ, (Mgh,) ‡ *He coaxed, wheedled, beguiled*, or *deluded, him*; (Ṣ, A, Mgh, Ḳ;) and *he endeavoured to deceive* or *beguile him; like as he does who is training a beast not yet rendered perfectly tractable*; (Mgh;) *in order to make him enter into such a thing* or *affair*; (Ṣ;) or *until he entered into such a thing*. (A.) —— Hence, (Mgh,) بَيْعُ المُرَاوَضَةِ ‡ *That mode of selling which is termed* بَيْعُ المُوَاصَفَةِ; (Mgh, Ḳ;*) *which is when one describes to a man an article of merchandise not present with him*: (Sh, Ḳ:) this is said in a trad. to be an action that is disapproved: (Ḳ:) but some of the professors of practical law allow it when the article of merchandise agrees with the description. (L.)

4. اراض (Yaạḳoob, Ṣ, A) and أَرْوَضَ (Yaạḳoob, Ṣ) *It* (a place) *became abundant in its* رِيَاض [pl. of رَوْضَةٌ, q. v.]; (Yaạḳoob, Ṣ, A;) as also ▾ استراض. (A.) And أَرَاضَتْ and أَرْوَضَتِ الأَرْضُ *The land became clad with plants*, or *herbage* (M.) —— [And hence,] اراض ‡ *It* (a valley) *had water stagnating*, or *remaining*, or *collecting, in it*; (Ṣ, A, Mṣb, Ḳ;) *concealing its bottom*; (A;) as also ▾ استراض: (Ṣ, M, A, Mṣb, Ḳ:) and so the former verb, (Ṣ,) or ▾ both, (A,) said of a watering-trough: (Ṣ, A:) or, when said of a watering-trough, the former verb signifies † *it had its bottom*, or *lower part, covered with water*: (M:) and ▾ the latter, † *the water spread widely upon the surface thereof*; (M;) and so the former too: (TA:) or ▾ the latter, ‡ *it had a sufficient quantity of water poured into it to conceal its bottom*; (O, Ḳ;) or *to cover its bottom*, or *lower part*. (L, TA.) —— And from اراض, said of a watering-trough, has originated the saying, شَرِبُوا حَتَّى أَرَاضُوا (Ṣ,) †† *They drank until they thoroughly satisfied their thirst*. (Ṣ, Ḳ.*) And اراض also signifies † *He drank a second draught after a first*. (Ḳ.) ═ اراض اللّٰهُ الأَرْضَ: see 2. —— [Hence,] اراض الحَوْضَ † *He poured into the watering-trough a sufficient quantity of water to conceal its bottom*. (TA.) —— And hence, (TA,) أَرَاضَهُمْ, said of a vessel, ‡ *It satisfied their thirst*: (Ṣ,* Ḳ:) or *it satisfied their thirst in some degree*. (M, TA.) Hence the saying, فَدَعَا بِإِنَآءٍ يُرِيضُ الرَّهْطَ ‡ *And he called for a vessel which would satisfy* (Ḳ, TA) *in some degree* (TA) *the* [*number of men termed a*] رَهْط; (Ḳ, TA;) occurring in a trad., (TA,) accord. to one relation, but the more common is يُرْبِضُ, (Ḳ, TA,) with the single-pointed ب. (TA.) —— اراض also signifies † *He poured milk upon milk*; (Ḳ;) accord. to A'Obeyd; but he deems it strange. (TA.)

6. التَّرَاوُضُ in selling and buying is *syn. with* التَّجَاذِى; i. e. ‡ *The increasing* [*of the sum offered*] *and diminishing* [*of the sum demanded*] *which take place between the two parties bargaining; as though each of them were making his companion easy and tractable*; from الرِّيَاضَةُ as inf. n. of رَاضَ in the first of the senses expl. above. (TA.) In the phrase تَرَاوَضَا السِّلْعَةَ, meaning † *They coaxed, wheedled, beguiled*, or *deluded, each other, with respect to the article of merchandise*, [*in the manner explained above*, or *otherwise*,] the omission of the prep. [فِى] requires consideration. (Mgh.) You say also, تَرَاوَضَا فِى الأَمْرِ † *They practised dissimulation*, or *showed feigned affection, each to the other, in*, or *respecting, the thing*, or *affair*; as also تَنَاظَرَا: (TḲ in art. نظر:) التَّرَاوُضُ فِى الأَمْرِ is syn. with التَّنَاظُرُ. (M and Ḳ in art. نظر.)

8. ارتاض, said of a colt, (Ḳ,) and ارتاضت, (Ṣ, A,) said of a she-camel, (Ṣ,) or of a beast

(دَابَّة), (A,) *It became broken, or trained.* (Ṣ, A,* Ḳ, TA.) — [And hence,] ارتاضت القَوَافِى لِلشَّاعِرِ ‡ [*The rhymes, or verses, became rendered easy by practice to the poet*]. (A, TA.)

10. استراض: see 4, in five places. — Also † *It* (water) *stagnated; or remained, or collected,* in a place. (TA.) — And † *It* (a place, Ṣ, M, Ḳ) *was, or became, wide, ample,* or *spacious.* (Ṣ, M, Mṣb, Ḳ.) — And [hence (see its part. n. below)] استراضت النَّفْسُ ‡ *The mind was,* or *became, dilated, free from straitness, cheerful,* or *happy.* (Ḳ, TA.)

رَوْضٌ: see the paragraph next following, near the middle, in three places; and again, in the last sentence of the same.

رَوْضَةٌ (Ṣ, M, A, Mṣb, Ḳ) and ▼ رِيضَةٌ (AA, A, Ḳ) and ▼ رَيْضَةٌ (TA) [seem to be best rendered, in general, *A meadow*; meaning, *a verdant tract of land, somewhat watery*; or (as in Johnson's dictionary) *ground somewhat watery, not ploughed, but covered with grass and flowers*: and sometimes, *a garden*: accord. to the following explanations:] *verdant land: a place where water collects, and the herbage becomes abundant, without trees*: or *fresh green herbage, with water,* or *having water by its side*; not otherwise: or, accord. to Aboo-Ziyád El-Kilábee, *a tract of plain land, producing* [*lote-trees of the kind called*] سِدْر; *which may be of the extent of Baghdád*: and also, *of herbs,* or *leguminous plants, and fresh green herbage*: (M:) or *this last* [*only*]: (Ṣ:) or *a tract of plain land, in which are* جَرَاثِيم [perhaps here meaning *ants' nests*, as these are generally found in soft soil,] *and soft hillocks, in the low,* or *best and most productive, parts of a country, where water stagnates,* or *remains,* or *collects, at least a hundred cubits in extent*: (M:) or *a tract of sand,* and *of fresh green herbage, where water stagnates,* or *remains,* or *collects*; so called because of the stagnation, or remaining, or collecting, of the water therein: (A, Ḳ, TA:) it is said that رَوْضَةٌ is mostly applied to *a place where beasts pasture at pleasure*: some say that it signifies *a land having waters and trees, and sweet,* or *pleasant, flowers*: (TA:) or *a place that is pleasant with flowers*; said to be so called because the waters that flow thither rest there: (Mṣb:) it is said in the 'Ináyeh, that ▼ رَوْضٌ [perhaps a mistake for رَوْضَةٌ] signifies *a garden*; and in common conventional language, one *having rivers,* or *rivulets*: MF says that rivers, or rivulets, do not necessarily belong to the signification; but that *having water* does; though not in common conventional language: (TA:) accord. to Th, رَوْضَةٌ signifies *a beautiful garden*: (M:) the pl. of رَوْضَةٌ is ▼ رَوْضٌ, (Ṣ, M, Ḳ,) [or rather this is a coll. gen. n.,] and رِيَاضٌ, (Ṣ, M, A, Mṣb, Ḳ,) originally رِوَاضٌ, (Ṣ,) and رِيضَانٌ, (Lth, M, Ḳ,) originally رِوْضَانٌ, (TA,) or rather رِيضَانٌ is pl. of ▼ رَوْضٌ, (M,) and رَوْضَاتٌ, (M, Mṣb,) in the dial. of Hudheyl رَوَضَاتٌ: (Mṣb:) Az says that the رياض of the hard and stony and rugged tracts in the desert are *low level places, in which the rain-water stagnates,* or *remains,* or *collects,* and *which consequently produce various kinds of herbage, that do not quickly dry up and wither*: that *sometimes a* رَوْضَة *contains thickets of wild* سِدْر: and *sometimes it is a mile in length and breadth*: but such as are very wide are termed قِيعَان. (TA.) It is said in a prov., أَحْسَنُ مِنْ بَيْضَةٍ فِى رَوْضَةٍ [*More beautiful than an egg in a meadow,* or *garden*]. (A, TA.) And one says, أَنَا عِنْدَكَ فِى رَوْضَةٍ ‡ [*I, in thy presence, am* as though I were *in a meadow,* or *garden*]: and مَجْلِسُكَ رَوْضَةٌ مِنْ رِيَاضِ الجَنَّةِ ‡ [*Thy sitting-place is* like *a meadow,* or *garden, of the meadows,* or *gardens, of Paradise*]. (A, TA.) Mohammad is related to have said, "Between my grave, or between my house, and my pulpit is a رَوْضَة of the رِيَاض of Paradise:" meaning, accord. to Th, that he who abides in this place is as though he abode in a روضة of the رياض of Paradise. (M.) [See another tropical meaning of رِيَاضُ الجَنَّةِ voce رَتَعَ, last sentence.] — رَوْضَةٌ also signifies † *Any water that collects in pools left by torrents,* or *the like, and in places in land or in the ground to which the rain-water flows and which retain it.* (Ḳ,* TA. [In the CḲ, الاَخَاذات and المُسَّاكات are erroneously put for الإِخَاذَات and المَسَّاكَات.]) — Also, (Ḳ,) or ▼ رَوْضٌ, (Ṣ, M,) † *About the half of a* قِرْبَة [or *water-skin*] (Ṣ, M, Ḳ) of water: (Ṣ:) and the former, ‡ *as much* of water *as covers the bottom* of a watering-trough. (Ṣ, M, A.)

رِيضَةٌ: see رَوْضَةٌ. [It is implied in the Ḳ that the former is syn. with the latter in all its senses: but accord. to the TA, this is not the case.]

رَائِضٌ *A breaker,* or *trainer,* (M, Mṣb, Ḳ,) of colts, (Ḳ,) or of beasts (دَوَابّ): (M, Mṣb:) pl. رَاضَةٌ and رُوَّاضٌ (Ṣ, M, Ḳ) and رُوَّضٌ. (M.)

رَيِّضٌ, originally رَيْوِضٌ, (Ṣ,) [in its primary sense seems to be *syn. with* ▼ مَرُوضٌ. — And hence it signifies] † *Clement,* or *forbearing.* (Mṣb.) — [Also, and more commonly,] applied to a she-camel, (Ṣ, Ḳ,) and to a he-camel, (Ṣ) *In the first stage of training, as yet refractory*: (Ṣ, Ḳ:) and in like manner applied to a boy: (Ṣ:) or a colt, (A,) or beast, (L,) *that has not received training, nor become skilled in going,* or *pace,* (A, L,) *nor become submissive to its rider*: (L:) and a she-camel *not trained*: (A:) or, applied to a horse or the like, and to a camel, to a male and to a female, *refractory*; *contr. of* ذَلُول; app. designed as an epithet of good omen, because the beast is so called only before being skilfully trained. (M.) — [Hence,] قَصِيدَةٌ رَيِّضَةٌ ‡ *An ode of difficult rhymes; such rhymes as the poets have not extemporaneously composed*: (TA:) or قَصِيدَةٌ رَيِّضَةُ القَوَافِى means ‡ *an ode not well,* or *not skilfully, composed.* (A.) And أَمْرٌ رَيِّضٌ ‡ *An affair not well, not skilfully,* or *not soundly, managed, conducted, ordered,* or *regulated.* (A, TA.)

رَيِّضَةٌ as a subst.: see رَوْضَةٌ

مَرَاضٌ *Hard ground in the lower,* or *lowest, part of a plain,* or *of soft ground, which retains water*: pl. مَرَائِضُ and مَرَاضَاتٌ. (Az, Ḳ.)

مَرُوضٌ, (Ṣ, Ḳ,) and its fem., with ة, (Ṣ, Mṣb,) A colt, (Ṣ, Ḳ,) and she-camel, (Ṣ,) or beast (دَابَّة), (Mṣb,) *broken,* or *trained.* (Ṣ,* Mṣb, Ḳ.) See also رَيِّضٌ.

أَرْضٌ مُسْتَرْوِضَةٌ *Land which has produced good herbage or plants, and of which the herbs,* or *leguminous plants, have become erect,* or *strong and erect*: and نَبَاتٌ مُسْتَرْوِضٌ *plants which have attained their utmost size and height.* (M.) — اِفْعَلْ ذَاكَ مَا دَامَتِ النَّفْسُ مُسْتَرِيضَةً ‡ *Do thou that while the mind is free from straitness, cheerful,* or *happy,* (Ṣ, M,* Mṣb, TA, [in the second of which, however, النفس is strangely made masc.,]) is from استراض said of a place, as explained above. (Ṣ.) — مُسْتَرِيضٌ is also applied, by a poet, (Ṣ, M,) El-Aghlab El-'Ijlee, (Ṣ,) or Ḥomeyd El-Arḳaṭ, (AḤn, M, IB,) to poetry, and to the metre termed رَجَز; (Ṣ, M;) as meaning † *Easy; practicable.* (M, TA.)

روع

1. رَاعَهُ, (IAạr, Az, Ṣ, Mṣb, Ḳ,*) aor. يَرُوعُ, (Mgh,) inf. n. رَوْعٌ (Mṣb, TA) and رُوعٌ and رُوُوعٌ, and رُؤُوعٌ, (IAạr, TA,) [*He,* or *it, affected his* رُوع, i. e. *heart,* or *mind, with fright,* or *fear*;] *fear of it* (namely an affair or event) *reached his* رُوع; (Az, TA;) *he,* or *it,* (a man, Ṣ, or an affair or event, IAạr, TA, or a thing, Mṣb,) *frightened him; put him in fear; made him afraid*; (Ṣ, Mgh, Mṣb, Ḳ;) as also ▼ رَوَّعهُ, (Ṣ, Mṣb, Ḳ,*) inf. n. تَرْوِيعٌ: (TA:) or *its beauty and abundance* or *multitude frightened him*: (Lth, TA:) and ▼ the latter also, *it frightened him by its abundance* or *multitude,* or *its beauty.* (TA.) Hence the saying, in a trad., إِذَا شَمِطَ الإِنْسَانُ فِى عَارِضَيْهِ فَذٰلِكَ الرَّوْعُ, as though meaning [*When the man becomes grizzled in the hair of the two sides of his face, that is*] *the warning of death.* (TA.) You say also, [using the pass. form,] رِيعَ, aor. يُرَاعُ, (TA,) inf. n. رَوْعٌ, (Ṣ, Ḳ,) *He was,* or *became, frightened,* or *afraid*; or *he feared*; (Ṣ,* Ḳ,* TA;) as also ▼ ارتاع, and ▼ تروّع. (Ṣ, Ḳ, TA.) And رَاعَ مِنْهُ, aor. يَرُوعُ, inf. n. رَوْعٌ, *He was,* or *became, frightened at it,* or *afraid of it*; or *he feared it.* (TḲ. [But I know of no authority on which this is founded, except a prov. (cited in art. جعر), in which some read رُوعِى جَعَارِ instead of رُوغِى.]) To a man, you say, لَا تُرَعْ [*Be not thou frightened;*] *fear not thou; let not fear overtake thee*: and to a woman, لَا تُرَاعِى. (Ṣ, TA.) And hence the saying, in a trad., لَنْ تُرَاعُوا مَا رَأَيْنَا مِنْ شَىْءٍ [*Ye shall not be frightened,* or *afraid*: *we saw not,* or *have not seen, anything*]. (TA.) You also say, ▼ ارتاع مِنْهُ and لَهُ *He was,* or *became, frightened at,* or *afraid of, him,* or *it*; or *he feared him,* or *it.* (TA.) — ‡ [*It affected his* رُوع, i. e. *heart,* or

mind, with a sudden surprise; it took him by surprise.] One says, مَا رَاعَنِى إِلَّا مَجِيْؤُكَ meaning ‡ [*Nothing took me by surprise but thy coming; i. e. I was surprised by thy coming;* or] *I knew not save thy coming;* as though he said, *nothing struck my* روع *but thy coming.* (TA.) And خَرَجْتُ وَمَا رَاعَنِى إِلَّا فُلَانٌ بِالبَابِ ‡ [*I went forth, and nothing took me by surprise but such a one at the door*]; which is equivalent to saying, *and lo, such a one was at the door.* (Ḥar p. 207.) And it is said in a trad. of I'Ab, فَلَمْ يَرُعْنِى إِلَّا رَجُلٌ آخِذٌ بِمَنْكِبِى, i. e. *I knew not* [*save a man taking hold of,* or *seizing, my shoulder-joint*]; as though he came upon him suddenly, or unexpectedly, without any previous appointment, and without knowledge, and so that event frightened him. (TA.) — [*It affected his* روع, i. e. *heart,* or *mind, with admiration,* or *pleasure;*] *it excited his admiration and approval; it pleased him,* or *rejoiced him;* (Ṣ, Mṣb, Ḳ;) said of beauty [&c.]. (Mṣb.) It is said in a trad., describing the people of Paradise, فَيَرُوعُهُ مَا عَلَيْهِ مِنَ اللِّبَاسِ *And what is upon him, of apparel, excites his admiration* &c., by its beauty. (TA.) — [*It* (drink) *cooled it,* (namely, the heart,) or *allayed its thirst.*] A poet says,

* سَقَتْنِى شَرْبَةً رَاعَتْ فُؤَادِى *
* سَقَاهَا ٱللّٰهُ مِنْ حَوْضِ الرَّسُولِ *

[*She gave me to drink a draught that cooled,* or *allayed the thirst of, my heart: may God give her to drink from the pool of the Apostle* in Paradise]. (TA.) You say also, هٰذِهِ شَرْبَةٌ رَاعَ بِهَا فُؤَادِى [which may be rendered *This is a draught by which he has cooled,* or *allayed the thirst of, my heart;* and it is implied in the TA that this is the right meaning: or it means] *this is a draught by which the thirst,* or *vehement thirst, of my heart has been allayed:* (so accord. to the pointing in the copies of the Ḳ:) mentioned by Az. (TA.) ═ The verb from رَوَعٌ [q. v. infrà] is one and the same [whether trans. or intrans.; i. e., you say رَاعَهُ, aor. يَرُوعُ, inf. n. رَوْعٌ, meaning "He," or "it, excited his admiration and approval," &c., as expl. above; and رَاعَ, app. with the same aor. and inf. n., meaning *He possessed the quality of exciting admiration and approval by his beauty and the pleasingness of his aspect,* or *by his courage,* &c.; and in like manner, رَاعَتْ, said of a woman]; the trans. verb [in this case] being like the trans. [in other cases], and the intrans. [in this case] like the intrans. [in other cases]: but the regular form, accord. to Az, of the [intrans.] verb hence derived is رَوِعَ, aor. يَرْوَعُ, inf. n. رَوَعٌ. (TA.) ═ رَاعَ فِى يَدِى كَذَا: see art. ريع. — And رَاعَ, aor. يَرُوعُ, and يَرِيعُ, inf. n. of the former رَوَاعٌ, and of the latter رَيْعٌ: see art. ريع.

2: see 1, first sentence, in two places.

5: see 1, in the former half of the paragraph.

8: see 1, in the former half of the paragraph, in two places. — ارتاح لَهُ i. q. ارتاع لِلْخَيْرِ [*He was affected by alacrity, cheerfulness, briskness, liveliness,* or *sprightliness, disposing him to promptness to do good; he inclined to, and loved, doing good*]. (AZ.)

رَوْعٌ [see 1, of which it is an inf. n. —] *Fright,* or *fear;* (Ṣ, Ḳ;) as also ▾ رُوعٌ [accord. to some, but this seems to be little known]. (TA.) Hence the saying, أَفْرَخَ رَوْعُهُ *His fright,* or *fear, departed.* (Ṣ.) Az says, All the lexicologists whom I have met say أَفْرَخَ رَوْعُهُ, with fet-ḥ to the ر [in روعه], except El-Mundhiree, who informs me that AHeyth used to say, It is only ▾ افرخ رُوعُهُ, with ḍamm. (TA.) Accord. to different relations of a trad., you say, ▾ أَفْرَخَ رُوعُكَ, meaning *Fright,* or *fear, hath departed from thy heart;* or *may fright,* or *fear, depart from thy heart;* (Ḳ, TA;) thus expl. by AHeyth; (TA;) and افرخ رَوْعُكَ, with fet-ḥ; or this latter, only, is the right, and means *what thou fearest hath quitted thee, and departed from thee, and become removed;* or *may what thou fearest quit thee,* &c.; as though it were taken from the young bird's going forth from the egg, (Ḳ, TA,) and the darkness' becoming removed from it; thus expl. by Aboo-Aḥmad El-Ḥasan Ibn-'Abd-Allah Ibn-Sa'eed El-'Askeree; and AO says that افرخ روعك [thus in the TA, without any syll. signs,] means *let thy fright,* or *fear, depart,* for the case is not as thou fearest it to be. (TA.) It is also said, in a trad. of Mo'áwiyeh, that he wrote in a letter to Ziyád, ▾ لِيُفْرِخْ رُوعُكَ, with ḍamm; (Ḳ, TA;) but the opinion commonly obtaining with the leading lexicologists is, that it is with fet-ḥ; except AHeyth, who relates it thus, with ḍamm; (TA;) meaning *Dismiss thou the* رَوْع *from thy* روع; (Ḳ, TA;) i. e., *the fright,* or *fear, from thy heart:* (TA:) for you say أَفْرَخَتِ البَيْضَةُ when the young bird quits the egg; and رَوْع is *fright,* or *fear,* which does not depart from itself, but from its place, which is the رُوع, with ḍamm; (AHeyth, Ḳ;) the رَوْع in the روع being like the young bird in the egg: in like manner also one says أَفْرَخَ فُؤَادُ الرَّجُلِ when a man's fright, or fear, departs: but Dhu-r-Rummeh, though knowing the meaning, has made an inversion, saying,

* قَدْ أَفْرَخَتْ عَنْ رُوعِهِ الكُرَبُ *

[for قَدْ أَفْرَخَ عَنِ الكُرَبِ رُوعُهُ *His heart had freed itself from griefs*]. (AHeyth, TA.) AHeyth adds, (TA,) one also says, ▾ أَفْرِخْ رُوعَكَ عَنِ الأَمْرِ, or عَلَى الأَمْرِ, [accord. to different copies of the Ḳ, the latter being the reading in the TA, but the former probably the right,] meaning [*Free thy heart from the affair;* i. e.] *be thou tranquil, and without fear.* (Ḳ, TA.) Az observes, What AHeyth says is clear; but I am averse from it because of his being alone in his saying; though sometimes later authorities correct things in which the earlier have erred; therefore the correctness of AHeyth may not be [absolutely] denied in this matter, seeing that he had an ample share of knowledge. (TA.) [See also art. فرخ, in several places.] — Also ‡ *War,* or *battle;* as in the phrase, شَهِدَ الرَّوْعَ ‡ [*He witnessed,* or *was present at* or *in, war,* or *battle*]. (TA.) [See also an ex. in a verse cited voce سَعَفٌ.]

رُوعٌ *The heart:* (Ṣ, Mṣb, Ḳ:) or the *part thereof which is the place of* رَوْع, i. e. *fear:* (Ḳ,* TA:) or the سَوَاد [or *core,* &c.,] *thereof:* (Ḳ:) and the *mind:* (Ṣ, Mṣb, Ḳ,* TA:) and the *understanding;* or *intellect.* (Ṣ, Ḳ.) See رَوْعٌ, in five places. You say, وَقَعَ ذٰلِكَ فِى رُوعِى *That came into my mind.* (Ṣ, Mṣb,* TA.) And it is said in a trad., إِنَّ الرُّوحَ الأَمِينَ نَفَثَ فِى رُوعِى [*Verily the Trusted,* or *Trusty, Spirit* (meaning *Gabriel*) *inspired into my mind,* or *heart*]. (Ṣ.) You say also, ثَابَ رُوعُهُ, meaning † *He went to* [app. a mistake for *from*] *a thing, and then returned to it.* (TA.)

رَوَعٌ *The quality of exciting admiration and approval by beauty* (Ṣ, Ḳ) *and pleasingness of aspect,* or *by courage;* (Ḳ;) the *quality denoted by the epithet* أَرْوَعُ, *applied to a man,* (Ṣ, Ḳ,*) *and* رَوْعَآءُ, *applied to a woman.* (Ṣ.) [See also 1, near the end of the paragraph.]

رَوِعٌ: see رَائِعٌ; last sentence.

رَوْعَةٌ *A fit of fright* or *fear:* (Ṣ, Ḳ, TA:) pl. رَوْعَاتٌ; (TA;) which is applied by Ṭarafeh to the frights occasioned by a stallion-camel to a she-camel when he desires to cover her. (EM, p. 66.) It is said in a trad., فَأَعْطَاهُمْ بِرَوْعَةِ الخَيْلِ, meaning *And he gave them* something *for the fright occasioned* to their women and their children *by the horsemen.* (TA.) — *A trait,* or *sign,* or *mark, of beauty* [*that affects the* رُوع, or *heart*]: (IAar, Ḳ:) *beauty that excites admiration and approval,* or *pleases,* or *rejoices.* (TA.)

رُوَاعَةُ الفُؤَادِ and رُوَاعُ الفُؤَادِ, applied to a she-camel, *Quick, spirited, vigorous; sharp in spirit;* syn. شَهْمَةٌ ذَكِيَّةٌ: (Ḳ:) and [in like manner] ▾ رَوْعَآءُ, applied to a she-camel and a mare, (Ṣ, Ḳ,) but not to a male [in this sense, i. e. its masc. form, أَرْوَعُ, is not thus used], (Ṣ,) *sharp in spirit;* syn. حَدِيدَةُ الفُؤَادِ: (Ṣ, Ḳ:) in the T, رُوَاعٌ, without ة, is applied as an epithet to a mare: and IAar says that ▾ رَوْعَآءُ, thus applied, is not from رَائِعَةٌ, but means one *that is as though she were fearful, by reason of her sharpness, and briskness,* or *lightness, of spirit:* he says also, that ▾ أَرْوَعُ, applied to a horse, is like this epithet applied to a man; and IB says, in art. عجس, that, applied to a man, it signifies *quickly frightened* or *afraid:* it is also applied to a heart, meaning *that is frightened,* [or *startled,*] *by reason of its sharpness, at everything that is heard or seen;* and so رُوَاعٌ. (TA.) [See also رَائِعٌ, and أَرْوَعُ mentioned and expl. therewith.]

رَائِعٌ [act. part. n. of رَاعَهُ, q. v.,] *Frightening; putting in fear; making afraid;* [and particu-

larly] *by its beauty and abundance* or *multitude.* (Lth, TA.) — Applied to beauty, *That excites admiration and approval in the* روع [i. e. *heart,* or *mind,*] *of him who beholds it, and pleases him,* or *rejoices him.* (TA.) Applied to a man, (Ḳ,* TA,) as also ▼ أَرْوَعُ (Ṣ, Ḳ, TA) so applied, (Ṣ, TA,) *Who excites admiration and approval by his beauty* (Ṣ, Ḳ, TA) *and pleasingness of aspect,* (Ḳ, TA,) *with generousness,* or *nobleness, and excellence, and lordly condition;* (TA;) or *by his courage:* (Ḳ, TA:) or the former, *beautiful in countenance, who excites admiration and approval by his pleasingness of aspect and by the goodliness of his form or figure or state of apparel and the like:* or, as some say, *who frightens men by his aspect, inspiring reverence* or *awe:* but the former explanation is the more reasonable: and ▼ the latter epithet, *a beautiful* man, *who excites admiration and approval in him who beholds him:* or, as some say, *sharp; lively in spirit, and sharp in intellect:* (TA:) [see also the next preceding paragraph:] the fem. of the former is with ة: (TA:) that of the latter, ▼ رَوْعَآءُ: (Ṣ:) the pl. of رَائِعٌ is أَرْوَاعٌ, (Ḳ,* TA,) applied to men, like as رَوَائِعُ [the pl. of رَائِعَةٌ] is to women: (TA:) and the pl. of أَرْوَعُ and رَوْعَآءُ is ▼ رُوعٌ, (Ḳ, TA,) applied to men and to women. (TA.) You say also, فَرَسٌ رَائِعٌ *A beautiful horse, that frightens* (يَرُوعُ, i. e. يُخَوِّفُ, [or rather *startles,* but better rendered *excites admiration and approval in,* or *pleases,* or *rejoices,*]) *the beholder by his beauty:* (Mgh:) and فَرَسٌ رَائِعَةٌ, and ▼ رَوْعَآءُ, [but see, respecting the latter, a remark of IAar in the next preceding paragraph,] *a mare that excites admiration and approval,* or *pleases,* or *rejoices,* (تَرُوعُ,) *by her generousness,* or *excellence,* or *high blood, and her description.* (TA.) [See also art. ريع, to which, as well as to the present art., رَائِعٌ, applied to a horse, is said, in the TA, to belong.] And زِينَةٌ رَائِعَةٌ *Beautiful ornament.* (TA.) And كَلَامٌ رَائِعٌ ‡ *Surpassing,* or *excelling, speech,* or *language.* (TA.) = Also *Frightened,* or *afraid;* and so ▼ رَوِعٌ, with the و unaltered, as though it were of the measure فَعِيلٌ: [or both signify *having fright* or *fear:* for] each is a possessive epithet: or the former may be of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ [and therefore have the signification first given]. (TA.)

أَرْوَعُ: fem. رَوْعَآءُ: pl. رُوعٌ: see the two paragraphs next preceding; the former in three places; the latter, in five.

روغ

1. رَاغَ, (Ṣ, Mṣb, Ḳ,) aor. يَرُوغُ, (Ṣ, Mṣb,) inf. n. رَوْغٌ (Ṣ, Mṣb, Ḳ) and رَوَغَانٌ, (Ṣ, Mgh, Mṣb, Ḳ,) said of a fox, (Ṣ, Mgh, Mṣb, Ḳ,) and of a man, (Ḳ,) *He turned aside* or *away from a thing:* (Ḳ:) or *went this way and that,* (Mgh,) or *to the right and left, quickly,* (Mṣb,) *and deceitfully,* or *guilefully:* (Mgh, Mṣb:) [or *turned aside to deceive him who was behind him:* for] the primary signification of رَوْغٌ is *the turning aside to deceive him who is behind one.* (Er-Rághib, TA.) It is said in a prov.,

* رُوغِى جَعَارِ وَٱنْظُرِى أَيْنَ المَفَرّْ *

[for المَفَرُّ, i. e. *Turn aside* or *away,* or *go this way and that,* &c., *O she-hyena, and look where is the place to which to flee:* or, as some relate it, the first word is رُوعِى: see art. جعر]. (Ṣ, TA. [Freytag seems to have found المعز for المفر; and has explained رُوغِى جَعَارِ as meaning "Vide ubi capræ sint, hyæna!"]) And you say, راغ الصَّيْدُ *The game,* or *object of the chase, went away this way and that,* or *hither and thither.* (TA. [There said to be tropical; but I see not wherefore.]) And one says, راغ عَنْ فُلَانٍ *He turned aside,* or *away, from such a one* [and particularly *with deceit* or *guile; eluded him; dodged him*]. (JK.) And هُوَ يَرُوغُ عَنِ الحَقِّ [*He deviates from the truth,* or *from that which is right* or *just*]. (TA.) And راغ الطَّرِيقُ *The road turned aside* or *away,* or *deviated.* (Mṣb.) And راغ مِنْ كَذَا *He turned away from such a thing, and returned, concealing his return:* (Ḥar p. 21:) [for,] accord. to Fr, راغ is not said of one who has returned unless he concealed his return. (Ḥar ibid., and TA.) And راغ إِلَى كَذَا, (Ṣ, Mṣb,) or الى فُلَانٍ, (TA,) *He turned aside* (Ṣ, Mṣb, TA) *to such a thing,* (Ṣ, Mṣb,) or *to such a one,* (TA,) *secretly.* (Ṣ, Mṣb, TA.) Hence, in the Ḳur [li. 26], فَرَاغَ إِلَى أَهْلِهِ فَجَآءَ بِعِجْلٍ سَمِينٍ *And he turned aside,* (Jel, TA,) or *went away,* (Bḍ,) *to his family secretly* [*and brought a fat calf*]: (Bḍ, Jel, TA:) or *he returned to his family concealing his return.* (Fr, TA.) And in the Ḳur [xxxvii. 91], فَرَاغَ عَلَيْهِمْ ضَرْبًا بِٱلْيَمِينِ *And he turned against them* (Fr, Ṣ, Bḍ, TA) *secretly,* (Bḍ, TA,) *smiting* them *with the right hand,* or *because of the oath* that he had sworn; (Bḍ;) as though the رَوْغ in this case consisted in his employing a pretext against them in order that he might do to their gods what he did: (Ṣ, L:) or the meaning is, *he advanced against them.* (Ṣ, TA.) — راغ حَاجَةً إِلَى فُلَانٍ, aor. as above, *He sought to obtain quickly an object of want of such a one.* (JK, TA. [See also 4.]

2. رَوَّغَ, (IAar, Ḳ,) inf. n. تَرْوِيغٌ, (TA,) ‡ *He smeared, seasoned, imbued,* or *soaked,* a mess of ثَرِيد [i. e. broken, or crumbled, bread], (IAar, Ḳ, TA,) or a morsel, or mouthful, (TA,) *with grease,* or *gravy,* or *dripping;* (IAar, Ḳ, TA;) as also مَرَّغَ, and سَغْبَلَ, and رَوَّلَ: (TA:) or you say, رَوَّغْتُ اللُّقْمَةَ بِالسَّمْنِ, inf. n. as above, *I smeared, seasoned, imbued,* or *soaked, the morsel,* or *mouthful, with clarified butter;* as also رَيَّغْتُ: (Mṣb:) or رَوَّغْتُ الخُبْزَ فِى الوَدَكِ *I soaked the bread in grease,* or *gravy,* or *dripping;* syn. رَوَّلْتُهُ فِيهِ. (JK.)

3. راوغهُ, (MA, TA,) inf. n. مُرَاوَغَةٌ (KL, TA) and رِوَاغٌ, (TA,) *He practised deceit, delusion, guile,* or *artifice,* (MA, KL, TA,) *with him,* or *towards him;* (MA, TA;) or *strove, endeavoured,* or *desired, to deceive, delude, beguile, circumvent,* or *outwit, him;* syn. خَادَعَهُ; as also ▼ اراغهُ, inf. n. إِرَاغَةٌ: and both signify *he endeavoured to turn him;* or *endeavoured to turn him by blandishment,* or *by deceitful arts,* or *to entice him to turn;* syn. رَاوَدَهُ. (TA.) It is said when its object is a person who has turned away from, or shunned, or avoided, that which one has devised, planned, or plotted, against him. (TA.) You say, فُلَانٌ يُرَاوِغُ فِى الأَمْرِ [*Such a one practises deceit,* &c., *in the affair*], inf. n. مُرَاوَغَةٌ. (Ṣ.) And مَا زِلْتُ أُرَاوِغُهُ عَنْ كَذَا *I ceased not to endeavour to turn him,* or *to entice him to turn, from such a thing,* syn. أُرَاوِدُهُ; (TA in this art.;) and عَلَيْهِ *to it:* (TA in art. منع:) and [in like manner] you say, فُلَانٌ يُرِيغُنِى ▼ عَلَى أَمْرٍ *Such a one endeavours to turn me,* or *to entice me to turn, to a thing;* and عَنْ أَمْرٍ *from a thing;* syn. يُرَاوِدُنِى; *and seeks,* or *demands, my doing so.* (TA.) — مُرَاوَغَةٌ also signifies The act of *wrestling together;* (Ṣ, Ḳ;) like ▼ تَرَاوُغٌ. (Ḳ.) You say, راوغهُ *He wrestled with him:* (TḲ:) or راوغ بَعْضُهُمْ بَعْضًا *One of them wrestled with another;* [or *they wrestled, one with another;* or *they wrestled together;*] as also ▼ تراوغوا. (Ṣ, TA.)

4: see 3, in two places. — اراغ, (Ṣ, Mṣb, Ḳ,) inf. n. إِرَاغَةٌ, (Mṣb, TA,) also signifies *He sought, sought for* or *after, sought to find and take* or *get,* or *pursued after,* and *desired,* (Ṣ, Mṣb, Ḳ,) a thing; (Mṣb;) or a thing that was difficult to take; as though it turned aside or away, or went this way and that, &c., (كَأَنَّهُ يَرُوغُ,) before him; (Ḥar p. 21;) and ▼ ارتاغ, (Ṣ, Mṣb, Ḳ,) inf. n. اِرْتِيَاغٌ, (Mṣb,) signifies the same. (Ṣ, Mṣb, Ḳ.) [أَرِيغُونِى إِرَاغَتَكُمْ is expl. in one of my two copies of the Ṣ by the words أُطْلُبُونِى طَلِبَتَكُمْ: in the other of those copies, the latter of these words is written طلبتكم: I think that the right reading is طَلْبَتَكُمْ; and the meaning, *Seek ye me with,* or *in, your mode,* or *manner, of seeking:* the proper meaning is *seek ye me with your seeking.*] Khálid Ibn-Jaafar Ibn-Kiláb says, speaking of his mare حِذْقَة,

* أَرِيغُونِى إِرَاغَتَكُمْ فَإِنِّى *

* وَحِذْقَةَ كَالشَّجَا تَحْتَ الوَرِيدِ *

[*Seek ye me with your seeking; but ye will not be able to take me; for I, with Hidhkah, am like the bone sticking fast in the throat beneath the carotid artery*]. (TA.) And you say, أَرَغْتُ الصَّيْدَ [*I sought,* or *pursued, the game,* or *object of the chase*]. (Ṣ.) And اراغت العُقَابُ الصَّيْدَ *The eagle pursued the game this way and that, as the latter went.* (Mgh and TA in art. هوى.) And خَرَجْتُ أُرِيغُ بَعِيرًا شَرَدَ مِنِّى *I went forth seeking in every road,* or *way, a camel that had run away from me.* (TA, from a trad.) And مَا ذَا تُرِيغُ *What is this that thou seekest and desirest?* or *that which thou seekest and desirest?* (Ṣ, TA.) And فُلَانٌ يُرِيغُ كَذَا وَكَذَا *Such a one*

eehs, and devises or plans or plots, such and such things. (T, TA.)

5. تروّغ *He* (a beast) *rolled*, or *turned himself over*. (JK, IDrd, Ḳ.) And تروّغ فِى الطِّينِ *He became befouled*, or *bedaubed*, *in the mud*. (JK.)

6: see 3, last two sentences.

8: see 4, second sentence.

رَاغَةٌ : see رِيَاغَةٌ.

رَوَاغٌ [The *act*, or *quality*, *of turning aside* or *away* from a thing: or *of going this way and that*, or *to the right and left*, *quickly*, *and deceitfully*, or *guilefully*: or *of turning aside to deceive him who is behind one*: or *of eluding*, or *dodging*:] a subst. from رَاغَ. (Ṣ, Mṣb, Ḳ.) ═ خَيْرٌ رواغٌ, (so in the TA, the vowel of the ر in رواغ not indicated,) or ↓ خَيْرٌ لَهُ رَوَاغَآءُ and ↓ رُوَاغَآءُ, (so in the JK,) *Abundant* [*wealth*, or *good of any kind*]. (JK, TA.)

رِيَاغٌ [originally رِوَاغٌ] *A state of plenty*; or *of abundance of herbage*, or *of the goods* or *conveniences* or *comforts of life*. (JK, Ibn-'Abbád, Ḳ.) You say, فُلَانٌ فِى الرِّيَاغِ *Such a one is in a state of plenty*, &c. (JK.) ═ See also art. ريغ.

رِوَاغَةٌ : see what next follows.

رِيَاغَةٌ The *wrestling-place* of a people; (Yz, JK, Ṣ, Ḳ;) as also ↓ رِوَاغَةٌ, (Ḳ,) which is the original form, the و being afterwards changed into ى because of the kesreh before it, though this, as Ṣgh says, is not a necessary sort of conversion; (TA;) or ↓ رَاغَةٌ. (So in the JK.)

رُوَيْغَةٌ i. q. حِيلَةٌ [meaning *An evasion* or *elusion*, *a shift*, *a wile*, *an artifice*, *an artful contrivance* or *device*, *a plot*, or *a stratagem*]: (Ibn-'Abbád, Ḳ:) from الرَّوْغ [inf. n. of رَاغَ]: so in the saying, أَخَذْتَنِى بِالرُّوَيْغَةِ [*Thou tookest me by an artifice*, &c.]. (JK, Ibn-'Abbád, Ḳ.) [It has a similar meaning also in a saying cited voce حَوْجَآءُ, q. v.]

رَوَاغَآءُ and رُوَاغَآءُ : see رَوَاغٌ.

رَوَّاغٌ [*Wont to turn aside* or *away* from a thing: or *to go this way and that*, or *to the right and left*, *quickly*, *and deceitfully*, or *guilefully*: or *to turn aside for the purpose of deceiving him who is behind*: or *to elude*, or *dodge*]. Mo'áwiyeh said to 'Abd-Allah Ibn-Ez-Zubeyr, إِنَّمَا أَنْتَ ثَعْلَبٌ رَوَّاغٌ كُلَّمَا خَرَجْتَ مِنْ جُحْرٍ ٱنْجَحَرْتَ فِى جُحْرٍ [*Thou art only a fox wont to elude*: *whenever thou comest forth from a burrow*, *thou enterest into a burrow*]. (TA.) [Hence,] الرَّوَّاغُ is an appellation of *The fox*. (JK, Ḳ.)

طَرِيقٌ رَائِغٌ *A deviating road*. (Ṣ, TA.) Hence ↓ رَائِغَةٌ [as a subst.] *A road deviating from the main road*: pl. رَوَائِغُ. (TA, from a trad.)

رَائِغٌ : see what next precedes.

أَرْوَغُ [*More*, *and most*, *wont to turn aside* or *away* from a thing: *to go this way and that*, or *to the right and left*, *quickly*, *and deceitfully*, or *guilefully*: *to turn aside for the purpose of deceiving him who is behind*: or *to elude*, or *dodge*]. Ṭarafeh Ibn-El-'Abd said to 'Amr Ibn-Hind, censuring his companions,

* كُلُّهُمْ أَرْوَغُ مِنْ ثَعْلَبِ *
* مَا أَشْبَهَ اللَّيْلَةَ بِالبَارِحَهْ *

[*Every one of them is more wont to elude than a fox*: *how like is this night to yesternight!* meaning, how like are they, one to another! see art. برح]: أَرْوَغُ مِنْ ثَعْلَبٍ is a prov. (TA.)

روف

1. رَافَ, (IDrd, Ḳ,) aor. يَرَافُ, (Ḳ,) or يَرُوفُ, inf. n. رَوْفٌ, (IDrd,) is a dial. var. of رَأَفَ, (IDrd, Ḳ,) aor. يَرْأَفُ: (Ḳ:) or, as some say, (IDrd,) رَوْفٌ signifies The *being still*; and is not from الرَّأْفَةُ: (IDrd, Ḳ:) [ISd says,] رَافَ, inf. n. رَوْفٌ, signifies سَكَنَ [*he*, or *it*, *was*, or *became*, *still*, &c.] and رَأَفَ [q. v.] is a dial. var. thereof [signifying thus]; and is not from رَؤُوفٌ syn. with رَحِيمٌ. (M.)

3. راوف : see رَأَفَ.

رَافٌ *Wine*; a dial. var. of رَأْفٌ. (TA.)

رَوْفَةٌ *Mercy*, or *compassion*: (O, Ḳ:) so accord. to IAạr. (O.)

روق

1. رَاقَ, (Ṣ, Mṣb, TA,) aor. يَرُوقُ, (Ṣ, Mṣb,) inf. n. رَوْقٌ, (Ṣ,) *It* (wine, or beverage, Ṣ, or water, Mṣb, TA, and a thing, TA) *was*, or *became*, *clear*. (Ṣ, Mṣb, TA.) ═ راق عَلَيْهِ, (JK, Ḳ,) aor. as above, (JK,) and so the inf. n., (Ḳ,) *He*, or *it*, *exceeded him*, or *it*: (JK:) [and] *he*, or *it*, *exceeded him*, or *it*, *in excellence*. (Ḳ.) You say, راق فِى يَدِى كَذَا *Such a thing was redundant*, or *remained over and above*, *in my hand*; like رَاعَ; syn. زَادَ. (L in art. ريع.) And راق فُلَانٌ عَلَى أَهْلِهِ *Such a one was*, or *became*, *above*, or *superior to*, *his family*; *surpassed*, or *excelled*, *his family*. (JK.) ═ رَاقَنِى, (JK, Ṣ, MA,) or راق لِى, (so in my copy of the Mṣb, [perhaps a mistranscription, for only the former is commonly known,]) and رَاقَهُ, (Ḳ,) aor. as above, (JK, Ṣ,) and so the inf. n., (JK, Ḳ,) *It* (a thing) *induced in me*, *and him*, *wonder*, or *admiration*, *and pleasure*, or *joy*; *excited my*, *and his*, *admiration and approval*; *pleased*, or *rejoiced*, *me*, *and him*. (JK, Ṣ, MA, Mṣb, Ḳ.) ═ رَوِقَ, [aor. يَرْوَقُ,] inf. n. رَوَقٌ, *He was*, or *became*, *long-toothed*: (MA:) [or *he had long teeth*, *the upper of which projected over the lower*: or *his upper central incisors were longer than the lower*, *and projecting over them*: see رَوَقٌ, below.]

2. روّق, (JK, Ṣ, Mṣb,) inf. n. تَرْوِيقٌ, (Ṣ, Ḳ,) *He cleared*, or *clarified*, (Ṣ, Mṣb, Ḳ,) wine, or beverage, (Ṣ,) or water; (Mṣb;) *he cleared*, or *clarified*, wine, or beverage, *with the* رَاوُوق. (JK, TA.) — ‡ *He* (a drunken man) *made water in his clothes*. (AḤn, Ḳ, TA.) ═ روّق البَيْتَ, (JK, TA,) inf. n. as above, (JK,) *He made*, or *put*, *to the tent*, *a* رِوَاق, (JK, TA,) meaning a *curtain extended below the roof*. (TA. [See رِوَاقٌ.]) — Hence, (Ḥar p. 50,) روّق اللَّيْلُ † *The night extended the* رِوَاق [or *curtain*] *of its darkness*; (Ṣ, Mṣb, Ḥar ubi suprà, TA;) *became dark*; (Ḥar, TA;) as also ↓ أَرْوَقَ. (TA.) ═ تَرْوِيقٌ also signifies The *selling a commodity and buying one better than it*, (IAạr, Ḳ, TA,) or *longer than it*, *and better*: (TA:) or the *selling an old and worn-out thing and buying a new one*: (Th, TA:) or the *selling one's garment*, *and adding something to it*, *and buying* [*with that garment and the thing added to it*] *another garment better than it*: (JK:) [or the *buying*, *with a thing and something added thereto*, *a better thing*: for] one says, بَاعَ سِلْعَتَهُ فَرَوَّقَ [*He sold his commodity*, *and bought with it and something added thereto a better commodity*]. (TA.) — One says also, روّق لِفُلَانٍ فِى سِلْعَتِهِ *He named a high price to such a one for his commodity*, *not desiring it* [*himself*, *but app. desiring to induce another to give a high price for it*]. (JK, Ḳ: expl. in the former by رَفَعَ لَهُ فِى سَوْمِهَا وَلَا يُرِيدُهَا; and in the latter by رَفَعَ لَهُ فِى ثَمَنِهَا وَهُوَ لَا يُرِيدُهَا.)

4. أَرْوَقَ : see 2. ═ اراقهُ, (Mṣb in art. ريق, and Ḳ in that and the present art.,) inf. n. إِرَاقَةٌ, (Ṣ in the present art., and so in the Ḳ accord. to the TA,) *He poured it out*, or *forth*; (Ṣ, Mṣb, Ḳ;) namely, water and the like, (Ṣ,) or water and blood: (Mṣb:) and one says also هَرَاقَهُ, (Mṣb, TA,) changing the أ into ه, originally هَرْيَقَهُ, like دَحْرَجَهُ in measure, (Mṣb,) said by Lḥ to be of the dial. of El-Yemen, and afterwards to have spread among Muḍar, (TA in art. ريق,) aor. يُهَرِيقُهُ, (Mṣb, TA,) with fet-ḥ to the ه, imperative هَرِقْ, originally هَرْيِقْ, like دَحْرِجْ, (Mṣb,) inf. n. هِرَاقَةٌ; (Ṣ and Ḳ in art. هرق;) and أَهْرَاقَهُ, aor. يُهْرِيقُهُ, (Mṣb, TA,) with the ه quiescent, like يُسْطِيعُ aor. of إِسْطَاعَ; or, accord. to the T, أَهْرَقْتُ is wrong as being anomalous; and some say, هَرَقْتُهُ, aor. ـَ, inf. n. هَرْقٌ, as though the ه were radical. (Mṣb.) It is said in a trad., إِنَّ ٱمْرَأَةً كَانَتْ تُهَرَاقُ الدِّمَآءَ or تُهْرَاقُ, the verb being in the pass. form, and the ه either mefṭooḥah or quiescent, and الدماء being in the accus. case as a specificative; [so that the meaning is, *Verily a woman used to pour forth with blood*; for تهراق is equivalent to تَرِيقُ; but by rule the specificative should be without the article ال;] or الدماء may be in the nom. case, الدِّمَآءُ being for دِمَاؤُهَا [i. e. *her blood used to pour forth*]. (Mṣb.) ISd says that أَرَاقَ is judged to be originally أَرْوَقَ because the medial radical letter of a verb is more commonly و than ى; and because, when water is poured forth, its clearness appears, and it excites the admiration and approval of its beholder; [to which may be

added, also because one says, هُمَا يَتَرَاوَقَانِ المَآءَ;] though Ks states that رَاقَ المَآءُ, aor. يَرِيقُ, signifies *The water poured out, or forth:* IB says that أَرَقْتُ المَآءَ is from راق المآءُ, aor. يَرِيقُ, inf. n. رَيْقٌ, signifying *the water went to and fro upon the surface of the earth.* (TA.) One says also, of a man, أَهْرَاقَهُ and هَرَاقَهُ and اراق مَآءَ ظَهْرِهِ [meaning *He poured forth his seminal fluid*]. (TA.) — And أَرِقْ عَنْكَ مِنَ الظَّهِيرَةِ and هَرِقْ meaning † *Stay thou until the mid-day heat shall have become assuaged, and the air be cool;* syn. أَبْرِدْ. (IAạr, TA in art. فيح.) — [See more in art. هرق.]

5. تروّق *It* (wine, or beverage, [&c.,]) *became clear* [or rather *cleared*] *without pressing,* or *expressing.* (TA.)

6. هُمَا يَتَرَاوَقَانِ المَآءَ *They two pour the water out,* or *forth, by turns.* (TA.)

رَوْقٌ [an inf. n. of رَاقَ, used as an epithet,] *Clear;* applied to water &c. (IAạr, Ḳ. [See also رَائِقٌ.] — [Hence, app., as a subst.,] *Pure,* or *sincere, love.* (Ḳ.) == [Also, as an epithet originally an inf. n.,] *Inducing wonder,* or *admiration, and pleasure,* or *joy; exciting admiration and approval; pleasing,* or *rejoicing;* (IAạr, Ḳ;) as also ▼ رَائِقٌ (JK) and ▼ رَيِّقٌ. (IAạr, TA.) And, applied to a horse, *Beautiful in make, that induces wonder,* or *admiration, and pleasure,* or *joy, in his beholder; excites his admiration and approval;* or *pleases,* or *rejoices, him;* as also ▼ رَيِّقٌ. (Ḳ.) == *A horn* (JK, Ṣ, Ḳ, TA) of any horned animal: (TA:) pl. أَرْوَاقٌ. (Ṣ, TA.) [Hence,] رَوْقُ الفَرَسِ † *The spear which the horseman extends between the horse's ears:* (Ḳ:) [for] spears are regarded as the horses' horns. (Ḥam p. 90.) And دَاهِيَةٌ ذَاتُ رَوْقَيْنِ ‡ *A great calamity* or *misfortune;* (Ḳ, TA;) lit. *two-horned.* (TA.) And حَرْبٌ ذَاتُ رَوْقَيْنِ ‡ *A vehement war.* (TA.) — Also †[*A*] *courageous* [*man*], *with whom one cannot cope.* (Ḳ.) — ‡ *A chief* (IAạr, JK, Ḳ) of men. (JK.) — † *A company,* or *collective body,* (Aṣ, O, Ḳ,) of people: so in the saying, جَآءَنَا رَوْقٌ مِنْ بَنِى فُلَانٍ †[*A company of the sons of such a one came to us:* or, app., *a numerous and strong company;* for it is added that this is] like the saying رَأْسُ جَمَاعَةِ القَوْمِ [which means "the numerous and strong company of the collective body of the people"]. (Aṣ, O.) — Also syn. with رِوَاقٌ in several senses, as pointed out below: see the latter word in six places. — Also † The *foremost part* or *portion* of rain, and of an army, and of a number of horses or horsemen. (TA.) And ‡ The *first part* of youth; as also ▼ رَيِّقٌ, (Ṣ, O, Ḳ,) originally رَيْوِقٌ, (O, Ḳ,) and ▼ رَيْقٌ, (Ṣ, O, Ḳ,) which is a contraction of رَيِّقٌ: (O:) you say, فَعَلَهُ فِى رَوْقِ شَبَابِهِ and ▼ رَيِّقِ شبابه and ▼ رَيْقِ شبابه ‡ *He did it in the first part of his youth:* (Ṣ, TA:*) and مَضَى مِنَ الشَّبَابِ رَوْقُهُ ‡ *The first part of youth passed.* (TA.) — Also † The *youth* [itself] of a man. (TA.) — And † *Life;* i. e. the *period of life:* whence the saying, أَكَلَ رَوْقَهُ †[*He consumed his life;* or] *he became aged:* (Ḳ:) or this saying means † *his life became prolonged so that,* or *until, his teeth fell out, one after another.* (Ṣ, O.) — † *A part,* or *portion,* of the night: (Ṣ, Ḳ:) pl., accord. to IB, أَرْوُقٌ: but accord. to Aboo-'Amr Esh-Sheybánee, this is pl. of رِوَاقٌ: (TA:) [or the pl. of رَوْقٌ in this sense is أَرْوَاقٌ.] You say, مَضَى رَوْقٌ مِنَ اللَّيْلِ † *A part,* or *portion, of the night passed.* (TA.) And أَرْوَاقُ اللَّيْلِ means ‡ *The folds* (أَثْنَآء) *of the darkness of night.* (Ḳ, TA.) And أَرْوَاقُ العَيْنِ ‡ *The sides of the eye:* so in the saying, أَسْبَلَتْ أَرْوَاقُ العَيْنِ ‡ *The sides of the eye shed tears.* (O, Ḳ,* TA.) — Also † The *body:* (Ḳ, TA:) and [in like manner the pl.] أَرْوَاقٌ signifies the † *extremities and body,* of a man: (TA:) and his *self;* (JḲ,* TA;) as also the singular. (JK, TA.) You say, رَمَوْنَا بِأَرْوَاقِهِمْ † *They threw themselves upon us.* (TA.) And أَلْقَى عَلَيْنَا أَرْوَاقَهُ † *He covered us with himself* [*by throwing himself upon us*]. (TA.) And رَمَاهُ بِأَرْوَاقِهِ † *He threw his weight upon him.* (TA.) And رَمَى بِأَرْوَاقِهِ عَلَى الدَّابَّةِ † *He mounted the beast:* and رَمَى بِأَرْوَاقِهِ عَنِ الدَّابَّةِ † *He alighted from the beast.* (O, Ḳ.) And أَلْقَى أَرْوَاقَهُ † *He remained at rest in a place;* (Ṣ, O, Ḳ;) like as one says, أَلْقَى عَصَاهُ: (Ṣ, O:) a meaning said in the Ḳ to be app. the contr. of what here next follows: but this requires consideration. (TA.) Also † *He ran vehemently:* (A'Obeyd, Ṣ, O, Ḳ:) not known, however, to Sh, in this sense; but known to him as meaning † *he strove, laboured, toiled,* or *exerted himself,* in a thing. (TA.) [Agreeably with this last explanation, it is said that] رَوْقٌ also signifies † A man's *determination,* or *resolution;* his *action;* and his *purpose,* or *intention.* (Ḳ, TA.) And hence the saying, أَلْقَى عَلَيْهِ أَرْوَاقَهُ [meaning † *He devoted his mind and energy to it,* or *him*]: (TA:) [or] you say thus, and أَلْقَى عَلَيْهِ شَرَاشِرَهُ, meaning his loving it, or him, (أَنْ يُحِبَّهُ,) vehemently [i. e. † *he loved it,* or *him, vehemently;* agreeably with explanations of the saying القى عليه شراشره in art. شر, q. v.]. (Thus in the JM. [In my two copies of the Ṣ, and in the O and Ḳ, and hence in the TA, in the places of عَلَيْهِ and يُحِبَّهُ we find عَلَيْكَ and تُحِبَّهُ; evidently mistranscriptions which have been copied by one lexicographer after another without due consideration: or, if we read عَلَيْكَ, we should read يُحِبَّكَ; for in this case the meaning of the saying would certainly be *he loved thee vehemently.* Freytag, misled by the reading تُحِبَّهُ in the Ṣ and Ḳ, renders القى عليك ارواقه as meaning *Magno amore erga ipsum te accendit.* Golius gives, in its place, ضرب اوراقه عليه (for ارواقه), as meaning *Valde amavit eum.*]) — You say also, أَلْقَتِ السَّحَابَةُ أَرْوَاقَهَا, (JK, Ṣ, O, Ḳ,) or القت السحابة عَلَى الأَرْضِ ارواقها, (TA,) ‡ *The cloud cast down its rain, and its vehement rain consisting of large drops,* (Ṣ, O, Ḳ, TA,) *upon the earth:* (TA:) or *persevered with rain, and remained stationary upon the land:* (JK, TA:) or أَلْقَتِ السَّمَآءُ بِأَرْوَاقِهَا *The sky cast down all the water that was in it:* (IAmb, O, TA:) or this saying, (O, TA,) or the former, (Ḳ,) means *cast down its clear waters;* (O, Ḳ, TA;) from رَاقَ المَآءُ signifying "the water was, or became, clear:" but IAmb deems this improbable, because the Arabs did not say مَآءٌ رَوْقٌ and مَاآنِ رَوْقَانِ and أَمْوَاهٌ أَرْوَاقٌ: (O, TA:) [i. e. they said رَوْقٌ only, in all cases when they used it as an epithet meaning "clear," because it is originally an inf. n., like عَدْلٌ &c.:] or, as some say, by بارواقها is meant *its waters rendered heavy by the clouds:* and one says, أَرْخَتِ السَّمَآءُ أَرْوَاقَهَا and عَزَالِيَهَا †[*The sky loosed,* or *let down, its spouts;* the clouds being likened to leathern water-bags]: (TA:) [for] رَوْقُ السَّحَابِ means † *The* مَسِيل [or *channel by which flows the water*] *of the clouds.* (TA in another part of the art. [See also رِوَاقٌ, as used in relation to clouds.]) == رَوْقٌ also signifies *A substitute for a thing,* (O, Ḳ,) accord. to [the JK and] Ibn-'Abbád. (O.) == And الرَّوْقُ means *The breathing of* [i. e. *in*] *the agony of death* (نَفَسُ النَّزْعِ). (O, Ḳ, TA. [In the CḲ and in my MS. copy of the Ḳ, نَفْسُ النَّزْعِ, which means *the agony of death itself.*])

رُوقٌ is said to be pl. of رُوقَةٌ, and of رَائِقٌ, and of أَرْوَقُ. (TA.) [See these three words.]

رَوَقٌ *Length of the teeth, with a projecting of the upper over the lower:* (JK:) or *length of the upper incisors exceeding that of the lower,* (Ṣ, O, Ḳ, TA,) *with projection of the former over the latter.* (TA.) [See also 1, last sentence.]

رَيْقٌ: see رَوْقٌ, in two places, in the former half of the paragraph: — and see also رَيِّقٌ.

رُوقَةٌ i. q. جَمَالٌ رَائِقٌ [i. e. *Beauty, comeliness,* or *elegance,* &c., *that induces wonder,* or *admiration, and pleasure,* or *joy;* or *surpassing beauty,* &c.]. (Ḳ.)

رُوقَةٌ *Choice,* or *excellent:* (Fr, O:) or *goodly,* or *beautiful:* (Ḳ:) applied to a boy and to a girl, (Fr, O, Ḳ,) and to a he-camel and to a she-camel: (Fr, O:) and *very beautiful* or *comely* or *elegant;* (Ḳ;) applied to one and more of human beings: (TA:) used alike as masc. and fem. and sing. and pl. (O, TA) and dual: (TA:) [and also said to be pl. of رَائِقٌ, q. v.:] and it has a pl., [or coll. gen. n.,] namely, رُوقٌ; (IDrd, O, TA;) applied to she-camels; (IDrd, O;) or sometimes applied to horses and camels, absolutely accord. to IAạr, or particularly when on a journey. (TA.) == Also *A little,* or *paltry, thing:* (JK, IDrd, O, Ḳ:) of the dial. of El-Yemen. (IDrd, O.) You say, مَا أَعْطَاهُ إِلَّا رُوقَةً *He gave him not save a little,* or *paltry, thing.* (IDrd, O.)

رَوَاقٌ : } see what next follows.
رُوَاقٌ : }

رِوَاقٌ (Lth, Ṣ, Mgh, O, Mṣb, Ḳ, &c.) and ▼ رُوَاقٌ (MA, Ḳ) and ▼ رَوَاقٌ (MA) *A* بَيْت [or *tent*] *like the* فُسْطَاط [q. v.], (Lth, JK, O, Mṣb, Ḳ,) *supported upon one pole in the middle thereof;* (Lth, O, Mṣb;) as also ▼ رَوْقٌ; (Ḳ,* TA; expl. in the

former as signifying *a* فُسْطَاط; and its pl. أَرْوِقَة is expl. in the Ṣ as signifying فَسَاطِيطُ;) accord. to Lth: (TA:) or *a roof in the front*, or *fore part, of a* بَيْت [or *tent*]; (Ṣ, O, Ḳ;) as also ▾ رُوَاق: (Ṣ:) or *a curtain that is extended below the roof;* as also ▾ رَوْق; which latter is expl. in the Ḳ as signifying simply *a curtain:* (TA:) or the رِوَاق of a بَيْت [or tent] is the *curtain of the front*, or *fore part, thereof, extending from the top* thereof *to the ground:* (AZ, TA:) *a* [*piece of cloth such as is called*] كِسَآء *let down upon the front*, or *fore part, of a* بَيْت, *from the top thereof to the ground:* (Mgh:) ▾ رَوْق signifies the same as رِوَاق: (Ḳ:) and each signifies the شُقَّة [or *oblong piece of cloth*] *that is beneath the upper*, or *uppermost*, شُقَّة of a بَيْت [or tent]: (Az, O, Ḳ:) or sometimes the رواق is *one such piece of cloth*, and sometimes of *two such pieces*, and sometimes of *three:* (TA:) and, (Mṣb,) or as some say, (Mgh, TA,) رِوَاق signifies † the *front*, or *fore part*, of a بَيْت [or tent]; (Z, Mgh, Mṣb, TA;) as also ▾ رَوْق; (JK, Z, Ḳ;) its hinder part being called its كِفَآء, and its two sides being called its خَالِفَتَانِ; (TA;) whence the saying, قَعَدُوا فِى رَوْقِ ▾ بَيْتِهِ and رِوَاقِ بَيْتِهِ, i. e. ‡ [*They sat in*] *the front* or *fore part* [*of his tent*]: (Z, TA:) and ▾ رَوْق also signifies *a tent;* as in the saying, ضَرَبَ رَوْقَهُ [*He pitched his tent*]: (Ṣ:) and [hence] the *place of the huntsman* [*in which he conceals himself to lie in wait*]; (Ḳ;) as being likened to the رواق: (TA:) and رواق signifies also *a place that affords shelter in rain:* (MA:) [and *a portico;* and particularly *such as surrounds the court of a mosque;* (see سُدَّة;) in some of the large collegiate mosques, as, for instance, in the mosque El-Azhar, in Cairo, divided into a number of distinct apartments for students of different provinces or countries, each of which apartments by itself is termed a رواق:] the pl. of رواق is أَرْوِقَة and رُوق; (Ṣ, O, Mṣb, Ḳ;) the former a pl. of pauc. and the latter of mult. (Ṣ, O.) — [Hence, الرِّوَاقُ مِنَ السَّحَابِ, expl. in the TA as meaning ما دار منْهُ كَرِوَاقِ البَيْتِ: but دار is here evidently a mistranscription for كَانَ; and the meaning is, † *The part, of the clouds, that resembles the* رواق *of the tent.* See also رَوْقُ السَّحَابِ, near the end of the paragraph commencing with رَوْق.] — [Hence also,] رِوَاقُ اللَّيْلِ † [*The curtain of night:* and] *the first part of night;* and *the greater*, or *main, part thereof.* (ISd, Ḳ. [It is implied in the latter that one says also in this instance and in the next رُوَاق.]) You say, of night, مَدَّ رِوَاقَ ظُلْمَتِهِ † [*It extended the curtain of its darkness*]: (Ṣ, Mṣb:) and أَلْقَى أَرْوِقَتَهُ † [*It let fall its curtains*]. (Ṣ.) [See also an ex. in a verse cited voce مُرِمٌّ, in art. رم.] — And رِوَاقُ العَيْنِ † *The eyebrow.* (JK, Ḳ.) = رَوَاقِ [imperfectly decl. as being a proper name and of the fem. gender, though it is implied in the Ḳ that it is الرِّوَاقُ and الرُّوَاقُ,] is a name for *The ewe*, (O, Ḳ,) by which she is called to be milked, by the cry رَوَاقِ رَوَاقِ; (O;) but not unless she be ▾ رَوْقَآء [app., if not a mistranscription for وَرْقَآء, formed from this latter by transposition, and thus meaning *dusky:* see أَوْرَقُ]. (O, Ḳ.)

رَائِقٌ *Cleared*, or *clarified*, [or rather ▾ مُرَوَّقٌ has this meaning, and رَائِقٌ signifies *clear*,] wine, or beverage. (TA.) And *Pure* musk. (TA.) [See also the same word in art. ريق: and see رَوْق.] = [Also *Exceeding, surpassing*, or *superlative:* see 1, second and next two following sentences.] — See also رَوْق, third sentence. [Hence,] *Goodly*, or *beautiful:* (Ṣ, Ḳ, TA:) from رَاقَنِى signifying as expl. in the first paragraph of this art.; (Ṣ;) or from رَاقَ signifying "it was, or became, clear:" (TA:) pl. رُوقَة, (Ṣ, Ḳ,) like as فُرْهَة and صُحْبَة are pls. of فَارِه and صَاحِب, (Ṣ,) [or rather quasi-pl.,] applied to boys, (Ṣ, Ḳ,) and to girls; (Ṣ;) [and also (as expl. above) an epithet used alike as masc. and fem. and sing. and pl. and dual;] and رُوق is another pl. of رَائِق, like as بُزْل is of بَازِل. (Ṣ.) رُوقَةُ المُؤْمِنِينَ, in which روقة is [quasi-] pl. of رائق, means *the best*, and *the manly and noble* or *generous, of the believers.* (TA.)

رَيِّق: see رَوْق, in four places, in the former half of the paragraph. — Also The *most excellent* of anything; (JK, Ṣ;) as, for instance, of wine, or beverage, and of rain. (JK.) — And it is said to signify also, (JK, Ibn-'Abbád, O,) or so ▾ رَيْق, (accord. to the copies of the Ḳ,) *A scanty fall of rain:* thus bearing two contr. meanings. (JK, Ibn-'Abbád, O, Ḳ.)

رَاوُوقٌ *A clarifier*, or *strainer*, (Ṣ, Mṣb, Ḳ,) syn. مِصْفَاة, (Ṣ, Ḳ,) *for wine* or *beverage:* (Ṣ:) the نَاجُود [q. v.] *with which wine, or beverage, is cleared*, (Lth, JK, Ḳ, TA,) *without pressing*, or *expressing:* (TA:) and (sometimes, Ṣ) the [*kind of wine-vessel called*] بَاطِيَة. (Ṣ, Ḳ.) Accord. to IAạr, (O, TA,) who is said by Sh to differ herein from all others, (TA,) الرَّاوُوقُ signifies also *The* كَأْس [or *drinking-cup*, or *cup of wine*,] *itself.* (O, Ḳ, TA.) And Dukeyn uses it metaphorically in relation to youth; saying,

* أَسْقَى بِرَاوُوقِ الشَّبَابِ الخَاضِبِ *

[app. meaning † *He gave to drink of the cup of ruddy youth:* see خَاضِب as an epithet applied to an ostrich]. (TA.)

أَرْوَقُ [app. originally signifying *Horned:* — and hence,] † A horse *between whose ears the rider extends his spear:* when the rider does not thus, he [the horse] is said to be أَجَمّ. (Ḳ.) — Also, applied to a man, (Ṣ, Mgh, Ḳ,) *Having long teeth, with a projecting of the upper over the lower:* (JK:) or *having long incisors:* (Mgh:) or *whose upper incisors are longer than the lower*, (Ṣ, Ḳ, TA,) *and project over the latter:* (TA:) fem. رَوْقَآء: (JK, TA:) and pl. رُوق; (Ḳ, TA;) which is also said to be pl. of رُوقَة, and of رَائِق. (TA.) [In the Ḳ is added, after the mention of the pl., وَكَذٰلِكَ قَوْمٌ رُوقٌ وَرَجُلٌ أَرْوَقُ: an addition altogether redundant.] = [It seems that it is also *syn. with* أَوْرَقُ, as being formed from the latter by transposition; and that hence] one says سَنَةٌ رَوْقَآءُ and سِنُونَ رُوقٌ [meaning † *A rainless year* and *rainless years*], and عَاثَ فِيهِمْ عَامٌ أَرْوَقُ كَأَنَّهُ ذِئْبٌ أَوْرَقُ [meaning † *A rainless year made mischief*, or *havock, among them, as though it were a dusky wolf*]. (TA.) See also رِوَاق, last sentence.

إِرَاقَةٌ inf. n. of 4. (Ṣ.) — And [hence,] The مَآء [meaning *seminal fluid*] *of a man;* as also إِهْرَاقَة and هِرَاقَة. (TA.) [See أَرَاقَ مَآءَ ظَهْرِهِ.]

مَرَاق: see art. ريق.

مَآءٌ مُرَاقٌ [*Water*, and hence, *seminal fluid, poured forth*]. (TA. [There immediately followed by أَرَاقَ مَآءَ ظَهْرِهِ, q. v.])

رَجُلٌ مُرِيقٌ [*A man pouring forth* water, and hence, his seminal fluid]. (TA. [There immediately followed by مَآءٌ مُرَاقٌ, q. v.])

مُرَوَّقٌ: see رَائِق: = and see مُرَيَّق, in art. ريق. = Also A tent (بَيْت, Ṣ, Ḳ, and خِبَآء, Ṣ) *having a* رِوَاق [q. v.]. (Ṣ, Ḳ. [Said in the TA to be tropical; but why, I do not see.])

هُوَ مُرَاوِقِى *He has the* رِوَاق *of his tent fronting*, or *facing, that of mine;* (JK, A, O, Ḳ;*) and so هُوَ جَارِى مُرَاوِقِى. (A, TA.)

رول

2. رَوَّلَ, (Lth, T, Ṣ,) inf. n. تَرْوِيلٌ, (Ṣ,) *He* (a horse) *slavered* in his مِخْلَاة [or nose-bag]. (Lth, T, Ṣ.) [See also رَالَ in art. ريل.] — *He discharged his urine interruptedly and convulsively.* (Sh, T.) — *He* (a horse) *put forth his yard for the purpose of staling.* (A'Obeyd, T, Ṣ, M, Ḳ.) And (M, in the Ḳ "or,") *He extended his penis feebly:* (M, Ḳ:*) or *he emitted his semen before access to the woman.* (Ḳ.) = Also, (inf. n. as above, T, Ṣ, Ḳ,) *He seasoned* a cake of bread *with grease* or *fat*, or *melted grease* or *fat*, or *the like*, (M, Ḳ,) and *with clarified butter:* (M:) or *he rubbed* it with clarified butter, (Aṣ, T, M, Ḳ,) and with grease, or gravy, or dripping: (Aṣ, T, M:) or *he rubbed* it *hard*, or *much*, with clarified butter: (Ṣ:) or *he soaked* bread in clarified butter; and the like: (Ḥam p. 114:) or *he made* his food, (M,) or a cake of bread, (Ḳ,) *very greasy:* (M, Ḳ:) *i. q.* رَوَّغَ [q. v.]. (JK and TA in art. روغ.)

رُوَالٌ and ▾ رَاوُولٌ, (Aṣ, T, Ṣ, M, Ḳ,) the former also with ء, [رُؤَالٌ,] as mentioned in art. رأل, (TA,) but not the latter, for the Arabs do not pronounce a word of this [class and] measure with ء, (Ṣ, TA,) and A'Obeyd says that it is without ء, or, accord. to ISk, it is [also] with ء, (M and TA in art. رأل,) *Slaver:* (IAạr and T in explanation of the former, and Ṣ in explanation of both:) [like رِيَال, mentioned in art. ريل:] one says رَجُلٌ كَثِيرُ الرُّوَالِ *A man having much slaver:* (IAạr, T: in one copy of the T الرُّؤَال:) and

فُلَانٌ يَسِيلُ رُوَالُهُ *Such a one, his slaver flows:* (Ṣ:) or both signify the *slaver of horses and similar beasts,* (Aṣ, T, M, Ḳ,) and *of children:* (Aṣ, T:) or the former signifies peculiarly the *froth,* or *foam, of the horse:* (M, Ḳ:*) accord. to Lth, the *saliva of the horse or similar beast.* (T.) [See رُؤَالٌ, in art. رأل.] == See also the next paragraph.

رَائِلٌ *Falling in drops.* (AA, T, Ḳ.) رُوَالٌ رَائِلٌ means *Slaver falling in drops.* (AA, T.) And (Ḳ) it has an intensive signification, [app. meaning *Much slaver,*] (M, Ḳ,) like شِعْرٌ شَاعِرٌ. (M.) == Also, (M, Ḳ,) and ▾ رَاوُولٌ, (Ṣ, TA,) but disallowed in this sense by Aṣ, (T, Ṣ,) in the Ḳ, erroneously, ▾ رُوَالٌ, (TA, [see also رُؤَالٌ, in art. رأل,]) *A redundant tooth,* (Ṣ, M, Ḳ,) in a man and a horse, (Ṣ,) *not growing in the manner of the* أَضْرَاس [or *other teeth*]: (M, Ḳ:) or رَائِلٌ and ▾ رَائِلَةٌ signify *a tooth that grows to a horse or similar beast, preventing him from drinking* [*with ease*] *and from* [*eating in the manner termed*] قَضْم: (Lth, T:) accord. to ISh, رَوَائِلُ [pl. of ▾ رَائِلَةٌ] signifies *small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out:* (T:) [and] so رَوَاوِيلُ: (TA:) or this last, which is pl. of ▾ رَاوُولٌ, signifies *redundant teeth that are behind the* [*other*] *teeth;* as also رَوَاوِلُ, with the ى elided. (Ḥam p. 818.)

رَائِلَةٌ: see the next preceding paragraph, in two places.

رَاوُولٌ: see رُوَالٌ: == and see also رَائِلٌ, in two places.

مِرْوَلٌ, (IAạr, T, Ḳ, in one copy of the T مُرَوِّلٌ,) like مِنْبَرٌ, (Ḳ,) A man *having much slaver.* (IAạr, T, Ḳ.) — And [Bread, or food,] *soft with seasoning.* (IAạr, T, TA.) — And A horse *much affecting to act as a stallion.* (IAạr, T, TA.) == Also *A piece of a weak rope:* (AḤn, M, Ḳ:) and *a piece of a rope of which no use is made.* (AḤn, M.)

مُرَوَّلٌ [see 2, of which it is a part. n.:] One *whose penis is,* or *becomes, flaccid:* so accord. to IAạr. (T.)

روم

1. رَامَ, (T, Ṣ, M, Mṣb,) aor. يَرُومُ, (T, Ṣ, Mṣb,) inf. n. رَوْمٌ (T, Ṣ, M, Mṣb, Ḳ) and مَرَامٌ, (Mṣb, Ḳ, TA,) *He sought, sought for* or *after,* or *desired,* syn. طَلَبَ, (T,* M, Mṣb, Ḳ,*) a thing. (Ṣ, M, Mṣb.) — [And hence, *He attempted* another person in fight &c., and a thing.] — And [hence also] الرَّوْمُ, (Ḳ,) or رَوْمُ الحَرَكَةِ, mentioned by Sb, (Ṣ,) [as though signifying *The desiring to pronounce the vowel-sound without fully accomplishing that desire,*] means [*the pronouncing*] *a vowel-sound* (حَرَكَة) *slurred* (مُخْتَلَسَة) *and rendered obscure,* (Ṣ, Ḳ,) *for,* or *by,* [accord. to different copies of the Ṣ,] *a sort of alleviation* [*of the utterance*]; (Ṣ;) *it is more* [*in effect*] *than what is termed* الإِشْمَام, *because it is heard;* (Ṣ, Ḳ;) *and it is of the same measure* [*in prosody*] *as the vowel-sound* [*fully pronounced*]; as [*in the case of what is termed*] هَمْزَةٌ بَيْنَ بَيْنَ, such as in the saying of the poet,

* أَأَنْ زُمَّ أَجْمَالٌ وَفَارَقَ جِيرَةٌ *
* وَصَاحَ غُرَابُ البَيْنِ أَنْتَ حَزِينُ *

[*Is it because that camels have had the nose-reins attached to them, and neighbours have separated, one from another, and the raven of disunion has uttered its cry, thou art mourning?*]; أَأَنْ زُمْ *being scanned as* فَعُولُنْ; *and it not being allowable to make the* ع [*in* فعولن] *quiescent: it is such also as in the phrase in the Ḳur* [ii. 181] شَهْرُ رَمَضَانَ *with him who makes* [*the dammeh*] *obscure; it being only with a slurred vowel-sound* (حَرَكَة مُخْتَلَسَة); *and it not being allowable for the former* ر [i. e. *the* ر *of* شهر] *to be quiescent, because the* ه *before it is quiescent, for this would lead to the combination of two quiescent letters in a case of continuity,* [i. e. *when there is no pause after them,*] *without there being before them a soft letter* [i. e. ا or و or ى, as in دَوَابّ &c.], *which is not found in any of the dialects of the Arabs:* and it is such also as in the instances in the Ḳur [xv. 9 and x. 36 and xxxvi. 49] إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ *and* أَمَّنْ لَا يَهِدِّى *and* يَخِصِّمُونَ [*for* يَخْتَصِمُونَ *and* يَهْتَدِى], *and the like thereof:* no regard should be paid to the saying of Fr, that in this [last] and the like instances a letter [which in this instance and in the next preceding it is ت] is incorporated into another [following it]; for they [i. e. the Arabs] do not realize this mode [of incorporation]; and he who combines two quiescent letters in an instance in which the slurring of the vowel-sound (اِخْتِلَاسُ الحَرَكَةِ) is not proper errs; as in the reading of Ḥamzeh, in the Ḳur [xviii. 96], فَمَا ٱسْطَّاعُوا; for the س of الاِسْتِفْعَال may not be made movent in any manner [and therefore it may not be incorporated into the following letter]. (Ṣ, TA.) الرَّوْمُ is [also] in a case of pausing after a word ending with any letter except the fem. ة, [in like manner] meaning *The indicating the vowel with an obscure sound:* (I'Aḳ p. 351:) رَوْمُ الحَرَكَةِ in pausing after a word that is مَجْرُور or مَرْفُوع is from رَامَ الشَّىْءَ signifying طَلَبَهُ: Sb says that those of whom one says رَامُوا الحَرَكَةَ [*They slurred the vowel-sound*] are induced to do what this signifies [instead of suppressing the vowel-sound entirely] by eagerness to exclude it from the case of that which is necessarily made quiescent in every instance, and to show that its case is, in their opinion, not like the case of that which is made quiescent in every instance. (M.) [See also 4 in art. شور.]

2. رَوَّمَ فُلَانًا الشَّىْءَ, (Mṣb, Ḳ) followed by (Mṣb,) and (Ḳ) رَوَّمَ بِفُلَانٍ, (IAạr, Ṣ, Ḳ,) *He made such a one to seek, seek for* or *after,* or *desire, the thing.* (IAạr, Ṣ, Mṣb, Ḳ.) — And رَوَّمَ رَأْيَهُ *He meditated, intended, purposed, desired,* or *endeavoured, to do one thing after another.* (Ḳ.) == And رَوَّمَ *He tarried; paused; tarried and waited* or *expected;* or *was patient, and tarried and waited* or *expected.* (Ḳ.)

Quasi **4.** أَرْمَتْ, for أَرْمَمْتَ: see the latter, near the end of the first paragraph of art. رم.

5. تَرَوَّمَ بِهِ, or بِهَا, accord. to different copies of the Ḳ, (TA,) *He mocked at, scoffed at, laughed at, derided,* or *ridiculed, him,* or *her.* (Ḳ, TA.)

رَامٌ *A certain species of trees.* (Ṣ, Ḳ.*)

رَوْمٌ inf. n. of 1 [q. v.]. (T, Ṣ, M, &c.) == See also what next follows.

رُومٌ The *lobe,* or *lobule, of the ear;* (M, Ḳ;) as also ▾ رَوْمٌ. (Ḳ.) == الرُّومُ *A certain nation,* (M, Ḳ,) *well known;* (M;) [*said by the Arabs to be*] *descendants of Er-Room, the son of Esau* (عِيصُو [so called by the Arabs]), (T,* Ṣ, Ḳ,) *the son of Isaac the Prophet;* (TA;) [i. e. *the Greeks;* generally meaning, *of the Lower Empire;* but sometimes, only *those of Asia;* and sometimes *those of the Lower Empire together with all the nations of Europe beside:* the ancient Greeks are more properly called by the Arabs اليُونَانُ:] one says ▾ رُومِىٌّ and رُومٌ; (Ṣ, Ḳ;) the former of these two appellations being applied to a single person, (M, Ḳ,) and the latter being the pl., (Ṣ, Ḳ,) [or rather a coll. gen. n.,] like زِنْجِىٌّ and زِنْجٌ; (AAF, Ṣ, M;) the former being distinguished from the latter only by the doubled ى, like as تَمْرَةٌ is distinguished from تَمْرٌ its pl. [or coll. gen. n.] only by the ة: (Ṣ:) and رُومِىٌّ has for [its proper] pl. ▾ أَرْوَامٌ. (TA.) [It is also applied to *The country of the nation,* or *people, so called,* both *in Europe and Asia,* and sometimes only *in Asia.* Hence, بَحْرُ الرُّومِ *The Sea of the Greeks;* meaning *the Mediterranean Sea.*]

رُومَةٌ *Glue, with which the feathers of an arrow are stuck:* (M, Ḳ:) said by A'Obeyd to be [thus] without ء; but mentioned by Th with ء. (M, TA. [See art. رأم.])

رُومِىٌّ The *sail of an empty ship:* (AA, T, Ḳ:) that of a full ship is called مُرْبِعٌ. (AA, T.) == See also رُومٌ.

رُوَامٌ *i. q.* لُغَامٌ [The *foam of the mouth* of a camel]: (Ḳ:) mentioned also in art. رأم [as written رُؤَامٌ, and signifying *slaver*]. (TA.)

رُوَّامٌ [pl. of ▾ رَائِمٌ, which signifies *Seeking,* &c.; act. part. n. of 1:] *i. q.* طُلَّابٌ [pl. of طَالِبٌ]. (TA.)

رَائِمٌ: see what next precedes.

أَرْوَامٌ pl. of رُومِىٌّ. (TA.) See رُومٌ.

مَرَامٌ *i. q.* مَطْلَبٌ (Ṣ, M, Ḳ) [accord. to the PṢ *A place of seeking* or *searching:* but it should be observed that مَطْلَبٌ is an inf. n., and also a n. of place and of time: also that مَرَامٌ is expressly said in the Mṣb and TA to be an inf. n. of رَامَ, though not in the Ṣ nor in the M: and that it is mentioned in the Ḳ in the beginning of this art. as syn. with رَوْمٌ in the sense of طَلَبٌ, and at the end of the art. as signifying the same as مَطْلَبٌ]. One says, هُوَ ثَبْتُ المَقَامِ بَعِيدُ المَرَامِ [which may mean

He is firm, or steady, in respect of the place of standing; far-aiming in respect of the place of seeking: or, agreeably with an explanation voce ثَبْتٌ, he is one who does not quit his station, or abode, without necessity, though far-aiming &c.: but it is obvious that both المقام and المرام may here be inf. ns.]. (TA.)

مَرُومٌ Sought, sought for or after, or desired. (Mṣb.)

رون

1. رَانَ, [aor. يَرُونُ,] inf. n. رَوْنٌ, It (an affair, or event,) was, or became, hard, difficult, or severe. (TA.) — And رَانَتْ لَيْلَتُنَا Our night was, or became, very cloudy and hot. (Th, M, TA.) ═ See also رَانَ in art. رين.

رَوْنٌ, (so accord. to a copy of the T, [if correct, an inf. n. used as a simple subst., see above, first sentence,]) or ▾ رُونٌ, (so in another copy of the T, and accord. to the Ḳ,) with ḍamm, (Ḳ,) Hardness, difficulty, severity, vehemence, or intenseness: (T, Ḳ:) pl. رُؤُونٌ, (T, and so in a copy of the Ḳ,) or رُوُونٌ. (CḲ.) [See also رُونَةٌ.] ═ رَوْنٌ signifies [or signifies also] The furthest part of a مَشَارَة [q. v.]. (Yoo, Ḳ.)

رُونٌ: see the next preceding paragraph.

رُونَةٌ The greater, main, principal, or chief, part of a thing. (M, Ḳ.) — And Hardness, difficulty, or severity, of a thing, or an affair, or event; and grievousness thereof: so in the saying, كَشَفَ ٱللّٰهُ عَنْكَ رُونَةَ هٰذَا الأَمْرِ [May God remove from thee the hardness, &c., and the grievousness, of this thing, or affair, or event]. (M.) [See also رُونٌ.] — And The utmost limit, reach, or degree, of a thing, in respect of heat, or cold, or in other respects, as when said of grief, or of war, or the like: and hence is said to be taken the name الرُّنَّة [or رُنَّة, without ال, (see الرُّنَّى, in art. رن,) as though it were a contraction of رُونَة,] given to [the month] Jumádà-l-Ákhireh, because of its intense cold [when it was so named]. (TA.)

أَرْوَنَانٌ: see the opinions of IAạr and Sb respecting its derivation in art. رن. [It is said in the Ṣ and Ḳ in art. نبج, that there is no word like it except أَنْبَجَانٌ.] You say يَوْمٌ أَرْوَنَانٌ (T, Ṣ, M, Ḳ) and ▾ أَرْوَنَانِىٌّ, (Ṣ, M,) and لَيْلَةٌ أَرْوَنَانَةٌ (T, Ṣ, M, Ḳ) and ▾ أَرْوَنَانِيَّةٌ, (M,) A day, and a night, hard, difficult, severe, distressing, or grievous: (Ṣ, Ḳ,* TA:) or vehemently hot and grievous: (T, TA:) or that has reached the utmost point, or degree, in respect of joy, or grief, or heat: or hard, difficult, or severe, in respect of everything; in respect of heat, or cold, or clamour, cries, shouts, or noises [&c.]. (M, TA.) You say also يَوْمُ أَرْوَنَانٍ, [virtually] meaning the same: (Ḳ:) [or this may mean A day of clamour, &c.; as will be seen from what follows.] ▾ يَوْمٌ أَرْوَنَانِى occurs at the end of a verse of a rájiz: this may be [by poetic license] for يَوْمُ أَرْوَنَانٍ, or for يَوْمٌ أَرْوَنَانِىٌّ: and ▾ يَوْمٌ أَرْوَنَانِى occurs at the end of a verse of En-Nábighah El-Jaạdee, for يَوْمٌ أَرْوَنَانِىٌّ. (Ṣ.) Accord. to Sh, as is said in the T, (TA,) يَوْمُ أَرْوَنَانٍ, (Ḳ, TA,) as also يَوْمٌ أَرْوَنَانٌ, (Ḳ,) signifies A day that is easy, (Ḳ, TA,) or pleasant: (TA:) thus having two contr. meanings: (Ḳ:) and Sh cited a verse of En-Nábighah El-Jaạdee as an ex.: but AHeyth disallowed ارونان as having any other meaning than grief, and difficulty or the like; and he disallowed also the verse cited by Sh [as being an ex. of the meaning that he assigned to it]. (TA.) — Also A voice, or sound: (Ṣ, Ḳ:) and cries, shouts, or noises, and clamour. (TA. [In one place, in the TA, رون, thus written, without any vowel-sign, has also this latter meaning assigned to it: but the context seems to show that this is a mistranscription.])

أَرْوَنَانِىٌّ; and its fem., with ة; and أَرْوَنَانِى: see the next preceding paragraph, in four places.

هُوَ مَرُونٌ بِهِ He is overcome, subdued, or subjected. (Ḳ.) [مَرُونٌ here is a contraction of مَرْوُونٌ, from رَانَ having for its aor. يَرُونُ as a dial. var. of رَانَ having for its aor. يَرِينُ: see art. رين.]

روند

رَاوَنْد, and الرِّيوَنْد, or الرَّوَنْد: see art. رود.

روى

1. رَوِىَ مِنَ المَآءِ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) and اللَّبَنِ, (M, Ḳ,) aor. يَرْوَى, (T, Ṣ, Mṣb, Ḳ,) inf. n. رِىٌّ (T, Ṣ, M, Mgh,* Ḳ) and رَىٌّ, (Ṣ, Ḳ,) or the former is a simple subst. and the latter is the inf. n., (Mṣb,) or the latter is an inf. n. and also a simple subst., (M, Ḳ,) and رِوًى, (Ṣ, M, Ḳ,) the last erroneously written, in [some of] the copies of the Ḳ, رَوَى, as though it were a pret. verb [like رَوَى]; (TA;) and ▾ ارتوى and ▾ تروّى; (Ṣ, M, Mṣb, Ḳ;) all signify the same; (T, Ṣ, M,* Mṣb, Ḳ;) [or the last probably has an intensive meaning;] He was satisfied, or he satisfied himself, with drinking of water [and of milk]; he drank thereof enough to quench, or satisfy, his thirst; contr. of عَطِشَ. (Mgh in explanation of the first.) — And رَوِىَ النَّبَاتُ, (M,) or الشَّجَرُ, (Ḳ,) مِنَ المَآءِ; (TA;) and ▾ تروّى; (M, Ḳ;) [The plant, or herbage, or the trees, had plentiful irrigation: or] i. q. تَنَعَّمَ [i. e., became flourishing and fresh, luxuriant, juicy, succulent, or sappy]; (M, Ḳ;) or became bright and fresh, by reason of plentiful irrigation. (TḲ.) — رَوِىَ and ▾ ارتوى and ▾ تروّى are also used metaphorically, as meaning ‡ He was, or became, in a good state or condition; and in the enjoyment of much ease, pleasantness, softness, or delicacy, of life. (Ḥar p. 100.) — شَبِعْتُ مِنْ هٰذَا الأَمْرِ وَرَوِيتُ is likewise metaphorical, meaning ‡ I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair. (Ṣ* and TA in art. شبع.) — See also a verse cited voce إِلَى, (p. 85,) in which يَرْوَى is made trans. by means of that particle in the place of مِنْ. ═ رَوَى عَلَى أَهْلِهِ, (T, Ṣ, M, Ḳ,) and لِأَهْلِهِ, (Ṣ, M, Ḳ,) aor. يَرْوِى, inf. n. رَيَّةٌ, or رِيَّةٌ, (accord. to different copies of the T, [the former app. indicated to be the right by what is said in the next sentence,]) or رَىٌّ, (M, [probably also correct,]) He brought water to his family: (Ṣ, M, Ḳ:) [but in the T it is implied that the meaning is like that of the phrase here following:] رَوَى القَوْمَ, (ISk, T, Ṣ, Ḳ,) aor. as above, (ISk, T, Ṣ,) inf. n. رَيَّةٌ, (so in the TA,) He drew water for the people, or party. (ISk, T, Ṣ, Ḳ.) You say, مِنْ أَيْنَ رَيَّتُكُمْ, with fet-ḥ to the ر, (Ṣ,) or رِيَّتُكُمْ, (so in the T,) meaning Whence is your providing of yourselves with water? (مِنْ أَيْنَ تَرْتَوُونَ ▾ المَآءَ: T, immediately after the latter of the foregoing phrases; and Ṣ, immediately after the former of them:) so says ISk. (T.) And رَوَى عَلَى البَعِيرِ He drew water upon the camel. (M. [See سَانِيَةٌ.]) — And رَوَى, aor. يَرْوِى, [inf. n., app., رِوَايَةٌ,] المَآءَ, He (a camel) bore, carried, or conveyed, water. (Mṣb, TA.) — Hence, (Mṣb, TA,) رَوَى الحَدِيثَ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) and الشِّعْرَ, (T, Ṣ, M, Mgh,) عَنْهُ, (MA,) aor. يَرْوِى, (T,) inf. n. رِوَايَةٌ; (T, Ṣ, M, Mgh, Ḳ;) and ▾ ترواه; (M, Ḳ;) both signify the same; (Ḳ;) He bore in his memory, knowing by heart, (حَمَلَ,) and transmitted [orally], related, recited, or rehearsed, the tradition, narrative, or story, (Mṣb, TA,) and the poetry, (TA,) [as learned, or heard, or received,] from him; (MA;) [he related, recited, or rehearsed, the tradition, &c., and the poetry, by heart from him:] you say to a man, أَنْشِدِ القَصِيدَةَ ["Recite thou the ode"]; but you do not say, ارْوِهَا unless you mean thereby Relate thou it by heart. (Ṣ, TA.) [One says also, رُوِىَ عَنْهُ, meaning It has been related as heard, or received, from him. And رُوِىَ كَذَا, and يُرْوَى كَذَا, meaning It has been related, and it is related, (otherwise, i. e.) thus; with the substitution of such a word &c.: and often meaning it has been read, and it is read, &c. And فِى رِوَايَةٍ كَذَا, meaning According to one relation, or way of relation or relating, thus: and often meaning according to one reading, thus.] ═ رَوَى الحَبْلَ, (M, Ḳ,) [aor. يَرْوِى,] inf. n. رَىٌّ, (M,) He twisted the rope: (M, Ḳ:) or he twisted the rope well, or thoroughly, or soundly. (M.) — رَوَى عَلَى الرَّجُلِ, (Ṣ, M, TA,) in the copies of the Ḳ, erroneously, الرَّحْلِ, (TA,) He bound the man (Ṣ, M, Ḳ,* TA) with the rope called رِوَآء (M, TA) upon the back of the camel, (Ṣ, Ḳ,*) lest he should fall (Ṣ, M, Ḳ,* TA) from the camel (M) in consequence of his being overcome by sleep. (Ṣ, M,* TA.) And رَوَيْتُ عَلَى الرَّاوِيَةِ, aor. أَرْوِى, inf. n. رَىٌّ, I bound the رِوَآء upon the leathern water-bag, or pair of leathern water-bags, called راوية. (T.) You say, رَوَى عَلَيْهِ, inf. n. رَىٌّ; and ▾ اروى; He bound him, or it, with the rope [called رِوَآء, as is implied in the M]. (M,* TA.) And ▾ اروى الرِّوَآءَ عَلَى البَعِيرِ [He bound the رواء upon the camel]; like رَوَاهُ. (TA.) And ▾ اروى He bound a load with the رِوَآء. (TA.)

2. روّى, inf. n. تَرْوِيَةٌ: see 4, in two places: — and 5. [Hence,] يَوْمُ التَّرْوِيَةِ [*The day of providing oneself with water;*] *the eighth day of Dhu-l-Hijjeh;* (T, Mṣb;) *the day before that of 'Arafeh:* (M:) so called because they (the pilgrims, T) used to provide themselves (يَتَزَوَّدُونَ, T, M, or ▾يَتَرَوَّوْنَ, Mṣb, and so in a copy of the T, or ▾يَرْتَوُونَ, Ṣ, Ḳ) on that day with water (T, Ṣ, M,* Mṣb, Ḳ) for the aftertime, (Ṣ, Mṣb, Ḳ,) and to rise and go, or when rising to go, to Minè, where is no water, [or, accord. to the Mṣb, where was little water,] therefore they provided themselves fully with water, or therefore they provided themselves with water from Mekkeh for the alighting and abiding at Minè: (T, accord. to two different copies:) or [it means *the day of consideration,* or *thought;* (from another signification of the verb, as will be seen from what follows;) and is so called] because Abraham was considering, or thinking upon, his dream (كَانَ يَتَرَوَّى ▾ وَيَتَفَكَّرُ فِى رُؤْيَاهُ) [on that day], and on the ninth he knew [that his dream was from God], and on the tenth he desired to act [according to his dream] (اِسْتَعْمَلَ). (Ḳ. [And in a similar manner it is explained in the Ksh and by Bḍ in xxxvii. 101. See also 2 in art. روأ.]) — روّى رَأْسَهُ بِالدُّهْنِ, and الثَّرِيدَ بِالدَّسَمِ, (T, TA,) *He moistened* [*his head,* app. *much,* or *saturated it,* i. e. *its hair, with oil,* or *grease,* and *the broken,* or *crumbled, bread with grease,* or *gravy*]. (TA.) ═ روّاهُ الشِّعْرَ, (T, Ṣ, M, Mgh, Ḳ,) and الحَدِيثَ, (M, Mgh, Mṣb,) inf. n. as above; (Ṣ;) and ▾ارواهُ إِيَّاهُ; (Ṣ, Ḳ;) *He made him to relate by heart the poetry,* (Ṣ, M,* Mgh,* Ḳ,* TA,) and *the tradition, narrative,* or *story;* (M, Mgh, TA;) *he made him to bear in his memory, knowing by heart, and to transmit, relate, recite,* or *rehearse,* (Mṣb, TA,) *the poetry,* (TA,) and *the tradition, narrative,* or *story;* (Mṣb, TA;) [or *he taught him to do so;* i. e.] *he related to him by heart* (رَوَّى لَهُ) *the poetry,* (T, TA,) and *the tradition, narrative,* or *story,* (TA,) *until he retained it in his memory, for the purpose of relating it by heart* [*as learned,* or *heard,* or *received,*] *from him.* (T, TA.*) And رُوِّينَا الحَدِيثَ [*We had the tradition, narrative, or story, related to us by heart;* and in like manner, الشِّعْرَ *the poetry*]. (Mṣb, TA.) ═ رَوَّيْتُ فِى الأَمْرِ, (Ṣ, Ḳ, [though Freytag represents the verb as being in the Ḳ without teshdeed, and Golius explains the verb nearly in the same manner with and without teshdeed,]) inf. n. as above, (TA,) *He looked into the thing,* or *affair,* or *case; inspected it; examined it; considered it;* or *thought upon it;* (Ṣ, M, Ḳ, TA;) *deliberately,* or *leisurely; without haste;* a dial. var. of رَوَّأْتُ [q. v.]: (M, TA:) [and تَرَوَّيْتُ ▾ فِيهِ app. signifies the same:] see يَتَرَوَّى in the former half of this paragraph, in an explanation of يَوْمُ التَّرْوِيَةِ.

4. ارواهُ (M, MA, Mṣb, Ḳ) مِنَ المَآءِ (MA) [and مِنَ اللَّبَنِ], inf. n. إِرْوَآءٌ; (KL, and Ḥar p. 67;) and ▾رَوَّاهُ (MA, Mṣb) مِنْهُ, (MA,) inf. n. تَرْوِيَةٌ; (KL;) *He satisfied him,* or *made him to be satisfied, with drinking of water* [and *of milk*]; *he satisfied,* or *quenched, his* (another's) *thirst, by a drink,* or *draught, of water* [and *of milk*]; (M,* MA, Mṣb,* Ḳ,* KL;*) *he did away with his thirst* [*thereby*]. (Ḥar ubi suprà.) One says of a she-camel abounding in milk, هِىَ تُرْوِى الصَّبِىَّ [*She satisfies the thirst of the young child*]: because he sleeps in the beginning of the night, and they desire that her flow of milk may be early, before his sleeping. (M, TA.) [And in like manner, ارواهُ is said of water, and of milk, &c., meaning *It satisfied his thirst.*] — [Hence,] اروى and ▾روّى signify also *He watered,* or *irrigated, plentifully* a plant, or herbage, or a tree; or *rendered it flourishing and fresh, luxuriant, succulent,* or *sappy, by plentiful irrigation:* see 1, second sentence.] ═ See also 2, in the middle of the paragraph. ═ And see 1, last three sentences.

5. تروّى: see 1, first three sentences. — You say also, تَرَوَّوْا and ▾رَوَّوْا, meaning *They provided themselves with water.* (M.) And كَانُوا يَتَرَوَّوْنَ مِنَ المَآءِ; (Mṣb, and so in a copy of the T; see 2, second sentence;) or ▾يَرْتَوُونَ مِنَ المَآءِ; (Ṣ and Ḳ; see again 2, second sentence;) [*They used to provide themselves with water:*] and مِنْ أَيْنَ تَرْتَوُونَ ▾ المَآءَ [*Whence do ye provide for yourselves water?*]. (T and Ṣ; see 1, in the middle of the paragraph.) — And تَرَوَّتِ اللُّقْمَةُ بِالسَّمْنِ [*The morsel was imbued,* or *soaked, with clarified butter*]. (En-Naḍr, TA in art. ريغ.) ═ تروّى الحَدِيثَ, and الشِّعْرَ: see 1, in the latter half of the paragraph. ═ تَرَوَّتْ مَفَاصِلُهُ: see 8. ═ تروّى فِيهِ: see 2, in two places.

8. ارتوى: see 1, first and third sentences: — and see also 5, in two places. — ارتوت النَّخْلَةُ *The palm-tree, having been planted in a hollow dug for the purpose, was watered at its root.* (Lth, T.) ═ *It* (a rope) *was twisted:* (M, Ḳ:) or *was twisted well,* or *thoroughly,* or *soundly:* (M:) or *was thick in its strands:* (Ṣ:) or *was composed of many strands, and thick, and very compact.* (Lth, T.) — And ارتوت مَفَاصِلُهُ *His joints* (those of a beast, T, or those of a man, Ṣ) *were,* or *became, well-proportioned and thick;* (T, Ṣ, Ḳ;) and so ▾تروّت. (M, Ḳ.)

رَوٌ: see رَوَآءٌ.

رِىٌّ: see what next follows: ═ and see also art. رى.

رِىٌّ, said by Esh-Shámee, in his "Seereh [of the Prophet]," to be also with ḍamm [i. e. ▾رُىٌّ, which is anomalous, like رُيَّا, for رُؤْيَا], (MF, TA,) is an inf. n. of رَوِىَ: (T, Ṣ, M, Mgh,* Ḳ:) and also (M, Ḳ) a simple subst. from that verb [meaning The *state of being satisfied with drinking* of water and of milk; the *state in which one is satisfied with drinking* or *drink;* the *state of having drunk enough to quench,* or *satisfy, the thirst*]. (M, Mṣb, Ḳ.) One says, فُلَانٌ فِى رِىٍّ وَشِبَعٍ [*Such a one is in a state in which he is satisfied with drink and food*]. (T, A, TA, all in art. نظر.) — [Also, as is indicated in the Ḳ &c., in relation to plants or herbage, or to trees, The *state of having plentiful irrigation;* or *of being flourishing and fresh, luxuriant, juicy, succulent,* or *sappy, by reason of plentiful irrigation.*] ═ عَيْنٌ رِيَّةٌ *A source abounding with water.* (Ṣ.) ═ See also art. رى.

رَوِىٌّ: see رَوَآءٌ. — رُطَبٌ رَوِىٌّ *Dates when they ripen* [*after they have been cut off,*] *not upon their palm-trees;* as also ▾مُرْوٍ. (TA.)

رُوْيَا: see رُؤْيَا, in art. رأى.

رَوَآءٌ and ▾رِوًى (T, Ṣ, M, Ḳ [in this last improperly said to be like إِلَى, which is without tenween,]) and ▾رُوًى (M, Ḳ) *Sweet* water: (Ṣ:) or water *that causes him who comes to it to return with his thirst satisfied;* (T, Ṣ;*) applied only to water *that has a continual increase, and does not become exhausted, nor cease:* (T:) or *abundant* water, *that satisfies the thirst.* (M, Ḳ.) — [Hence,] الرَّوَآءُ is a name of *The well of Zemzem.* (Ḳ, TA.) ═ And رواء, (so in the TA, as from the Ḳ, and as mentioned by Az on the authority of IAạr, [but I have looked for it in vain in two copies of the T, app. رَوَآءٌ, or perhaps ▾رُوَآءٌ, like the Pers. روا, for one of these two may be from the other,] or ▾رُوٌّ, (so accord. to my MS. copy of the Ḳ and accord. to the TḲ, [but this I think very dubious, and still more strange is the reading in the CḲ, which is رو,]) *Abundance of herbage,* or *of the goods, conveniences,* or *comforts, of life.* (Ḳ.)

رُوَآءٌ [for رُؤَآءٌ, (see رِئْىٌ, in art. رأى,) or of the measure فُعَالٌ from الرِّىّ, (see Ḥar p. 24,)] *i. q.* مَنْظَرٌ [as meaning *A pleasing,* or *goodly, aspect;* or *beauty of aspect*]: so in the phrase رَجُلٌ لَهُ رُوَآءٌ [*A man having a pleasing,* or *goodly, aspect*]. (Ṣ.)

رِوَآءٌ *A rope with which the two leathern water-bags are bound upon the camel:* (T:) or *a rope with which goods,* or *furniture,* or *utensils,* &c., *are bound upon the camel;* (Ṣ, Ḳ;) and *with which a man is bound upon a camel, lest he should fall in consequence of his being overcome by sleep:* (M, and Ḥam p. 321:) or *one of the ropes of the* [*tent called*] خِبَآء: and *sometimes the load is bound therewith upon the camel:* accord. to AḤn, *it is thicker than well-ropes:* (M:) and ▾مِرْوًى signifies the same: (T, Ḳ:) pl. of the former أَرْوِيَةٌ; (T, Ṣ, Ḳ;) and of ▾ the latter مراوى, (T, Ḳ,) i. e. مَرَاوِى, and مَرَاوٍ. (TA.) ═ See also رَوَآءٌ.

رَوِىٌّ: see رَوَآءٌ. — Also A *full,* or *complete,* drink. (Ḳ, TA.) You say, شَرِبْتُ شُرْبًا رَوِيًّا (Ṣ, TA) *I drank a full,* or *complete, drink.* (TA.) — And *A cloud of which the rain-drops are large,* (Ṣ, Ḳ,) *and vehement in their fall;* like سَقِىٌّ: (Ṣ:) pl. أَرْوِيَةٌ. (TA.) — And, accord. to IAạr, *One who gives to drink;* or *a waterer;* syn. سَاقٍ: [in one copy of the T, in the place of السَّاقِى as explanatory of الرَّوِىُّ, I find الثَّانِى, which I think an evident mistranscription:] — and *Weak:* — and *Sound in body and intellect.* (All three from the T.) ═ Also The [*funda-*

mental] rhyme-letter; (Ṣ, M, Ḳ;) the *letter upon which the ode is founded, and which is indispensable in every verse thereof, in one place*; as, for instance, the [final] ع in the verse here following:

* إِذَا قَلَّ مَالُ المَرْءِ قَلَّ صَدِيقُهُ *
* وَأَوْمَتْ إِلَيْهِ بِالعُيُونِ الأَصَابِعُ *

[*When the wealth of the man becomes little, his friends become few, and, together with the eyes, the fingers make signs to him*]: (Akh, M:) [when two or more letters are indispensable to the rhyme, only one of them is thus termed, according to rules fully explained in the M and in the treatises on versification:] IJ mentions رَوِيَّاتٌ as its pl.; but [ISd says,] I think him to have stated this carelessly, and not to have heard it from the Arabs. (M.) One says قَصِيدَتَانِ عَلَى رَوِيٍّ وَاحِدٍ [*Two odes* constructed *upon one rhyme-letter*; or *having one fundamental rhyme-letter*]. (Ṣ.)

رِوَايَةٌ [an inf. n. of رَوَى, q. v., when used as a subst., meaning *A relation*, or *recital*, &c.,] has for its pl. رَوَايَا. (JM.) See رَاوِيَةٌ, last sentence but one.

رَوِيَّةٌ *A want*, or *thing wanted*: (A'Obeyd, T, Ṣ:) so in the saying, لَنَا عِنْدَ فُلَانٍ رَوِيَّةٌ [*We have a want to be supplied to us on the part of such a one*; meaning *we want a thing of such a one*]: (A'Obeyd, T:) and لَنَا قِبَلَكَ رَوِيَّةٌ [*We have a want to be supplied to us on thy part; we want a thing of thee*]. (Ṣ.) —— And The *remainder of a debt* and *the like*. (Ṣ.) == Also, (Ṣ,) or رَوِيَّةٌ فِى أَمْرٍ, (M, Ḳ,*) thus usually pronounced without ء, (Ṣ,) [originally رَوِيْئَةٌ,] *Inspection, examination, consideration*, or *thought, of an affair*; (Ṣ, M, Ḳ;) *without haste*: (M:) pl. رَوَايَا. (JM, TA.) You say, مَضَى عَلَى وَجْهِهِ بِغَيْرِ رَوِيَّةٍ [*He went at random, heedlessly*, or *in a headlong manner, without consideration*]. (A in art. ركب.) See رَاوِيَةٌ, near the end. [See also رَوِيْئَةٌ in art. روأ.]

رَجُلٌ رَوَّآءٌ *A man whose habitual work*, or *occupation, is the drawing of water by means of the* راوية [q. v.]: you say, جَآءَ رَوَّآءُ القَوْمِ [*The people's habitual drawer of water by means of the* راوية *came*]. (T.)

رَيًّا [originally رَوْيَا] *A sweet odour* (T, M, Ḳ) of anything. (T.) One says of a woman, إِنَّهَا لَطَيِّبَةُ الرَّيَّا, meaning *Verily she is sweet in the odour of her body*: and hence the saying of Imra-el-Ḳeys,

* إِذَا قَامَتَا تَضَوَّعَ المِسْكُ مِنْهُمَا *
* نَسِيمَ الصَّبَا جَآءَتْ بِرَيَّا القَرَنْفُلِ *

[*When they stand, the fragrance of musk is diffused from them, like the breath of the east wind that has brought the sweet odour of the clove*]. (T.) == It is also fem. of رَيَّانُ. (T, Ṣ, M, &c.)

رَيَّانُ [originally رَوْيَانُ] an epithet from رَوِىَ; (T, M, Mgh, Mṣb, Ḳ;) *Satisfied with drinking* [of water and of milk &c.]; *having drunk* [thereof] *enough to quench*, or *satisfy, his thirst*; *contr. of* عَطْشَانُ: (Ṣ, Mgh:*) fem. رَيَّا, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) in which the ى is not changed into و because the word is an epithet; for it is changed into و only in a subst., of the measure فَعْلَى, of which ى is the final radical, as in تَقْوَى; so that if it were a subst., it would be رَوَّى; (Ṣ, M;) originally رَوْيَا: (M:) as to رَيَّا that is thought to be used as the proper name of a woman, it is, thus used, an epithet, like العَبَّاس and الحَارِث, though without the article ال: (Ṣ,* M:) the pl. is رِوَآءٌ, (T, Ṣ, M, Mgh, Mṣb, Ḳ,) with kesr and medd., (Ṣ,) in measure like كِتَابٌ, (Mṣb,) masc. and fem. (Mgh, Mṣb.) You say قَوْمٌ رِوَآءٌ مِنَ المَآءِ [*A people*, or *party, satisfied with drinking of water*]. (Ṣ.) —— And نَبْتٌ رَيَّانُ and شَجَرٌ رِوَآءٌ [*A plant*, or *herbage*, and *trees, having plentiful irrigation*: or *flourishing and fresh, luxuriant, juicy, succulent*, or *sappy, by reason of plentiful irrigation*: see the verb]. (M.) —— [Hence,] رَيَّانُ signifies also † *Full of fat and flesh*. (JM.) And you say وَجْهٌ رَيَّانُ ‡ [*A plump face*]; an expression of dispraise [app. when relating to a man, but not otherwise; for رَيَّا, or رَيَّانُ, applied to a youth, or to a woman, or a limb of a woman, meaning *plump and juicy*, is used by way of praise]: opposed to وَجْهٌ ظَمْآنُ. (A and TA in art. ظمأ.) And ٱمْرَأَةٌ رَيَّا المُخَلْخَلِ † [*A woman full*, or *plump, in the place of the anklet*]. (JM.) And فَرَسٌ رَيَّانُ الظَّهْرِ † *A horse fat in the portion of flesh and sinew next the back-bone on each side*. (T.)

رَاوٍ [as the act. part. n. of رَوَى] is used in relation to water [as meaning *Bringing*, or one *who brings, water* to his family: and *drawing*, or one *who draws, water* for others: and a camel *carrying*, or *that carries, water*; whence the subst. رَاوِيَةٌ, q. v.]. (Ṣ, TA.) —— And [hence] it is used also in relation to poetry (T, Ṣ, M) and to traditions or narratives or stories (T, M, Mgh, Ḳ) [as meaning *A relater, reciter*, or *rehearser, by heart*, of poetry, and of traditions, or narratives or stories, learned, or heard, or received, from another]: and in like manner ▼ رَاوِيَةٌ, but in an intensive sense [as meaning *a large*, or *copious, relater* or *reciter* or *rehearser*, &c.]; (T, Ṣ, M, Mgh, Ḳ;) i. e. كَثِيرُ الرِّوَايَةِ; (T,* TA;) as in the phrase رَجُلٌ رَاوِيَةٌ لِلشِّعْرِ [*a man who is a large*, or *copious, relater* &c. *of poetry*]: (Ṣ:) the pl. of رَاوٍ is رُوَاةٌ. (Ṣ, TA.) == Also *One who has the superintendence, management*, or *care, of horses* (مَنْ يَقُومُ عَلَى الخَيْلِ) [strangely rendered by Freytag, who seems to have read عَلَى الجَمَلِ; "constrictus fune et stans super cameli dorso"]). (M, Ḳ.)

رَاوِيَةٌ *A camel*, (A'Obeyd, T, Ṣ, Ḳ,) or *a mule*, or *an ass*, (Ṣ, and so in the Ḳ with the exception of "and" for "or,") *upon which water is drawn*: (A'Obeyd, T, Ṣ, Ḳ: [see سَانِيَةٌ:]) or *a camel that carries water*; (M,* Mgh, Mṣb;) and then applied to *any beast upon which water is drawn*: (Mṣb:) [but it is disputed whether this be the primary or proper signification, or whether it be secondary or tropical, as will be shown by what follows:] and also *a man who draws water* (A'Obeyd, T, TA) *for his family*: (TA:) the ة is affixed [لِلنَّقْلِ, i. e. for the purpose of transferring the word from the category of epithets to that of substantives; or] to give intensiveness to the signification: (Mṣb:) pl. رَوَايَا [by rule رَوَاءٍ, being originally of the measure فَوَاعِلُ, not فَعَائِلُ]. (Ṣ, M, TA.) Also *A* مَزَادَة [or *leathern water-bag*] (A'Obeyd, T, Ṣ, M, Mgh) *composed of three skins*, (Mgh,) *containing water*; (M, Ḳ;) so called as being the receptacle in which is the water borne by the camel [thus called]; (A'Obeyd, T;) or the مزادة is thus termed by the vulgar, but this application of the word is allowable as metaphorical: (Ṣ:) or it signifies *a pair of such water-bags* (مَزَادَتَانِ) [see مَزَادَةٌ in art. زيد]: (T:) [accord. to ISd,] it is applied to the مزادة, and then to the camel, because of the nearness of the latter to the former: (M:) or its primary application is to the camel: (Ṣ, Mgh:) accord. to some, its application to the camel is proper; and to the مزادة, tropical: accord. to others, the reverse is the case: (MF, TA:) the pl. is رَوَايَا, as above. (Mgh, TA.) —— One says of a weak person who is in easy circumstances, مَا يَرُدُّ الرَّاوِيَةَ, meaning *He is unable to turn back the* راوية [or *camel bearing a water-bag* or *pair of water-bags*,] notwithstanding its being heavily burdened by the water that is upon it. (M.) —— And the Prophet applied the appellation رَوَايَا البِلَادِ [*The camels bearing water for the irrigation of the countries*, or *the water-bags borne by camels for the irrigation of the countries*,] to † *the clouds*, by way of comparison. (TA.) —— رَوَايَا is also applied as an appellation to † *The chiefs* of a people; (IAar, Th, T;) as pl. of رَاوِيَةٌ; the chief who bears the burden of the bloodwits owed by the tribe being likened to the camel thus termed. (T, M.*) A Temeemee, mentioning a party that had attacked his tribe, said, لَقِينَاهُمْ فَقَتَلْنَا الرَّوَايَا وَأَبَحْنَا الزَّوَايَا meaning [*We encountered them, and*] *we slew the chiefs, and gave permission to occupy*, or *to plunder, the houses*, or *tents*. (T.) —— رَوَايَا also occurs in a trad., in which it is said, شَرُّ الرَّوَايَا رَوَايَا الكَذِبِ, and accord. to some, it is, in this instance, pl. of رَاوِيَةٌ (JM, TA) in the first of the senses explained above; so that the meaning is, † *The worst of those who carry tidings are those who carry false tidings*; such persons being likened to the beasts so called, in respect of the fatigue that they undergo: (JM:) or it is pl. of ▼ رَوِيَّةٌ; (JM, TA;) and the meaning is, *the worst of thoughts are those that are untrue, not right, nor tending to good*: or it is pl. of ▼ رِوَايَةٌ; and the meaning is, *the worst of relations*, or *recitals, are those that are untrue*. (JM.) —— See also رَاوٍ.

أَرْوَى: see the next paragraph, in two places.

أُرْوِيَّةٌ, (T, Ṣ, M, Mṣb, Ḳ,) originally [أُرْوُويَةٌ,] of the measure أُفْعُولَةٌ, (Ṣ, M, Mṣb,) and إِرْوِيَّةٌ, (Lḥ, M, Ḳ,) The *female of the* وُعُول, (El-Aḥmar,

A'Obeyd, T, Ṣ, M, Mṣb, Ḳ,) which means *mountain-goats:* (TA:) or the *female* and the *male;* the former of which is also called عَنْزٌ, and the latter وَعِلٌ; (AZ, T, Mṣb;) and *which are of the* [*kind called*] شَآءٌ; *not of the* [*kind called*] بَقَرٌ: (AZ, T:) pl. أَرَاوِىُّ, (El-Aḥmar, A'Obeyd, T, Ṣ, M, Mṣb, Ḳ,) of the measure أَفَاعِيلُ, (Ṣ,) a pl. of pauc., Mṣb,) applied to three (El-Aḥmar, A'Obeyd, T, Ṣ, M, Ḳ) and more, to ten [inclusive], (El-Aḥmar, A'Obeyd, T, M, Ḳ,) and ▼ أُرْوَى, applied to many, (El-Aḥmar, A'Obeyd, T, Ṣ, M, Mṣb, Ḳ,) of the measure أُفْعَلُ, (Ṣ, M, Mṣb,) erroneously held by Abu-l-'Abbás to be of the measure فُعْلَى; (M;) an irregular pl.; (Mṣb, Ḳ;) or [rather] it is a quasi-pl. n.; (M, Ḳ;) and أَرَاوِىُّ is a broken pl. (M.) It is also a proper name of a woman: and so is ▼ أَرْوَى. (Ṣ.)

مُرْوٍ: see رِوًى.

مُرْوًى: see رِوَآءٌ, in two places.

رى

1. رَيَّيْتُ and ▼ رَيَيْتُ, inf. n. of the former رَىٌّ and of the latter تَرْيِيَةٌ, are both of them verbs relating to الرَّايَةُ: (T:) you say, ▼ رَيَيْتُ الرَّايَةَ [and رَيَّيْتُهَا] *I made the* رَايَة [q. v.]: (M, TA:) the imperative of رَيَّيْتُ is اِرْيِهْ, and that of ▼ رَيَيْتُ is رَيِّهْ: and the pass. part. ns. are ▼ مَرْيِىٌّ and ▼ مُرَيًّى, each applied to a banner. (T.)

2: see 1, in three places. ═ You say also, رَيَّيْتُ رَآءً *I made a* ر; (M;) or *I wrote a* ر. (TA in باب الالف الليّنة.)

4. أَرْيَيْتُ الرَّايَةَ; accord. to Lḥ, أَرْأَيْتُهَا, [and so in the Ḳ, (see 1 in art. رأى, near the end of the paragraph,)] but [ISd says,] I hold that this is anomalous, and that it is properly only أَرْيَيْتُهَا; *I stuck*, or *fixed*, [*into the ground*,] *the banner*, or *standard*. (M, TA.)

8. اِرْتَيْتُهُ, [as though a contraction of اِرْتَيَيْتُهُ,] for اِرْتَأَيْتُهُ: see رَأَى, first signification.

10. اِسْتَرْيَتُهُ, [as though a contraction of اِسْتَرْيَيْتُهُ, like as اِسْتَحَيْتُ is a contraction of اِسْتَحْيَيْتُ,] for اِسْتَرْأَيْتُهُ: see رَأَى, first signification.

رِىٌّ, said in the CḲ, in art. رأى, to be a pl. of رَأْىٌ: see this latter word.

رِىٌّ: see art. روى. ═ It is also said in the Ḳ, in art. رأى, to be a pl. of رَأْىٌ: see this latter word.

رِىٌّ: see art. روى ═ It is also said in the Ḳ, in art. رأى, to be a pl. of رِئْىٌ: see this latter word. — Also *Beauty of aspect;* (Ḳ; and M in art. روى;) accord. to him who holds it to be without ء; said by AAF to mean *beauty as implying* نَعْمَة [and therefore belonging to art. روى]. (M in art. روى. [See also رِئْىٌ, in art. رأى.])

رِيَةٌ: see رِئَةٌ, in art. رأى.

رِيًا: see رِئْىٌ, in art. رأى.

رِيَّةٌ an inf. n. of رَأَى [q. v.]. (T, M, Ḳ; all in art. رأى.)

رَيًّا: see art. روى.

رَيًّا: } see رُؤْيَا, in art. رأى.
رِيًّا: }

رِيًّا: see رِئْىٌ, in art. رأى.

رَيَّانُ: see art. روى.

رَاىٌ: see what next follows.

رَايَةٌ, (T, Ṣ, M, Mṣb, Ḳ,) and رَآءَةٌ, mentioned by Sb on the authority of Abu-l-Khaṭṭáb, the ا of رَايَةٌ, though a substitute for the medial radical, [i. e. ى,] being likened by him to the augmentative ا, and therefore the final radical is made ء, like as is done in the case of سَقَآءَةٌ &c., (M,) *A banner*, or *standard*, (T, Ṣ, M, Mṣb, Ḳ,) *of an army:* (Mṣb:) accord. to some, (Mṣb,) originally with ء, [see رَأْيَةٌ, in art. رأى,] though pronounced by the Arabs without ء; (T, Mṣb;) but others deny this, and say that it has not been heard with ء: (Mṣb:) pl. رَايَاتٌ (M, Mṣb, Ḳ) and [coll. gen. n.] ▼ رَاىٌ. (M, Ḳ.) — Also *A* قِلَادَة [app. here meaning *collar*]: (Ḳ:) or *a thing that is put upon the neck* (Lth, T, M, Ḳ) *of a runaway male slave*, (M, Ḳ,) *to show that he is a runaway: it is an iron ring, of the size of the neck.* (TA.) ═ It is also said to be an inf. n. of رَأَى: see this latter word.

رُيَيَّةٌ dim. of رَايَةٌ. (Lth, T.)

قَصِيدَةٌ رَيَّيَّةٌ *An ode of which the* رَوِىّ [or *fundamental rhyme-letter*] *is* ر. (TA in باب الالف الليّنة.)

تَرِيَّةٌ and تَرِيَةٌ: see تَرْئِيَةٌ, in art. رأى.

مُرَيًّى: } see the first paragraph.
مَرْيِىٌّ: }

ريأ

1. رَآءَ (like خَافَ, TA, [app. indicating that its aor. is يَرَآءُ, like يَخَافُ,]) a dial. var. of رَأَى [*He saw;* &c.]. (M, Ḳ.)

2. رَيَّأَ فِى الأَمْرِ i. q. رَوَّأَ [q. v.]. (T,* Ḳ.) ═ رَيَّأَهُ, inf. n. تَرْيِئَةٌ, i. q. فَسَّحَ عَنْهُ مِنْ خِنَاقِهِ [app. meaning *He relaxed the compression of his throat:* or *he relaxed the cord by which he was being throttled*]: (M:) or فَسَّحَ عَنْ خُنَاقِهِ [which app. has the former meaning: or perhaps means *he*, or *it, relieved his quinsy, so that he had room*, or *freedom, to breathe*]. (Ḳ.) ═ رَيَّأَ رَآءً *He wrote a* ر. (TA.)

3. رايأ فُلَانًا, (M, Ḳ,*) said to be formed by transposition, [i. e. from رَآءَى,] inf. n. مُرَايَأَةٌ, (TA,) *He feared*, or *was on his guard against, such a one.* (M, Ḳ.*) — See also 3 in art. رأى.

رِىْءٌ a subst. from رَآءَ mentioned above: (M, Ḳ:) [i. e., it signifies *Sight;* &c.; like رُؤْيَةٌ:] and رَآءٌ is said by MF to be like it; but this is a mistake, occasioned by his finding الرَّآءَ, in a verse, miswritten for الدَّآءَ. (TA.) — [See also رِئْىٌ.]

قَصِيدَةٌ رَائِيَّةٌ: see art. روأ.

ريب

1. رَابَنِى, (T, Ṣ, M, &c.,) aor. يَرِيبُ, (M, Mgh, Mṣb, Ḳ,) inf. n. رَيْبٌ (T, M, Mgh, Mṣb, &c.) and رِيبَةٌ, (M, Ḳ,) or the latter is a simple subst., (Ṣ, Mṣb,) *It* (a thing) *occasioned in me disquiet, disturbance*, or *agitation, of mind:* (Ksh and Bḍ in ii. 1:) [this is the primary signification; (see رِيبَةٌ;) a signification also borne by ▼ أَرَابَنِى; (see the verses of Khálid cited in this paragraph;) whence the other significations here expl. in what follows:] *it* (a thing) *made me to doubt:* (Mṣb: and in like manner رَابَهُ is expl. in the Mgh:) or *it* (a thing, M) *caused me to have what is termed* رِيبَة [i. e. *doubt*, or *suspicion* or *evil opinion*, or *doubt combined with suspicion* or *evil opinion*]; as also ▼ أَرَابَنِى: (M, Ḳ: in both of which this meaning is indicated, but not expressed:) but the latter is said by Lth to be bad: (T:) or, (T, M, Mṣb,) accord. to AZ, (T, Mṣb,) the former signifies *he*, (T, M,*) or *it*, i. e. his case, (M,* Mṣb,) *made me to know that there was on his part what is termed* رِيبَة [i. e. *something occasioning doubt*, or *suspicion* or *evil opinion*, or *doubt combined with suspicion* or *evil opinion*]; (T, M, Mṣb;) *made me to be certain*, or *sure, of it:* (Mṣb:) and ▼ the latter signifies *made me to think that there was in him what is so termed;* (Sb, T, M, Mṣb, Ḳ;) *without my being certain*, or *sure, of it:* (Mṣb:) [Az says that] these are the right explanations of the two phrases: (T:) [or] the latter signifies also جَعَلَ فِىَّ الرِّيبَةَ [*he put into me*, i. e. *into my mind, doubt*, or *suspicion* &c.]; (Sb, M, Ḳ; and in a similar manner أَرَبْتُهُ is expl. in the latter;) or أَوْهَمَنِى الرِّيبَةَ [*he made me to think that which occasioned doubt*, or *suspicion* &c.]: (Ḳ: and in like manner ارابهُ is expl. in the Ḥam p. 363:) and رِبْتُهُ signifies أَوْصَلْتُ إِلَيْهِ الرِّيبَةَ [*I made doubt*, or *suspicion* &c., or *that which occasioned doubt*, or *suspicion* &c., *to come to him*, or *to reach him*]; (Ḳ;) [app. *by some act;* for it is said that] رَابَهُ signifies أَتَاهُ بِرِيبَةٍ [*he did to him a thing that occasioned doubt*, or *suspicion* &c.]: (Ḥam ubi suprà:) or, (Ḳ,) accord. to Lḥ, the Arabs say, (M,) رَابَنِى أَمْرُهُ, aor. يَرِيبُنِى, inf. n. رِيبَةٌ and رَيْبٌ: when they speak allusively [with respect to the cause of doubt &c., not expressing it,] إِذَا كَنَوْا [misinterpreted in the TA as meaning "when they affix a pronoun to the verb," for the meaning here intended is clearly shown by what follows,]) they prefix ا [to the verb, saying ▼ أَرَابَ, and أَرَبْتُ, &c., expl. in the latter part of

this paragraph]; and when they do not speak allusively [with respect to the cause of doubt &c., but express it,] (إِذَا لَمْ يَكْنُوا) they reject that letter; but [so accord. to the M, but in the Ḳ "or,"] it is allowable to say, أَرَابَنِى ▼ الأَمْرُ; (M, Ḳ;) i. e., to prefix the ا when the verb is made trans.: (M:) accord. to Aṣ, (T,) رَابَنِى [signifies *he did what made me to doubt*, or *to have doubt*, or *suspicion* &c, *and what I disliked*, or *hated*; for it] is said of a man when thou seest, on his part, what makes thee to doubt, &c., (مَا يُرِيبُكَ, [or مَا يَرِيبُكَ,]) and what thou dislikest, or hatest: (T, Ṣ:) and Hudheyl say, ▼ أَرَابَنِى, (T, Ṣ, Mṣb,) or ارابنى أَمْرُهُ, as Aṣ says on the authority of 'Eesà Ibn-'Omar; (M;) and رِبْتُ and ▼ اِرْتَبْتُ, meaning *I doubted*: (Mṣb:) accord. to IAth, رَابَنِى الشَّىْءُ [an evident mistranscription for رابنى الشّكّ] and ▼ ارابنى both mean شَكَّكَنِى وَأَوْهَمَنِى الرِّيبَةَ بِهِ [i. e. *the thing made me to doubt*, and *caused me to think that there was that which occasioned doubt*, or *suspicion* &c., *in it*]; but when you are certain, or sure, of it, you say [only] رَابَنِى, without [an incipient] ا: (TA:) accord. to Lth, رَابَنِى الأَمْرُ, inf. n. رَيْبٌ, signifies *the thing*, or *event*, [app. said only of that which is evil,] *betided me*, or *befell me*: and رَابَنِى أَمْرُهُ, *his affair*, or *case*, *brought upon me doubt* (شَكًّا [in the TA شَرًّا i. e. *evil*]) *and fear*. (T.) It is said in a trad., of Fáṭimeh, يُرِيبُنِى مَا يُرِيبُهَا, meaning *That displeases and disquiets me which displeases and disquiets her.* (TA.) And in another, respecting a gazelle lying curled in sleep, لَا يُرِيبُهُ أَحَدٌ بِشَىْءٍ, meaning *No one shall oppose himself to it and disquiet it*, or *disturb it*. (TA.) And in another, مَا رَابَكَ إِلَى قَطْعِهَا, i. e. *What disquieted thee and constrained thee to cut it off?* as Aboo-Moosà thinks the phrase may be read: but see another reading voce رَابٌ. (TA.) And in another, دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ فَإِنَّ الكَذِبَ رِيبَةٌ ▼ وَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ, (Mgh, TA,*) or, as some relate it, ▼ يُرِيبُكَ, (TA,) i. e. *Leave thou that which causeth thee to doubt*, (Mgh, TA,*) *and occasioneth in thee* الرِّيبَة, which originally signifies *disquiet*, or *disturbance*, or *agitation*, *of mind*, [and hence *suspicion* &c., and betake thyself *to that which will not cause thee to doubt*, &c., *for verily lying is a thing that occasions disquiet of mind*, or *doubt*, or *suspicion* &c., *and verily veracity is* a thing that occasions *tranquillity*;] because the mind is not at rest when it doubts, but becomes tranquil when it is certain, or sure. (Mgh.) And the Hudhalee, (Ṣ, TA,) Khálid Ibn-Zuheyr, (TA,) says,

* يَا قَوْمِ مَا لِى وَأَبَا ذُؤَيْبِ *
* كُنْتُ إِذَا أَتَوْتُهُ مِنْ غَيْبِ *
* يَشُمُّ عِطْفِى وَيَجُرُّ ثَوْبِى *
* كَأَنَّنِى أَرَبْتُهُ ▼ بِرَيْبِ *

[*O my people, what aileth me with Aboo-Dhueyb? I was (such that) when I came to him after absence*, or *from being absent, he would smell my side*, or *my armpit, and pull my garment, as though I disquieted his mind with doubt*, or *suspicion* &c.]: (Ṣ and TA, in this art. and in art. بز; but in the latter with يَبُزُّ in the place of its syn. يَجُرُّ:) it is said in the L that اراب is trans. and intrans.; and that he who makes it trans. makes it syn. with رَابَ; and thus it is in the saying of Khálid cited above; the last hemistich of which is also related thus:

* كَأَنَّنِى قَدْ رِبْتُهُ بِرَيْبِ *

but ▼ اراب when intrans. signifies أَتَى بِرِيبَةٍ [meaning *he did an act that occasioned doubt*, or *suspicion* &c.]; like as أَتَى بِمَا يُلَامُ عَلَيْهِ signifies أَلَامَ [he did an act for which he was to be blamed]: and agreeably with this signification is expl. the verse ascribed to El-Mutelemmis, or to Beshshár Ibn-Burdeh,

* أَخُوكَ الَّذِى إِنْ رِبْتَهُ قَالَ إِنَّمَا *
* أَرَبْتُ ▼ وَإِنْ لَايَنْتَهُ لَانَ جَانِبُهْ *

[*Thy brother is he who, if thou make him to doubt*, &c., (or *if thou do to him an act occasioning doubt*, or *suspicion* &c., as expl. in the Ḥam p. 363, where عَاتَبْتَهُ is put in the place of لَايَنْتَهُ,) *says, Only I have done what occasions doubt*, &c.; *and if thou act gently with him, becomes gentle*]: thus the verse is correctly related: he who relates it differently, saying أَرَبْتَ, [and thus I find it in two copies of the T,] asserts that إِنْ رِبْتَهُ means *if thou make him of necessity to have doubt*, or *suspicion* &c.; and ▼ اربت [here said in the TA to be "with ḍamm," but this is evidently a mistranscription for "with fet-ḥ," for it cannot mean with ḍamm to the ا, as أُرِبْتَ does not bear an appropriate signification, nor can it mean with ḍamm to the ت, as the explanation relates to the reading of اربت with fet-ḥ to the ت,] means *thou hast caused* [me] *to think that there was that which occasioned doubt*, or *suspicion* &c., *when it was not decidedly necessary*. (TA.)

4. اراب, as a trans. verb: see 1, in eight places. ═ As intrans., it signifies *He* (a man) *was*, or *became, one in whom was something occasioning doubt*, or *suspicion* or *evil opinion*, or *doubt combined with suspicion* or *evil opinion*; i. e. صَارَ ذَا رِيبَةٍ: (Sb, T, Ṣ, M:) and *he did a thing that occasioned doubt*, or *suspicion* &c.: (Aṣ, T:) it is said when one is told something of a person, or thinks it, or imagines it: (Mṣb:) see 1, in the former half of the paragraph; and also, in three places, in the latter part of the same paragraph. Also *It* (a thing, or an affair, or a case,) *was*, or *became, one in which was something occasioning doubt*, or *suspicion* &c.; i. e. صَارَ ذَا رَيْبٍ (T, Ḳ) or ذا رِيبَةٍ. (M.)

5: see the next paragraph.

8. ارتاب *He doubted*, (Ṣ, Mṣb, Ḳ,) فيه [*respecting him*, or *it*]. (Ṣ.) See 1, in the former half of the paragraph. And ارتاب بِهِ *He suspected him*, or *thought evil of him*: (T, M, Ḳ:) or *he saw on his part* [or *in him*] *what caused him to have doubt*, or *suspicion* &c.; as also ▼ تَرَيَّبَ بِهِ; (Ḥar p. 257;) and ▼ استراب بِهِ; i. e. رَأَى مِنْهُ مَا يَرِيبُهُ: (Ṣ, Ḳ, and Ḥar ubi suprà:) the last used by [the tribe of] Hudheyl. (TA.) —— [It often means particularly *He was sceptical in matters of religion.*]

10. استراب *He fell into that which occasioned doubt*, or *suspicion* or *evil opinion*; meaning *he feared so that he doubted of safety* or *security*: (Ḥar pp. 256 and 257:) [*he conceived doubt*, or *suspicion* or *evil opinion*:] *he doubted*: and *became infected with suspicion* or *evil opinion*. (Idem p. 309.) See also 8.

رَابٌ *Want*, or *need*. (TA.) Hence, in a trad., مَا رَابُكُمْ إِلَيْهِ *What is* [the reason of] *your want of him?* or *your wanting to ask him?* (TA.) And, in another trad., مَا رَابُكَ إِلَى قَطْعِهَا *What is* [the reason of] *thy wanting to cut it off?* thus, says El-Khaṭṭábee, they relate it, with ḍamm to the ب: but IAth says that it is properly مَا أَرَبُكَ, meaning the same: or, accord. to Aboo-Moosà, the right reading may be مَا رَابَكَ, expl. in the preceding paragraph. (TA.)

رَيْبٌ is an inf. n. of 1, (T, M, Mgh, Mṣb, &c.,) as also ▼ رِيبَةٌ, (M, Ḳ,) or the latter is a simple subst.: (Ṣ, Mṣb:) the primary signification of the latter [and of the former also when it is used as a simple subst.] is *Disquiet, disturbance*, or *agitation, of mind*: (Ksh and Bḍ in ii. 1:) [and hence] the former signifies *doubt*; (T, Ṣ, Mṣb;) as also ▼ the latter; (Ṣ, Mgh;) because doubt disquiets, or disturbs, the mind: (Ksh and Bḍ ubi suprà, and Mgh:) and *opinion*; syn. ظَنٌّ: (Mṣb:) and ▼ the latter, (Ṣ, M, A, Mgh, Ḳ,) and the former also, (M, A, Ḳ,) *doubt*, or *suspicion* or *evil opinion*; syn. تُهَمَةٌ (Ṣ, M, A, Mgh, Ḳ) and ظِنَّةٌ: (M, A, Ḳ:) or the former, [and ▼ the latter also,] *doubt combined with suspicion* or *evil opinion*: (IAth, TA:) and *a thing*, or *an event*, or *a case, that occasions one doubt*, or *suspicion* or *evil opinion*, or *doubt combined with suspicion* or *evil opinion*; i. e. مَا رَابَكَ مِنْ أَمْرٍ: (Ṣ, TA:) [in this last sense, the latter is the more common: hence,] lying is termed رِيبَةٌ in a trad. cited above: see 1: (Mgh:) the ▼ pl. of the latter is رِيَبٌ. (Mṣb.) A man, and a thing or an event or a case, is said to be ▼ ذُو رِيبَةٍ [as meaning *Having in him*, or *it, something occasioning doubt*, or *suspicion* &c.]. (A.) [لَا رَيْبَ often occurs as meaning *There is no doubt; without doubt; undoubtedly.*] —— Hence, رَيْبُ الزَّمَانِ *The accidents*, or *evil accidents, of time*, (Ksh and Bḍ ubi suprà, [in Fleischer's ed. of the latter رِيَبُ الزمان, which is more agreeable with the explanation, but رَيْبُ الزمان is more usual,]) *that disquiet*, or *disturb, the minds and hearts*: (Ksh:) and رَيْبُ المَنُونِ (Ṣ, A) [which likewise signifies] *the accidents*, or *evil accidents, of time*: (Ṣ:) and رَيْبُ الدَّهْرِ signifies the same; i. e. صَرْفُهُ, (M, Ḳ,) or صُرُوفُهُ, (T, Mṣb,) and حَوَادِثُهُ. (T. [This is said in the TA to be tropical; but I do not find

it so characterized in the A.]) — [Hence, likewise,] رَيْبٌ also signifies *A want; a needful,* or *requisite, thing, affair,* or *business;* syn. حَاجَةٌ. (Ṣ, A, Mṣb, Ḳ.) A poet says, (Ṣ,) namely, Kaab Ibn-Málik El-Anṣáree, (TA,)

* قَضَيْنَا مِنْ تِهَامَةَ كُلَّ رَيْبٍ *
* وَخَيْبَرَ ثُمَّ أَجْمَمْنَا السُّيُوفَا *

[*We accomplished, from Tihámeh, every want, and from Kheyber: then we gave rest to our swords*]. (Ṣ.) = [ريب mentioned by Freytag as applied in art. دلس of the Ṣ to a certain plant, and written رَيْب in both of my copies of the Ṣ in that art., is a mistake for رِبَب, which is the reading in the TA, pl. of رِبَّةٌ.]

رِيبَةٌ: see the next preceding paragraph, in six places. — [It often means particularly *Scepticism in matters of religion.*]

أَمْرٌ رَيَّابٌ *A thing,* or *an event,* or *a case, that frightens,* or *terrifies.* (M, Ḳ.)

رَائِبٌ [act. part. n. of 1; *Causing,* or *occasioning, doubt,* or *suspicion* or *evil opinion,* &c.] IAạr says that Aboo-Bekr is related to have said, in his charge to 'Omar, عَلَيْكَ بِالرَّائِبِ مِنَ الأُمُورِ, وَإِيَّاكَ وَالرَّائِبَ مِنْهَا, which Th explains as meaning *Keep thou to what is clear, free from dubiousness* or *confusedness, of affairs, and beware thou of,* or *avoid thou, what has in it dubiousness,* or *confusedness, thereof:* (T, TA:) the first is from رَابَ of which the aor. is يَرُوبُ, said of milk; and the second is from رَابَ of which the aor. is يَرِيبُ. (TA.) [See also a verse cited voce رَائِبٌ in art. روب, and my remark thereon.]

مُرِيبٌ, applied to a man, (T, Ṣ, A,) and to a thing or an event, (M, A,) *i. q.* ذُو رِيبَةٍ [expl. above, voce رَيْبٌ]. (T, Ṣ, M, A.) إِنَّهُمْ كَانُوا فِى شَكٍّ مُرِيبٍ, in the Ḳur xxxiv. last verse, means *Verily they were in doubt causing to fall into suspicion* or *evil opinion:* or it means ذِى رِيبَةٍ [*having in it something occasioning suspicion* &c.]: (Ksh and Bḍ:) or ذِى رَيْبٍ [which means the same: or *attended with disquiet,* or *disturbance,* or *agitation, of mind*]: (M, TA:) [see its verb, 4:] it may be from the trans. or from the intrans. verb. (Ksh.)

مُرْتَابٌ *Doubting* [or *suspecting*]. (Mṣb.) — [It often means particularly *Sceptical,* or *a sceptic, in matters of religion.* = And مُرْتَابٌ فِيهِ, or بِهِ, *Doubted of,* or *suspected.*]

ريث

1. رَاثَ, (T, Ṣ, M, &c.,) aor. يَرِيثُ, (Ṣ, Mṣb,) inf. n. رَيْثٌ, (Ṣ, M, A, Mgh, Mṣb, Ḳ,) *He,* or *it, was,* or *became, slow, tardy, dilatory, late,* or *backward;* (T, Ṣ, M, A, Mgh, Mṣb, Ḳ;) as also ▼ تريّث. (T, Ḳ.) You say, رَاثَ عَلَىَّ خَبَرُكَ, (Ṣ, A,) or رَاثَ عَلَيْنَا خَبَرُهُ, (T,) *Thy news* or *the news of thee,* or *his news* or *the news of him, was slow,* &c., *in coming to me,* or *to us.* (T, Ṣ, A.) And تريّث ▼ عَلَيْنَا فُلَانٌ *Such a one was slow,* &c., *in coming to us.* (T.) And رُبَّ عَجَلَةٍ وَهَبَتْ رَيْثًا, or, accord. to one relation of the saying, تَهَبُ رَيْثًا, the meaning in both cases being the same, from الهِبَةُ; [i. e. *Many an act of haste causes* (lit. *gives*) *slowness,* &c.;] (Ṣ;) or تُعْقِبُ رَيْثًا [*occasions, as its result, slowness,* &c.]: (A:) a proverb. (Ṣ, A.) And it appears from the following saying of Maạkil Ibn-Khuweylid,

* لَعَمْرُكَ لَلْيَأْسُ غَيْرُ المُرِيثِ خَيْرٌ مِنَ الطَّمَعِ الكَاذِبِ *

[*By thy life,* or *by thy religion, assuredly despair that is not slow* in its issue *is better than hope that gives a false promise,* if this be his meaning,] that ▼ اراث may be a dial. var. of رَاثَ: but the poet may mean [*that does not make* a man *slow,* i. e.] غَيْرُ المُرِيثِ المَرْءَ. (M.)

2: see 4. — [Hence,] يُرَيِّثُ النَّظَرَ, or, accord. to one relation, يُرَيِّثُ إِلَىَّ النَّظَرَ, [meaning *He is long in looking* or *he prolongs the looking,* and *he is long in looking* &c. *at me,*] is mentioned as a phrase used by one of the companions of Ks. (M.) — One says also, رَيَّثَ عَمَّا كَانَ عَلَيْهِ *He fell short,* or *failed, of doing,* or *accomplishing, what was incumbent on him:* and in like manner, رَيَّثَ أَمْرَهُ [*He fell short,* or *failed, of accomplishing his affair*]. (M.) — And تَرْيِيثٌ signifies *The being fatigued, tired, weary,* or *jaded:* (Ḳ:) its verb, رَيَّثَ, is said of a man or of a horse. (TḲ.) = تَرْيِيثٌ is also *syn.* with تَلْيِينٌ [The *rendering* a thing *soft,* &c.]. (Ḳ.)

4: see 1, last sentence. = [It is generally transitive.] You say, مَا أَرَاثَكَ (Ḳ) and ▼ مَا رَيَّثَكَ (A) *What made thee,* or *hath made thee, slow, tardy, dilatory, late,* or *backward? retarded,* or *delayed, thee?* or *kept,* or *held, thee back?* (A, Ḳ.) And مَا أَرَاثَكَ عَلَيْنَا *What retarded,* or *delayed, thee,* or *what kept,* or *held, thee back, from us?* or *what hath retarded,* &c.? (Ṣ.)

5: see 1, in two places.

10. استراثهُ *He deemed,* or *reckoned, him,* or *it,* (namely, a person, A, TA, or information, news, or tidings, TA,) *slow, tardy, dilatory, late,* or *backward.* (Ṣ,* M, A, Ḳ,* TA.) You say, اسْتَغَثْتُهُ فَمَا اسْتَرَثْتُهُ [*I sought,* or *desired, aid,* or *succour, of him, and I did not deem him slow,* &c.]. (A, TA.)

رَيْثٌ *A space,* or *measure,* [*of time,*] syn. قَدْرٌ, (T, Mṣb,) or مِقْدَارٌ; (A, Ḳ;) or *a time, a while,* syn. سَاعَةٌ. (Mgh.) You say, أَمْهَلْتُهُ رَيْثَمَا فَعَلَ كَذَا, i. e. قَدْرَ مَا فَعَلَهُ (Mṣb) or سَاعَةَ فعله (Mgh) [*I granted him a delay during the space of his doing such a thing*]. And لَمْ يَلْبَثْ إِلَّا رَيْثَمَا قُلْتُ, i. e. قَدْرَ ذٰلِكَ [*He tarried not save during the space that,* or *as long as,* or *while, I said* such a thing]. (TA, from a trad.) And so in the saying, مَا قَعَدَ عِنْدَنَا فُلَانٌ إِلَّا رَيْثَ أَنْ حَدَّثَنَا بِحَدِيثٍ ثُمَّ مَرَّ [*Such a one sat not with us,* or *at our abode, save during the space that,* or *as long as,* or *while, he related to us a story,* or *tradition; then he went away*]. (T, TA.) And it is used without ما and without ان: (TA:) Aạshà Báhileh says,

* لَا يُصْعِبُ الأَمْرَ إِلَّا رَيْثَ يَرْكَبُهُ *
* وَكُلَّ أَمْرٍ سِوَى الفَحْشَاءِ يَأْتَمِرُ *

[*He finds not the affair difficult save while he is embarking in it; and every command but that which exceeds the bounds of rectitude he obeys*]: (M, TA:) this mode of expression is common in the dial. of El-Ḥijáz; accord. to which one says, يُرِيدُ يَفْعَلُ, i. e. أَنْ يَفْعَلَ. (TA.) [See also an ex. in a verse cited voce رَاجِلَةٌ, and another in a verse cited voce ريح.]

رَيْثَةٌ *Slowness, tardiness, dilatoriness, lateness,* or *backwardness; contr. of* عَجَلَةٌ; like [the inf. n.] رَيْثٌ; (Ḥam p. 503;) *i. q.* إِبْطَآءٌ. (Idem p. 640.)

رَائِثٌ: see what next follows.

رَيِّثٌ, applied to a man, (IAạr, Ṣ, M,) and, as some say, to anything, (M,) *Slow, tardy, dilatory, late,* or *backward;* (IAạr, T, Ṣ, M, A, Ḳ;) as also ▼ رَائِثٌ; (A, TA;) the latter occurring in a trad. (TA.)

مُرَيَّثُ العَيْنَيْنِ, (Fr, Ṣ, Ḳ,) or العَيْنِ, (A,) A man (Fr, Ṣ, A) *slow of sight.* (Fr, Ṣ, A, Ḳ.)

مَا فُلَانٌ بِمُسْتَرَاثِ النُّصْرَةِ [*Such a one is not a person whose aid is deemed slow, tardy,* &c.]. (A, TA.)

ريح

For several words mentioned under this head in some of the Lexicons, see art. روح.

ريد

2. تَرْيِيدٌ, in agriculture, The *raising, with the* [*implement called*] مِجْنَب, *the ridges that form the borders of streamlets for irrigation.* (M.)

رَيْدٌ *A ledge* of a mountain, (T, Ṣ, M,* A, Ḳ,) *in* [*any of*] *the sides* thereof, (A,) *resembling a wall;* (M;) *i. q.* حَيْدٌ: (Ṣ, M, A:) pl. [of pauc.] أَرْيَادٌ (M) and (of mult., M) رُيُودٌ. (T, Ṣ, M, A, Ḳ.) تَهْوِيدٌ عَلَى رُيُودٍ, (Meyd, TA,) meaning *A resting,* or *sleeping, upon ledges of mountains,* (Meyd,) is a prov., applied to him who enters upon an affair [dangerous or] insalutary in its result. (Meyd, TA.)

رِيدٌ: see art. رود. = Also *An equal in age;* syn. تِرْبٌ; for رِئْدٌ: so in a verse of Kutheiyir cited voce أَصْدَةٌ. (TA.)

رِيحٌ رَادَةٌ: see what next follows: and see رَادٌ, in art. رود.

رِيحٌ رَيْدَةٌ *A wind blowing gently;* as also ▼ رَيْدَانَةٌ (T, Ṣ, M, A, Ḳ) and ▼ رَادَةٌ: (Ṣ, M, A, Ḳ:) or the first, as some say, *that blows much.* (M.) [See also رَادٌ, in art. رود.]

رَيْدَةٌ: see رِيدٌ, in art. رود.

رَيْدَةٌ: see رِيحٌ رَيْدَانَةٌ.

الرِّيَادُ: }
أُرَيْدٌ: } see art. رود.

ربر

1. رَارَ *His* (a man's) *marrow became thin.* (TA.)

4. ارار مُخَّهُ *He,* (God, Ṣ, Ḳ,) and *it,* (emaciation, TA,) *made his marrow to become thin.* (Ṣ, Ḳ, TA.)

رَارٌ: see what next follows.

رَيْرٌ and ▾ رَارٌ (Fr, Ṣ, Ḳ) and رِيرٌ (AA, Ḳ) Marrow *in a melting* or *fluid state,* (Ḳ,) *and corrupt, by reason of emaciation:* (TA:) or *thin:* (AA:) or *corrupt, and in a melting* or *fluid state, by reason of emaciation:* (Fr, Ṣ:) or *in a melting* or *fluid and thin state, by reason of emaciation and severe dearth* or *drought:* (TA:) or *what was fat, in the bones, and has become black and thin water.* (Lḥ, Ḳ.)

* وَالسَّاقُ مِنِّى بَادِيَاتُ الرَّيْرِ *

[*And my shanks* (lit. shank) *are such that the melting marrow,* &c., *in them is manifest*] means my emaciation is manifest: the poet says باديات because by السَّاق he means السَّاقَان; and it is allowable to make the enunciative of a dual like that of a pl.: accord. to one relation, it is بَارِدَاتُ. (Ṣ.) — رَيْرٌ also signifies The *water that comes forth from the mouth of a child.* (Ḳ.)

Quasi ريس

رَاسٌ: see رِئَاسٌ, voce رَأْسٌ.

رَيِّسٌ: see رَئِيسٌ, in two places.

ريش

1. رَاشَهُ, aor. يَرِيشُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. رَيْشٌ, (Ṣ, Mgh, TA,) *He feathered it,* namely, an arrow; *stuck the feathers upon it:* (Ṣ, A,* Ḳ:) or *he repaired it,* or *put it into a right state, by putting the feathers upon it:* (Mgh:) or *he repaired,* or *put into a right state, its feathers:* (Mṣb:) and ▾ رَيَّشَهُ, (Ḳ,) inf. n. تَرْيِيشٌ, (TA,) signifies the same; (Ḳ;) and so ارتاشهُ. (TA.) It is said in a prov., فُلَانٌ لَا يَرِيشُ وَلَا يَبْرِى [lit., *Such a one neither feathers nor pares* arrows]; meaning, † *Such a one neither profits nor injures.* (TA.) — † *He fed him, and gave him drink, and clad him;* namely, a friend: (Ḳ:) † *he clad him, and aided him;* namely, a poor man; because such is like a bird with a clipped wing: (TA:) † *He* (God) *restored him, from a state of poverty, to wealth,* or *competence:* (TA:) ‡ *he strengthened his wing,* [or *power,*] *by beneficence to him:* (A:) ‡ *he rectified,* or *made good,* or *amended, his state,* or *condition,* (Ṣ, Ḳ,) *and profited him:* (Ḳ:) † *he did that which was a means of good to him:* or *he caused him to attain good:* (Mṣb:) † *he did good to him:* † *he strengthened him, and aided him to obtain his subsistence.* (TA.) In the saying of Dhu-r-Rummeh,

* رَاشَ الغُصُونَ شَكِيرُهَا *

† [*Their shoots clad the branches:* or *surpassed in length the branches:*] it is said to mean كَسَا: or, accord. to AA, طَالَ: but the former meaning is the better known. (TA.) [It is also doubly trans.:] you say, رَاشَهُ ٱللّٰهُ مَالًا † *God gave him property.* (TA, from a trad.) = رَاشَ, (Ḳ,) aor. and inf. n. as above, (TA,) [seems to have originally signified, when used intransitively, *He became feathered.* — And hence,] † *He collected* رِيش, meaning, *property, and* أَثَاث [or *household goods,* or *furniture and utensils,* &c.]. (Ḳ,* TA.) — And *He* (a man) *became rich,* or *in a state of competence:* (Fr:) and ▾ تَرَيَّشَ † *he became wealthy,* or *abundant in wealth.* (Bḍ in vii. 25.) [See also 8]. = *He* (a bird) *shed many feathers.* (TA.)

2: see 1, first sentence.

5: see 8, in two places: and see 1, last sentence but two.

8. ارتاش ‡ *He became strengthened in his wing,* [or *power,*] *by being an object of beneficence;* as also ▾ تريّش: (A:) *he became in a good state,* or *condition:* (Ṣ:) *he attained good:* (Mṣb:) *he obtained good, and the effect thereof was seen upon him;* as also ▾ the latter verb. (TA.) [See also 1, last sentence but two.] = ارتاشهُ: see 1, first sentence.

رَاشٌ A bird *whose feathers have grown.* (TA.) — [And hence,] † A man *possessing property and clothing;* as also ▾ أَرْيَشُ. (TA.) = See also the next paragraph.

رِيشٌ [*Feathers; plumage;*] *a certain appertenance of birds,* (Ṣ, A, Mṣb, Ḳ,) *well known,* (A, Mṣb,) *constituting their clothing and ornament;* (A, TA;) as also ▾ رَاشٌ: (Ḳt, Ḳ:) n. un. of the former with ة: (Ṣ, Mṣb:) pl. [of pauc.] أَرْيَاشٌ (Ṣ, Ḳ) and [of mult.] رِيَاشٌ. (IJ, Ḳ.) — Hence, (B,) ‡ *Clothing:* (ISk, B:) or *superb,* or *excellent, clothing;* as also ▾ رِيَاشٌ: (Ṣ, Ḳ:) or *both signify what appears of clothing:* (Ḳt:) the former occurs in the Ḳur vii. 25, accord. to one reading; (Ṣ;) and ▾ the latter accord. to another reading: (TA:) and hence also, the former signifies ‡ *ornament;* and *beauty:* (A, TA:*) or ▾ both signify † *property;* and *plenty,* or *abundance of the produce of the earth and of the goods* or *conveniences and comforts of life:* (Ṣ:) or the former signifies † *good;* or *prosperity;* or *wealth:* (Mṣb:) and † *state;* or *condition:* (TA:) and ▾ the latter, † *property:* (Mṣb:) and ‡ *goodness of state* or *condition;* (A, TA;) or *a goodly state* or *condition:* (Mṣb:) or the former signifies, (Ḳ,) and ▾ the latter also, (TA,) † *plenty,* or *abundance of the produce of the earth and of the goods* or *conveniences and comforts of life;* and the *means of subsistence:* (Ḳ, TA:) and † *property which one has acquired for himself:* and أَثَاث [or † *household-goods,* or *furniture and utensils,* &c.]: (TA:) the Benoo-Kiláb say that ▾ the latter word means † *household-goods of whatever kind, consisting of clothes,* or *stuffing for mattresses or the like,* or *outer garments:* and sometimes it means ‡ *clothes,* exclusively of other articles or kinds of property. (ISk, TA.) You say, إِنَّهُ لَحَسَنُ الرِّيشِ ‡ *Verily he is goodly in clothing,* or *apparel.* (TA.) Respecting the saying, أَعْطَاهُ مِائَةً بِرِيشِهَا, it is said, (Ṣ, A,* Ḳ,) by AO, (Ṣ,) that kings, when they gave a gift, put upon the humps of the camels [that bore it] ostrich-feathers, (Ṣ, Ḳ,) or [other] feathers, (A, TA,) in order that it might be known to be the king's gift; (Ṣ, A, Ḳ;) and the meaning is, accord. to Aṣ, [*He gave him a hundred camels*] *with their saddles* (Ṣ, A*) *and their coverings:* (Ṣ:) or *with their coverings and their cloths beneath the saddles.* (Ḳ.)

رِيَاشٌ: see رِيشٌ, (of which it is a syn. as well as a pl.,) in several places.

رَائِشٌ: see مَرِيشٌ. = Also ‡ *An agent between two persons,* (A, Mgh, Ḳ,) namely, *the briber and the accepter of a bribe,* (Mgh, Ḳ,) *who composes their affair,* (Mgh,) or *who gives* (يَرِيشُ) *this one of the property of that.* (A.) Such Moḥammad cursed. (Mgh, TA.) [See رَاشٍ, in art. رشو.]

أَرْيَشُ: see رَاشٌ.

مَرِيشٌ, applied to an arrow, *Feathered;* or *having the feathers stuck upon it;* (Ṣ, A,* Ḳ;) as also ▾ مُرَيَّشٌ: (A, Ḳ:) or *having its feathers repaired,* or *put into a right state:* (Mṣb:) and ▾ رَائِشٌ signifies [the same: (see رَاشَ:) or] *having feathers;* (Ḳ;) being like دَافِقٌ applied to water [in the sense of ذُو دَفْقٍ]. (TA.) Hence the saying, مَا لَهُ أَقَذُّ وَلَا مَرِيشٌ [lit., *He has not a featherless* arrow *nor a feathered* one]; meaning, † *he has not anything.* (Ṣ.)

مُرَيَّشٌ: see مَرِيشٌ. — Also, applied to the kind of garment called بُرْد, (A, Ḳ,) an epithet similar to مُسَهَّمٌ: (A:) signifying ‡ *Figured* (Lḥ, Ḳ) *with marks in the forms of feathers.* (Lḥ.)

ريط

رَيْطٌ: see what follows.

رَيْطَةٌ *Any* [*covering for the body such as is called*] مُلَاءَة *not of two pieces* (Ṣ, Mgh, Mṣb, Ḳ) *joined together* (Mgh, TA) *by sewing or the like,* (TA,) *but a single piece,* (Ṣ, Ḳ,) *all one web:* (Ḳ:) it is said by Az to be, without exception, *white:* (TA:) or it signifies, (Mgh, Ḳ,) or signifies also, sometimes, (Mṣb,) *any garment,* or *piece of cloth, that is thin* (Mgh, Mṣb, Ḳ) *and soft;* (Mgh, Ḳ;) so says ISk, on the authority of certain of the Arabs of the desert; (TA;) as also ▾ رَائِطَةٌ: (Ḳ:) and *a napkin with which the hands are wiped after food:* (TA, from a trad., expl. by Sufyán:) [in Ḥar p. 294, q. v., it seems to be applied to *a kind of woollen cloth used as a turban:*] pl. ▾ رَيْطٌ [or this is rather a coll. gen. n. of which رَيْطَةٌ is the n. un.] and رِيَاطٌ. (Ṣ, Mṣb, Ḳ.) — You say, خَرَجَ مُشْتَمِلًا بِرَيْطَةِ الظَّلْمَاءِ ‡ [*He went forth enveloped with the mantle of darkness*]. (TA.) And هُوَ يَجُرُّ رِيَاطَ الحَمْدِ ‡ [app. meaning *He is prolix in praise*]. (TA.) — The pl. رِيَاطٌ

also signifies † *Something resembling the* سَرَاب [or *mirage*] *in the desert.* (TA.)

رَائِطَةٌ: see above.

ربع

1. رَاعَ, aor. يَرِيعُ, (Mṣb, Ḳ,) inf. n. رَيْعٌ (Ṣ, Mgh, Mṣb, Ḳ) and رُيُوعٌ (TA) and رِيَاعٌ (Lḥ, TA) and رَيَعَانٌ, (TA,) *It increased,* or *augmented;* (Ṣ, Mgh, Mṣb, Ḳ;) said of wheat and other things: or, as some say, it denotes زِيَادَة [i. e. it signifies *it became redundant,* or *it exceeded,* as will be seen in what follows; but the truth is, that it has both of these significations; the latter] in relation to flour, and to bread. (TA.) You say, رَاعَتِ الحِنْطَةُ, (Ṣ, Mṣb, Ḳ,) aor. تَرِيعُ, inf. n. رَيْعٌ [&c.]; (Mṣb:) and ▼ أَرَاعَتْ, (Ṣ, Ḳ,) which latter is said by Az to be more commonly used than the former; (TA;) and رَيَّعَ ▼ الطَّعَامُ [which is the same as رَاعَتِ الحِنْطَةُ]; (TA;) *The wheat increased,* or *augmented;* or *received increase and blessing from God;* or *throve by the blessing of God:* (Ṣ, Mṣb, Ḳ, TA:) and in like manner one says of other things. (Mṣb.) And رَاعَتِ الشَّجَرَةُ, and ▼ اراعت, but the former is rare, *The tree became abundant in its produce,* or *fruit.* (AḤn.) And sometimes they said, (Ṣ,) اراعت ▼ الإِبِلُ (Ṣ, IF, Ḳ) ‡ *The camels had many young ones:* (Ṣ;) *they increased, and had many young ones.* (IF, Ḳ.) One says also, رَاعَ الطَّعَامُ, and ▼ اراع, *The wheat became redundant;* or *had a part,* or *portion, redundant;* [app. meaning, *over and above the original measure;*] *in the kneading and the making of bread;* syn. صَارَ لَهُ زِيَادَةٌ. (Ṣ.) [See the first sentence above; and see رَيْعٌ, below.] And رَاعَ فِي يَدِى كَذَا *Such a thing was redundant,* or *remained over and above, in my hand;* as also رَاقَ; syn. زَادَ: (L in this art., and TA in art. روع:) Sgh has mistranscribed the explanation, زاد, in his two books, [the TṢ and the O,] writing فَادَ; and the author of the Ḳ has imitated him in mentioning this in art. روع, instead of the present art., which is its proper place, but has written for the explanation أَفَادَ. (TA.) ═ رَاعَ, aor. يَرِيعُ, (IDrd, Ṣ, Ḳ,) inf. n. رَيْعٌ, (Ṣ, TA,) *He,* or *it, returned; went,* or *came, back; reverted:* (IDrd, Ṣ, Ḳ:) and رَاعَ, aor. يَرُوعُ, (IDrd, and Ḳ in art. روع,) inf. n. رُوَاعٌ, (Ḳ in that art.,) signifies the same; (IDrd, and Ḳ in art. روع;) or *it returned to its place:* (TA in that art.:) but the former verb is the more common. (TA in the present art.) One says, of camels that have run away, صَاحَ عَلَيْهَا الرَّاعِى فَرَاعَتْ إِلَيْهِ [*The pastor cried out at them, and*] *they returned to him.* (TA.) And وَعَظْتُهُ فَأَبَى أَنْ يَرِيعَ [*I exhorted him, but he refused*] *to return,* or *revert.* (TA.) And فُلَانٌ مَا يَرِيعُ بِكَلَامِكَ وَلَا بِصَوْتِكَ *Such a one does not return,* or *revert, by reason of thy speech nor by reason of thy voice.* (TA.) And you say of vomit, رَاعَ مِنْهُ شَىْءٌ *Somewhat of it returned:* (Ṣ:) and رَاعَ عَلَيْهِ *it returned to his inside.* (TA.) And in like manner one says of anything that returns to him, رَاعَ, aor. يَرِيعُ. (TA.) — رَاعُوا *They drew, gathered,* or *collected, themselves together;* (Ibn-'Abbád, TA;) as also ▼ تريّعوا; and ▼ ريّعوا, (Ibn-'Abbád, Ḳ,) inf. n. تَرْيِيعٌ. (TA.) — See also 5. ═ *It became rent:* so in the saying of El-Kumeyt,

* إِذَا حِيصَ مِنْهُ جَانِبٌ رَاعَ جَانِبُ *

[*When a side thereof is sewed up, a side becomes rent*]. (Ṣ.) ═ [It is also said that] رَاعَ, aor. يَرِيعُ, is like رَدَّ [app. as signifying *He returned a reply,* or *an answer,* to a person; for it is mentioned immediately after رَيْعٌ as syn. with مَرْجُوعٌ]. (TA.)

2. رَيَّعَ الطَّعَامُ: see 1; second sentence. — ريّعوا *They ascended,* or *ascended upon, the* رِيعَة [n. un. of رِيعٌ, q. v.]. (Ibn-'Abbád.) — See also 1, near the end of the paragraph. ═ رَيَّعَهُ: see 4. ═ [See also رَيَّهَ (in art. ريه), with which رَيَّعَ seems to be syn.]

4. اراعتِ الحِنْطَةُ; &c.: see 1, in the former half of the paragraph, in four places. — اراعوا *Their wheat increased,* or *augmented;* or *received increase and blessing from God;* or *throve by the blessing of God:* (Ibn-'Abbád, Ḳ:) and in like manner, *their seed-produce* [in general]. (TA.) ═ اراع الشَّىْءَ *He increased,* or *augmented, the thing;* or *made it to increase,* or *augment;* as also ▼ ريّعه. (TA.)

5. تريّعوا: see 1, near the end of the paragraph. — تريّع said of grease, or gravy, (TA,) or oil, (Ṣ,) and of clarified butter, when much thereof has been put into food; (Ṣ, TA;) or of melted grease in a bowl; (A, TA;) or of clarified butter upon a cake of bread; (ISh, TA;) *It flowed,* or *ran, hither and thither, having no direct course;* (Ṣ, TA;) or *went to and fro;* (A, TA;) or *portions thereof followed a little after other portions:* (ISh, TA:) and, said of water, *it ran,* or *flowed.* (TA.) — In like manner, (Ṣ,) said of the mirage (سَرَاب), [*It quivered, vibrated,* or *moved to and fro;*] *it came and went;* (Ṣ, Ḳ:) as also تَرَيَّهَ: (TA:) and ▼ رَاعَ, aor. يَرِيعُ, (TA,) inf. n. رَيْعٌ (Ḳ, TA) and رَيَعَانٌ, (TA,) said of the same, *it was,* or *became, in a state of commotion* or *agitation; it quivered, vibrated,* or *moved to and fro.* (Ḳ, TA.) — † *He became confounded,* or *perplexed,* [*as though vacillating,* or *wavering,*] *and unable to see his right course;* as also ▼ استراع. (Ibn-'Abbád, Ḳ.) — † *He paused;* or *waited:* (O, L, Ḳ:) or (so in the L, but in the O and Ḳ "and") *he paused;* or *hesitated;* or *held, refrained,* or *abstained.* (O, L, Ḳ.) [See the part. n., below.] — تَرَيَّعَتْ يَدَاهُ بِالجُودِ ‡ *His two hands overflowed with bounty,* [*as though they went hither and thither,*] *for one cause after another.* (TA.)

10: see 5.

رَيْعٌ [see 1, of which it is an inf. n.] *Increase;* syn. زِيَادَةٌ [which may be meant to include the third of the significations here following]; as in the saying, هٰذَا طَعَامٌ كَثِيرُ الرَّيْعِ [*This is wheat of much increase*]. (Mgh.) — † *Revenue arising from the increase of land:* because it is an augmentation. (Mgh.) — ‡ *Milk;* as in the phrase, نَاقَةٌ كَثِيرَةُ رَيْعِهَا ‡ [*A she-camel whose milk is abundant*]. (A, TA.) — *Redundance; a part,* or *portion, redundant; a surplus;* or *a residue;* syn. فَضْلٌ; of anything; as of flour, or meal, (Mṣb, Ḳ,) over and above the measure of the wheat; (Mṣb;) and of dough [when it has risen]; and of seed for sowing [when it has been sown]; and the like. (Ḳ.) Hence it is said, in a trad. of I'Ab, respecting the expiation of an oath, لِكُلِّ مِسْكِينٍ مُدٌّ مِنْ حِنْطَةٍ رَيْعُهُ إِدَامُهُ [*To every poor man, a mudd of wheat: the redundance,* or *redundant part* or *portion, thereof* shall be for *its seasoning*]: i. e., it is not necessary for the person to give, with the mudd, seasoning; but the redundance that shall arise, of the flour, or meal, of the mudd [of wheat], when he shall have ground it, therewith shall the seasoning be bought. (TA.) Hence also, the trad. of 'Omar, امْلِكُوا العَجِينَ فَإِنَّهُ أَحَدُ الرَّيْعَيْنِ † *Knead ye well,* or *thoroughly,* or *soundly, the dough; for this* action *is one of the* رَيْعَانِ [here meaning the *two causes of redundance;* the other cause being the grinding]. (TA.) [Hence also,] رَيْعُ الدِّرْعِ *The redundant parts of the two sleeves of the coat of mail,* (Ṣ, A, Ḳ, TA,) *over* [*and beyond*] *the ends of the fingers;* (TA;) *and of the skirt thereof.* (A, TA.) — See also رِيعٌ. — Also, (Ḳ,) and ▼ رَيْعَانٌ, [which latter is the more common in this sense,] (Ṣ, Ḳ,) ‡ The *first* (Ṣ, Ḳ) *and most excellent* (Ḳ) *part* of anything: (Ṣ, Ḳ:) said in the B to be a metaphorical application from رَيْعٌ as signifying *a high,* or *an elevated, place.* (TA.) Hence, (Ṣ, TA,) رَيْعُ الشَّبَابِ, by poetic license written ▼ رَيَعٌ, (TA,) or ▼ رَيْعَانُ الشَّبَابِ, (Ṣ, A, L, TA,) ‡ *The first,* or *prime,* (Ṣ, A, TA,) *and most excellent,* (A, TA,) *part,* or *period, of youth* or *youthfulness* or *youthful vigour:* (Ṣ, A, TA:) or this is from رَيْعٌ in relation to wheat: (A, TA:) or from ▼ رَيْعَانُ المَطَرِ † *the first of rain.* (L, TA.) Hence also, (Ṣ,) ▼ رَيْعَانُ السَّرَابِ (Ṣ, Ṣgh, L) † *The first of the mirage;* (Ṣ, Ṣgh;) *what comes and goes thereof;* (Ṣgh;) or *such as is in a state of commotion* or *agitation, quivering, vibrating,* or *moving to and fro.* (L.) [Hence also,] رَيْعُ الضُّحَى ‡ *The whiteness, and beautiful splendour, of the first part of the day after sunrise.* (Ḳ, TA.) — نَاقَةٌ لَهَا رَيْعٌ ‡ *A she-camel having one pace,* or *rate of going,* [app. *a quicker pace,*] *after another.* (TA.) — فُلَانٌ لَيْسَ لَهُ رَيْعٌ i. e. مَرْجُوعٌ [app. meaning *Such a one has no reply,* or *answer,* to give: or, perhaps, *to such a one there is no reply,* or *answer,* to be given]. (Ḳ,* TA.) ═ Also *Fright,* or *fear;* (Ḳ;) like رَوْعٌ. (TA.)

رِيعٌ (Fr, Ṣ, Mṣb, Ḳ, &c.) and ▼ رَيْعٌ (Fr, Ḳ,) the former occurring, (Ṣ,) or the latter accord. to one reading, (TA,) in the Ḳur [xxvi. 128], (Ṣ, TA,) *High,* or *elevated, land* or *ground:* (Ṣ, Ḳ:) or *a high,* or *an elevated, place;* (so in some copies of the Ṣ and in the Mṣb;) which latter

signification is also assigned to ↓ رِيعَةٌ; (TA;) and whence the phrase, كَمْ رِيعُ أَرْضِكَ, meaning *what is the elevation of thy land?* [a phrase not to be mistaken for كَمْ رَيْعُ أَرْضِكَ, in which the meaning is "increase:"] (Az, TA:) or *any* [*road such as is termed*] فَجّ: (Ḳ:) or (so accord. to the Mṣb and Ḳ, but in the Ṣ "and") *a road* (Ṣ, Mṣb, Ḳ) *of any kind,* (Ḳ, TA,) to which some add, *whether travelled or not:* (TA: [see an ex. in the first paragraph of art. سمت:]) or *a road opening so as to form a gap in a mountain;* (Zj, Ḳ;) or, as in some copies of the Ḳ, *from a mountain;* but the former is what is termed فَجّ, before mentioned: (TA:) or *a mountain;* (Ṣ, Mṣb;) so accord. to 'Omárah: (Ṣ:) or, as in some copies of the Ṣ, *a small mountain:* (TA:) or signifying also *a high mountain:* (O, Ḳ:) n. of un. with ة [i. e. ↓ رِيعَةٌ, as it is written in the Ṣ; and ↓ رَيْعَةٌ also, as implied in the Ḳ]: (Ṣ, Ḳ: [in the former immediately following the signification of "mountain;" and in the latter, so following that of "high mountain;" whence it seems that رِيع and رَيْع are sometimes used, at least in one sense, as coll. gen. ns.:]) pl. [of mult.] رِيَاعٌ, (Ṣ, TA,) which is extr., (TA,) and رُيُوعٌ, and [of pauc.] أَرْيَاعٌ: (TA:) but AO says, contr. to J, that ↓ رِيعَةٌ is pl. of رِيعٌ: (IB, TA:) or رِيعٌ and رَيْعٌ signify the *channel of the torrent of a valley from any,* or *every, high,* or *elevated, place.* (Ḳ.) Also the former, *A high mound,* or *heap of sand,* or *hill:* and *a Christian's cloister* or *cell;* syn. صَوْمَعَةٌ: and *a pigeon-turret.* (IAạr, Ḳ.)

رَيْعٌ: see رَيْعُ الشَّبَابِ.

رَيْعَةٌ: see رِيعٌ.

رِيعَةٌ: see رِيعٌ, in three places. ═ Also *A number of men who have drawn, gathered,* or *collected, themselves together:* (Ibn-'Abbád, Ḳ:*) otherwise, they are not so called. (Ibn-'Abbád.)

رَيْعَانٌ: see رَيْعٌ, in four places.

رَيْعَانَةٌ ‡ A she-camel *abounding with milk.* (A, Ḳ, TA.)

فَرَسٌ رَائِعٌ *A fleet,* or *swift, and excellent, horse.* (Ṣ, TA.) [See also art. روع, to which, as well as to the present art., it is said in the TA to belong.]

تَرْيِعٌ *A register in which is written the* رَيْع [i. e. *increase,* or *revenue arising from the increase, of the lands*] *of districts:* the ت being augmentative: but it is a post-classical word. (TA.)

أَرْضٌ مَرِيعَةٌ, with fet-ḥ to the م, *A land* [*of much* رَيْع, or *increase;*] *abounding with herbage; fruitful;* or *plentiful.* (Ṣ, Mṣb, TA.)

مُرَيِّعٌ, as an epithet applied to the سَرَاب [or mirage]: see مُرَيِّهٌ, in art. ريه.

مِرْيَاعٌ A she-camel *that goes away in the place of pasturing and returns by herself;* (Ḳ;) or such is termed مِسْيَاعٌ مِرْيَاعٌ: (Ṣ, TA:) or *upon which one repeatedly journeys:* or *upon which one journeys and returns:* (Az, TA:) or † *that quickly yields an abundant flow of milk:* or † *that quickly becomes fat:* (Ḳ:) sometimes used in this sense. (Jm, TA.)

مُتَرَيِّعٌ ‡ A *slippery man, who anoints himself with oils.* (Ibn-'Abbád, Ḳ.) — أَنَا مُتَرَيِّعٌ عَنْ هٰذَا الأَمْرِ † *I am holding, refraining,* or *abstaining, from this affair.* (TA.)

ريغ

2. رَيَّغَ † *He smeared, seasoned, imbued,* or *soaked,* a mess of ثَرِيد [i. e. broken, or crumbled, bread,] [بِالدَّسَمِ] *with grease,* or *gravy,* or *dripping; i. q.* رَوَّغَهَا (En-Naḍr, Ḳ, TA) بِالدَّسَمِ. (En-Naḍr, TA.)

5. تَرَيَّغَتِ اللُّقْمَةُ بِالسَّمْنِ † *The morsel,* or *mouthful, was* [*smeared, seasoned,*] *imbued,* or *soaked,* (تَرَوَّت,) *with clarified butter.* (En-Naḍr, TA.) [In the CK, and in some MS. copies of the Ḳ, this verb is mentioned as quasi-pass. of 2.]

رِيغٌ: see what next follows.

رِيَاغٌ, as in the [T and] O and Tekmileh and L; in the Ḳ, erroneously, ↓ رِيغٌ; (TA;) *Dust,* or *dust raised:* (Sh, Ḳ:) or, as some say, (TA,) *dust,* or *earth,* (Ḳ, TA,) *in a general sense:* or *such as is comminuted.* (TA.) Ru-beh says, describing an ass [i. e. a wild ass] and his females,

* وَإِنْ أَثَارَتْ مِنْ رِيَاغٍ سَمْلَقَا *
* تَهْوِى حَوَامِيهَا بِهِ مُدَقَّقَا *

using an inversion, for he means أَثَارَتْ رِيَاغًا مِنْ سَمْلَقٍ [i. e. *And if they raise earth from a level plain, the sides of their hoofs make it to fall down reduced to powder*]. (TA.) ═ And *i. q.* نِفَارٌ [The *act of fleeing, going away* or *aside* or *apart* or *to a distance, retiring to a distance, shrinking,* &c.; inf. n. of نَفَرَ, q. v.]: (Ḳ:) so some say. (TA.) ═ Ṣgh says that this word may belong to the present art. and to art. روغ, q. v. (TA.)

مَرَاغٌ, signifying The *place in which beasts roll,* or *turn themselves over,* is thought by Az to be so called from رِيَاغٌ in the first of the senses assigned to it above. (TA.)

مُرَيَّغٌ A thing *defiled with dust* or *earth,* or *much sprinkled with dust.* (El-'Azeezee, Ḳ.)

ريف

1. رَافَ, aor. يَرِيفُ, *He* (a man of the desert) *came to the* رِيف; (T, O, Ḳ;) as also ↓ أَرْيَفَ and ↓ تَرَيَّفَ: (Ḳ:) or *he entered the region, district,* or *tract, of cities, towns,* or *villages, and of cultivated land:* or رَافُوا signifies *they approached the* رِيف; and so ↓ تَرَيَّفُوا: (Ḥam p. 676:) or this last, *they journeyed to the* رِيف; (M;) and so ↓ أَرْيَفُوا: (Ṣ,* M:) or ↓ تَرَيَّفْنَا, *we abode,* or *stayed, in* [*a region of*] *cities, towns,* or *villages, and where water was reached by digging,* or *where it was apparent, running upon the surface of the earth.* (T.) — And رَافَتِ المَاشِيَةُ *The cattle pastured in the* رِيف. (Ṣ, Ḳ.)

3. رايف لِلظِّنَّةِ *He was,* or *became, near to* [*having,* or *incurring*] الظِّنَّة [i. e. *suspicion,* or *evil opinion*]; syn. قَارَفَهَا, and طَنَّفَ لَهَا. (Ibn-'Abbád, O, Ḳ.) [Freytag, app. misled by the TḲ, renders رايف, followed by لِ, as meaning "Falsa protulit, calumniis accusavit." He also assigns to رايف the signification of "Adpropinquavit regioni رِيف," as on the authority of the Ḥam; in which I do not find it.]

4: see 1, in two places. — ارافت الأَرْضُ, (Ṣ, M, Ḳ,) inf. n. إِرَافَةٌ and [accord. to some] ↓ رِيفٌ; like اخصبت, inf. n. إِخْصَابٌ and خِصْبٌ; but, [ISd says,] in my opinion, إِرَافَةٌ is the inf. n., and رِيفٌ is the subst.; and in like manner one should say of إِخْصَابٌ and خِصْبٌ; (M, TA;) *The land abounded,* or *became abundant, with herbage, and with the goods, conveniences,* or *comforts, of life;* (Ṣ, M,* Ḳ;) as also أُرْيِفَتْ. (Ḳ.)

5: see 1, in three places.

رَافٌ *Wine:* (T, Ḳ:) more properly mentioned in art. روف. (TA.)

رِيفٌ *Land in which are sown fields,* or *seed-produce, and abundance of herbage and of the goods* or *conveniences* or *comforts of life:* (Ṣ, O, Ḳ:) and (Ḳ) the *part that is near to water, of the land of the Arabs,* (M, O, L, Ḳ,) and *of other lands:* (M, L:) or the *part that is near to the Sawád* (السَّوَاد), *of the land of the Arabs:* (IDrd, Ḥam p. 676:) or *a tract in which are green herbs, and waters,* (T, O, Ḳ,) *and level lands of seed-produce,* (T,) or *sown fields,* or *varieties of seed-produce:* (O, Ḳ:) [generally,] *a region, district,* or *tract,* [*of cultivated fields;* or] *of towns,* or *villages, and of cultivated land:* (Ḥam p. 676:) pl. أَرْيَافٌ (T, Ṣ, M, TA) and رُيُوفٌ. (M, TA.) — Also (M, Ḳ) *Abundance* (Lth, T, M, O, Ḳ) *of herbage, and of the goods, conveniences,* or *comforts, of life, and* (Lth, T, M) *in respect of food* (Lth, T, M, O, Ḳ) *and drink:* (O, Ḳ:) pl. [in this sense] أَرْيَافٌ (M, Ḳ) only. (M.) See also 4.

رِيفِيٌّ [*Of,* or *belonging to, the* رِيف, or *region of cultivated land;* opposed to بَرِّيٌّ;] applied to a plant [&c.]. (M, voce عُصْفُر.) And أَرْضٌ رِيفِيَّةٌ *Cultivated land; contr. of* بَرِّيَّةٌ. (IAạr, and M and Ḳ* and TA in art. بر.)

أَرْضٌ رَيِّفَةٌ *Land abounding with herbage, and with the goods, conveniences,* or *comforts, of life.* (Ṣ, O, Ḳ.)

ريق

1. رَاقَ, (JK, Ṣ, Ḳ,) aor. يَرِيقُ, inf. n. رَيْقٌ, (JK, Ṣ,) said of the سَرَاب [or mirage], *It was agitated, and moved to and fro,* (JK, Ḳ,) or *it shone,* or *glistened,* (Ṣ,) *above the ground;* (JK, Ṣ, Ḳ;) and ↓ تريّق signifies the same. (Ṣ, O, Ḳ.) [And in the former sense, راق may be said of water; for the inf. n.] رَيْقٌ signifies also The *going to and fro* (Lth, JK, Ḳ) of water, (JK,) or of

shallow water and the like, (Lth, Ḳ,) *upon the surface of the earth.* (Lth, JK, Ḳ.) —— Also, (Ks, JK, Mṣb, Ḳ,) aor. and inf. n. as above, (Ks, Mṣb,) said of water, (Ks, JK, Mṣb, Ḳ,) and of blood, (Mṣb,) *It poured out,* or *forth.* (Ks, Mṣb, Ḳ.) —— هُوَ يَرِيقُ بِنَفْسِهِ, (JK, Ṣ, Ḳ,) inf. n. رُيُوقٌ (Ṣ, Ḳ) and رَيْقٌ, (TA,) ‡ *He gives up his spirit; or gives away his life;* syn. يَجُودُ بِهَا; (JK, Ṣ, Ḳ;) *at death:* (Ṣ, Ḳ:) mentioned by Ks. (TA.)

2. رَيَّقْتُهُ الشَّرَابَ *I gave him to drink the wine, or beverage, fasting; when he had not yet eaten.* (TA.)

4. اراقهُ *He poured it out,* or *forth.* (Mṣb, Ḳ.) See art. روق.

5: see 1, first sentence.

6. هُمَا يَتَرَايَقَانِ المَآءَ and يَتَرَاوَقَانه (JK) *They two pour the water out,* or *forth, by turns.* (TA in explanation of the latter in art. روق.)

رَيْقٌ *A shining,* or *glistening,* (Ḳ, TA,) of a sword [&c.]. (TA.) Hence, in a trad. respecting [the battle of] Bedr, فَإِذَا بِرَيْقِ سَيْفٍ مِنْ وَرَائِى [*And lo, the shining,* or *glistening, of a sword behind me*]: thus written by El-Wáḳidee: if the reading بَرِيقِ [from بَرَقَ] had been transmitted, it would be evidently reasonable. (IAth, TA.) —— And *i. q.* بَاطِلٌ [as meaning *False,* or *vain, speech* or *conduct*]. (Ḳ.) One says, أَقْصِرْ عَنْ رَيْقِكَ [*Desist thou from thy false,* or *vain, speech* or *conduct*]. (TA.) —— رَيْقُ اللَّيْلِ, with fet-ḥ [to the ر], *The* سَرَاب [or *mirage*]. (TA.) —— رَيْقٌ also signifies *Water:* (Ḳ:) or water *that is drunk in the state of fasting, in the early morning,* or *first part of the day;* (TA;) [and] so ▾ رَائِقٌ, which is [said to be] not applied [in this sense] to anything but water: you say مَآءٌ رَائِقٌ. (Ṣ.) [But see رَائِقٌ.] —— And خُبْزٌ رَيْقٌ (IDrd, Ḳ) and ▾ رَائِقٌ (Aṣ, JK, Ḳ) *Dry bread;* i. e. *bread without seasoning,* or *condiment, to render it pleasant,* or *savoury.* (Aṣ, JK, IDrd, Ḳ.) —— See also رَيِّقٌ: both are also mentioned in art. روق, q. v.

رِيقٌ *Saliva;* syn. رُضَابٌ; (Ṣ, Ḳ, TA;) i. e. (TA) the *water of the mouth;* (JK, Mṣb, Ḳ, TA;) *its* لُعَاب: (TA:) or the *water of the mouth in the early morning,* or *first part of the day;* (Lth, TA: [but this rendering is often inapplicable:]) or the *water of the mouth while it is therein;* for when it has gone forth from the mouth it is termed بُسَاقٌ and بُصَاقٌ and بُزَاقٌ: (Ḳ in art. بصق:) and ▾ رِيقَةٌ signifies the same, in poetry: (Mṣb, TA:) or this has a more particular meaning; (Ṣ, Mṣb,* Ḳ;) [i. e. it means *somewhat of saliva;* or *a little saliva:*] the pl. is أَرْيَاقٌ [a pl. of pauc.] (Ṣ, Ḳ, TA) and رِيَاقٌ [a pl. of mult.]. (TA.) [Hence,] one says, أَبْلِعْنِى رِيقِى [*Suffer thou me to swallow my saliva;*] *give thou me time to swallow my saliva:* (Ḳ and TA in art. بلع:) or † *grant thou me some delay,* or *let me alone for a while,* that I may say, or do, such a thing. (Ḥar p. 164.) [And ابْتَلَعَ رِيقَهُ *He swallowed his saliva:* meaning † *he restrained his anger:* see 1 in art. بلع.] And شُرِبَ عَلَى الرِّيقِ [*It was drunk in the state of fasting; before breakfast*]: (Ṣ, Ḳ:) and in like manner أُكِلَ [*It was so eaten*]. (Ḳ.) And هُوَ عَلَى الرِّيقِ, (AO, Ṣ, Ḳ,) or عَلَى رِيقِهِ, (TA,) and هُوَ رَيِّقٌ ▾, (AO, Ṣ, Ḳ,) of the measure فَيْعِلٌ, (Ṣ,) and رَائِقٌ ▾, (Ḳ,) i. e. [*He is fasting;*] *he has not breakfasted.* (TA.) And أَتَيْتُهُ عَلَى رِيقٍ (ISk, Ṣ) and عَلَى رِيقِ نَفْسِى, (Ṣ, TA,) and أَتَيْتُهُ رَيِّقًا ▾ and رَائِقًا ▾, *I came to him* [*fasting,*] *not having eaten anything.* (ISk, Ṣ, TA.) [Hence also رِيقُ الشَّمْسِ, likewise called رِيقُ الشَّيَاطِينِ and مُخَاطُ الشَّمْسِ and لُعَابُ الشَّمْسِ and مُخَاطُ الشَّيْطَانِ, ‡ *The fine filmy cobwebs termed gossamer:* see arts. لعب and مخط.] —— Also *Strength:* and the *remains of life,* or *of the spirit,* or *of the soul:* syns. قُوَّةٌ and رَمَقٌ [which latter, it should be observed, has both of these meanings, so that possibly only the former meaning may be here intended]. (Ḳ.) You say, كَانَ هٰذَا الأَمْرُ وَبِنَا رِيقٌ *This event happened when there was in us strength.* (TA.)

[رُيْقَةٌ, accord. to Freytag, as occurring in the Deewán El-Hudhaleeyeen, signifies The *beginning of youth:* but perhaps this may be a mistake, occasioned by some one's saying that the beginning of youth is termed ريقه, meaning رَيِّقُهُ.]

رِيقَةٌ: see رِيقٌ. —— ذو الريقة is said by Z to be the name of a sword of Murrah Ibn-Rabee'ah. (TA: but the vowel-signs are not there written.)

رَائِقٌ Anything *eaten,* or *drunk,* عَلَى الرِّيقِ [i. e. *in the state of fasting; before breakfast*]. (Ḳ.) See also رَيْقٌ, in two places. —— And see رِيقٌ likewise in two places. —— Also † *Empty-handed.* (Ḳ.) You say, جَآءَ رَائِقًا † *He came empty* [*-handed*]. (JK.) ═ Also *Pure;* (Aṣ, Ḳ;) applied to musk, and to anything. (Aṣ, TA.) [Mentioned also in art. روق.] ═ Also said to signify ثوب عجن بالمسك [i. e. عُجِنَ بِالْمِسْكِ, app. meaning that it is an epithet applied to a garment as signifying *Sprinkled with musk and then pressed,* or *kneaded*]. (TA.)

رَيِّقٌ: see رِيقٌ, in two places. ═ Also, (Ṣ,) and ▾ رَيْقٌ, (Ṣ, Ḳ,) which is a contraction of the former, sometimes used, (Ṣ,) and ▾ رَيُّوقٌ, (AO, Ḳ,) The *first part,* (Ṣ, Ḳ,) and the *most excellent,* of anything, as, for instance, of youth, and of rain. (Ṣ.) [The first and second are also mentioned in art. روق, q. v. J cites here, and ascribes to Lebeed, as an ex. of the second of these words, a verse which I have cited in the third paragraph of art. عرض, but with رَوْقَ in the place of رَيْقَ, from the TA, in which it is ascribed to El-Ba'eeth.]

رَيُّوقٌ: see the next preceding paragraph.

تِرْيَاقٌ, said in the T to be so called because containing the saliva of serpents, is explained in art. ترق. (TA.)

مَرَاقٌ [app. a n. of place from رَاقَ having for its aor. يَرِيقُ said of water; though anomalous; for by rule it should be مَرِيقٌ;] The *part, of the throat, which is the place of passage of the water.* (T and TA in art. درأ: see the last sentence of the first paragraph of that art.)

مُرَيِّقٌ One *in whom a thing ceases not to induce wonder,* or *admiration, and pleasure,* or *joy;* or *whom a thing ceases not to please,* or *rejoice:* (Ḳ:) occurring in a verse of Ru-beh: but Ṣgh says that it should by rule be مُرَوِّقٌ. (TA.)

ريل

1. رَالَ, aor. يَرِيلُ, *He* (a child) *slavered.* (Ibn-'Abbád, O, Ḳ.) [See also art. رول.]

رِيَالٌ *Slaver;* (Ibn-'Abbád, Ḳ;) [like رُوَالٌ;] without ء. (TA.)

ريم

1. رَيْمٌ is *syn. with* بَرَاحٌ; (Lth, T, M, Ḳ;) and the verb is رَامَ, aor. يَرِيمُ, [*He went away,* or *departed:* and *he quitted* a place: and *he ceased* doing a thing:] (Lth, T, TA:) رَيْمٌ being the inf. n. (TA.) IAạr used to say, in relation [or reply] to the saying مَا رِمْتُ [*I did not go away,* &c., or *I have not gone away,* &c.], بَلَى قَدْ رِمْتُ [*Nay, I did go away,* &c., or *I have gone away,* &c.]: but others use the verb only with a negative particle: (T:) or it is mostly used in negative phrases. (TA.) You say, رَامَهُ, aor. يَرِيمُهُ, (Ṣ, Mgh,) inf. n. as above, (Ṣ,) *He went away from it, departed from it,* or *quitted it;* syn. بَرِحَهُ; (Ṣ;) or زَالَ مِنْهُ, and فَارَقَهُ; namely, his place. (Mgh.) And رِمْتُ مِنْ عِنْدِ فُلَانٍ and رِمْتُ فُلَانًا [*I went away from such a one*]: both meaning the same. (Ṣ.) And لَا تَرِمْهُ *Go not thou away from him,* or *it;* syn. لَا تَبْرَحْهُ. (Ṣ.) And مَا رِمْتُ مِنْهُ and رِمْتُ المَكَانَ (M, Ḳ) *I went not from the place;* syn. مَا بَرِحْتُ. (Ḳ.) And مَا رِمْتُ أَفْعَلُ ذٰلِكَ (M,* Ḳ,* TA) *I ceased not doing that;* syn. مَا بَرِحْتُ. (TA.) —— And *i. q.* تَبَاعُدٌ [The *being,* or *becoming, distant, remote, far off,* or *aloof;* &c.]: (T, Ḳ:) [you say,] مَا يَرِيمُ [*He does not become distant,* &c.]. (T.) [Accord. to the TḲ, it is, in this sense, inf. n. of رَامَهُ, aor. as above, meaning *He was,* or *became, distant,* &c., *from it.*] —— And *An inclining,* or *a leaning,* in the load of a camel, (Ḳ, TA,) *by reason of excess and heaviness* thereof. (TA.) One says, لِهٰذَا العِدْلِ رَيْمٌ عَلَى هٰذَا [*There is to this side-burden an inclining,* or *a leaning, by reason of an excess of weight over this:* or,] *a heaviness* [*exceeding that of this*], *by reason of which it inclines,* or *leans.* (TA.) [And accord. to the TḲ, you say of the load of a camel, رَامَ, meaning *It inclined,* or *leaned.*] —— And The *becoming drawn together, of the mouth* of a wound, *in order to heal;* as also رَيَمَانٌ. (Ḳ.) [Both are said in the TḲ to be inf. ns. of رَامَ, aor. as above, said of a wound, meaning *Its mouth became drawn together, in order to heal.*] ═ ريم به *i. q.* قُطِعَ بِهِ [*He was*

or became, *disabled from prosecuting*, or *unable to prosecute, his journey*]. (Ṣ, Ḳ.) A rájiz says,

* وَرَيَّمَ بِالسَّاعِى الَّذِى كَانَ مَعِى *

[*And the messenger that was with me became disabled from prosecuting his journey*]. (Ṣ, TA.)

2. رَيَّمَ عَلَيْهِ, (T, Ḳ,) inf. n. تَرْيِيمٌ, (TA,) *He exceeded him*; (T, Ḳ, TA;) i. e., one man, another; (T;) in journeying, or pace, and the like: from رَيْمٌ as signifying زِيَادَةٌ and فَضْلٌ [i. e. "excess," &c.], or as signifying بَرَاحٌ [expl. above]. (TA.) — رَيَّمَ بِالمَكَانِ, (ISk, Ṣ, M,) inf. n. as above, (ISk, Ṣ,) *He* (a man, ISk, Ṣ) *remained, stayed, dwelt*, or *abode, in the place*. (ISk, Ṣ. M.) And رَيَّمَتِ السَّحَابَةُ فَأَغْضَنَتْ, *The cloud remained without clearing away* [*and rained continually*]. (Ṣ, TA.) — And ريّم, inf. n. as above, *He journeyed all the day*. (TA.)

رَيْمٌ *Excess, redundance*, or *superiority*; syn. فَضْلٌ, (ISk, T, Ṣ, M, Ḳ,) and زِيَادَةٌ, (Ṣ, Ḳ,) which is like فَضْلٌ. (TA.) One says, لِهٰذَا رَيْمٌ عَلَى هٰذَا *This has excess*, or *superiority*, (فَضْلٌ, ISk, T,) *over this*. (ISk, T, Ṣ.*) الرَّيْمُ عَلَى المَزْجُورِ, a phrase used by El-'Ajjáj, means مَنْ زُجِرَ فَعَلَيْهِ الفَضْلُ [which may be rendered *He who is chidden, it is incumbent on him to exceed*; or *he who is chidden is exceeded*]: (T, Ṣ:) such being always the case; for one is chidden only on account of an affair in which he has fallen short of doing what was requisite. (Ṣ.) — *A thing such as is termed* عِلَاوَة [q. v.] *between the two side-loads of a camel*. (IAạr, T, Ḳ.) Hence the saying, الرَّيْمُ أَثْقَلُ عَلَى الدَّوَابِّ مِنَ الحِمْلِ [*The additional burden that is put between the two side-loads is more onerous to the beasts than the* (usual) *load*]. (TḲ.) — *A share that remains of a slaughtered camel*: (M, Ḳ:) or *a bone that remains* (T, Ṣ, M, Ḳ) *after the flesh of the slaughtered camel has been distributed* (T, Ṣ) *in the game called* المَيْسِر, (T,) *and which is given to the slaughterer*: (M, Ḳ:) accord. to Lḥ, *the camel for slaughter is brought, and its owner slaughters it, then puts it upon something laid upon the ground to preserve it from pollution, having divided it into ten portions, namely, the two haunches, and the two thighs, and the rump, and the withers, and the breast, and* [*the part of the back called*] *the* مَلْحَاء [q. v.], *and the two shoulders together with the two arms; then he betakes himself to the* طَفَاطِف [or *soft parts, such as the flanks*, or *the soft parts of the belly*], *and the vertebræ of the neck, and distributes them upon those portions equally; and if there remain a bone, or a small piece of flesh, that is the* رَيْم*: then the slaughterer waits with it for him who desires it, and he whose arrow wins, his it is; otherwise, it is for the slaughterer*. (M, TA.) — The *last portion of the day-time, extending to the confusedness* (اِخْتِلَاط, for which اِخْتِلَاف is erroneously put in the copies of the Ḳ, TA) *of the darkness*. (M, Ḳ, TA.) *A long* [*indefinite period such as is termed*] سَاعَة: (Ṣ, Ḳ:) so in the saying, قَدْ بَقِىَ رَيْمٌ مِنَ النَّهَارِ [*A long period of the day-time had remained*; or, emphatically, *remains*]. (Ṣ.) And نَهَارٌ رَيْمٌ means *A long day* or *day-time*: so in the saying, عَلَيْكَ نَهَارٌ رَيْمٌ [app. meaning *A long day is appointed thee* for the performance of a work or task]. (AZ, T.) = Also *i. q.* دَرَجَةٌ [as meaning *A series of stairs*:] (IAạr, Jm, T, Ṣ, M, Ḳ:) of the dial. of El-Yemen. (Ṣ.) Aboo-'Amr Ibn-'Alà says, as related by Aṣ, I was in El-Yemen, and I came to the house of a man, inquiring for him, and a man of the house said to me, أُسْمُكْ فِى الرَّيْمِ, meaning اِصْعَدِ الدَّرَجَةَ [*Ascend thou the stairs*]. (JM, cited in the PṢ.) — And *i. q.* دُكَّانٌ [meaning *A kind of wide bench, of stone* or *brick*; and also *a shop*]: (M, TA:) likewise of the dial. of El-Yemen. (TA.) — And *Small mountains*. (IAạr, T, Ḳ.) — And *A grave*: (IAạr, T, Ṣ, M, Ḳ:) or the *middle thereof*. (M, Ḳ.) = See also what next follows.

رِيمٌ, (Jm, T, PṢ,) with kesr, (Jm, PṢ,) [accord. to the Ḳ, erroneously, رَيْمٌ,] *The antilope leucoryx*;] *a white antelope*; (Jm, PṢ;) *an antelope* (ظَبْىٌ) *that is purely white*: (IAạr, T, Ḳ:) written with and without ء: [see رِئْمٌ, in art. رأم:] pl. أَرْآمٌ (Jm, PṢ) [and آرَامٌ].

مَرْيَمُ A woman *who loves the discourse of men, but does not act vitiously* or *immorally*, or *commit adultery* or *fornication*. (Ḳ.) Also a [female] proper name. (Ḳ.) It is said by AA to be of the measure مَفْعَلٌ from رَامَ, aor. يَرِيمُ: (Ṣ, Ṣgh, Mṣb, TA:) but some say that, as a proper name, it is arabicized, from مَارِيَة. (TA.)

رين

1. رَانَ, [aor. يَرِينُ,] inf. n. رَيْنٌ, [in its primary acceptation, app. signifies *It was*, or *became, rusty*, or *covered with rust*. And hence,] *It* (a garment, or piece of cloth,) *was*, or *became, dirty*, or *filthy*; syn. تَطَبَّعَ. (M, TA.) — [Hence also,] رانت نَفْسُهُ, (Ṣ, M, Ḳ,*) aor. تَرِينُ, inf. n. as above, (Ṣ,) *His soul* [or *stomach*] *became heavy*; or *heaved*, or *became agitated by a tendency to vomit*; syn. غَثَتْ, (Ṣ, M, Ḳ,) and خَبُثَتْ. (Ṣ, Ḳ.) — And ران عَلَيْهِ, (A'Obeyd, T, Ṣ, M, Mgh, Mṣb, Ḳ,) aor. and inf. n. as above, (Mṣb,) *It* (anything) *covered it*; namely, a thing: (M:) or *it* (anything) *overcame him*; (A'Obeyd, T, Ṣ, M,* Mgh, Mṣb, Ḳ;) as also ران به; (A'Obeyd, T, Ṣ, Mgh, Ḳ;) and رَانَهُ. (A'Obeyd, Ṣ, Mgh, Ḳ.) [And رَانَ with يَرُونُ for its aor. signifies the same; as will be seen from a verse cited below.] You say of a sin, misdeed, or transgression, (ذَنْب,) ران عَلَى قَلْبِهِ, (Zj, T, Ṣ, Mgh, Ḳ,) aor. as above, (Zj, T, Ṣ,) inf. n. رَيْنٌ (Zj, T, Ṣ, M, Ḳ) and رُيُونٌ, (Ṣ, M, Ḳ,) *It covered his heart*: (Zj, T, M:) or *it overcame his heart*. رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ, (Ṣ, Mgh, Ḳ.) in the Ḳur [lxxxiii. 14], means [*What they used to do*] *hath become like rust upon the clearness of their hearts*, so as to make the knowledge of good from evil to be obscured to them: (Er-Rághib, TA:) or *hath covered their hearts*: (Zj, T:) or *hath overcome their hearts*: [or *hath spread a blackness upon their hearts*; for,] accord. to El-Ḥasan, it means that sin has followed upon sin so that the heart has become black: (Ṣ:) and accord. to Aboo-Mo'adh the Grammarian, and a saying of the Prophet, الرَّيْنُ means the heart's *becoming black in consequence of sins*. (T.) You say also, رِينَ عَلَى قَلْبِهِ *His heart became covered* [&c.]. (M.) And رِينَ بِهِ *He was overcome*: (T, Mgh:) or *his property was beset by debt*: (T:) or *he fell into grief, by reason of debt*: (M:) or *he fell into that from which he could not escape*, (AZ, T, Ṣ, Mgh, Ḳ,) *and with which he had not power to cope*: (AZ, T, Ṣ:) or *i. q.* اُنْقُطِعَ بِهِ [i. e. *he became disabled from prosecuting his journey, his means having failed him*, or *his beast breaking down with him* or *perishing*]; (T, Ṣ, M;) so says El-Ḳanánee El-Aạrábee: (T, Ṣ:) and *he died*. (M.) And رَانَتْ بِهِ الخَمْرُ, (T,) or رانت عَلَيْهِ الخَمْرُ, (Ṣ, M, [in one copy of the Ṣ الحُمَّى,]) *The wine overcame him*; (Ṣ, M;) and *overwhelmed him*: (M:) or *overcame his heart and his reason*: (T:) and in like manner one says of drowsiness, and of anxiety; by way of comparison. (M.) And ران النُّعَاسُ فِى العَيْنِ *Drowsiness overcame the eye*: (Ṣ, TA:*) or *infected*, or *pervaded, the eye*. (Mṣb.) Eṭ-Ṭirimmáḥ says,

* مَخَافَةَ أَنْ يَرُونَ النَّوْمُ فِيهِمْ *
* بِسُكْرِ سِنَاتِهِمْ كُلَّ الرُّيُونِ *

[*In fear that sleep might overcome them, by reason of the intoxication of their sensations of drowsiness, with every degree of overcoming*]. (TA. [This, together with a signification assigned to مَرُونٌ in art. رون in the Ḳ, shows that رَانَ signifying "he, or it, overcame," &c., has يَرُونُ as well as يَرِينُ for its aor.]) And you say also, ران عَلَيْهِ المَوْتُ, and ران بِهِ, *Death took him away*. (M.)

4. ارانوا *Their cattle perished*, or *died*: (El-Umawee, T, Ṣ, M, Ḳ:) and (so in the T, but in the M "or") *their cattle became lean*, or *emaciated*. (El-Umawee, T, M.) This also, says A'Obeyd, is from an event that has happened to them and overcome them, and which they have not been able to bear. (T.)

رَانٌ: see the next paragraph. = Also [*A kind of legging*;] *a thing like a* خُفّ [or boot], *but longer, and without a foot*: (Ḳ:) described by the author of the Mṣb, in his handwriting upon the margin, as *a piece of cloth made like the* خُفّ, *stuffed with cotton, worn beneath it on account of the cold*: not a genuine Arabic word: (MF:) it is a Persian word, arabicized. (TA.)

رَيْنٌ, originally an inf. n.: (Mṣb:) *Rust that overspreads the sword and the mirror*; (M;) *rust that overspreads a polished thing*: (Er-Rághib, TA:) or *much dirtiness from rust*: or simply *dirt, filth, soil*, or *pollution*: syn. طَبَعٌ and دَنَسٌ: (Ṣ, Ḳ: [in a copy of the Ṣ, and in the CḲ, الطَّبْعُ is erroneously put for الطَّبَعُ:]) or *a cover*, or *covering*. (Mṣb.) [And hence,] The *like of rust, covering the heart*: (Zj, T:) *black-*

ness of the heart: pl. رِيَانٌ. (T.) And ▼ رَانٌ signifies the same as رَيْنٌ. (TA.)

رَيْنَةٌ *i. q.* خَمْرَةٌ [i. e. *Wine*, or *some wine*, or *a kind of wine*]: pl. رَيْنَاتٌ: (IAạr, Th, T, Ḳ:) so called because it overcomes the reason. (TA.)

رَجُلٌ مَرِينٌ عَلَيْهِ *A man beset*, or *encompassed*. (TA.)

مُرِينُونَ Persons *whose cattle have perished*, or *died*: (El-Umawee, T, Ṣ, Ḳ:) and *whose cattle have become lean*, or *emaciated*. (El-Umawee, T.)

ريه

1. رَاهَ, aor. يَرِيهُ, (Ḳ,) inf. n. رَيْهٌ, said of the سَرَاب [or mirage], (TA,) *It came and went*; (Ḳ, TA;) [or *went to and fro*; or *appeared to do so*;] or *ran upon the surface of the earth*: (TA:) and ▼ تريّه, likewise said of the سراب, [signifies the same,] *i. q.* تَرَيَّعَ: (Ṣ, Ḳ, TA:) or تريّه signifies *it was made to run hither and thither, in no uniform manner*: (IAạr, TA:) or *it glistened uninterruptedly*. (TA in art. ره.) — And *He*, or *it*, *returned*; like رَاعَ, aor. يَرِيعُ. (TA in art. ريع.)

2. رَيَّهَ, said of the سَرَاب [or mirage]; and رَيَّهَتْهُ الهَاجِرَةُ: see مُرَيَّهٌ, below.

5: see 1.

مُرَيَّهٌ, (Ṣ, Ḳ,) as an epithet applied to the سَرَاب [or mirage], (TA,) *i. q.* مُرَيَّعٌ, (Ṣ, Ḳ, TA,) [meaning] كَأَنَّهُ رَيَّهَ أَوْ رَيَّهَتْهُ الهَاجِرَةُ [*As though it were made to come and go*, or *go to and fro*, or *run upon the surface of the earth*; or *as though the vehement midday-heat made it to come and go*, &c.]. (TA.)

ز

The eleventh letter of the alphabet; commonly called زَاىْ, and sometimes زَآءْ, [and زًا, and زَا, (see زَاىْ in art. زوى,)] and زَىٌّ, and زَىْ. (MF.) It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed أَسَلِيَّة, because proceeding from the tip of the tongue. (TA.) Az says that it is not conjoined with ص in any Arabic word. (TA.) It is substituted for س and for ص; as in يَزْدُلُ for يَسْدُلُ, and يَزْدُقُ for يَصْدُقُ: and in the Tes-heel it is said that it is sometimes interchanged [with س] after ج, as in جُسْتُ خِلَالَ الدِّيَارِ for جُزْتُ; and after ر, as in رَزَبَ and رَسَبَ: which interchange, accord. to MF, is said to be of the dial. of Kelb; or, as Et-Toosee says, of the dial. of 'Odhrah and Kaab and Benul-'Ambar. (TA.) ═ [As a numeral, ز denotes *Seven.*]

زا

زًا and زَا and زَآءْ: see the letter ز, and زَاىْ in art. زوى.

زأبر

زَأْبَرٌ: &c.: see art. زبر.

زأبق

Q. 1. زَأْبَقَ *He did over* dirhems, or pieces of money, *with* زِئْبَق [i. e. *quicksilver*]. (Mgh.) [It is said that] the verb [from زئبق, or rather its inf. n.,] is التَّزْبِيقُ: (TA:) [but see مُزَأْبَقٌ, below.]

زِئْبَقٌ, (Ṣ, Mgh, Mṣb, Ḳ,) thus pronounced by some, (Ṣ,) and this is the form preferred by El-Meydánee, and that which is in the Fṣ and its Expositions, (TA,) rendered quasi-coordinate to زِئْبِرٌ and ضِئْبِلٌ, (Ṣ, in which it is mentioned in art. زبق,) also pronounced زِئْبِقٌ, (Ṣ, Ḳ, [in both of which it is implied that this is the more common form, and such is the case now,]) and it is allowable to pronounce it زِيبِقٌ, (Mṣb,) an arabicized word, (Ṣ, Ḳ,) of well-known meaning, [i. e. *Quicksilver,*] (Mṣb, Ḳ,) originally Pers. [ژيوه and زِيبَق or زِيبِق]; (Ṣ;) *i. q.* زَاوُوق: (Mgh, TA:) *some of it is drawn in a fluid state from its mine, and some is extracted from stones of the mine by means of fire: its smoke,* or *vapour, puts to flight serpents and scorpions from the house,* or *kills such of them as remain* [*therein*]. (Ḳ.) — Hence, as being likened thereto, (TA,) زِئْبِقٌ and زِئْبَقٌ signify also ‡ A man who is *light, inconstant, unsteady, irresolute,* or *fickle.* (Ibn-'Abbád, TA.)

[زِئْبَقِىٌّ *Of,* or *relating to, quicksilver.* — And *A seller of quicksilver.*]

دِرْهَمٌ مُزَأْبَقٌ, (Lth, Ṣ, Mgh, TA,) said by Th to be correctly مُزَأْبِقٌ, with kesr to the ب, (TA in art. زبق, [but this is app. a mistake,]) or مُزَيْبَقٌ, with fet-ḥ to the ب, (Mṣb,) *A dirhem,* or *piece of money, done over with* زئبق [i. e. *quicksilver*]: (Lth, Mgh, Mṣb, TA:) the vulgar say مُزَبَّقٌ. (Ṣ, Mgh.)

زأر

1. زَأَرَ, aor. ـِ (Ṣ, A, Ḳ) and ـَ; (A, Ḳ;) and زَئِرَ, aor. ـَ; (Ṣ, Ḳ;) inf. n. زَئِيرٌ and زَأْرٌ; (Ṣ, A, Ḳ;) said of a lion, *He roared,* or *growled;* i. e., *made his cry,* or *voice, to be heard* (Ṣ, A, Ḳ) *in his chest,* (Ṣ, A,) or *from his chest;* (Ḳ;) as also ↓ تزأّر (Ṣ, Ḳ) and ↓ ازأر: (Ḳ:) *he cried out, and was angry.* (TA.) — And [hence], said of a stallion-camel, as also ↓ ازأر, (Ḳ, by implication,) or زَأَرَ [only], (TA,) or زَأَرَ فِى هَدِيرِهِ, (A,) ‡ *He reiterated his voice,* or *cry, in his chest, and then prolonged it,* (A, Ḳ, TA,) *in his braying:* (A:) or زَأَرَ, aor. ـِ, *he threatened* in his braying. (TA.) — [Hence also,] سَمِعَ زَئِيرَ الحَرْبِ فَطَارَ إِلَيْهَا ‡ [*He heard the roaring of the war,* or *battle, and flew to it*]. (A, TA.)

4: see 1, in two places.

5: see 1.

زَئِرٌ: see زَائِرٌ. — Also † An *angry* man, *who severs himself from his companion.* (IAạr, TA.)

زَأْرَةٌ *A thicket, wood,* or *forest;* or *a bed of canes* or *reeds;* syn. أَجَمَةٌ; (Ṣ, A, Ḳ, TA;) as also زَارَةٌ; (IJ, TA in art. زور [q.v.];) originally with ء; (TA;) [*such as is the haunt of the lion;* for] you say, الأَسَدُ فِى زَأْرَتِهِ [*The lion is in his thicket,* &c.]; (A;) and أَبُو الحَارِثِ مَرْزُبَانُ الزَّأْرَةِ (Ṣ, TA) i. e. *Abu-l-Hárith* [the lion] *is the lord of the* أَجَمَة [or *forest,* &c.]. (TA.) — [Hence,] ‡ *A garden.* (A, TA.) — And ‡ *A collection of* camels, or of sheep or goats, *dense like the* أَجَمَة [or *thicket,* &c.]. (A, TA. [See also زَارَةٌ, in art. زور.])

زَائِرٌ, applied to a lion, *Roaring,* or *growling;* i. e. *making his cry,* or *voice, to be heard* (Ṣ, A, Ḳ) *in his chest,* (Ṣ, A,) or *from his chest;* (Ḳ;) as also ↓ زَئِرٌ, (Ṣ, Ḳ, TA,) like كَتِفٌ, (TA,) [in the CḲ, erroneously, زَئِيرٌ,] and ↓ مُزْئِرٌ. (Ḳ.) — Also † *An enemy:* (TA:) the pl. زَائِرُونَ is thus used by 'Antarah. (Ṣ, TA.) — And † *Angry:* (IAạr, TA:) and so زَيِرٌ; but original with hemzeh: so says AM. (TA. [See also زَئِرٌ.])

مُزْئِرٌ: see the next preceding paragraph.

زأن

زُؤْنِىٌّ, applied to a dog, *Short:* (Ṣ, Ḳ:) one should not say صِينِىٌّ. (Ṣ.)

زُؤَانٌ (Ṣ, M, Mṣb, Ḳ) and زُوَانٌ (M, Mṣb) and زِئَانٌ (M, Ḳ) and زِوَانٌ (M, Mṣb) and زَآنٌ (Ḳ) and زَوَانٌ, (Ḳ in art. زون, q. v.,) but the like of سَحَابٌ is said by ISd to be a form not seen by him on the authority of anyone, (TA,) [*A noxious weed, that grows among wheat;* app. *darnel-grass;* the *lolium temulentum* of Linn.; so in the present day;] *a certain grain,* (Mṣb,) the *bitter grain,* (M,) *that mingles with wheat,* (Ṣ, M, Mṣb, Ḳ,) *and gives a bad quality to it:* (Mṣb:) [*the grain thus called is often, accidentally, or carelessly, mixed with wheat, and causes giddiness: the plant resembles that now called* شَيْلَم, *a decoction of which is used as an anæsthetic:* it is said in the Ḳ in art. شلم that the زؤان is the same as the شَيْلَم: but it is said in the TA in that art., on the authority of AḤn, that the grain of the شَيْلَم does not intoxicate, (as that of darnel-grass is well known to do in a certain manner,) and that it is very bitter: and in the Ḳ in art. دنق it is said that the دَنْقَة is the زُوَان, and the دَنْقَة is the شَيْلَم: the TA states more fully in that art. that the دَنْقَة is said by AḤn to be the زُوَان that is in wheat, which is cleared therefrom; and that the دَنْقَة is said by AA to be the شَيْلَم: Forskål mentions the زوان and the شَيْلَم, as different species, among undetermined plants, and describes the former thus: *zizania* Aleppensibus notissima: inter triticum viget: si semina restant farinæ [sic] mixta, hominem reddunt ex panis esu temulentum: messores plantam non separant; sed post triturationem vanni aut cribri ope semina rejiciunt: (Flora Aegypt. Arab. p. 199:)] the n. un. is with ة. (Mṣb.)

أَزْأَنِىٌّ : see what next follows.

يَزْأَنِىٌّ and ↓ أَزْأَنِىٌّ, applied as epithets to a spear, are dial. vars. of يَزَنِىٌّ (K, TA) and أَزَنِىٌّ : (TA :) spears being thus called in relation to ذُو يَزَنٍ, one of the Kings of Himyer: (S in art. يزن :) as also آزَنِىٌّ and أَيْزَنِىٌّ, both formed by transposition. (TA.)

زب

1. زَبَّ, (K,) aor. يَزُبُّ accord. to the K, but correctly يَزَبُّ, the verb being like فَرِحَ, [so that the sec. pers. is زَبِبْتَ,] and the inf. n. being زَبَبٌ, (MF, TA,) [*He, or it, was, or became, downy:* and *he* (a man) *had abundant and long hair; was hairy:* or *had abundance of hair in the ears and eyebrows:* or *had abundance of hair on the fore arms and the eyebrows and eyes:* and *he* (a camel) *had abundance of hair on the face and under the lower jaw:* or *in the ears and on the eyes:*] the verb of زَبَبٌ expl. below. (K, TA.) — Hence, (TA,) زَبَّتِ الشَّمْسُ, (K,) inf. n. زَبٌّ [perhaps a mistranscription for زَبَبٌ], (TA,) ‡ *The sun was near to setting;* (K, TA;) because it becomes concealed as the colour of a limb does by the hair upon it; (TA;) as also ↓ ازبّت, (S, K,) and ↓ زبّبت. (K.) = زَبَّ, aor. يَزُبُّ, (K,) inf. n. زَبٌّ, (TA,) *He filled* a water-skin (K, TA) *to its head.* (TA.) — Also, and ↓ ازدبّ, like زَأَبَ [and ازدأب], *He carried,* or *took up and carried,* a load, or burden. (TA.)

2. زبّب, (S, Mgh, Msb, K,) inf. n. تَزْبِيبٌ, (S,) *He converted* grapes *into* زبيب [or *raisins*]; (S, Mgh, Msb;) *he dried* grapes, (K,) and likewise figs; (AHn, K;) as also ↓ ازبّ. (K.) = Also, (K,) and زبّب شِدْقَاهُ, (S, K,) *Spittle collected in the two sides of his mouth:* (K:) or *froth,* or *foam, came forth upon the two sides of his mouth:* (S:) and زبّب فَمُهُ (K, TA) [signifies the same; or] *dry spittle appeared at the angles of his lips, next the tongue:* (TA:) and ↓ تزبّب (K) and تزبّب ↓ شِدْقَاهُ (TA) *froth,* or *foam, appeared in the two sides of his mouth.* (K.) You say, تَكَلَّمَ فُلَانٌ حَتَّى زبّب شدقاهُ *Such a one spoke,* or *talked, until froth,* or *foam, came forth upon the two sides of his mouth.* (S.) [And in like manner you say, زَبَّدَ شِدْقُهُ and تَزَبَّدَ شِدْقُهُ : and تَزَبَّدَ alone.] = See also 1.

4: see 1: = and see also 2.

5. تزبّب العِنَبُ *The grapes became converted into* زَبِيب [or *raisins*]. (Mgh, Msb.) — [Hence,] تَزَبَّبَ قَبْلَ أَنْ يَتَحَصْرَمَ ‡ [expl. in art. حصرم]. (TA.) = See also 2, in two places. — [Hence,] تزبّب also signifies *He* (a man) *became filled with rage,* or *wrath.* (TA.)

8: see 1, last sentence. = ازدبّت القِرْبَةُ *The water-skin became full* (K, TA) *to its head.* (TA.)

R. Q. 1. زَبْزَبَ *He was angry:* or *he was put to flight in war.* (K.)

زُبٌّ *The penis; the male organ of generation;* (S, A, Msb, K;) in the dial. of El-Yemen: i. e. absolutely: (TA:) or peculiarly of a human being: (IDrd, A, K:) or of a boy, in the dial. of El-Yemen: (T, TA:) or of a gazelle, or an antelope: (Eth-Tha'álibee, TA:) said by IDrd to be a genuine Arabic word: (TA:) dim. ↓ زُبَيْبٌ; and sometimes ↓ زُبَيْبَةٌ, with the fem. ة, as being a piece (قِطْعَةٌ) of the body: (Msb:) pl. [of pauc.] أَزْبَابٌ (Msb, K) and أَزُبٌّ and [of mult.] زِبَبَةٌ, (K,) the last extr. [with respect to rule]. (TA.) — And The *beard;* (S, K;) in the dial. of El-Yemen: (S:) or the *fore part thereof;* (K;) in the dial. of some of the people of El-Yemen. (TA.) — And The *nose;* (Sh, K;) as some say; in the dial. of El-Yemen. (Sh, TA.) — And *A sort of dates of El-Basrah;* mentioned by Meyd; as also زُبُّ رُبَاحٍ or رُبَاحٍ. (TA.) — زُبُّ القَاضِى, which is one of the faults of a thing that is sold, is explained by the lawyers as [The *condition of*] *that whereof the fruit quickly falls* (MF.) = Also pl. of أَزَبُّ. (A.)

زَبَبٌ *Down;* syn. زَغَبٌ: (A, K:) and, in a man, (K, A,*) *abundance of hair,* (S, A, K,) *and length thereof:* (S:) or, in a man, *abundance of hair in the ears and eyebrows:* and *abundance of hair on the fore arms and the eyebrows and eyes:* (TA:) and in a camel, *abundance of hair on the face and under the lower jaw:* (K:) or *in the ears and on the eyes.* (TA.)

زَبَابٌ *A species of rat which is large and deaf:* or *which has red hair:* (K:) or *which has red and beautiful hair:* (TA:) or *which is without hair:* (K:) or *a species of field-rat, of large size:* one thereof is called زَبَابَةٌ: (TA:) or this signifies *a deaf rat:* (S:) or *a deaf rat of the desert:* (A:) and its pl. is زَبَابٌ, [or rather this is a coll. gen. n. of which it is the n. un.,] (S, TA,) and [its pl. is] زَبَابَاتٌ. (TA.) The Arabs make it the subject of a prov.: (S:) they say, أَسْرَقُ مِنْ زَبَابَةٍ [*More thievish than a zebábeh*]. (S, A, TA. [Another reading is mentioned in the TA in art. زنب; namely, زَنَابَة; which is there said, on the authority of Ibn-'Abd-Rabbih in the عقد, to signify *a rat,* or *mouse.*]) And they also liken to it an ignorant person. (S, TA.) It is said in a trad. of 'Alee, أَنَا وَٱللّٰهِ إِذًا مِثْلُ ٱلَّتِى أُحِيطَ بِهَا فَقِيلَ زَبَابِ زَبَابِ حَتَّى دَخَلَتْ جُحْرَهَا ثُمَّ ٱحْتُفِرَ عَنْهَا فَٱجْتُرَّ بِرِجْلِهَا فَذُبِحَتْ, i. e. [*I, by Allah, in that case, were*] *like that* animal, namely, the she-hyena, *which has been surrounded, and to which it has been said Zebáb! Zebáb!* [*until it has entered its hole,* and *then the earth has been dug away from it, and it has been dragged by its hind leg, and slaughtered:*] meaning, I will not be like the she-hyena that is decoyed to its death: for that animal probably eats the زباب, as it does the field-rat. (TA.) = Also *i. q.* سَاعٍ [*A messenger,* or *a messenger on a beast of the post:* and *a collector of the poor-rates:* &c.]. (CK: but omitted in the TA, and in my MS. copy of the K.)

زَبِيبٌ *Dried grapes;* or *raisins:* and also *dried figs:* (K:) said by AHn to have been used in this latter sense by an Arab of the desert: (TA:) a coll. gen. n.; masc. and fem.: (Msb:) n. un. with ة. (S, Msb.) = Also The *froth,* or *foam,* of water: (K, TA:) and of a camel's mouth: (L in art. لقح:) and the *poison in the mouth of a serpent.* (K.) زَبِيبَةٌ [is the n. un., and] signifies ‡ *A collection of froth,* or *foam, in the mouth of a person speaking,* or *talking, much:* (A,* K:) [or the dual] زَبِيبَتَانِ signifies *two collections of froth,* or *foam,* (S,) or *of spittle,* (K,) or *of dry spittle,* (TA,) *in the sides of the mouth,* (S, K,) *where the lips meet, next the tongue.* (TA.) You say, غَضِبَ فَثَارَ لَهُ زَبِيبَتَانِ ‡ *He was angry, and there appeared two collections of froth,* or *foam, in the two sides of his mouth.* (A, TA.) زَبِيبَتَانِ, in a serpent, signifies † *Two black small spots above the eyes:* (S, K, and Mgh in art. شجع:) or *two small spots next the mouth* thereof: (TA:) or *two collections of froth,* or *foam, in the two sides of the mouth* thereof (TA, and Mgh ubi suprà) when it is angry. (Mgh.) And in a dog, *Two black small spots above the eyes:* (K:) or *two things above the eyes, resembling the* زَنَمَتَانِ [see زَنَمَةٌ] *of a camel:* or *two pieces of flesh in the head, resembling two horns:* or *two fangs projecting from the mouth:* and other explanations are given by the interpreters of strange words [occurring in the traditions]. (TA.)

زُبَيْبٌ a dim. of زُبٌّ, q. v. (Msb.) — Also a shortened dim. of أَزَبُّ, q. v. (Ham p. 140.)

زَبِيبَةٌ n. un. of زَبِيبٌ. (S, Msb) [See the latter throughout.] — Also ‡ *A small purulent swelling* or *pustule, that comes forth upon the hand,* (S, A, K, TA,) *like what is termed* عَرْفَةٌ. (TA.)

زُبَيْبَةٌ a dim. of زُبٌّ, q. v. (Msb.)

زَبِيبِىٌّ [now vulgarly called زَبِيب] *A beverage made from* زَبِيب [or *raisins*] (Mgh, K) *by steeping them in water.* (K.) — See also what next follows.

زَبَّابٌ *A seller of* زَبِيب [or *raisins*]; as also ↓ زَبِيبِىٌّ. (K.)

زَبْزَبٌ *A sort of ship or boat:* (S, K:) *a small ship or boat:* pl. زَبَازِبُ. (Msb.) = Also *A certain beast, resembling the cat:* (K:) it is *an animal black and white, short in the fore and hind legs.* (Dmr, TA.)

أَزَبُّ *Downy:* (K:) and, applied to a man, *having much hair:* (A, K:) or *having much and long hair:* (S, TA: [but accord. to the former, it seems to be applied in this sense to a camel:]) or, applied to a man, *having much hair in the ears and eyebrows:* and *having much hair on the fore arms and the eyebrows and eyes:* (TA:) or, thus applied, *having much hair on the chest:* (Msb:) and, applied to a camel, *having much fur:* or *having much fur on the face:* (A:) or *having much hair on the face and under the lower jaw:* (K:) or, *in the ears and on the eyes:* (TA:) or *having much hair on the face and body:* and ↓ زُبَيْبٌ is a shortened dim. thereof: (Ham p. 140:) fem. زَبَّآءُ, applied to a woman as meaning *having*

much hair in the eyebrows and on the fore arms and the hands: (A:) and to an ear as meaning *having much hair:* (TA:) pl. زُبٌّ. (A.) It is said in a prov., كُلُّ أَزَبَّ نَفُورٌ [*Every one*, of camels, *that has much hair on the face* &c. *is wont to take fright, and run away at random*]: for the camel thinks what he sees upon his eyes to be a person seeking him, and consequently takes fright, and runs away at random: (A:) the camel to which this epithet applies is seldom, or never, other than نفور; because there grow upon his eyebrow small hairs, and when the wind strikes them he takes fright, and runs away at random. (Ṣ, TA.) — الأَزَبُّ is a name of *One of the devils:* (Ḳ, TA:) mention is made in a trad. of a certain devil named أَزَبُّ العَقَبَةِ: (Ḳ, TA:) but in the L, and in the Secret El-Ḥalabee, it is written إِزَبُّ العَقَبَةِ: and it is said to be *a serpent.* (TA in art. ازب.) — الزَّبَّآءُ The اسْت [i. e. *podex*, or *anus*], (Ḳ, TA,) *with its hair.* (TA.) — عَامٌ أَزَبُّ ‡ *A year abundant in herbage.* (Ṣ, A, Mṣb, Ḳ.) — يَوْمٌ أَزَبُّ: see أَحَصُّ, in two places. — جَيْشٌ أَزَبُّ † *An army having many spears.* (Ḥam p. 259.) — مَسْأَلَةٌ زَبَّآءُ ذَاتُ وَبَرٍ ‡ *A dubious and difficult question:* likened to the she-camel that [has much hair and fur upon the face &c., and consequently] is wont to take fright, and run away at random. (TA.) — And دَاهِيَةٌ زَبَّآءُ ‡ *A calamity*, or *misfortune, hard to be borne, severe,* (A, Ḳ, TA,) and *abominable;* like شَعْرَآءُ (TA) and وَبْرَآءُ. (Ṣ and A and TA in art. شعر.) Hence the prov., جَآءَ بِالشَّعْرَآءِ الزَّبَّآءِ [*He brought to pass that which was a calamity hard to be borne*, &c.] (TA.)

مُزِبٌّ: see what follows.

مُزَبِّبٌ and ▼ مُزِبٌّ *Possessing much wealth.* (Ḳ.)

زبد

1. زَبَدَهُ, (Aṣ, Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـِ, (Aṣ, Ṣ, A, Mṣb,) inf. n. زَبْدٌ, (Aṣ, Mṣb,) *He fed him with*, or *gave him to eat*, زُبْد [i. e. *fresh butter*]. (Aṣ, Ṣ, A, Mgh, Mṣb, Ḳ.) — And hence, (Mgh,) زَبَدَهُ, (Aṣ, Ṣ, A, Mgh, Mṣb,) or زَبَدَ لَهُ, (Ḳ, [app. a mistranscription, for its aor. is there mentioned immediately after without the prep.,]) aor. ـِ, (Aṣ, Ṣ, A, Mgh, Mṣb, Ḳ,) the verb in the sense here following being thus distinguished from that in the sense preceding, (Aṣ, Mṣb,) inf. n. as above, (Aṣ, Ṣ, Mgh,) ‡ *He gave him a gift:* (Aṣ, A, Mgh, Mṣb:) or *he gave him somewhat, a little, not much,* (Ṣ, Ḳ,) *of property,* (Ṣ,) or *of his property.* (Ḳ.) — [Hence also,] زَبَدْتُهُ ضَرْبَةً, or رَمْيَةً, ‡ *I struck him a blow*, or shot or cast at him *a missile, hastily*, or *quickly;* as though feeding him with a piece of fresh butter. (A, TA.) — زَبَدَتْ سِقَآءَهَا, (Ṣ, A,) or زَبَدَ السِّقَآءَ, (Ḳ,) inf. n. as above, (A,) *She agitated her milk-skin,* (Ṣ, A,) or *he agitated the milk-skin,* (Ḳ,) *in order that its butter might come forth,* (Ṣ, Ḳ,) or *until its butter came forth.* (A.) — And زَبَدْتُ السَّوِيقَ [app. *I put,* or *added, fresh butter to the meal of parched barley*, like as one says سَمَنْتُ الطَّعَامَ and أَدَمْتُ الخُبْزَ &c.], aor. أَزْبِدُهُ, (A, TA,) with kesr; (A;) and ▼ تَزَبَّدْتُ السَّوِيقَ. (TA. [Both these phrases are mentioned together, as though to indicate that both signify the same: but IbrD thinks that the latter means *I swallowed the* سويق *like as one swallows fresh butter:* in my copy of the A, it is written تَزَبَّدَت السَّوِيقَ, which is evidently wrong: perhaps the right reading is تَزَبَّدَ السَّوِيقَ; and the verb in this phrase, quasi-pass. of that in the former phrase.]

2. زَبَّدَ شِدْقُهُ, (Ṣ, Ḳ,) inf. n. تَزْبِيدٌ; (Ḳ;) and ▼ تزبّد; both signify the same [i. e. *The side of his mouth had froth,* or *foam, appearing upon it;* like زَبَّبَ and [تَزَبَّبَ]: (Ṣ, Ḳ:) and ▼ تزبّد said of a man, [like تَزَبَّبَ,] *He being angry, froth,* or *foam, appeared upon each corner of his mouth.* (TA.) See also 4, in two places. ═ زَبَّدَت القُطْنَ, (A, L,) inf. n. as above, (Ṣ,) *She separated,* or *loosened, the cotton* [*with her fingers,* or *by means of the bow and wooden mallet*], (Ṣ,* L, A,) *and prepared it well for spinning.* (L.)

3. فُلَانٌ يُزَابِدُ فُلَانًا ‡ *Such a one speaks in like manner as does such a one.* (A, TA.)

4. ازبد, (Ṣ, A, Mṣb, Ḳ,) inf. n. إِزْبَادٌ, (Mṣb,) said of wine, or beverage, (Ṣ,) or of the sea, (A, Mṣb, Ḳ,) &c., (Mṣb,) or of the sea when in a state of commotion, (Ṣ,* A,) and of a cooking-pot, and of the mouth of a braying camel, (A,) [&c., see زَبَدٌ,] *It frothed,* or *foamed,* or *cast forth froth* or *foam:* (Ṣ,* A, Mṣb, Ḳ:) and [in like manner] ▼ زبّد, inf. n. تَزْبِيدٌ, said of milk, *it* [*frothed,* or *foamed;* or] *had froth,* or *foam, upon it.* (A.) — [Hence,] said of the سدْر [or lote-tree], (Ṣ, A, Ḳ,) ‡ *It blossomed;* (Ṣ, Ḳ, TA;) i. e. (TA) *it put forth a white produce like the froth,* or *foam, upon water.* (A, TA.) And, said of the قَتَاد [or tragacantha], † *It put forth its leaf* (خُوصَة), *and its wood,* or *branch, became strong,* or *hard, and its rind,* or *outer covering, coalesced, and it blossomed;* as also ▼ زبّد. (L.) — Also ‡ *It became intensely white.* (A, TA.)

5: see 1: — and see also 2, in two places. — تزبّدهُ † *He swallowed it* (Ḳ) *like as one swallows a piece of fresh butter:* (TA:) or *he took the clear,* or *pure,* or *choice, part of it.* (Ḳ, TA.) Of anything of which the clear, or pure, or choice part has been taken, one says, تُزُبِّدَ. (TA.) — [Hence,] تزبّد اليَمِينَ †*He took the oath hastily; was hasty in taking it.* (AA, Ṣ, Ḳ.) It is said in a prov., تَزَبَّدَهَا حَذَّآءَ † *He swallowed it* [i. e. *took it,* namely, an oath, *hastily,*] *like as one swallows butter.* (TA in art. حذ.)

زَبْدٌ [originally an inf. n.,] ‡ *A gift.* (Ṣ, A, Mgh, Mṣb.) So in the saying (Ṣ, TA) of Mohammad, (TA,) mentioned in a trad., إِنَّا لَا نَقْبَلُ زَبْدَ المُشْرِكِينَ ‡ [*Verily we will not accept the gift of the believers in a plurality of Gods*]. (Ṣ, TA.) And so in the saying, نَهَى عَنْ زَبْدِ المُشْرِكِينَ ‡ (A, Mgh, Mṣb) i. e. [*He* (Mohammad) *forbade*] the acceptance of *the gift* [*of the believers in a plurality of Gods*]. (Mṣb.)

زُبْدٌ [*Fresh butter of the cow* or *buffalo* or *sheep* or *goat;*] *what is produced by churning from milk* (Mgh, Mṣb) *of cows* [or *buffaloes*] and *of sheep* or *goats;* what is thus produced from camels' milk being termed جُبَابٌ, not زُبْدٌ; (Mṣb;) the زُبْد *of* سَمْن *before it is clarified over the fire;* (L;) [i. e. *butter before it is clarified over the fire;*] the زُبْد [in the CḲ, erroneously, زَبَد,] *of milk;* (Ṣ, Ḳ;) *what is extracted from milk;* (M;) and ▼ زُبَادٌ signifies the same as زُبْدٌ: (Ḳ:) ▼ زُبْدَةٌ is a more particular term, (Ṣ, M, L, Mṣb,) meaning *a piece, bit, portion,* or *somewhat, of* زُبْد: (L:) and زُبْدُ اللَّبَنِ signifies also *the froth* (رَغْوَة) *of milk* [if this be not a mistake occasioned by finding الزُّبْد expl. as meaning زَبَدُ اللَّبَنِ instead of [زُبْدُ اللَّبَنِ]. (L.) قَدْ صَرَّحَ المَحْضُ عَنِ الزُّبْدِ [*The clear milk has become distinct from the fresh butter*] is a prov., relating to the appearance of the truth after information that has been doubted. (L.) And ▼ ارْتَجَنَتِ الزُّبْدَةُ is another prov. [expl. in art. رجن]. (L.) — ▼ زُبْدَةٌ has for its pl. زُبَدٌ, which is metonymically applied to ‡ The *choice,* or *best, portions,* [or what we often term the *cream* (by which word the sing. also may be rendered) of anything; as, for instance,] of discourse, or of a story or the like. (Ḥar p. 222, q. v.) — [And it also means † *An issue,* or *event:* (see an ex. voce مَمْخَض:) generally, *such as is relishable,* or *pleasing.* Hence, app.,] one says, كَانَ لِقَاؤُكَ زُبْدَةَ ▼ العُمْرِ ‡ [*The meeting with thee was* emphatically *the event of life;* meaning, *the most relishable,* or *pleasing, event of life*]. (A, TA.)

زَبَدٌ *Froth, foam, spume,* or *scum:* (L:) it is of water, (Ṣ, L, Ḳ,) &c.; (Ḳ;) of the sea, (A, Mṣb,) &c., *like* رَغْوَة [*in signification*]; (Mṣb;) and of a cooking-pot; (A;) and of a camel, (Ṣ,) [i. e.] of a braying camel's mouth, (A,) or the *white foam* upon the lips of a camel when he is excited by lust; (TA;) and of the cud; and of spittle; (L;) and [the *scum,* or *dross,*] of silver: (Ṣ:) ▼ زَبَدَةٌ is a more particular term [meaning *a portion,* or *somewhat, thereof*]: (Ṣ:) the pl. of زَبَد is أَزْبَادٌ. (A, TA.) — تَخَوَّمَ زَبَدُهُ: see 5 in art. خرم, in two places.

زُبْدَةٌ: see زُبْدٌ, in four places.

زَبَدَةٌ: see زَبَدٌ.

زُبْدِىٌّ [*Butyraceous:* a rel. n. from زُبْد]. See خَشْخَاش.

زَبَادٌ [*Civet;*] *a certain perfume, well known:* the lawyers and the lexicologists err in saying that it is *a certain beast,* [meaning the *civet-cat,*] *from which the perfume is milked:* (Ḳ:) or this assertion is not to be reckoned as a mistake, the word being tropically thus applied: so says El-Ḳaráfee: and Z and other authors worthy of confidence thus apply it [as a coll. gen. n.]: Z also mentions a saying in which ▼ زَبَادَةٌ is applied [as a n. un.] to an animal of the kind from which the perfume is obtained: (TA:) *this animal is the cat,* (Ḳ,) i. e. *the wild cat, which is like the tame, but longer and larger, and its hair inclines more*

to blackness: it is brought from India and Abyssinia: (TA:) *the perfume above mentioned is a fluid,* or *matter, exuded,* (رَشْح, thus in the TA and in my MS. copy of the Ḳ, but in the CḲ وَسَخ [i. e. *dirt*],) *resembling black viscous dirt,* (TA,) *which collects beneath the animal's tail, upon the anus* (المَخْرَج), (Ḳ,) *and in the inner sides of the thighs also,* as says Ed-Demámeenee: (TA:) [see also زُهْم:] the beast is taken, and prevented from struggling, and the said exuded fluid or matter, or dirt, (رَشْح, or وَسَخ, accord. to different copies of the Ḳ,) collected there, is scraped off with a piece of the exterior part of a cane, (Ḳ,) or, more commonly, with a spoon, (TA,) or with a piece of rag, (Ḳ,) or a thin [silver coin such as is called] دِرْهَم. (TA. [Other accounts of this perfume, which are less correct, I omit.]) — See also زُبَادٌ.

زُبَادٌ, like غُرَابٌ [in measure], *Fresh butter* (زُبْد) *that has become bad,* or *spoiled, in the churning:* or, as some say, *thin milk.* (TA voce اِخْتَلَطَ, q. v.) [See also زُبَّادُ اللَّبَنِ, below.]

زُبَادَةٌ: see زُبَادٌ.

زُبَّادُ اللَّبَنِ [*The watery part of milk;*] *that* [*part*] *in which is no good, of milk.* (Ṣ, Ḳ. [See also زُبَادٌ.]) It is said in a prov., اِخْتَلَطَ الخَاثِرُ بِالزُّبَّادِ (Ṣ) [*The thick milk became mixed with the thin watery part:* or] ‡ *the good became mixed with the bad:* relating to a case of difficulty, and applied to the mixture of truth with falsehood. (L. [See Freytag's Arab. Prov., i. 434: and see اِخْتَلَطَ.]) — See also زُبْدٌ. — زُبَّادٌ and ▾ زُبَّادَى *A certain plant,* (Ṣ, Ḳ,) *growing in the plains,* or *soft land, having broad leaves, and a* [*pericarp such as is called*] سِنْفَة: *it sometimes grows in hard ground, is eaten by men, and is good,* or *pleasant:* AḤn says that *it has small, contracted, dust-coloured leaves, like those of the* مَرْزَنْجُوش, *and its branches,* or *twigs, spread out:* and he adds, AZ says that the زُبَّاد, as also ▾ زَبَاد, the latter like سَحَاب [in measure], is *of the* [*kind of plants called*] أَحْرَار [pl. of حُرٌّ, q. v.]: (TA:) [some say that it is the *psyllium.* (Freytag's Lex.) See, again, اِخْتَلَطَ.]

زُبَّادَى: see the next preceding paragraph.

زَابِدٌ *Possessing,* or *a possessor of,* زُبْد [or *fresh butter*]; (L;) as also ▾ مُزْدَبِدٌ. (Ḳ.)

بَحْرٌ مُزْبِدٌ [*A frothing,* or *foaming, sea;* or] *a tumultuous, frothing,* or *foaming, sea.* (Ṣ, A.) — [Hence,] أَبْيَضُ مُزْبِدٌ ‡ *Intensely white.* (A, TA.)

مُزْدَبِدٌ: see زَابِدٌ.

زبر

1. زَبَرَ البِئْرَ, (A, TA,) [aor. ـُ, and perhaps ـِ also,] inf. n. زَبْرٌ, (Ṣ, Ḳ,) *He cased the well,* or *walled it internally, with stones.* (Ṣ, A, Ḳ.) — زَبْرٌ also signifies The *disposing* a building, or construction, *one part upon another;* (Ḳ;) [as is done in casing a well;] and in this sense likewise it is an inf. n., of which the verb is زَبَرَ. (TḲ.) — And زَبَرَهُ بِالحِجَارَةِ, (TA,) inf. n. زَبْرٌ, (Ḳ,) *He threw stones at him;* or *pelted him with stones.* (Ḳ, TA.) — And [hence, perhaps, or] from زَبَرَ in the first of the senses expl. above, because him whom you restrain from error you strengthen like as a well is strengthened by its being cased, (TA,) زَبَرَهُ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـُ (Ṣ, Mgh, Mṣb, Ḳ) and ـِ, (Ks, Ḳ,) inf. n. as above, (Ṣ, Mgh, Mṣb, Ḳ,) *He chid him;* or *checked, restrained,* or *forbade, him with rough speech:* (Ṣ, A, Mgh, Mṣb, Ḳ:) *he prevented, hindered,* or *withheld, him:* (Ṣ, Mgh, Ḳ:) *he forbade,* or *prohibited, him:* (Ḳ:) *he repelled him with strength.* (MF in art. هزبر.) You say, زَبَرَهُ عَنِ الأَمْرِ *He restrained him with rough speech,* or *forbade and prevented him, from doing the thing.* (TA.) And زَبَرَ السَّائِلَ *He chid and repelled the beggar with rough speech.* (TA.) — زَبَرَ, (Ṣ, A, Mṣb, Ḳ,) aor. ـُ and ـِ, (Ṣ, Ḳ,) inf. n. as above, *He wrote* (Ṣ, A, Mṣb, Ḳ) a writing, or book: (A, Mṣb:) or *he wrote* it *firmly, skilfully,* or *well:* (TA:) and *he inscribed,* or *engraved, upon stones:* (Az, TA:) and ▾ تَزْبِرَةٌ, also, is *syn. with* كِتَابَةٌ, like زَبْرٌ, (Ṣ, Ḳ,) and خَطٌّ: Aṣ says, I heard an Arab of the desert say, أَنَا أَعْرِفُ تَزْبِرَتِى, meaning كِتَابَتِى and خَطِّى [i. e. *I know my writing,* or *handwriting*]: (Ṣ:) and Fr says, It is either an inf. n. of ▾ زَبَّرَ, meaning *he wrote,* though I know not the verb with teshdeed, or it is a simple subst. like تَوْدِيَة: (TA:) thus زَبَرَ is *syn. with* ذَبَرَ: (A'Obeyd, T and Ṣ in art. ذبر:) [and so, perhaps, is ▾ زَبَّرَ *with* ذَبَّرَ.] — And زَبَرْتُهُ signifies also *I read it,* or *recited it;* [or *did so with a low,* or *faint, voice;*] like ذَبَرْتُهُ [q. v.]. (Aṣ, TA.) — زَبْرٌ is also *syn. with* كَلَامٌ [as meaning The act of *speaking,* or *speech* as a subst.]: (Ḳ:) [SM says,] thus it is found in all the copies: but [he adds] I have not found any authoritative ex. of it, so it requires consideration. (TA.) [Accord. to the TḲ, however, one says, سَأَلْتُهُ فَمَا زَبَرَ لِى بِزَبْرٍ, meaning *I asked him, and he spoke not to me a speech,* or *sentence*] — Accord. to the Ḳ, زَبْرٌ is also *syn. with* صَبْرٌ [meaning The *being patient,* or *patience*]: one says, مَا لَهُ زَبْرٌ وَلَا صَبْرٌ: ISd says, This is mentioned by IAạr; but in my opinion, the meaning here is عَقْلٌ. (TA. [See زِبْرٌ below.]) [Or, as syn. with صَبْرٌ, it may be an inf. n.: for, accord. to the TḲ, one says, لم يزبر عليه, meaning *He did not endure it with patience* (لَمْ يَصْبِرْ).] — زَبِرَ, inf. n. زَبَارَةٌ, *He* (a ram) *was,* or *became, bulky.* (Lth, TA.)

2: see 1, in two places.

4. ازبر *He* (a man, TA) *was,* or *became, large in body.* (Ḳ.) — And *He was,* or *became, courageous, brave,* or *strong-hearted.* (Ḳ.) — أَزْبَرْتُهُ, inf. n. إِزْبَارٌ, *I rendered him* (a ram) *bulky.* (Lth, TA.)

5. تزبّر *He* (a man) *quaked,* or *trembled, by reason of anger.* (TA. [See also Q. Q. 4.])

Q. Q. 1. زَأْبَرَ (Ṣ, A, Ḳ) and زَوْبَرَ (Ḳ) [and app. زَبْرَرَ (see مُزَأْبِرٌ)], said of a garment, or piece of cloth, (Ṣ, A, Ḳ,) *Its* زِئْبِر [or *nap*] *came forth;* (Ṣ, Ḳ;*) *it had* زِئْبِر. (TA.) — Also the first, [and app. the second and third likewise,] *He made* a garment, or piece of cloth, *to have its* زِئْبِر [or *nap*] *come forth.* (Ḳ.) [This verb and other similar words with hemzeh next after the ز are mentioned in the Ḳ in a separate art. before art. زبر.]

Q. Q. 4. اِزْبَأَرَّ *It* (fur, or soft hair, and a plant, or herbage) *grew forth.* (Ṣ, Ḳ, TA.) — *It* (hair) *bristled up.* (Ṣ, A, Ḳ.) — *He* (a dog [and a horse]) *bristled up his hair.* (Ṣ, Ḳ.) Marrár Ibn-Munḳid El-Ḥandhalee says, (Ṣ, TA,) describing a horse, (TA,)

* فَهْوَ وَرْدُ اللَّوْنِ فِى ٱزْبِئْرَارِهِ *
* وَكُمَيْتُ اللَّوْنِ مَا لَمْ يَزْبَئِرْ *

[*And he is of a yellowish red colour on the occasion of his bristling up his hair, and of a dark bay colour as long as he does not bristle up his hair*]. (Ṣ, TA.) — Also *He* (a cat) *had abundance of hair.* (TA.) — And *He* (a man) *prepared* for evil, or mischief: (Ḳ, TA:) or *became affected by a quaking,* or *trembling, and a bristling-up of the hair.* (TA)

زَبْرٌ *Stones.* (Ḳ.) — [The *stone casing of the interior of a well:* see جُولٌ. — And hence,] ‡ *Understanding, intellect,* or *intelligence,* (Ṣ, A, Ḳ,) and *judgment,* (TA,) and *self-restraint:* (Ṣ, A:) originally an inf. n. [accord. to some; but this is evidently a mistake, as is shown by phrases in which it is coupled with جُولٌ]. (Ṣ.) One says, مَا لَهُ زَبْرٌ ‡ *He has not understanding,* or *intellect,* or *intelligence, nor self-restraint:* (Ṣ, A:) or *judgment:* or *understanding to be relied upon.* (TA.) And لَهُ زَبْرٌ وَجُولٌ: and هُوَ مَزْبُورٌ ▾ مَا فَوْقَ الجُولِ مِنْهُ وَصُلْبٌ مَا تَحْتَ الزَّبْرِ مِنَ الجُولِ: see جُولٌ. One says also of the wind, when it veers, or shifts, and does not continue to blow from one point, لَيْسَ لَهَا زَبْرٌ ‡ [*It has not steadiness*]. (TA.) — See also زِبْرٌ.

زِبْرٌ [A thing] *written;* as also ▾ زَبِيرٌ: (Ḳ:) [or] *a writing,* or *book;* (Ṣ;) as also ▾ زَبُورٌ, of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ, (Ṣ, Mṣb, Ḳ,) like رَسُولٌ: (Mṣb, TA:) زَبُورٌ signifying *any writing* or *book:* or *any divine book with which it is difficult to become acquainted:* or *a book that is confined to intellectual science, exclusive of legal statutes* or *ordinances:* (TA:) ▾ الزَّبُورُ signifies particularly *the Book* [*of the Psalms*] *of David:* (Ṣ, Mgh, Mṣb, Ḳ:) and also, and لُغَةُ الزَّبُورِ, *the Syriac* [or *Hebrew*] *language:* (Mgh:) the pl. of زِبْرٌ is زُبُورٌ; (Ṣ, Ḳ;) and the pl. of ▾ زَبُورٌ is زُبُرٌ. (Ṣ, Mṣb, Ḳ.) It is said in the Ḳur [xxi. 105], وَلَقَدْ كَتَبْنَا فِى ▾ ٱلزَّبُورِ مِنْ بَعْدِ ٱلذِّكْرِ, meaning *And we have written in the book sent down to David, after the* تَوْرَاة [or *Book of the Law revealed to Moses*]: (Aboo-Hureyreh, TA:) Sa'eed Ibn-Jubeyr read

الزُّبُور, [pl. of الزَّبْر,] and said that it means *the Book of the Law revealed to Moses* (التوراة) *and the Gospel and the Kur-án* [*together*]; and that الذكر means *what is in heaven*: (TA:) and some also read زُبُورًا in the Kur iv. 161 and xvii. 57. (Ṣ, TA.)

زَبْر, syn. with زَوْبَر &c.: see زِئْبِر.

زُبْرَة *A piece of iron*: (Ṣ, Mṣb, Ḳ:) or *a big piece of iron*: (TA:) pl. زُبَر (Ṣ, Mṣb, Ḳ) and زُبُر. (Ṣ, Ḳ.) The former pl. occurs in the Ḳur xviii. 95. (Ṣ.) It is also said in the Ḳur [xxiii. 55], فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبَرًا, (Ṣ, TA,) and زُبُرًا; (TA;) meaning قِطَعًا, (Ṣ, TA,) in both cases; (Fr;) [i. e., *But they have become divided, in their state, among themselves, into parties*:] or he who reads زُبُرًا makes it pl. of ▼زَبُور, not of زُبْرَة; for the measure فُعْلَة does not assume the measure فُعُل in the pl.; and the meaning is, *they have made their religion* [to be founded upon] *various books*: and زُبَر is pl. of زُبْرَة: or it may be also pl. of ▼زَبُور, and originally زُبُر, being changed therefrom, like as some of the Arabs are related to have said جُدَد for the pl. of جَدِيد, which is originally and regularly جُدُد; after the same manner as when one says رُكَبَات for رُكُبَات, and غُرَفَات for غُرُفَات: and this opinion is strengthened by AA's allowing the reading زُبْرًا and زُبُرًا and زُبْرًا; زُبْرًا being a contraction of زُبُرًا, like as عُنْق is of عُنُق. (IB, TA.) — The *anvil* (Ḳ) of a blacksmith. (TA.) = The *upper part of the back, next the neck*; or the *part between the two shoulder-blades*; or the *part where the neck is joined to the back-bone*; syn. كَاهِل: (Ḳ:) or the *place of the* كاهل: (Ṣ:) or *a certain thing rising from the* كاهل: (TA:) pl. in this sense, أَزْبَار; or this is a pl. pl., as though it were pl. of زُبَر, and this were pl. of زُبْرَة in this sense. (TA.) One says, شَدَّ لِلْأَمْرِ زُبْرَتَهُ *He strengthened his* كاهل *and his back for the affair*. (TA.) — Also, hence, (Ṣ,) The *accumulation*, or *mass, of hair which is between the shoulder-blades* of the lion; (Ṣ in art. لبد;) [the *mane* of a lion;] the *collection of hair* (Lth, A, Ḳ) *between the shoulder-blades* of the lion &c., (Ḳ,) or *upon the place of the* كَاهِل [expl. above], *and upon the elbows*, of the lion; (Lth, A;) and *any hair in a similar collected state*. (Lth, TA.) — And [hence,] الزُّبْرَة ‡ *A certain asterism*; (Ḳ;) *two bright stars* [δ and θ], (Ṣ, Ḳ,) *in the* كَاهِل [or *part of the back next the neck*], (Ḳ,) or *which are the* كَاهِلَانِ, (Ṣ,) *of Leo*; (Ṣ, Ḳ;) *one* [namely *the Eleventh*] *of the Mansions of the Moon*: (Ṣ, Ḳ:) [also called الخَرَاتَانِ: see this word: and see مَنَازِلُ القَمَرِ, in art. نزل:] it is of the dial. of El-Yemen. (TA.) [This description is incorrect if applied to the constellation as at present figured; but doubtless correct when applied to it as figured by the Arabs. Ḳzw, in his description of Leo, says that they are *two stars, on the belly, and on the projecting part of the haunch-bone, of Leo*.] — Also The *breast*, or *what projects of its upper part*, (syn. صُدْرَة,) of any beast. (TA.)

زُبُرّ, applied to a lion, (Ṣ, TA,) and to a man, (TA,) *Strong*; (AA, Ṣ, Ḳ, TA;) as also ▼زَبْبَر. (Ḳ.)

زَبُور: see زُبُر, in four places; and see زُبْرَة, in two places.

زَبِير: see زُبُر. = Applied to a ram, *Bulky*: (Lth, TA:) or *large in the* زُبْرَة [q. v.]: or *compact*. (TA.) — Applied to a man, *Strong*: and also *acute, sharp*, or *quick, in intellect; clever, ingenious, skilful, knowing*, or *intelligent*. (TA.) = Also *A calamity*, or *misfortune*; (Fr, Ḳ;) and so ▼زَوْبَر, (Mohammad Ibn-Habeeb, TA,) which has been said to have this meaning in a verse of Ibn-Ahmar cited below voce زِئْبِر. (TA.) = And *Black mud*; or *black fetid mud*. (Sgh, Ḳ.)

زَأْبُر: } see the next paragraph.
زُوْبُر: }

زِئْبِر (Ṣ, and Ḳ in art. زأبر, in the CḲ [erroneously] written زِئْبَر,) and زِئْبُر, (Ṣ, Ḳ,) sometimes thus pronounced, (Ṣ,) or this, which is mentioned by IJ and ISd, is incorrect, (Ḳ,* TA,) and ▼زُوْبُر and ▼زُوبَر and ▼زَوْبَر, (Ḳ in arts. زأبر and زبر,) as also زِغْبَر or زِغْبِر (as in two different copies of the Ḳ in art. زغبر) or زِغْبُر (as in another copy of the Ḳ and in the O and TA in the same art.) and زِغْبِّر (accord. to a copy of the Ḳ in that art.) or زِغْبَر, (O and TA in that art., and so accord. to one copy of the Ḳ,) [The *nap*, or *villous substance, upon the surface of a garment*, or *piece of cloth*;] *what is upon the surface of a new garment*, or *piece of cloth, like what is upon the surface of* [*the kind of cloth called*] خَزّ; (Ṣ, TA;) the زِئْبِر of [the kind of cloth called] خَزّ, and of a قَطِيفَة, and of any garment, or piece of cloth; (Lth, TA;) the زغبر of a garment, or piece of cloth; (AZ, TA;) or *what appears of the* دِرْز [q. v., here meaning *nap*, or *villous substance*,] *of a garment*, or *piece of cloth*. (IJ, Ḳ.) [Hence] one says, ذَهَبَتِ الأَيَّامُ بِطَرَاوَتِهِ وَنَفَضَتْ زِئْبِرَهُ ‡ [lit. *Days took away its freshness, and shook off its nap*]; meaning *its age became old*. (A, TA.) And ▼أَخَذَهُ بِزَوْبَرِهِ (Ṣ, A, Ḳ) and ▼زَأْبِرِهِ (Ṣ, Ḳ) and ▼زَبْرِهِ, (Ḳ,) as also زَغْبَرِهِ, (Ṣ, and Ḳ* in art. زغبر,) and ▼زَنَوْبَرِهِ, incorrectly written in the Ḳ زَبُوبَرِهِ, (TA,) † *He took it altogether*, (Ṣ, A, Ḳ,) *leaving nothing of it*. (Ṣ.) Ibn-Ahmar says,

* وَإِنْ قَالَ غَاوٍ مِنْ مَعَدٍّ قَصِيدَةً *
* بِهَا جَرَبٌ عُدَّتْ عَلَيَّ بِزَوْبَرَا ▼ *

i. e. † [*And if a howler of Ma'add utters an ode in which is a fault*,] *it is attributed to me altogether*, (Ṣ,* L,) when I have not been the author of it: (L:) the last word, accord. to Aboo-'Alee [El-Fárisee], being imperfectly decl. because made a proper name for the قصيدة, and therefore combining the two qualities of being determinate and being of the fem. gender: so he said in answer to a question of IJ: but some say that the said word there means *a calamity*, or *misfortune*: and IB says that it is a proper name for a bitch (كلبة [if this be not a mistranscription]), of the fem. gender. (TA. [In one copy of the Ṣ, I find only the last three words of this verse: in another, it commences thus: إِذَا قَالَ غَاوٍ مِنْ تَنُوخَ: in the TA, the former reading is given, except that غَاوٍ is put in the place of عَاوٍ.])
One says also, ▼رَجَعَ بِزَوْبَرِهِ † *He returned disappointed*, or *unsuccessful*; (TA;) *without having obtained anything*; (Ḳ, TA;) *and without having accomplished his want*. (TA.)

زَوْبَر: see زَبِير: = and see also زِئْبِر, in four places.

زُوبَر: see زِئْبِر.

زَنْبَرِيّ: }
زِنْبَار: } see art. زنبر.
زُنْبُور: }

أَخَذَهُ بِزَنَوْبَرِهِ: see زِئْبِر.

أَزْبَر and ▼مَزْبَرَانِيّ (the latter written in [some of] the copies of the Ḳ, [not in all of them, for in the CḲ it is written as above,] مُزْبِر, which is a mistake, TA) *Large in the* زُبْرَة [q. v.]: (Ṣ, Ḳ:) the former applied to a man, and the latter to a lion: (Ṣ:) or, accord. to ISd, Khálid Ibn-Kulthoom is in error in saying that the latter is an epithet applied to the lion; and that the correct word is مَرْزُبَانِيّ: the fem. of the former is زَبْرَاءُ. (TA.) — Also the former, *Annoying*, or *hurting*. (Sgh, Ḳ.) — قَدْ هَاجَتْ زَبْرَاءُ [*Zebrà has become excited*], (Ṣ,) or هَاجَتْ زَبْرَاؤُهُ *His anger has become excited*, is said of any man when this has been the case: (TA:) [it is said that] Zebrà was a clamorous and foul-tongued slave-girl of El-Ahnaf Ibn-Keys; and when she was angry, he used to say, قد هاجت زبراء: and it became a proverb. (Ṣ, TA.)

تَزْبِرَة: see 1.

مِزْبَر *A writing-reed*; (Ṣ, A, Ḳ, TA;) *a reed with which one writes*. (TA.)

مَزْبِرَة: see art. زنبر.

مَزْبَرَانِيّ: see أَزْبَر.

بِئْرٌ مَزْبُورَةٌ *A well cased*, or *walled internally, with stones*. (Ṣ.) — See also زَبَر.

مُزَأْبِر and مُزَأْبَر (Ṣ, Ḳ) and ▼مُزَوْبِر and ▼مُزَيْبِر, or ▼مُزَوْبَر and ▼مُزَيْبَر, (accord. to different copies of the Ḳ,) the third and fourth and the fifth and sixth said by Fr to be dial. vars. of the first and second, (Sgh, TA,) A garment, or piece of cloth, *having nap* (زِئْبِر) *upon it*: (Ṣ, Ḳ:) [or the second and fifth and sixth, *having its nap made to come forth*:] or the first is applied to a man [as meaning *making to have its nap come forth*; and so the third and fourth]: and the second, to a garment or a piece of cloth [as having the second of the meanings expl. above; and so the fifth and sixth]. (TA.)

مُزَوْبَر: } see the next preceding paragraph.
مُزَيْبَر: }

زبرج

Q. 1. زَبْرَجَ *He embellished, beautified, adorned,* or *decorated,* a thing. (TA.)

زِبْرِجٌ *Embellishment, ornament,* or *decoration; consisting in variegated,* or *figured, work;* or *in jewels,* or *gems;* (Ṣ, Ḳ, TA;) and *the like:* (Ṣ, TA:) *embellishment, ornament,* or *decoration, of weapons:* (TA:) and *anything beautiful.* (Th, TA.) [Hence,] زِبْرِجُ الدُّنْيَا *The vanities and finery of the present world* or *state of existence.* (TA, from a trad. of 'Alee.) — Also *Gold:* (Ṣ, Ḳ:) so some say. (Ṣ.) — And *Thin clouds, in which is a redness:* (Fr, Ṣ, Ḳ:) or *clouds spotted in the surface with blackness and redness:* or *light clouds which the wind sweeps away,* or *disperses:* or *red clouds:* but AZ says that the first of these is the correct signification: and *clouds spotted like the leopard, seeming to be such as will give rain:* and *thin clouds, in which is no water.* (TA.)

مُزَبْرَجٌ *Embellished, adorned,* or *decorated:* applied as an epithet to زِبْرِج [either in the first or second of the senses expl. above, as is indicated in the Ṣ; and also as meaning clouds, as is likewise indicated in the Ṣ: in each case merely heightening the signification]. (Ṣ, Ḳ.) You say also سَحَابٌ مُزَبْرَجٌ [app. meaning *Variegated clouds*]. (TA.)

زبرجد

زَبَرْجَدٌ [The *chrysolite; a certain green diaphonous gem;*] *a well-known gem;* (Ṣ, Mṣb, Ḳ;) as also زَبَرْدَجٌ; (TA;) *i. q.* زُمُرُّدٌ; (Ṣ and Ḳ in art. زمرد;) or said to be so; (Mṣb;) [but this appears to be a mistake;] or it is *a kind of* زُمُرُّد: (TA:) the mine in which it receives its being is in the mine of the زمرّد, with which it is found; but it is very rare, more so than the زمرّد: at the present period, the year 640 [of the Flight], none whatever of it is found in the mine: *some species of it are of a dark green colour; some, light green; and some, of a middling hue of green, of a good water, and very transparent, and these are the best and the most costly species thereof.* (Et-Teyfáshee, in De Sacy's Chrest. Arabe, 2nd ed., i. 267, q. v.)

زبردج

زَبَرْدَجٌ: see the next preceding art.

زبع

الزَّوْبَعَةُ The name of *a certain devil;* (Lth, Ḳ;) to which some add, *insolent and audacious in pride and rebellion:* (TA:) or *a certain chief of the jinn, or genii:* (Ṣ, Ḳ:) *said to be one of those, nine or seven in number, spoken of in the Ḳur-án* [xlvi. 28], *as listening to the Ḳur-án.* (TA.) — And hence, زَوْبَعَةٌ, (Ṣ, Ḳ,) and (Ḳ,) or as some say, (Ṣ, TA,) أُمُّ زوبعة, (Ṣ, and so in some copies of the Ḳ,) or أُمُّ زَوْبَعَةَ, (as in other copies of the Ḳ,) and, (Ḳ,) as the children of the Arabs of the desert call it, (Lth,) أَبُو زَوْبَعَةَ, or أَبُو زَوْبَعَةٍ, (accord. to different copies of the Ḳ,) *i. q.* إِعْصَارٌ; (Lth, Ṣ, Ḳ;) i. e. *A whirlwind of dust* [or *sand*] *rising into the sky;* (TA;) *a wind that raises the dust* [or *sand*] *and rises towards the sky as though it were a pillar:* (Ṣ:) [I have measured several of these whirling pillars of dust or sand, with a sextant, in circumstances peculiarly favourable to accuracy, in Upper Egypt, and found them from five hundred to seven hundred and fifty feet in height:] it is said [in the present day] that in the زوبعة is a devil, insolent and audacious in pride and rebellion. (Ḳ.) — زَوَابِعُ [is the pl., and also] signifies *Calamities,* or *misfortunes.* (TA.)

زبق

1. زَبَقَ, (IF, Ṣ, Mṣb, Ḳ,) aor. ـِ (A'Obeyd, Ṣ, Ḳ) and ـُ, (Ḳ,) inf. n. زَبْقٌ, (TA,) *He plucked out* (IF, Ṣ, Mṣb, Ḳ) his hair, (IF, Ṣ,) or the hair, (Mṣb,) or his beard. (Ḳ.) — زَبَقَتْ بِوَلَدِهَا *She* (a woman) *cast forth her child.* (Ibn-Buzurj, TA.) = Also, (Ḳ,) inf. n. as above, (TA,) *He mixed* a thing with (ب) another thing. (Ḳ.) — *He made* a man *to enter* into (فى) a thing, and a house, or tent, or chamber. (IKh, TA.) — *He confined* a man (Aṣ, A'Obeyd, IF, Ḳ) in a prison. (TA.) — *He straitened* a man. (TA.) — *He made fast,* or *bound* or *tied fast* or *firmly,* a sheep, or goat, and a lamb, or kid, *round the neck, with a cord;* like رَبَقَ بِحَبْلٍ. (IKh, TA.) = Also *He broke* a thing. (TA.) — And *He opened* a lock. (TA.)

2. زبّق, inf. n. تَزْبِيقٌ: see its syn. زَأْبَقَ, in art. زأبق.

5. تزبّق *He ornamented,* or *adorned, himself;* like تزلّق. (Aboo-Turáb, TA in art. زلق.)

7. انزبق *He entered* (IKh, IF, Ṣ, Ḳ) into a house, or tent, or chamber; (IKh, IF, Ḳ;) and *he entered into it and concealed himself:* (TA:) [quasi-pass. of زَبَقَ, or] formed by transposition from انقزب. (Ṣ, TA.) And [simply] *He hid,* or *concealed, himself.* (TA.) — And انزبق فى الحبالة *He became caught,* or *entangled, in the snare.* (Lḥ, TA.)

مَا أَغْنَى زَبْقَةً *He,* or *it, did not stand,* or *serve, instead of anything.* (TA.)

زِبِقَّانَةٌ A man *very evil, bad, unjust, mischievous,* or *corrupt:* and a woman *narrow in disposition.* (Ibn-'Abbád, TA.)

لِحْيَةٌ زَبِيقَةٌ (Ḳ, TA, in the CḲ زَبْيَقَةٌ) *A beard plucked out;* as also ▼ مَزْبُوقَةٌ. (Ḳ.)

زَنْبَقٌ, mentioned in the Ṣ and Mṣb in this art., and said in the latter to be of the measure فَنْعَلٌ: see art. زنبق.

زِيبَقٌ: see زِئْبَقٌ, in art. زأبق.

زَابُوقَةٌ *An angle* of a house: or the *like of a* دَغَل [q. v.] *in a house* (Ḳ, TA) or *building,* (TA,) *in which are turning* [or *zigzag*] *angles:* (Ḳ, TA:) so says Lth. (TA.)

أَزْبَقُ One *who plucks out the hair of his beard, because of his foolishness,* or *stupidity.* (El-Wezeer Ibn-El-Maghribee, TA.)

مُزَبَّقٌ: see مُزَأْبَقٌ, in art. زأبق.

لِحْيَةٌ مَزْبُوقَةٌ: see زَبِيقَةٌ.

مُزَيْبَقٌ: see مُزَأْبَقٌ, in art. زأبق.

زبل

1. زَبَلَ, (Ṣ, Mṣb, Ḳ,) aor. ـِ, (Mṣb,) or ـُ, (Ḳ,) inf. n. زُبُولٌ and زَبْلٌ, (Mṣb,) *He dunged,* or *manured,* (Ṣ, Ḳ,) land, (Ṣ,) or seed-produce; (Ḳ;) *he put land into a good state for sowing, with* زِبْل and *the like.* (Mṣb.) [In a copy of the M, in art. سمد, this verb is written ▼ زَبَّلَ, which I believe to be post-classical.] = And زَبَلَ, inf. n. زَبْلٌ; and ▼ ازدبل; *He bore, carried,* or *took up and carried,* a thing; as also زَمَلَ and ازدمل. (TA.) You say, فُلَانٌ شَدِيدُ الزَّبْلِ لِلْقِرْبَةِ *Such a one is strong to bear,* or *carry,* or *take up and carry, the water-skin.* TA.) — And *It* (a place, or ground,) *held,* or *retained,* water. (TA.)

2. زبّل: see 1. [It is thus commonly pronounced in the present day in the sense first assigned above to زَبَلَ.]

8. ازدبل: see the first paragraph.

زِبْلٌ (Ṣ, Mgh, Mṣb, Ḳ) and ▼ زَبِيلٌ (Ḳ) *i. q.* سِرْجِينٌ (Ṣ) or سِرْقِينٌ (Mgh, Ḳ, TA) [*Dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure*]; and *the like thereof.* (TA.) = And the former, *i. q.* حَقِيبَةٌ [i. e. *A bag,* or *receptacle, in which a man puts his travelling-provisions;* and *any other thing that is conveyed behind him on his beast:* &c.]. (AA, TA.)

زُبْلَةٌ *A morsel, gobbet,* or *mouthful.* (IAạr, Ḳ.)

زَبَلَةٌ: see زِبَالٌ, in two places.

زُبَالٌ: see the next paragraph.

زِبَالٌ *A thing that the ant will carry in its mouth:* (Ṣ, Ḳ, TA: [in some of the copies of the Ḳ, in the place of النَّمْلَةُ is put النَّحْلَةُ, which, as is said in the TA, is a mistake:]) or *as much as the gnat will carry.* (TA in art. رزأ.) Hence the saying, مَا أَصَابَ مِنْ فُلَانٍ زِبَالًا and ▼ زُبَالًا *He obtained not from such a one anything.* (IDrd, Ḳ, TA.) And مَا رَزَأْتُهُ زِبَالًا *I did not take from him,* or *it, anything:* (Ṣ:) and ▼ مَا رَزَأْتُهُ زَبَلَةً means the same: (Ḳ:) and in like manner, ▼ مَا أَغْنَى عَنْهُ زَبَلَةً [*He,* or *it, did not stand him in stead of anything;* or *profit him at all*]. (TA.) Hence also a saying of Ibn-Mukbil cited in art. رزأ, conj. 8. (Ṣ, TA.) [See also زُبَالَةٌ.]

زَبِيلٌ (Ṣ, Mṣb, Ḳ) and ▼ زِبِّيلٌ (Ṣ, Ḳ) and ▼ زِنْبِيلٌ (Ṣ, Mṣb, Ḳ) and ▼ زَنْبِيلٌ, (Ḳ, TA,) the last mentioned by Sgh, on the authority of Fr, (TA,) *A* [*basket of palm-leaves, such as is called*] مِكْتَل, (Mṣb,) or قُفَّة: or *a* جِرَاب: or *a* وِعَآء, (Ḳ, TA,) *in which things are carried:* (TA:) *a thing well known:* (Ṣ:) pl. (of the first, Mṣb) زُبُلٌ (Mṣb, Ḳ) and زُبْلَانٌ, (Ḳ,) and (of the ▼ third, Mṣb)

زَنَابِيلُ. (Mṣb, TA.) One says, عِنْدَهُ زُبُلٌ مِنْ تَمْرٍ and ↓ زَنَابِيلُ [*With him are palm-leaf-baskets of dates*]. (TA.) ═ For the first, see also زِبْلٌ.

زُبَالَةٌ *Sweepings.* (Mṣb in art. كنس.) — [And hence, *Anything;* like زِبَالٌ and زَبَلَةٌ.] One says, مَا فِى الإِنَآءِ, (Ṣ,) or البِئْرِ, (Ḳ,) and السِّقَآءِ, (TA,) زُبَالَةٌ, i. e. [*There is not in the vessel,* or *the well,* and *the water-skin* or *milk-skin,*] *anything.* (Ṣ, Ḳ, TA.)

زَبَّالٌ *A collector of* زِبْل: (Mṣb:) *one whose occupation is to carry* زِبْل. (TA.) [In the present day it means *A scavenger,* or *dustman.*]

زِبِّيلٌ: see زَبِيلٌ.

زَابَلٌ and زَابِلٌ (Ṣ, Ḳ) and زُؤْبُلٌ and زُؤَبِلٌ, but mostly without ء, (Ḳ,) [applied to a man,] *Short.* (Ṣ, Ḳ.)

زُؤْبُلٌ *A calamity,* or *misfortune:* (Ibn-'Abbád, Ḳ:) pl. زَآبِلُ. (TA.)

زِنْبِيلٌ and زَنْبِيلٌ, and the pl. زَنَابِيلُ: see زَبِيلٌ, in four places.

مَزْبَلَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and مَزْبُلَةٌ (Ṣ, Mṣb, Ḳ) *A place of* زِبْل: (Ṣ, Mgh, Mṣb, Ḳ:) *a place where* زِبْل *is thrown down:* (M, Ḳ:) pl. مَزَابِلُ. (TA.)

زبن

1. زَبَنَهُ, (Mṣb, TA,) and زَبَنَ بِهِ, (TA,) aor. ـِ, (Mṣb, TA,) inf. n. زَبْنٌ, (Ṣ, M, Mgh, Mṣb, Ḳ,) *He pushed it,* or *thrust it;* or *pushed it,* or *thrust it, away;* (Ṣ,* Mgh,* Mṣb, Ḳ,* TA;) namely, a thing: (Mṣb, TA:) or a thing from another thing. (M,* TA.) You say of a she-camel, تَزْبِنُ حَالِبَهَا *She pushes,* or *thrusts,* or *she pushes,* or *thrusts, away, her milker.* (Mgh, Mṣb, TA.) And زَبَنَتْ, (Ṣ,) or زَبَنَتْ بِثَفِنَاتِ رِجْلِهَا, (TA,) *She* (a camel) *struck with her stifle-joints* (TA) on the occasion of being milked: زَبْنٌ being [generally] with the stifle-joints; and رَكْضٌ, with the hind leg; and خَبْطٌ, with the fore leg. (Ṣ, TA.) And تَزْبِنُ وَلَدَهَا عَنْ ضَرْعِهَا بِرِجْلِهَا *She* (a camel) *pushes,* or *thrusts, away her young one from her udder with her hind leg.* (M, TA.) And زَبَنَهُمْ *He pushed,* or *thrust, them away; put them away,* or *removed them from their place.* (TA.) And of war, or battle, (حَرْب,) one says, تَزْبِنُ النَّاسَ, meaning ‡ *It dashes men* [one against another], *and pushes,* or *thrusts, them.* (Ṣ, TA.) — And زَبَنْتَ عَنَّا هَدِيَّتَكَ وَمَعْرُوفَكَ, inf. n. as above, † *Thou hast turned away from us thy present and thy bounty,* or *favour:* accord. to Lḥ, properly meaning thou hast turned them away from thy neighbours and acquaintance to others: or, accord. to the A, ‡ *thou hast withdrawn,* and *withheld, from us thy present* &c. (TA.) — زَبْنٌ also signifies The *selling any fruit upon its trees for* [other] *fruit by measure:* (Ḳ:) whence ↓ المُزَابَنَةُ (see 3): it has been forbidden, because of the fraud, or deceit, and the ignorance, attending it: and is thus termed because either of the two parties, when he repents, repels the other [if able to do so] from the obligation that he has imposed upon him. (TA.)

3. زابنهُ, (Ḳ,) inf. n. مُزَابَنَةٌ, (TA,) *i. q.* دَافَعَهُ [*He contended,* or *strove, with him in pushing,* or *thrusting,* or *in pushing,* or *thrusting, away;* or *he pushed him,* &c., *being pushed* &c. *by him;* or *he pushed against him*]. (Ḳ.) — مُزَابَنَةٌ signifies [also] The *selling dates* (Ṣ, Mgh, Mṣb, Ḳ) *in their fresh ripe state* (Ṣ, Ḳ) *upon the heads of the palm-trees for dried dates* (Ṣ, Mgh, Mṣb, Ḳ) *by measure;* (Mgh, Mṣb;) which is forbidden, because it is a sale by conjecture, [or] without measuring and without weighing: (Ṣ, TA:) it is from الزَّبْنُ; because it leads to contention and mutual repulsion: (Mgh:) and in like manner, the *selling any fruit upon its trees for fruit by measure:* see 1, last sentence: (TA:) accord. to Málik, *any selling or buying of a thing by conjecture, not knowing its measure nor its number nor its weight, for something named of that which is measured and weighed and numbered:* or the *selling of a thing known for a thing unknown of its kind:* or the *selling of a thing unknown for a thing unknown of its kind:* or *a buying and selling in which is a mutual endeavour to endamage,* or *overreach,* (بَيْعُ مُغَابَنَةٍ,) *in a kind in which endamaging,* or *overreaching, is not allowable;* (Ḳ;) because, in this case, he who is endamaged, or overreached, desires to annul the sale, and he who endamages, or overreaches, desires to make it take effect, so they repel one another, and contend. (TA.)

4. ازبنوا بُيُوتَهُمْ *They removed their tents from the road,* or *way.* (TA.)

5: see 10, in two places.

6. تزابنوا *i. q.* تدافعوا [*They contended,* or *strove, together, in pushing,* or *thrusting,* or *in pushing,* or *thrusting, away;* or *they pushed,* &c., *one another;* or *pushed against one another*]. (TA.)

7. انزبنوا *They removed, withdrew,* or *retired to a distance.* (Ḳ.)

10. استزبنهُ *He made him a* زَبُون; [i. e. *treated him as such;*] meaning *a simpleton,* or *fool; one much,* or *often, endamaged,* or *overreached, defrauded,* or *deceived;* as also ↓ تَزَبَّنَهُ: (Mgh:) or استزبنهُ and ↓ تزبّنهُ are like اِسْتَغْبَنَهُ and تَغَبَّنَهُ [both app. meaning *he esteemed him* غَبِين, i. e. *weak in judgment,* and therefore *liable to be endamaged,* or *overreached, defrauded,* or *deceived;* like as استضعفهُ and تضعّفهُ both signify "he esteemed him ضَعِيف, i. e. weak"]; or like اِسْتَغْبَاهُ and تَغَبَّاهُ [both app. meaning *he esteemed him unintelligent,* or *one having little intelligence*]. (TA.)

زَبْنٌ A tent, or house, (بَيْتٌ,) *standing apart from the* [*other*] *tents* or *houses:* (Ḳ:) as though it were pushed from them. (TA.) — See also زِبْنٌ. — مَقَامٌ زَبْنٌ *A narrow standing-place, upon which a man cannot stand by reason of its narrowness and slipperiness.* (TA.) — [In one place in the CḲ, الزَّبْنُ is erroneously put for الزَّبِنُ.]

زِبْنٌ: see زَبَنٌ. ═ Also *A want,* or *thing wanted:* you say, قَدْ أَخَذَ زِبْنَهُ مِنَ المَالِ, i. e. [*He has taken*] *what he wanted* [*of the property*], (Ḳ,) and مِنَ الطَّعَامِ [*of the food*]. (TA.)

زَبَنٌ *A side; a lateral,* or *an adjacent, part* or *tract* or *quarter:* (Ḳ:) [and so, app., ↓ زَبْنٌ and ↓ زِبْنٌ: for] you say, حَلَّ زَبْنًا مِنْ قَوْمِهِ, with fet-ḥ, [as well as زَبَنًا, with two fet-ḥahs,] and زِبْنًا, with kesr, meaning *He alighted aside,* or *apart, from his people,* or *party;* as though he were thrust from their place: scarcely ever, or never, used otherwise than as an adv. n. [of place] or as a denotative of state. (TA.) ═ Also *A piece of cloth* [*shaped*] *after the fashion of the tent* (عَلَى تَقْطِيعِ البَيْتِ), *like the* حَجَلَة [*a kind of curtained canopy prepared for a bride*]. (Ḳ.)

زَبِنٌ, (Ḳ, TA,) like كَتِفٌ, (TA, [الزَّبْنُ in the CḲ being a mistranscription for الزَّبِنُ,]) *Vehement in pushing,* or *thrusting;* and so ↓ زُبُنٌ. (Ḳ,* TA.)

زِبْنِيَةٌ: }
زِبْنِىٌّ: } see زَبَانِيَةٌ.

زُبُنٌ: see زَبِنٌ.

زُبَّنَةٌ The *hind leg* of a she-camel: (TA:) the hind legs of the she-camel are called زُبَّنَتَاهَا (Ḳ, TA) because she pushes, or thrusts, with them. (TA.)

زَبُونٌ One *who pushes,* or *thrusts,* or *who pushes,* or *thrusts, away,* [or *who pushes* &c. *much* or *vehemently,* or *who is wont to push* &c.,] *a thing.* (Mṣb.) A she-camel *that pushes,* or *thrusts,* or *that pushes,* or *thrusts, away,* (Mgh, Mṣb, Ḳ,) or *that kicks,* or *strikes, and pushes,* &c., (Ṣ, TA,) *her milker,* (Ṣ, Mgh, Mṣb, Ḳ,*) *with her hind leg* (Mṣb) [or *with her stifle-joint:* see 1]: or *that is wont,* or *accustomed, to push,* &c., *her milker.* (TA.) Hence, (A,) one says حَرْبٌ زَبُونٌ (Ṣ, A, Mṣb, Ḳ) meaning ‡ *A difficult,* or *stubborn, war or battle;* likened to the she-camel termed زبون: (A, TA:) or *that dashes men* [*one against another*], *and pushes,* or *thrusts, them:* (Ṣ:) or *in which one portion pushes,* or *thrusts,* or *pushes* or *thrusts away, another, by reason of multitudinousness:* (Ḳ:) or it is thus called because it repels the valiant men from advancing, through fear of death. (Mṣb.) — As meaning غَبِىٌّ [i. e. † *Unintelligent,* or *having little intelligence*], and حَرِيفٌ [syn. with مُعَامِلٌ, and hence, as will be seen from what follows, app. here used in the sense of † *a dealer with others in buying and selling,* a meaning which مُعَامِلٌ often has, though, as I have shown in art. حرف, I do not know any authority for assigning this meaning to حَرِيفٌ], (Ṣ, Ḳ, [the latter explanation thus written in my copies of the Ṣ and in my MS. copy of the Ḳ and in the CḲ, but in the TA, and hence in the TḲ, خريف, which has no meaning, that I know of, appropriate in this instance,]) it is post-classical, (Ḳ,) not of the language of the people of the desert: (Ṣ:) it signifies ‡ *a simpleton,* or *fool, who is endamaged,* or *defrauded,* (يُغْبَنُ,) *much;*

by a tropical attribution [of the meaning of a pass. part. n. to a word which has properly the meaning of an act. part. n.; because the person thus termed is as though he were pushed, or thrust, away]: (Mgh:) it signifies also † *a purchaser;* because he pushes away another from the thing that is sold; [or because he is often *duped;*] and in this sense, [a sense in which it is commonly now used, or as meaning *a customer,* and also *a dupe,*] it is a post-classical word, not of the language of the people of the desert. (Msb.) [The pl. now commonly used is زَبَائِنُ, and some say زَبُونَاتٌ.] It is said in a post-classical prov., الزَّبُونُ يَفْرَحُ بِلَا شَىْءٍ [which I would render † *The dupe rejoices without anything,* or *at nothing*]: (Meyd:) or الزَّبُونُ يَفْرَحُ بِأَدْنَى شَىْءٍ, meaning [† *The dupe rejoices at the least,* or *the meanest, thing:* or] *the dealer* (المُعَامِلُ), or *the purchaser* (المُشْتَرِى), as the word signifies in the dial. the people of El-Basrah. (Har p. 76, q. v. [The editors of the sec. ed. of De Sacy's Har, to which reference is here made, say, (Notes, p. 90,) "Nous pensons que le mot الزبون, dans l'acception qu'il prend dans ce proverbe dérive du chaldéen זְבַן 'vendre.'" (This verb is written in the Lex. of Gesenius זְבַן.) See also De Sacy's Chrest. Arabe, sec. ed., pp. 186—190.] — Also *A well in which is a receding in its* مَثَابَة [or *place where the water collects,* or *place reached by the water when it returns and collects after one has drawn from it,* &c.; (see art. ثوب;) as though its casing were pushed back in that part]. (K.) — And [*An inner vest;* so in the present day; pl. أَزْبِنَةٌ;] *a thing that is cut so as to fit the body, and worn.* (TA.)

زُبَانَى is the sing. of which زُبَانَيَانِ is the dual. (Mz, 40th نوع.) زُبَانَى العَقْرَبِ signifies *The horn* [or *claw*] *of the scorpion:* (Msb:) its two horns [or claws] are called زُبَانَيَا العَقْرَبِ; (S, K;) because it pushes with them. (TA.) — And زُبَانَيَا العَقْرَبِ, (Ibn-Kunáseh, S, Kzw,) or الزُّبَانَيَانِ, (K,) [the former the more common,] † *The two horns* [or *claws*] *of Scorpio;* [which, like the constellation Leo, the Arabs extended much beyond the limits that we assign to it, and which they thus made to include a portion of Libra;] (Kzw;) *two stars, widely separated,* (Ibn-Kunáseh, Kzw,) [*that rise*] *before* الإِكْلِيل [q. v.]; (Ibn-Kunáseh;) *between which* (Ibn-Kunáseh, Kzw) *is the measure of a spear* (رُمْح [q. v.]), *more than the stature of a man,* (Ibn-Kunáseh,) [or,] *in appearance, the measure of five cubits:* (Kzw:) *two bright stars,* (S, K,) *in,* or *upon,* (K,) *the two horns* [or *claws*] *of Scorpio:* (S, K:) [α *and* γ *of Libra,* accord. to those who make النَّوْء to mean "the auroral setting;" and perhaps the same, or α *and* β *of Libra,* accord to those who make النَّوْء to mean "the auroral rising:"] *one of the Mansions of the Moon,* (S, Kzw,) namely, *the Sixteenth Mansion.* (Kzw. [See مَنَازِلُ القَمَرِ, in art. نزل.]) The saying

* عَضَّ بِأَطْرَافِ الزُّبَانَى قَمَرُهْ *

[lit. *His moon bit the extremities of the claw of Scorpio*], cited by IAar, is expl. as meaning "he is uncircumcised, except the part from which the قَمَر has contracted;" his قُلْفَة being likened to the زُبَانَى [and his كَمَرَة to the قَمَر]: and he is related to have said that he who is born when the moon is in Scorpio is unprosperous: but Th says, I asked him respecting this saying, and he disallowed it, and said, No, but he is a low, or mean, or sordid, person, who does not give food in winter; and when the moon [in winter] bites the extremities of the زُبَانَى, [i. e. enters Scorpio,] it is most intense cold. (TA.) — See also زَبَانِيَةٌ.

زَبَانٍ: see the next paragraph.

زَبَانِيَةٌ is a pl., of which the sing. is ▼ زِبْنِيَةٌ, (Akh, Zj, S, K,) as some say, or ▼ زَبَانٍ, (Akh, S,) or ▼ زُبَانِى, like سُكَارَى, (TA,) or ▼ زَابِنٌ, (Akh, S,) or ▼ زِبْنِىٌّ, (Ks, K,) the pl. of this last being originally زَبَانِىُّ, the ة [in زَبَانِيَةٌ] being substituted for the [last] ى: (Bd in xcvi. 18:) but the Arabs hardly, or in nowise, know this [attribution of a sing. to زَبَانِيَةٌ], holding it to be a pl. having no sing., like أَبَابِيلُ and عَبَادِيدُ. (Akh, S.) With the Arabs [of the classical age] it signifies The شُرَط [app. in the earlier sense of the *braves of an army,* or in the later sense of the *armed attendants, officers,* or *soldiers, of the prefect of the police*]: (S:) this is the primary signification: (Bd in xcvi. 18:) the sing. being *syn. with* شُرْطِىٌّ: and also signifying the مُتَمَرِّد [i. e. *one who exalts himself,* or *is insolent and audacious, in pride and in acts of rebellion* or *disobedience,* &c.,] of the jinn, or genii, and of mankind: (K:) and *i. q.* شَدِيدٌ [i. e. *strong,* &c.]: (Seer, K:) each of these two significations [and the first also] being from the meaning of "pushing," or "thrusting." (TA.) — الزَّبَانِيَةُ signifies also *Certain angels,* [*the tormentors of the damned in Hell,*] so called because of their thrusting the people of the fire thereto; (Katádeh, S, Msb;*) *the angels* mentioned in the Kur [lxvi. 6] as غِلَاظٌ شِدَادٌ, (Zj,) i. e. *rough* in speech or in disposition, *strong* in deeds or in make. (Bd.)

[زَبَّانٌ is said by Freytag to signify a foot ("pes"), as on the authority of J; as though he had found it expl. by the word رِجْل: but this is a mistake: it is said in the S that زَبَّانٌ is the name of a man (اِسْمُ رَجُلٍ).]

زِبِّينٌ One *striving to suppress the urine and ordure:* (K,* TA: [the word, with the article ال, is expl. by مُدَافِعُ الأَخْبَثَيْنِ: see 3 in art. دفع, and see also أَخْبَثُ:]) such is said in a trad. to be one of those from whom prayer will not be accepted; or, as some relate it, it is the زِنِّين, with ن [in the place of the ب]: (TA:) or it means one *withholding them against his will.* (K.) — One says also, مَا بِهَا زِبِّينٌ, meaning *There is not in it* [i. e. the house, الدَّار,] *any one:* so says Aboo-Shubrumeh. (TA.)

زُبُّونَةٌ *Pride;* syn. كِبْرٌ. (S.) — And [hence, probably,] مَانِعُ جَانِبِهِ *i. q.* رَجُلٌ ذُو زُبُّونَةٍ [app. meaning *A man who defends his honour,* or *reputation:* see جَانِبٌ]: (S, TA:) or *a man who defends what is behind his back* (مَا وَرَآءَ ظَهْرِهِ [perhaps meaning *his household:* see ظَهْرٌ]). (TA, and so in a copy of the S.) — Also, and ▼ زُبُونَةٌ, The *neck;* (IAar, K;) as in the saying خُذْ بِقُرُونِهِ وَبِزُبُّونَتِهِ [*Take thou hold of his horns and his neck*]: (IAar, TA:) or زُبُّونَةٌ may signify the *ear;* and the pl. زُبُّونَاتٌ, the *head and neck* of a horse, by a metonymy, because the ears are therein. (Ham p. 58, q. v.)

زُبُونَةٌ: see the next preceding paragraph.

زَابِنٌ: see زَبَانِيَةٌ, first sentence.

أَكَمَةٌ زَابِنَةٌ *An* [*eminence such as is termed*] أَكَمَة, (K, TA,) *raised high* (TA) *in a valley that bends,* or *turns, from it;* (K, TA;) as though it pushed it, or thrust it, away. (TA.)

زبى

1. زَبَاهُ, aor. يَزْبِيهِ, (S, K,) inf. n. زَبْىٌ, (S,) *i. q.* حَمَلَهُ [*He bore it, carried it, took it up and carried it, conveyed it,* &c.]; (S, K;) namely, a thing; (S;) as also ▼ اِزْدَبَاهُ; thus accord. to the T and S and M; (TA; [accord. to one of my copies of the S, *i. q.* احتمله, which is often syn. with حَمَلَهُ;]) or ▼ أَزْبَاهُ; thus in the copies of the K: (TA:) or the first and ▼ last signify *he bore upon his back a heavy burden:* (JM:) and hence the saying of Kaab, فَقُلْتُ لَهُ كَلِمَةً أُزْبِيهِ ▼ بِذٰلِكَ (JM, TA) i. e. [† *And I said to him a saying,*] *disquieting,* or *disturbing, him,* (JM, TA,*) [*by reason of that:*] because, when a thing is borne, or carried, it is removed from its place. (JM.) — Also, (K,) aor. and inf. n. as above, (TA,) *He drove, urged,* or *incited, him;* (K, TA;) and so ▼ زَبَّاهُ, (K,) inf. n. تَزْبِيَةٌ; (TA;) and ▼ ازدباه. (K.) [And *i. q.* دَعَاهُ.] You say, مَا زَبَاهُمْ إِلَى هٰذَا, i. e. مَا دَعَاهُمْ إِلَيْهِ [*What drew, led, induced, caused, constrained,* or *drove, them to this?* or *What hath led,* &c.?]. (JM, TA.) And ▼ زَبَّى لَهُ شَرًّا, inf. n. تَزْبِيَةٌ, i. e. دَعَاهُ [*He drew,* or *caused, evil to him*]. (TA.) And زَبَّيْتُ لَهُ, inf. n. تَزْبِيَةٌ, *I prepared* [app. evil] *for him.* (TA.) And زَبَاهُ بِشَرٍّ, (K, TA,) or بِمَكْرُوهٍ, (TA,) *He smote him with evil.* (K, TA.)

2. زَبَّى, inf. n. تَزْبِيَةٌ, accord. to the K, *He spread* flesh-meat *upon a* زُبْيَة as meaning *a hill,* or *an elevated piece of ground, which the water did not overflow:* but accord. to ISd, *he threw* flesh-meat *into a* زُبْيَة as meaning *a hollow dug in the ground, in which one roasts,* or *broils, for himself, and bakes bread.* (TA.) — See also **5.** — And see **1,** in three places.

4: see **1,** in three places.

5. تزبّى زُبْيَةً *He made a pitfall for a lion* (S, Mgh, K) *or a wolf;* (Mgh;) as also ▼ زَبَّاهَا, inf. n. تَزْبِيَةٌ. (K.) A rájiz says,

* وَلَا تَكُونَنَّ مِنَ ٱللَّذْ كِيدَا *
* كَٱللَّذْ تَزَبَّى زُبْيَةً فَٱصْطِيدَا *

[*And by no means be thou of those who have been beguiled; like him who has made a pitfall for a lion or a wolf, and then has* himself *been trapped*]. (Ṣ,* Mgh.) — And تزبّى فِى الزُّبْيَةِ, accord. to ISd, signifies the same as تَزَبَّاهَا [app. in a sense different from that expl. above; meaning *He concealed himself from the objects of the chase in the hollow made for that purpose*: or *he fell into the* زُبْيَة, like تَرَدَّى فِى الزُّبْيَةِ]. (TA.)

6. تزابى *He walked with a stretching of himself*, or *with an elegant and a proud and self-conceited gait, and with slowness*. (T, Ḳ, TA.) — And *He magnified himself*; or *behaved proudly, haughtily*, or *insolently*; (Ḳ, TA;) and *disdainfully*. (TA.)

8. اِزْدَبَاهُ: see 1, in two places.

زُبْيَةٌ *A hill*, or *an elevated piece of ground, which the water does not overflow*: (Ṣ, Ḳ:) pl. زُبًى. (Ṣ, TA.) Hence, (TA,) it is said in a prov., بَلَغَ السَّيْلُ الزُّبَى [*The torrent reached* the tops of *the hills which they do not usually overflow*]: (Ṣ, TA:) or الزُّبَى is here pl. of الزُّبْيَةُ in the sense next following: [but the meaning is virtually the same:] (Meyd:) the prov. is applied to a thing, or an affair, or a case, exceeding the ordinary bounds or limit. (Meyd, TA.) — *A pitfall for a lion* (Ṣ, Mgh, Mṣb, Ḳ) *or a wolf* (Mgh) *&c.*, (Mṣb,) *dug in a high place*, (Ṣ, Mgh, Mṣb,) for which reason it is thus called: (Ṣ:) pl. as above. (Mṣb.) — *A hollow dug in the ground, in which a sportsman conceals himself* [*from the objects of the chase*]. (TA.) — *A hollow dug in the ground, in which one roasts*, or *broils, for himself, and bakes bread*. (ISd, TA.) — *A well*: so where it is said in a trad. of an Arab of the desert, تَرَدَّى فِى زُبْيَةٍ [*He fell into a well*]. (Mgh.) — *The excavation made by ants*; which they make not save in a high place. (TA.) — Some include this word among those that have contr. significations. (TA.)

أُزْبِىٌّ *Quickness, and briskness, liveliness*, or *sprightliness*: (Ṣ, Ḳ:) [originally أُزْبُوىٌ,] of the measure أُفْعُولٌ. (Ṣ) — *A certain mode of going*, or *pace*, (Ṣ, M, Ḳ,) *of camels*: (M, TA:) accord. to Aṣ, أَزَابِىُّ, which is its pl., signifies *various modes of going* or *pace*. (Ṣ.) — *Evil*: (AZ, Ṣ:) or *a great evil*: (Ḳ:) and *a great, momentous*, or *terrible, thing* or *affair*: (AZ, Ṣ, Ḳ:) pl. as above. (AZ, Ṣ.) One says, لَقِيتُ مِنْهُ الأَزَابِىَّ *I experienced from him*, or *it, evils*; and *great, momentous*, or *terrible, things*. (AZ, Ṣ.) — And *i. q.* عَجَبٌ [app. as meaning *A wonderful thing*]. (TA.) — And The *sound* of a bow; (JM, TA;*) its *musical ringing*, or *plaintive, sound*. (JM.)

زتن

أَرْضٌ زَتِنَةٌ: see زَيْتُونٌ, in art. زيت.

زج

1. زَجَّهُ, (Ṣ, A, Mṣb,) aor. ـُ, (Ṣ,) inf. n. زَجٌّ, (Ṣ, A, Mṣb, Ḳ,) *He pierced him*, or *thrust him*, (i. e. a man, Ṣ, Mṣb,) *with the* زُجّ [or *pointed iron foot of the spear*]; (Ṣ, A, Mṣb, Ḳ;*) and *cast at him with it*: and زَجٌّ also signifies *he pierced*, or *thrust, with haste*. (TA.) And زَجَجْتُهُ بِالرُّمْحِ *I cast at him with the spear*. (A, and Ḥam p. 147.) — [Hence,] زَجَّ بِالشَّىْءِ ‡ *He cast*, or *threw, the thing from himself*: (A:) or زَجَّ بِالشَّىْءِ مِنْ يَدِهِ, aor. ـُ, (TA,) inf. n. as above, (Ḳ, TA,) ‡ *he cast*, or *threw, the thing from his hand*. (Ḳ,* TA.) — [And hence,] زَجٌّ signifies also ‡ The *running* of the ostrich. (Ḳ, TA.) You say of the ostrich, زَجَّ بِرِجْلَيْهِ, (A, TA,) inf. n. as above, (TA,) ‡ *He ran*, (A, TA,) *throwing out his legs*. (TA.) — [Hence also,] نَزَلْنَا بِوَادٍ يَزُجُّ النَّبَاتَ ‡ *We alighted in a valley putting forth herbage*; as though casting it from itself. (A, TA.) — See also 4. = زَجَّ, sec. pers. زَجِجْتَ, aor. ـَ, inf. n. زَجَجٌ, *It* (an eyebrow) *was*, or *became, narrow and long*: (TḲ:) or *arched*: (MA:) [or *narrow and long and full and arched*: see زَجَجٌ below.]

2: see 4. = زَجَّجَتْ حَاجِبَهَا, (Ṣ, A,) or زجّج حَاجِبَهُ, (Ḳ, TA,) inf. n. تَزْجِيجٌ, (TA,) *She*, or *he, made her*, or *his, eyebrow narrow and long*: (Ṣ, Ḳ:) [or *made it arched*: (see 1, last sentence:) or *made it narrow and long and arched*: (see زَجَجٌ below:)] or *clipped the redundant portions of the hair thereof*: or *lengthened it* [*in appearance*] *with* إِثْمِد [i. e. *antimony*, or *ore of antimony*, or *a black collyrium*; like as the ancient Egyptians were accustomed to do, as appears from their paintings and sculptures; and like as some of the Arab women still do; extending a black line towards the ear, and also a similar line from the outer angle of the eye]. (TA.) In the following verse of the poet Er-Rá'ee,

* إِذَا مَا الغَانِيَاتُ خَرَجْنَ يَوْمًا *
* وَزَجَّجْنَ الحَوَاجِبَ وَالعُيُونَا *

[the last of these significations may be intended; so that it may be rendered, *When the females content with their husbands*, or *with their beauty*, &c., *shall go forth* (or *went forth*) *one day, and shall lengthen* (or *lengthened*) *with black collyrium the eyebrows and the eyes*: or] كَحَلْنَ is meant to be understood before العُيُونَا. (Ṣ.) — Hence, from تَزْجِيجُ الحَوَاجِبِ as signifying "the clipping of the redundant portions of the hair of the eyebrows," زجّج مَوْضِعَهَا, occurring in a trad., referring to a hole made in a piece of wood in which a thousand deenars and a writing had been inserted, is expl. as meaning *He made even, and adjusted, the place thereof*: or, accord. to IAth, it may be that the hole was in the end of the piece of wood, and so it may mean *he made a* زُجّ [q. v.] *upon the place thereof*, to hold it fast, and to preserve what was in it. (TA.)

4. ازجّ الرُّمْحَ; (IAạr, ISk, Ṣ, A, Ḳ;) and زَجَّجَهُ ↓; (A, TA;) and زَجَّهُ ↓, aor. ـُ, inf. n. زَجٌّ; (Mṣb;) and زَجَّاهُ; (TA;) *He put*, or *made, a* زُجّ [q. v.] *to the spear*. (IAạr, ISk, Ṣ, A, Mṣb, Ḳ.) — The first of these phrases is said also to signify *He removed*, or *took off, its* زُجّ *from the spear*: (A:) IAạr is related to have said thus; but he is also related to have said that this signification is not allowable. (TA.)

8. اِزْدَجَّ, said of the eyebrow, *It reached to the outer extremity* (ذُنَابَى) *of the eye*. (Ḳ.) — And, said of herbage, *Its intervening spaces became closed up*. (TA.)

زُجٌّ [The *pointed iron foot*, or *heel*, or *shoe, of a spear*;] the *iron at the lower extremity of a spear*; (Ṣ, A, Mṣb, Ḳ;) i. e. the *iron which is fixed upon the lower extremity of a spear, and with which the spear is stuck into the ground*: the iron which is fixed upon its upper extremity, and with which one pierces, being called سِنَان: (ISd, TA:) pl. [of mult.] زِجَاجٌ and زِجَجَةٌ (Ṣ, Mṣb, Ḳ) and [of pauc.] أَزْجَاجٌ and أَزِجَّةٌ, (TA,) or this last is not allowable, (Ṣ, Mṣb, TA,) accord. to ISk. (Mṣb.) Zuheyr says,

* وَمَنْ يَعْصِ أَطْرَافَ الزِّجَاجِ فَإِنَّهُ *
* يُطِيعُ العَوَالِى رُكِّبَتْ كُلَّ لَهْذَمِ *

[*And he who refuses to yield to the points of the iron feet of the spears shall yield to the upper extremities thereof mounted with every sharp spear-head*]: ISk says, he means that he who refuses to yield to a small thing will encounter a great thing: and Khálid Ibn-Kulthoom says, they used to meet their enemies, when they desired peace, with the iron feet of their spears turned towards them; and if they refused peace, they turned their spears' heads to them, and combated them. (TA.) [By a synecdoche, the pl.] زِجَاجٌ is also used to signify *Spears*, altogether. (Ḥam p. 147.) — Hence, as being likened to the زُجّ of the spear, (L,) ‡ The *extremity of the elbow*, (Ṣ, L, Ḳ,) *which is pointed*: (L:) or the *part* [or *joint*] *between the lower extremity of the os humeri and the extremity of the ulna at the elbow*: (T in art. ابر:) or [simply] the *elbow*. (A.) You say, اِتَّكَأَ عَلَى زُجَّيْهِ ‡ *He leaned upon his elbows*: and اِتَّكَؤُوا عَلَى زِجَاجِ مَرَافِقِهِمْ ‡ [*They leaned upon the extremities of their elbows*]. (A.) — [Hence also, ‡ *A tush*, or *canine tooth*:] زِجَاجُ الفَحْلِ signifies ‡ *the tushes of the stallion-camel*. (A, Ḳ.) — [Hence also a signification mentioned by Golius on the authority of Meyd, † *An iron pivot* ("subscus ferrea") *round which a mill-stone turns*.] — Also *An arrow-head*: (IAạr, Ḳ:) pl. زِجَاجٌ and زِجَجَةٌ (Ḳ) and أَزِجَّةٌ. (TA.)

زَجَجٌ *Narrowness and length in the eyebrows*: (Ṣ, Ḳ:) or *narrowness and archedness of the eyebrows*: (A:) or *archedness thereof*: (MA:) or *narrowness and length and fulness and arched-*

ness thereof. (TA.) [See 1, last sentence.] — Also, in an ostrich, † *Length of the shanks, and width of step.* (L.) — And in camels, † *Width,* or *wideness,* (رَوَحٌ,) *in* [*the space between*] *the hind legs.* (TA.) — And † *Wideness* of a solid hoof: which is a fault. (TA in art. صر.)

زُجْجٌ *Darts,* or *javelins,* (حِرَابٌ,) *furnished with iron heads:* (Ḳ:) its sing. is not mentioned. (TA.) — [It is also expl. in different copies of the Ḳ as meaning حَمِيرٌ مُقْتَتِلَةٌ or مُقْتَلَةٌ or مُقَتَّلَةٌ: the first I regard as the right reading; i. e. *Asses* (*wild asses*) *fighting one another.*]

زُجَاجٌ and زَجَاجٌ and زِجَاجٌ, (AO, Ṣ, Mṣb, Ḳ,) the first of which is that used by the seven readers [of the Ḳur-án], (Mṣb,) and the last is the least common, (TA,) words of well-known meaning; (Ṣ, Mṣb, Ḳ;) [*Glass: pieces of glass: glass-vessels:*] *glass flasks* or *bottles;* syn. قَوَارِيرُ: (TA:) and [*glass*] *drinking-cups* or *bowls:* (AO, TA:) pls. of ↓زُجَاجَةٌ (AO, Ṣ) and ↓زَجَاجَةٌ and ↓زِجَاجَةٌ: (AO:) or [rather] these are the ns. un. (Mṣb.) In the Ḳur [xxiv. 35], ↓زُجَاجَةٌ means *A lamp,* syn. قِنْدِيلٌ, (Lth, Bḍ, Jel,) *of* زُجَاج [i. e. *glass*]. (Bḍ.) ═ زَجَاجٌ, with fet-ḥ, also signifies The *berries of the clove-tree;* syn. حَبُّ القَرَنْفُلِ. (Ḳtr, TA.)

زُجَاجَةٌ and زَجَاجَةٌ and زِجَاجَةٌ: see the next preceding paragraph; the first, in two places. ═ The last also signifies The *art,* or *occupation, of making* زُجَاج [i. e. *glass, glass vessels,* &c.]. (TA.)

زُجَاجِىٌّ (Mṣb, Ḳ, TA) [and زَجَاجِىٌّ and زِجَاجِىٌّ, the former in the CḲ, and both implied in the Ḳ and in the Mṣb,] *A seller of* زُجَاج [i. e. *glass, glass vessels,* &c.]. (Mṣb, Ḳ.)

زَجَّاجٌ *A maker,* or *manufacturer, of* زُجَاج [i. e. *glass, glass vessels,* &c.]. (Mṣb, Ḳ.)

الزَّجَّاجَةُ † *The anus;* because it emits (تَزُجُّ) wind and excrement. (TA.)

أَزَجُّ, applied to a man, (Ṣ, A,) *Having narrow and long eyebrows:* (Ṣ, Ḳ:) or *having narrow and arched eyebrows:* (A:) [or *having arched eyebrows:* see زَجَجٌ:] or *having narrow and long and full and arched eyebrows:* (TA:) fem. زَجَّآءُ, (A, Ḳ,) applied to a woman: (A:) [pl. زُجٌّ:] and one says also أَزَجُّ الحَوَاجِبِ [meaning the same]. (L.) It is likewise applied to the eyebrow [as meaning *Narrow and long:* or *narrow and arched:* &c.]: (A, TA:) and so ↓مُزَجَّجٌ: (TA:) or the former signifies an eyebrow *narrow and long* [&c.] *naturally:* and ↓ the latter, *rendered so artificially.* (MF.) And الأَزَجُّ is a name for *The eyebrow* [itself] in the dial. of El-Yemen. (TA.) — Also, applied to a male ostrich, † *Long in step:* (Ṣ, Ḳ:) or *long-legged and long in step:* (L:) or *that runs throwing out his legs:* (TA:) or *having white feathers above his eyes:* (Ḳ:) fem. زَجَّآءُ: (Ṣ:) and pl. زُجٌّ. (Ḳ.) And, applied to a man, † *Long-legged.* (L.) — Also, applied to a solid hoof, † *Wide.* (TA in art. صر. [See زَجَجٌ, last sentence.])

مُزَجٌّ A spear *having a* زُجّ [q. v.] *affixed to it.* (ISk, Ṣ.)

مِزَجٌّ *A short spear, like the* مِزْرَاق, (Ṣ, Ḳ, TA,) *having at its lower extremity a* زُجّ [q. v.]: and sometimes used as meaning *one that transpierces,* or *passes through, quickly.* (TA.)

مِزَجَّةٌ *An instrument with which the eyebrow is made such as is termed* أَزَجّ [or *narrow and long,* or *narrow and arched,* &c.]. (TA.)

مُزَجَّجٌ: see أَزَجُّ, in two places.

مَزْجُوجٌ *Pierced,* or *thrust, with the* زُجّ [q. v.] *of a spear.* (Ṣ, TA.) And *Cast at therewith.* (TA.) — Also A large bucket (غَرْبٌ) *not made round, but having its two lips* [or *opposite edges*] *put together, and then sewed.* (Ḳ.)

زجر

1. زَجَرَهُ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. ـُ, (Mṣb, TA,) inf. n. زَجْرٌ, (Ṣ, A, Mṣb,) *He chid him, by a cry, by his voice,* or *by reproof:* (Ṣ,* Ḳ,* TA:) *he checked him, restrained him,* or *forbade him, with rough speech:* (TA:) or *prevented, hindered, restrained,* or *withheld, him:* or *forbade,* or *prohibited, him:* [*by any kind of cry or speech:*] as also ↓ازدجرهُ; (Ṣ, A, Mgh, Mṣb, Ḳ;) the latter originally ازتجرهُ: (Mṣb, TA:) عَنْ كَذَا *from* [*doing*] *such a thing:* (A,* Mgh, TA:) and عَنِ السُّوْءِ *from evil.* (TA.) — زَجَرَ الكَلْبَ, (Ḳ,) and السَّبُعَ, (TA,) and زَجَرَ بِهِ, (Ḳ,) † *He cried out to,* or *at, the dog,* (Ḳ,) and *the beast of prey,* (TA,) *in order that he might forbear, refrain,* or *abstain.* (Ḳ, TA.) [See a tropical ex. voce حَنْو.] — زَجَرَ البَعِيرَ ‡ *He incited the camel to quickness:* (TA:) *he drove,* or *urged, the camel,* (Ṣ, Ḳ, TA,) *and incited him with a peculiar cry,* so that he became excited, and went on: (TA:) *he said to the camel* حَوْبِ: and زَجَرَ النَّاقَةَ † *He said to the she-camel* حَلْ: (AZ, TA:) and زَجَرَ الغَنَمَ ‡ *He* (a pastor) *cried out to,* or *at, the sheep* or *goats:* (A, Mgh, TA:) and in like manner, to, or at, a horse or the like, and a camel, and a beast of prey, *with a high,* or *loud, voice, and vehemently:* (TA:) and الرِّيحُ تَزْجُرُ السَّحَابَ ‡ [*The wind drives the clouds*]. (A.) — زَجْرٌ signifies The *driving away with crying* or *a cry:* and by subsequent applications, sometimes, † the *driving away:* and sometimes † the *crying,* or *crying out,* or *a cry.* (B, TA.) — زَجَرَ الطَّائِرَ, (Ḳ,) aor. ـُ, inf. n. زَجْرٌ; (TA;) and ↓ازدجرهُ; (Ḳ;) ‡ *He chid the bird, auguring evil from it.* (Ḳ, TA.) — And زَجَرَ الطَّيْرَ ‡ *He threw a pebble at the birds, and cried out; and if, in flying, they turned their right sides towards him, he augured well from them; but if their left sides, evil.* (A.) — Hence, (A,) زَجْرٌ also signifies ‡ The *auguring from the flight, alighting-places, cries, kinds,* or *names, of birds:* (Ṣ, A, Ḳ:) you say, هُوَ يَزْجُرُ الطَّيْرَ *He augurs from the flight,* &c., *of birds:* (A:) or زَجْرٌ signifies the *auguring well from a bird's* or *some other thing's* سُنُوح [or *turning the right side towards one,* or *the contrary*], and *evil from its* بُرُوح [or *turning the left side towards one,* or *the contrary*]. (Zj.) And زَجَرَ غُرَابَ البَيْنِ means † *He went away, departed,* or *journeyed.* (Ḥar p. 308.) — [Hence,] it also signifies ‡ The *practising of divination:* (Ḳ:) or *a species thereof:* you say, زَجَرْتُ أَنَّهُ يَكُونُ كَذَا وَكَذَا *I have divined that it is so and so.* (Ṣ, L.) [See also زَاجِرٌ.] — زَجَرَتْ بِمَا فِى بَطْنِهَا † *She* (a camel) *cast forth what was in her belly.* (Ḳ, TA.)

6. تَزَاجَرُوا عَنِ المُنْكَرِ [*They checked, restrained,* or *forbade, one another, with rough speech;* or] *they prevented, hindered,* or *withheld one another;* or *they forbade,* or *prohibited, one another; from abominable, foul,* or *evil, conduct.* (A, Mṣb.)

7. انزجر and ↓ازدجر *He, being chidden, by a cry, by the voice,* or *by reproof;* or *being checked, restrained,* or *forbidden, with rough speech;* (TA;) or *being prevented, hindered, restrained,* or *withheld;* or *being forbidden* or *prohibited; refrained, forbore,* or *abstained;* (Ṣ, A, Mgh, Mṣb, Ḳ, TA;) عَنْ كَذَا *from* [*doing*] *such a thing.* (Mgh, TA.) — ↓ازْدُجِرَ, in the Ḳur liv. 9, means *He was driven away.* (TA.) — انزجر *He* (a dog) *became urged,* or *incited, by a cry,* to pursue the game. (Mgh.)

8. ازْدَجَرَ, for ازْتَجَرَ, trans. and intrans.: see 1 and 7; each in two places.

Q. Q. 1 (accord. to the Ṣ). زَنْجَرَ: see art. زنجر.

زَجْرٌ inf. n. of 1. (Ṣ, A, Mṣb.) — *A crying at camels* [*&c.*], *and an urging* or *inciting of them.* (TA.) — *A cry by which one chides,* i. e., either *checks* or *urges, a beast &c.;* like صَهْ to a man, and عَدَسْ to a mule, &c. (The lexicons, passim.) ═ See also what next follows.

زَجْرٌ (Az, O, Ḳ) and ↓زُجْرٌ (IDrd, O, Ḳ) *Large fish,* (Ḳ,) [i. e.] *a species of large fish,* (IDrd, O,) *with small scales:* (TA:) IDrd says, thus called by the people of El-'Irák, but I do not think the appellation to be genuine Arabic: (O:) pl. زُجُورٌ. (O, Ḳ.)

زَجْرَةٌ *A cry.* (Mgh.)

زَجُورٌ ‡ A she-camel *that will not yield her milk abundantly until chidden:* (A, Ḳ, TA:) or *that yields her milk abundantly to her young one if beaten, but does not if let alone:* (TA:) or (Ḳ, TA, but accord. to the CḲ "and") a she-camel *that knows* [*her young one*] *with her eye, but repudiates it with her nose* [*when she smells it*]: (Ṣ, Ḳ:) and a she-camel *that inclines to the young one of another, and not to her own, but only smells it, and refuses to yield her milk to it;* syn. عَلُوقٌ. (Ḳ.) — It is also applied, metaphorically, as an epithet to war. (A, TA.)

[زَجَّارٌ One *who chides,* &c., *much,* or *often.*]

زَاجِرٌ [act. part. n. of 1]. — [Hence,] كَفَى

بِالْقُرْآنِ زَاجِرًا ‡ [*The Kur-án suffices as a chider, checker, restrainer, or forbidder*]. (A, TA.) And الزَّاجِرُ † *The exhorter, on the part of God, in the heart of the believer; i. e. the light shed into it,* [or what we term *the light of nature,*] *that invites him to the truth.* (KT.) — الزَّاجِرَاتُ, in the Kur xxxvii. 2, means ‡ The angels who are *the drivers of the clouds.* (K,* TA.) — زَاجِرٌ also signifies ‡ *A diviner;* because, when he sees that which he thinks to be of evil omen, he cries out with a high, or loud, and vehement, voice, forbidding to undertake the thing in question. (Zj, TA.) — أَبُو زَاجِرٍ † *The crow;* because one augurs by means of it. (Har p. 662.)

[زَاجِرَةٌ a subst. formed from the epithet زَاجِرٌ by the addition of ة. Its pl. occurs in the saying,] كُرِّرَتْ عَلَى سَمْعِهِ المَوَاعِظُ وَالزَّوَاجِرُ ‡ [*Exhortations, and chiding* or *restraining speeches, were repeated in his ears*]. (A, TA.)

زِنْجِيرٌ and زِنْجِيرَةٌ: see art. زنجر.

أَزْجَرُ A camel *having a looseness in the vertebræ of his back, arising from disease, or from galls, or sores, produced by the saddle:* (O, K:*) [or *having a fracture in his back;*] like أَخْزَلُ. (O.)

مَزْجَرٌ [*A place of* زَجْر, i. e. *chiding,* &c.]. — [Hence,] هُوَ مِنِّى مَزْجَرَ الكَلْبِ, an elliptical phrase, meaning ‡ [*He is, in relation to me,* or مِنِّى is here used in the sense of عِنْدِى, i. e., *in my estimation,*] *as though he were in the* مزجر *of the dog;* (Sb, TA;) [i. e., *as though he were to be chidden like the dog, and driven away;*] said by Z to be tropical. (TA.)

مَزْجَرَةٌ [*A cause of* زَجْر, i. e. *chiding,* &c.: a noun of the same class as مَبْخَلَةٌ &c.; pl. مَزَاجِرُ]. A poet says,

* مَنْ كَانَ لَا يَزْعُمُ أَنِّى شَاعِرُ *
* فَلْيَدْنُ مِنِّى تَنْهَهُ المَزَاجِرُ *

i. e. † [*He who will not assert that I am a poet, let him approach me:*] *preventing causes forbid him.* (TA.) And one says, ذِكْرُ ٱللّٰهِ مَزْجَرَةٌ لِلشَّيْطَانِ ‡ [*The remembrance,* or *the mention, of God is a cause of driving away the devil*]. (A, TA.)

مُزْدَجَرٌ, in the Kur liv. 4, (Bd, TA,) is [an inf. n.,] syn. with اِزْدِجَارٌ, (Bd,) meaning † *Depulsion,* and *prevention,* or *prohibition,* from the commission of sinful actions; (TA;) or from punishment: or it there means *a threatening:* and some read مُزَّجَرٌ, changing the د into ز, and incorporating it [into the preceding letter]. (Bd.)

زجل

1. زَجَلَ, (MA, K,) aor. ـَ, (K,) inf. n. زَجَلٌ, (MA, K, KL, and Har p. 240,) *He uttered his voice, or a cry;* or *made a sound, or cry:* (MA, KL:) or *he raised his voice,* (K, Har,) *to evince emotion.* (Har.) — [It seems to be indicated in the K that it signifies also *He played,* or *sported:* and *He,* or *it* (i. e. a company of men), *raised cries, shouts, noises, a clamour,* or *confused cries* or *shouts* or *noises:* and *He trilled,* or *quavered, and prolonged his voice;* or *prolonged it, and modulated it sweetly.* See the next paragraph.]

زَجَلٌ inf. n. of زَجِلَ: (MA, K:) [and used as a simple subst.:] *i. q.* صَوْتٌ [as an inf. n., meaning The *uttering of the voice,* or *of a sound,* or *cry:* or, as a simple subst., *a voice, sound,* or *cry*]: (S:) or *a high,* or *loud, voice:* such have the angels when celebrating the praises of God: (TA:) [and] *a vehement sound.* (Ham p. 627.) [Hence,] سَحَابٌ ذُو زَجَلٍ *Clouds having a thundering:* (TA:) [and] so سَحَابٌ ▼ زَجِلٌ. (S.) — *A clamour;* or *a confusion,* or *mixture, of cries* or *shouts* or *noises,* or *of crying* or *shouting* or *noise.* (K.) — [*A low,* or *faint, sound:* hence,] زَجَلُ الجِنِّ means عَزِيفُهَا [i. e. *The low,* or *faint, sound of the jinn, or genii, that is heard by night in the deserts;* and said to be *a sound like drumming:* or *the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn*]. (TA.) — *A trilling,* or *quavering, and prolonging of the voice;* or *a prolonging of the voice, and modulating it sweetly.* (K.) A poet likens it to the voice of one urging on camels by singing to them, and to the playing on a reed-pipe. (Sb, TA.) — Also *Play,* or *sport.* (K.) — And *A species of verse, well known;* [*a vulgar sort of unmeasured song* or *ballad;*] in this sense post-classical. (TA.)

زَجِلٌ *Raising his voice;* as also ▼ زَاجِلٌ. (K.) — [Hence,] سَحَابٌ زَجِلٌ: see زَجَلٌ. And غَيْثٌ زَجِلٌ *Rain accompanied by the sound of thunder.* (TA.) And نَبْتٌ زَجِلٌ *A plant,* or *herbage, in which,* or *among which, the wind makes a sound.* (K.)

زَجْلَةٌ: see the next paragraph, in two places.

زُجْلَةٌ The *sound,* or *voice,* or *noise,* of men; as also ▼ زَجْلَةٌ. (K.) — And *A company, a collection,* or *an assemblage:* (K:) or *a party,* or *company, of men,* (S, K,) peculiarly: (TA:) as also ▼ زَجْلَةٌ: (K:) pl. of the former زُجَلٌ. (S.)

زَاجِلٌ: see زَجِلٌ. — It is also applied to a song, or singing, [meaning *Loud,*] in the saying,

* وَهْوَ يُغَنِّيهَا غِنَآءً زَاجِلَا *

[*And he sings to her,* or *to them* (probably referring to camels), *with a loud song* or *singing*]. (TA.)

زجو

1. زَجَا, (S, K,) aor. يَزْجُو, (S,) inf. n. زَجَآءٌ (S, K, and Ham p. 78) and زَجْوٌ (K and Ham) and زُجُوٌّ, (K,) *It* (a thing) *went,* or *became urged on* or *along, quickly.* (Ham ubi suprà: there indicated by the context, but not expressed.) — *It* (a bad piece of money) *passed,* or *had currency.* (Er-Rághib, TA.) — *It* (an affair) *was,* or *became, easy;* and *right, in a right state,* or *right in its direction* or *tendency.* (K, TA.) Hence the trad., لَا تَزْجُو صَلَاةٌ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الكِتَابِ, i. e. [*A prayer in which the opening chapter of the Book* (meaning the Kur-án) *is not recited*] *will not be right.* (TA.) — Also, inf. n. زَجَآءٌ, said of the [tax called] خَرَاج, *It was,* or *became, easy of collection.* (S.) — زَجَآءٌ also signifies The *acting with penetrative energy, and effectiveness,* in an affair. (S, K.) One says, هٰذَا الأَمْرُ قَدْ زَجَوْنَا عَلَيْهِ [app. meaning *This affair, we have effected it,* or *accomplished it;* like as one says, مَضَيْنَا عَلَى الأَمْرِ]. (T, TA.) And عَطَآءٌ قَلِيلٌ يَزْجُو خَيْرٌ مِنْ كَثِيرٍ لَا يَزْجُو [*A small gift that is effective is better than much that will not be effective*]. (S.) = One says also, ضَحِكَ حَتَّى زَجَا i. e. [*He laughed until*] *his laughing became stopped,* or *cut short.* (S, K.*) = See also what next follows, in two places.

2. زَجَّاهُ, (S, Msb, TA,) inf. n. تَزْجِيَةٌ, (S, TA,) *He pushed it gently,* (S, Msb, TA,) *in order that it might go on;* as also ▼ ازجاه; and ▼ زَجَاهُ, aor. يَزْجُوهُ, inf. n. زَجْوٌ: and this last, *he drove it,* or *urged it on, gently;* (TA;) [and so زجّاه and ▼ ازجاه, as will be shown by what follows:] or ▼ زَجَاهُ signifies [simply] *he drove it,* or *urged it on:* and *he pushed it:* and so [app. in both of these senses] زجّاه and ▼ ازجاه. (K.) Hence, i. e. from زَجَّيْتُهُ meaning "I pushed it gently," (Har p. 304,) one says, كَيْفَ تُزَجِّى الأَيَّامَ (S, Har) i. e. كَيْفَ تُدَافِعُهَا [*How dost thou strive with the days in pushing them on, or making them to pass away?*]: (S:) or كيف تَدْفَعُهَا [*how dost thou push on the days?* and thus may mean also كيف تدافعها]: (Har:) [or *how dost thou make the days to pass away?* for] زجّى الأَيَّامَ means *he made the days to pass away:* (MA:) [or *how dost thou pass the days?* for it is also said that] تَزْجِيَةٌ signifies the *passing* [one's] days. (KL.) [زجّى الأَيَّامَ may be well rendered *He made the days to pass away by means of exertion;* and so دَفَعَهَا and دَافَعَهَا. Har (ubi suprà) uses the phrase أُزَجِّى أَيَّامًا مُسْوَدَّةً as meaning *I push on evil and hard days.*] ▼ ازجى الشَّىْءَ, also, inf. n. إِزْجَآءٌ, is expl. by Az as signifying دَافَعَ بِقَلِيلِهِ [app. meaning *He strove to push on* life, or *to repel* want or the like, *with little of the thing*]: and accord. to a saying heard by him from a man of the tribe of Fezárah, نُزَجِّى دُنْيَانَا [or the correct reading may be ▼ نُزْجِى, and accord. to either reading the phrase may be rendered *We strive to push on* life, or *to repel* want &c., *with little of our worldly possessions,*] means *we content ourselves in respect of our worldly possessions with scanty sustenance.* (TA. [See also 5.]) One says also أَزْجَيْتُ ▼ الإِبِلَ *I drove the camels.* (S.) And البَقَرَةُ تُزْجِى ▼ وَلَدَهَا *The* [*wild*] *cow drives her young one.* (S.) الرِّيحُ تُزْجِى ▼ السَّحَابَ *The wind drives along the clouds:* (S:) or *drives along gently the clouds;* as also تُزَجِّيهِ, but in an intensive sense. (Msb.) In like manner, يُزْجِى ▼ سَحَابًا is said of God, in the Kur [xxiv. 43]: and in the same [xvii. 68], رَبُّكُمُ ٱلَّذِى يُزْجِى ▼ لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ [*Your Lord is He*

who driveth along for you the ship in the sea]. (TA.) And a poet says,

* زَجَّيْتُهُ بِالقَوْلِ وَٱزْدَجَيْتُهُ *

i. e. [*I drove him with speech, and*] *urged him on*: for ازدجاه signifies ساقه [like زجّاه &c.]. (TA.) — And زجّى حاجتى *He made easy the attainment of my want.* (TA.) = زجّى الرُّمح *i. q.* أزجّه q. v. in art. زج. (TA in that art.)

4: see 2, in ten places. ازجى also signifies *He made* money, or bad money, *to pass*, or *be current.* (Er-Rághib, TA.)

5. تَزَجَّيْتُ بِكَذَا *I contented myself with such a thing*: a rájiz says,

* تَزَجَّ مِنْ دُنْيَاكَ بِالبَلَاغِ *

[*Content thyself with what is sufficient of thy worldly possessions*]. (Ṣ. [See also 2.])

8: see 2, near the end of the paragraph.

أَزْجَى *More penetrating and effective* in an affair than another: (Ṣ, Ḳ:) so in the saying, فُلَانٌ أَزْجَى بِهٰذَا الأَمْرِ مِنْ فُلَانٍ [*Such a one is more penetrating and effective in this affair than such a one*]. (Ṣ, Ḳ.*)

مُزْجًى, applied to a horse [or other beast], *That is driven*, or *urged on*, (يزجى, [i. e. يُزَجَّى,]) *in his pace, by little and little.* (Ḥam p. 158.) — *A small*, or *scanty*, *thing*; (Ṣ, Er-Rághib, TA;) or such as is *mean*, or *paltry*; *that may be pushed and driven away because of the little account that is made of it.* (Er-Rághib, TA.) بِضَاعَةٌ مُزْجَاةٌ means *Small*, or *scanty*, *merchandise*; *little in quantity*: (Ṣ, Ḳ:) and so it is said to mean in the Ḳur [xii. 88]: or, as in some copies of the Ṣ, *little*, or *mean*, or *paltry*, *merchandise*: (TA:) or *mean*, or *paltry*, *merchandise, rejected by every one to whom it is offered*: (A, TA:) or *merchandise wherewith the days are pushed on* (تُدْفَعُ [i. e. *made to pass away by means of exertion*]) because of its scantiness: (Mṣb, TA: [for مُزْجَاةٌ بِهَا:]) or, accord. to the shereef El-Murtaḍà, *merchandise driven along portion after portion, scantily and feebly*: (TA:) or *merchandise in respect of which a lowering of the price is demanded on account of its badness* (فِيهَا إِغْمَاضٌ); (Th, TA;) *not in perfect condition*: (Th, Ḳ, TA:) thus, too, it is expl. as used in the Ḳur: and some say that what is there mentioned consisted of fruit of the terebinth-tree, or of صَنَوْبَر [app. here meaning pine-cones]: some say, of commodities of the Arabs of the desert, wool, and clarified butter: and some say, of deficient pieces of money. (TA.)

مُزَجًّى *Weak*: so termed because of his lagging behind, and requiring to be urged on: (Ḥam p. 441:) or anything *not perfect in nobility, nor in any other praiseworthy quality*: or, as some say, one *driven to generosity against his will*: (TA:) and also, (TA,) applied to a man, *i. q.* مُزَلَّجٌ [q. v., app. here meaning *deficient in manliness, or manly virtue, or the like*]. (Ṣ, TA.) الزَّمَانُ المُزَجَّى, a phrase used by Ḥar, is expl. (p. 429) as meaning حَقُّهُ أَنْ يُزَجِّيهِ النَّاسُ, i. e. *Time that requires men to push it on*, or *to make it to pass away by means of exertion.*]

مِزْجَآءٌ A man *who urges on much the camel*, or *beast, that he rides.* (TA.)

زح

1. زَحَّهُ, (Ṣ, L, Ḳ,) aor. ـُ, (Ṣ, L,) inf. n. زَحٌّ; (L;) and ▼ زَحْزَحَهُ; (L;) *He removed him*, or *it, from his*, or *its, place*: (Ṣ, L, Ḳ:) and *he pushed*, or *thrust, away, him*, or *it*: (L, Ḳ:) or the latter, *he removed him*, or *it, far away*; *placed*, or *put, him*, or *it, at a distance, far away*, or *far off*: (Ṣ, A, Mgh, L, Mṣb:) and the former signifies also *he drew, dragged*, or *pulled, away, him*, or *it, in haste.* (L, Ḳ.) You say, ▼ زَحْزَحَهُ عَنْهُ *He removed him*, or *it, far away*; (Ṣ, Ḳ;) or *pushed*, or *thrust, away*; and *removed*; *him*, or *it*; (TA;) *from it*; (Ṣ, Ḳ;) i. e. from his, or its, place. (TA.) It is said in the Ḳur [iii. 182], فَمَنْ زُحْزِحَ ▼ عَنِ النَّارِ وَأُدْخِلَ الجَنَّةَ فَقَدْ فَازَ, i. e. [*And he*] *who shall be removed* [*from the fire* of Hell], or *removed far away* [*therefrom, and made to enter Paradise, shall attain good fortune*]. (TA.)

R. Q. 1. زَحْزَحَ: see above, in three places: = and see also the paragraph here following.

R. Q. 2. تَزَحْزَحَ *He*, or *it, removed*, or *became removed*; (Ṣ, A, Mgh, Mṣb;) and (Mgh, Mṣb) *removed*, or *became removed, far away*: (Mgh, Mṣb, Ḳ:) and accord. to Es-Semeen, ▼ زَحْزَحَ is likewise used in an intrans. sense, as well as a trans.; but MF says that its use in an intrans. sense is strange. (TA.) You say, دَخَلْتُ عَلَى فُلَانٍ فَتَزَحْزَحَ لِى عَنْ مَجْلِسِهِ, i. e. [*I went in to such a one, and*] *he removed* [*for me from his sitting-place*]. (Mgh, Mṣb.*)

زَحْزَحٌ *Distance*: so in the saying, هُوَ بِزَحْزَحٍ مِنْهُ [*He*, or *it, is at a distance from him*, or *it*]. (Ṣ, Ḳ.) Az says that, accord. to some, this is a reduplicative word from زَاحَ, aor. يَزِيحُ, meaning تَأَخَّرَ; and some hold it to be from الزَّوْحُ meaning "the driving vehemently," as also الدَّوْحُ. (TA.)

زَحْزَاحٌ *Distant*; *remote.* (Ḳ.)

مُتَزَحْزَحٌ *A place to which one removes*, or *may remove*, [in an absolute sense, as is implied in the A, or] *far away.* (Ḥam p. 655.) One says, مَا لِى عَنْهُ مُتَزَحْزَحٌ [*There is not for me any place to which to remove from him*, or *it*]. (A.)

زحر

1. زَحَرَ, aor. ـِ and ـَ, (Ḳ,) inf. n. زَحِيرٌ (A, Ḳ) and زُحَارٌ and زُحَارَةٌ, (Ḳ,) *He emitted the voice*, (Ḳ,* TA,) or (Ḳ, TA, in the CḲ "and,") *the breath, with a moaning*; (A, Ḳ;) [or *he breathed hard*; as appears from what follows;] in work, or labour, or in difficulty. (TA.) You say, سَمِعْتُ لَهُ زَحِيرًا [*I heard him breathe hard*; or *emit the voice*, or *the breath, with a moaning*]. (A.) And of a woman bringing forth, you say, زَحَرَتْ, aor. ـِ and ـَ, inf. n. زَحِيرٌ, *She breathed hard.* (Ṣ.) — [Hence,] زَحَرَ said of a niggardly man, † *He, being begged of, deemed the begging grievous*, or *troublesome*, (Ḳ, TA,) *and moaned thereat.* (TA.) — زَحَرَ, (A, Ḳ,) aor. ـِ and ـَ, (Ḳ,) inf. n. زَحِيرٌ (Ṣ, A, Ḳ) and زُحَارٌ (Ṣ, Ḳ) and زُحَارَةٌ; (Ḳ;) [and app. زَحْرٌ also; (see مَزْحُورٌ;)] and ▼ تزحّر; (A, Ḳ;) and ▼ زحّر, inf. n. تَزْحِيرٌ; (Ḳ;) [all signify] *He was*, or *became, affected with a looseness of the bowels*: (Ṣ, A:) or *with a violent looseness of the bowels, and with a griping pain in the belly, and a discharge of blood.* (Ḳ.) — And زَحَرَتْ بِهِ أُمُّهُ, and ▼ تزحّرت عَنْهُ, ‡ *His mother brought him forth.* (A, Ḳ.) = زَحَرَهُ بِالرُّمْحِ, accord. to the Ḳ, signifies *He broke*, or *clave, his head with the spear*: but IDrd says that this is not of established authority. (TA.) = زَحِرَ, like غَنِىَ, *He was*, or *became, niggardly*, or *tenacious.* (Ḳ.)

2: see 1. = زحّر النَّاقَةَ, inf. n. تَزْحِيرٌ, *He put a ball* (كُرَة) *into a nose-bag* (مِخْلَاة), *and inserted it into the vulva of the she-camel* whose young one had died during the period between the time [that should have been that] of bringing him forth and a month of the last part thereof, [i. e. during the last month of her proper period of gestation,] *and left it for a night, having stopped up her nose, then drew forth the ball, having prepared another young camel, which he then showed to her, the nose being still stopped up, whereupon she thought that it was her young one, and that she had at that time brought it forth, then he unstopped her nose, and brought it near, and she affected it, and yielded her milk.* (Ḳ, TA.)

3. زاحره ‡ *He treated him*, or *regarded him, with enmity*, or *hostility*, (A, Ḳ, TA,) *and behaved angrily* (انْتَفَخَ) *to him.* (TA.)

5: see 1, in two places. — هُوَ يَتَزَحَّرُ بِمَالِهِ شُحًّا † [*He yields his property with pain*, (app. from تَزَحَّرَتْ said of a woman in child-birth,) *by reason of niggardliness*]; as though he moaned, and strained himself; or moaned, being niggardly. (TA.)

زَحْرٌ: see زَحَّارٌ.

زَحْرَةٌ [inf. n. of un. of زَحَرَ; *An emission* [*of the voice* or] *of the breath with a moaning*: (A:) [or *a hard breathing*: (see 1:) it is said to be] like زَفْرَةٌ [q. v.]. (TA.)

زَحْرَانُ: see زَحَّارٌ.

زُحَارٌ [an inf. n. of 1, q. v. — Also] *A certain disease that affects the camel*, (Ḳ, TA,) *in consequence of which he suffers from a violent looseness of the bowels, until*, or *so that, the extremity of his rectum turns inside-out, and nothing comes forth from it.* (TA.)

زَحَّارٌ [One *who breathes hard*; (this meaning being indicated, though not expressed, in the Ṣ;) or *who emits the voice*, or *the breath, with a moaning*: see 1, first sentence. — And hence,] † *Niggardly*; *tenacious*; *who moans on being*

begged of; (TA; [in which it is said to be with ḍamm; but this is a mistake, occasioned by an incorrect point in the L;]) as also ▾ زُحَرٌ and ▾ زَحْرَانٌ and ▾ مَزْحُورٌ. (Ḳ,* TA.) A poet says,

* أَرَاكَ جَمَعْتَ مَسْأَلَةً وَحِرْصًا * وَعِنْدَ الفَقْرِ زَحَّارًا أُنَانَا *

[*I see thee to have combined begging and covetousness, and in poverty to be niggardly, with moaning*]: (Ṣ, TA: in the former thus, in two copies, in the present art. and in art. ان: in the TA زَحَّارًا:) أُنَانًا is said by IB to be [here] an inf. n. of أَنَّ, like أَنِينًا. (TA.)

مَزْحُورٌ A man *affected with a looseness*, or *with a violent looseness, of the bowels, and with a griping pain in the belly, and a discharge of blood.* (A,* TA.) — See also the next preceding paragraph.

زحف

1. زَحَفَ, aor. ـَ, inf. n. زَحْفٌ (Ṣ, Mgh, Mṣb, Ḳ) and زُحُوفٌ (Mṣb, Ḳ) and زَحَفَانٌ, (Ḳ,) *He*, or *it*, (an army, Mgh, Mṣb,* or a company of men, Mṣb,) *walked, marched,* or *went on foot,* إِلَيْهِ [*to him,* or *it*]; (Ṣ, Ḳ;) and [generally] *did so by little and little;* (accord. to an explanation of زَحْفٌ in the TA;) *crept,* or *crawled, along;* or *went,* or *walked, leisurely,* or *gently:* (Mgh:) and ▾ تَزَحَّفَ إِلَيْهِ, (Ṣ, Ḳ,) as also ▾ ازدحف, (Ḳ,) i. q. تَمَشَّى, (Ṣ, Ḳ,) i. e. *he walked* [*with slow steps,* or] *heavily, with an effort, to him,* or *it:* (TḲ:) and مِشْيَةٌ زَحَفَانٍ means *a gait in which is a heaviness of motion.* (TA.) One says of a child, before he walks, (Ṣ, Mṣb, Ḳ,) or before he stands, (T, TA,) يَزْحَفُ [*He drags himself along*] (Ṣ, Mṣb, Ḳ) عَلَى الأَرْضِ [*upon the ground*], or عَلَى آسْتِهِ [*upon his posteriors*]: (TA:) or زَحَفَ alone, said of a child, *he went along slowly, by little and little, upon his posteriors:* (Bḍ in viii. 15:) and to the زَحْف of children is likened the marching of two bodies of men going to meet each other for fight, when each of them marches gently, or leisurely, towards the other, before they draw near together to smite each other: and one says likewise of a child, before he walks, ▾ يَتَزَحَّفُ عَلَى الأَرْضِ, or, as in the T, عَلَى بَطْنِهِ, i. e. *he drags himself along* [*upon the ground,* or *upon his belly*]. (TA.) — زَحَفَ الدَّبَا [*The young locusts not yet winged*] *went on,* or *forwards:* (Ṣ, O, Ḳ:) مَشَى in this explanation in the Ḳ should be مَضَى, as in the Ṣ and A. (TA.) — زَحَفَ said of an arrow, † *It fell short of the butt, and then slid along to it.* (Ṣ,* Mṣb.) — Also, said of a camel, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـَ, inf. n. زَحْفٌ and زُحُوفٌ, and زَحَفَانٌ, (TA,) *He became fatigued, and dragged his foot,* or *the extremity of his foot;* (Ṣ, Mgh, Mṣb, Ḳ;) as also ▾ أَزْحَفَ: (Ṣ, Mgh, Mṣb:) or this latter signifies *he* (a camel) *became fatigued,* (Ḳ, TA,) *and stood still with his master:* and ▾ أَزْحَفَتْ رَاحِلَتُهُ مِنَ الإِعْيَاءِ *His saddle-camel stood still from fatigue:* or, accord. to El-Khaṭṭábee, correctly, أُزْحِفَتْ عَلَيْهِ: (TA:) or this is a mistake, occurring in the Fáïḳ; and it is correctly with fet-ḥ: (Mgh:) and accord. to the T, زَحَفَ signifies *he* (a camel) *became fatigued, so that he stood still with his master:* (TA:) or, as some say, زَحَفَ said of one walking, or marching, [i. e., of a man and of a beast,] (Mṣb, TA,) accord. to AZ, whether fat or lean, (Mṣb,) aor. ـَ, inf. n. زَحْفٌ and زَحَفَانٌ, or, as AZ says, زَحْفٌ and زُحُوفٌ, (TA,) signifies, (Mṣb,) or signifies also, (TA,) *he became fatigued,* (Mṣb, TA,) in walking, or marching. (TA.) — And زَحَفَ الشَّجَرُ ‡ *The trees became in a state of gentle motion,* by the influence of the wind. (TA.) = زَحَفَ الشَّىْءَ, inf. n. زَحْفٌ, *He dragged the thing along gently.* (TA.)

2. زَحَّفَ البَيْتَ بِالزَّحَّافَةِ [*He swept the house,* or *chamber, with the* زَحَّافَة, q. v.]. (TA.)

3. زَاحَفُونَا, inf. n. مُزَاحَفَةٌ, *They fought with us.* (TA.)

4: see 1, in the latter half, in two places. — أَزْحَفَ said of a man means *His camel,* or *his horse* or *the like, became fatigued.* (Ṣ.) — ازحف لَنَا بَنُو فُلَانٍ *The sons of such a one became a* زَحْف *to us,* (Ḳ, TA,) i. e., *an army marching to us to fight with us.* (TA.) — And ازحف فُلَانٌ *Such a one attained to the utmost of that which he sought,* or *desired.* (Ḳ,* TA.) = ازحف said of long journeying, *It fatigued* the camels. (TA.) — ازحفت الرِّيحُ الشَّجَرَ ‡ *The wind put the trees into a state of gentle motion.* (TA.)

5: see 1, in the former half, in two places.

6. تزاحفوا *They drew near, one to another, in fight.* (IDrd, Z, Ḳ.) *They walked,* or *marched, one to,* or *towards, another;* as also ▾ ازدحفوا. (TA.)

8. ازدحف [originally اِزْتَحَفَ]: see 1, first sentence: and see also 6.

زَحْفٌ *An army,* or *a military force, marching by little and little,* or *leisurely, to,* or *towards, the enemy,* (Ṣ, A, Ḳ, TA,) or *heavily, by reason of their multitude and force:* (A, TA:) or *a numerous army* or *military force;* an inf. n. used as a subst.; (Mgh, Mṣb;) because, by reason of its multitude, and heaviness of motion, it is as though it crept, or crawled, along: (Mgh:) accord. to Az, from زَحَفَ عَلَى آسْتِهِ, said of a child: (TA:) not applied to a single individual: (IḲooṭ, Mṣb:) pl. زُحُوفٌ. (Mṣb, TA.) — And hence, as being likened thereto, ‡ *A swarm of locusts.* (TA.) — فَرَّ مِنَ الزَّحْفِ, occurring in a trad., means *He fled from war with unbelievers;* and *from encountering the enemy in war.* (TA.) — إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا, in the Ḳur [viii. 15], means, accord. to Zj, زَاحِفِينَ, i. e. [*When ye meet those who have disbelieved*] *marching by little and little* [in consequence of their great number, to attack you]. (TA.)

زَحْفَةٌ [inf. n. of un. of 1; *A walk,* &c.]. — نَارُ الزَّحْفَتَيْنِ *The fire of the* شيح *and the* أَلَآء; because it quickly blazes in them [and then subsides]; (Ṣ, Ḳ;) so that one walks, or creeps, from them [and back to them]: (Ṣ:) or *the fire of the* عَرْفَج; (M, A;) because it quickly takes effect upon it; so that when it blazes, those who warm themselves at it walk, or creep, from it; then it soon subsides, and they walk, or creep, back to it: (M, TA:) and the like is said by IB; wherefore, he adds, it is called أَبُو سَرِيعٍ. (TA.) It was said to a woman of the Arabs, "Wherefore do we see you to be scant of flesh in the posteriors and thighs?" and she answered, أَرْسَحَتْنَا نَارُ الزَّحْفَتَيْنِ [*The fire of the* شيح *and the* أَلَآء, or *of the* عَرْفَج, *has rendered us scant of flesh in the posteriors and thighs*]. (Ṣ.)

زُحَفَةٌ, (Ḳ,) or زُحَفَةٌ زُحَلَةٌ, A man (TA) *who does not travel about in the countries:* (Ḳ, TA:) so in the Moḥeeṭ. (TA.)

زَحُوفٌ: see زَاحِفٌ, in two places. — [Also, accord. to Freytag, occurring in the Deewán el-Hudhaleeyeen as meaning *Going along slowly.*]

زَحَّافَةٌ, in the dial. of Egypt, signifies مَا يُزَحَّفُ بِهِ البَيْتُ [i. e. The *thing, generally a palm-branch, with which the house,* or *chamber, is swept, to remove the dust and cobwebs from the roof and walls*]. (TA.)

زَحْنَفَةٌ One *who creeps along* (يَزْحَفُ) *upon the ground,* (Ibn-'Abbád, Ḳ,) either from fatigue or old age. (TA.) — Also A man (TA) *whose heel-tendons nearly knock against each other.* (Ibn-'Abbád, Ḳ, TA.)

زَاحِفٌ [part. n. of 1; *Walking,* &c.]. — ‡ An arrow *that falls short of the butt, and then slides along to it:* (Ṣ,* Mṣb, TA:*) pl. زَوَاحِفُ. (Mṣb.) — A camel *fatigued, and dragging his foot,* or *the extremity of his foot;* (Ḳ;) as also ▾ زَاحِفَةٌ, in which the ة is added to denote intensiveness: (Mṣb:) or the latter is applied, in the sense expl. above, to a she-camel; (Ṣ, Ḳ;) and so ▾ زَحُوفٌ; (Ḳ;) or this last signifies a she-camel *that drags her hind legs or feet:* and ▾ مُزْحِفٌ, applied to a he-camel, has the former of these meanings: (Ṣ:) [see also سَحُوفٌ, said to be a dial. var. of زَحُوفٌ:] the pl. of ▾ زَاحِفَةٌ is زَوَاحِفُ; (Ṣ, Mṣb, Ḳ;) and the pl. of ▾ زَحُوفٌ is زُحُفٌ. (TA.) Also *Fatigued and motionless;* whatever it be, whether lean or fat; and so ▾ مُزْحِفٌ. (TA.) And, accord. to Aboo-Sa'eed Eḍ-Ḍareer, [simply] *Fatigued;* (TA;) and so ▾ مُزْحَفٌ; applied to a camel: (Ḳ:) or the latter, so applied, signifies *fatigued, and standing still with his owner:* the former is applied to the male and to the female; and its pl. is زَوَاحِفُ: it is said to be also the name of a certain camel; but Th denies this. (TA.)

زَاحِفَةٌ: see the next preceding paragraph, in two places.

مَزْحَفَةٌ: see مَزْحَفٌ.

مُزْحِفٌ: see زَاحِفٌ, in three places. — سَحَابٌ مُزْحِفٌ ‡ *Clouds moving slowly, because carrying much water;* likened to fatigued camels. (TA.)

مَزْحَفَةٌ a n. of place, sing. of مَزَاحِفُ, (TḲ,)

which signifies The *places of the creeping* of serpents; (Ṣ, Ḳ, TA;) and the *marks*, or *tracks, of the passage* thereof: (TA:) and ▼ مَزْحَف, likewise signifies the *mark*, or *track*, of a serpent, *upon the ground;* like مَسْحَف. (TA in art. سحف.) — مَزَاحِف also signifies The *places of fighting* of a party, or people. (TA.) — And ‡ The *places of pouring* [*of the water*] of the clouds; (TA;) the *places where falls the rain* of the clouds. (Ḳ, TA. [In the CḲ, السَّحابُ is erroneously put for السَّحَابِ.])

مِزْحَاف A camel *wont*, or *accustomed, to become fatigued,* (Ṣ, Ḳ, TA,) *and to drag his foot*, or *the extremity of his foot,* (Ṣ,) or *to stand still with his owner:* (TA:) or ‡ a she-camel *that quickly becomes attenuated*, or *chafed*, or *abraded*, or *worn, in the sole of the foot:* (A, TA:) pl. مَزَاحِيف (Ṣ, TA) and مَزَاحِف. (TA.)

زحل

1. زَحَلَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. زُحُولٌ (Ṣ, Ḳ) and زَحْلٌ (Ḥam p. 125) and مَزْحَلٌ, (Ṣ,) *He removed, withdrew,* or *retired to a distance;* (Ṣ, Ḳ, TA, and Ḥam ubi suprà;) and *went back* or *backwards, drew back, receded,* or *retreated;* (TA;) عَنْ مَكَانِهِ [*from his place*]; as also ▼ تزحّل. (Ṣ, Ḳ.) Hence, in a trad., اِزْحَلْ عَنِّى فَقَدْ نَزَحْتَنِى, meaning [*Remove thou, &c., from me,*] *for thou hast exhausted me of what I possessed.* (TA.) And يَزْحَلُ عَنِ الأُمُورِ (Ḳ, TA, in the CḲ الأَمْرِ,) *He removes, withdraws,* or *retires far away, from affairs.* (TA.) — And *He*, or *it, was*, or *became, distant,* or *remote.* (TA.) — And زَحَلَ عَنْ مَقَامِهِ, aor. ـَ, (Ḳ,) inf. n. زَحْلٌ and زُحُولٌ and مَزْحَلٌ, (TA,) *It* (a thing, TA) *quitted its station,* or *standing-place;* (Ḳ, TA;) as also ▼ تَزَحْوَلَ: (Ḳ:) in some copies of the Ḳ, in the explanation of this phrase, زَلَّ is put in the place of زَالَ. (TA.) — And زَحَلَتْ *She* (a camel) *held back, hung back,* or *lagged behind, in her course,* or *journeying.* (Ḳ.) — And زَحَلَ *He* (a man, TA) *was,* or *became, fatigued, tired,* or *jaded.* (Ḳ, TA.)

2: see what next follows.

4. ازحلهُ *He removed him,* or *it, far away;* as also ▼ زحّلهُ, inf. n. تَزْحِيلٌ. (Ḳ.) — And ازحلهُ إِلَيْهِ ‡ *He,* or *it, constrained him to betake himself,* or *repair,* or *have recourse, to him,* or *it.* (Ḳ, TA.)

5: see 1, first sentence.

Q. Q. 1. زَحْوَلَهُ عَنْ مَكَانِهِ *He made him,* or *it, to slip* (أَزَلَّهُ), [probably a mistranscription for أَزَالَهُ *he removed him,* or *it,* like as زَلَّ is put in some copies of the Ḳ in the place of زَالَ in a case mentioned above,]) *from his,* or *its, place.* (TA.)

Q. Q. 2. تَزَحْوَلَ [quasi-pass. of Q. Q. 1]: see 1.

زَحِلٌ and ▼ زِحْلِيلٌ *Removing, withdrawing,* or *retiring to a distance;* (Ṣ, Ḳ, TA;) and *going back* or *backwards, drawing back, receding,* or *retreating;* (TA;) from a place. (Ṣ, Ḳ, TA.)

زُحَلٌ A man *who removes, withdraws,* or *retires far away, from affairs,* (Ḳ,* TA,) *whether they be good or evil:* (TA:) fem. with ة. (Ḳ.) — زُحَلُ, imperfectly decl., (Ṣ, Ḳ,) like عُمَرُ, (Ṣ,) because it is a proper name and deviates from the original form [which is app. الزَّاحِلُ, reg. part. n. of 1], (Mbr, TA,) [*The planet Saturn;*] *a certain star, of those called* الخُنَّس; (Ṣ, Ḳ;) so called because it is remote; and *said to be in the Seventh Heaven.* (TA.) غُلَامُ زُحَلَ [*The young man,* or *slave, of Saturn*] is [a surname of] Abu-l-Ḳásim the well-known astronomer or astrologer. (Ḳ.)

زُحْلَةٌ A man *who does not travel about in the countries.* (Ḳ.) [See also زُحْفَةٌ.] — And *A certain beast that enters its hole with its hinder part foremost.* (Ḳ.)

زُحَّلٌ A camel *that drives far away the* [*other*] *camels, pressing against them so as to remove them, in the coming to water, and then drinks.* (Ḳ.)

زُحْلُولٌ: see the next paragraph. — Also *Light in body.* (TA.)

زِحْلِيلٌ: see زَحِلٌ. — Also *Quick,* or *swift:* (Ḳ:) mentioned by Sb, and expl. by Seer. (TA.) — And A *place that is strait and slippery, consisting of smooth stones;* as also ▼ زُحْلُولٌ: (Ḳ:) and so زِحْلِيفٌ. (Aboo-Málik, TA.)

نَاقَةٌ زَحُولٌ *A she-camel which, when she comes to the watering-trough, and the driver* (الذَّائِدُ, in the copies of the Ḳ erroneously written الرَّائِدُ, TA) *strikes her face, turns her rump to him, and ceases not to recede until she comes to the watering-trough.* (Lth, Ḳ,* TA.) — And عُقْبَةٌ زَحُولٌ [in the CḲ erroneously written عَقَبَةٌ, *A stage of a journey*] *far-extending.* (Ḳ, TA.)

زِيْبَحْلَةٌ *A proud and self-conceited gait.* (Ḳ.)

مَزْحَلٌ an inf. n. of زَحَلَ. (Ṣ, TA.) — And also *A place to which one removes, withdraws,* or *retires far away.* (Ṣ, TA.) Ibráheem Ibn-Kuneyf En-Nebhánee says,

* وَمَا لِامْرِئٍ عَمَّا قَضَى ٱللّٰهُ مَزْحَلُ *

i. e. *And there is not, for a man, a place to which to go far away from that which God has decreed.* (Ḥam p. 125.) And one says, إِنَّ لِى عِنْدَكَ لَمَزْحَلًا, meaning مُتَزَحَّلًا [i. e. *Verily there is, for me, with thee, ample scope,* or *freedom,* or *liberty*]. (Ṣ, TA.)

زحلف

Q. 1. زَحْلَفَهُ, (Ṣ, Ḳ,) inf. n. زَحْلَفَةٌ, (Ṣ,) *He rolled him,* or *it, down* or *along.* (Ṣ, Ḳ.) — And *He pushed, impelled, repelled,* or *drove away,* or *back, him,* or *it.* (Ṣ, Ḳ.) [Hence,] one says, زَحْلَفَ ٱللّٰهُ عَنَّا شَرَّكَ *May God put away,* or *ward off, from us thy mischief.* (TA.) — زَحْلَفَ لِفُلَانٍ أَلْفًا *He gave to such a one a thousand.* (Ṣgh, Ḳ.) — زَحْلَفَ الإِنَآءَ *He filled the vessel.* (Ṣgh, Ḳ.) — زَحْلَفَ فِى الكَلَامِ *He hastened,* or *was quick, in speech.* (Ṣgh, Ḳ.)

Q. 2. تَزَحْلَفَ *He,* or *it, rolled down* or *along.* (Ṣ,* Ḳ,* TA.) One says, يَتَزَحْلَفُونَ فِيهِ [*They roll down it*]; namely, a smoothed descending, or sloping, place. (IAạr, T, Ṣ.) — And *He,* or *it, became pushed, impelled, repelled,* or *driven away* or *back.* (Ṣ, Ḳ.) [Hence,] El-Ajjáj says,

* وَٱلشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنَفَا *
* أَدْفَعُهَا بِٱلرَّاحِ كَىْ تَزَحْلَفَا *

[*And the sun had almost become near to setting, and to turning yellow; I repelling it with the palm of the hand in order that it might be warded off;* تَزَحْلَفَا being for تَتَزَحْلَفَ]. (Ṣ.) See also the next paragraph. — One says also تَزَحْلَفَتِ الشَّمْسُ meaning *The sun inclined to setting:* or *declined from the meridian, at midday.* (TA.)

Q. 4. اِزْلَحَفَّ, as also اِزْلَخَفَّ, (Mgh, Ḳ,) *He was,* or *became, far; he stood,* or *kept, aloof;* (A'Obeyd, Mgh, TA;) *he removed, withdrew,* or *retired to a distance;* (A'Obeyd, Mgh, Ḳ, TA;) as also ▼ تَزَحْلَفَ; (TA;) عَنْ كَذَا *from such a thing:* (Mgh:) for ex., from adultery, or fornication. (A'Obeyd, Mgh, TA.)

زُحْلُوفٌ *Smooth rock:* to which is likened the portion of flesh and sinew bordering the back-bone, when fat. (Ibn-'Abbád, TA.)

زِحْلِيفٌ *A slippery place.* (TA.) [See also what next follows: and see زِحْلِيلٌ.]

زُحْلُوفَةٌ The *traces of the sliding of children from the top to the bottom of a hill:* (Aṣ, Ṣ, Ḳ:) of the dial. of the people of El-'Áliyeh: in the dial. of Temeem, with ق [in the place of ف]: (Ṣ:) or [*a sloping slide,* or *rolling-place;* i. e.] *a smoothed descending,* or *sloping, place;* (IAạr, Ṣ, Ḳ;) because they roll down it (يَتَزَحْلَفُونَ فِيهِ): (Ṣ:) or *a slippery place of a mountain of sands, upon which children play;* and likewise *on smooth rock:* (Aboo-Málik, TA:) pl. زَحَالِيفُ and زَحَالِفُ. (Ṣ.)

حُمُرٌ زَحَالِفُ الصُّقْلِ زَحَالِفُ a pl. of زُحْلُوفَةٌ. (Ṣ.) — *Asses having smooth and fat bellies.* (Ibn-'Abbád, TA.) — Also *Small* دَوَابّ [i. e. *reptiles,* or *insects*], *having legs, that walk, resembling ants:* (Ḳ:) or, as in the O, *having legs resembling ants.* (TA.)

[مُتَزَحْلِفٌ, accord. to Freytag, occurs in the Deewán el-Hudhaleeyeen as meaning *Smooth,* applied to rock.]

زحلق

Q. 1. زَحْلَقَةٌ [inf. n. of زَحْلَقَ] The *rolling* [a thing] *down;* syn. دَحْرَجَةٌ. (Ṣ, Ḳ.) You say, زَحْلَقَ الحَجَرَ, i. e. دَحْرَجَهُ [*He rolled down the stone*]. (TḲ.)

Q. 2. تَزَحْلَقَ *He,* or *it, rolled down;* syn. تَدَحْرَجَ: (Ṣ, Ḳ:) or *he slid,* or *slipped, upon his posteriors.* (TA.)

زِحْلِقٌ A *violent* wind. (Ibn-'Abbád, Ḳ.)

زُحْلُوقٌ: see the next paragraph.

زُحْلُوقَةٌ *i. q.* زُحْلُوفَةٌ; (Ṣ,* Ḳ;) meaning [*A sloping slide, or rolling-place;* or] *the traces of the sliding of children from above to below:* (TA:) of the dial. of Temeem: pl. زَحَالِيقُ: (Ṣ:) which likewise signifies *slippery places;* as also ▼ زِحْلِيقٌ. (TA.) — And ‡ *A grave:* (Ḳ, TA:) because one slips into it. (TA.) — And *i. q.* أُرْجُوحَةٌ; i. e. [*A seesaw;*] *a piece of wood* [or *a plank*] *which children lay upon an elevated place, and a number sit upon one end of it, and a number upon the other* [*end*]; *and when one of the two parties is heavier, the other rises, and threatens to fall; whereupon they* [app. *who are looking on*] *call out to them,* أَلَا خَلُّوا أَلَا خَلُّوا [*Now leave ye! now leave ye* what ye are doing!]. (Ḳ. [See also أُرْجُوحَةٌ.])

مُزَحْلَقٌ [*Rolled down:* see Q. 1. — And] *Smooth.* (TA.)

زحم

1. زَحَمَهُ, (Mgh, Mṣb, Ḳ,) aor. ـَ , inf. n. زَحْمٌ (Mṣb, Ḳ) and زَحْمَةٌ (Mṣb) and زِحَامٌ, with kesr; (Ḳ; [but see what here follows, and see also زَحْمَةٌ below;] and ▼ زاحمهُ, (Ṣ, Mṣb, TA,) inf. n. مُزَاحَمَةٌ (Mṣb, TA) and زِحَامٌ; (Mṣb;) *i. q.* ضَايَقَهُ [i. e. *He straitened him,* meaning, in this instance, *by pressure;* and properly, *being in like manner straitened by him*]: (Ḳ in explanation of زَحَمَهُ, and TA in explanation of زاحمهُ:) or *i. q.* دَفَعَهُ [*he pushed him,* or *repelled him*]; generally meaning [*he pushed against him*] in a strait, or narrow, [or crowded,] place: (Mṣb in explanation of زَحَمَهُ, and app. in explanation of زاحمهُ also:) [or *i. q.* دَافَعَهُ, which often signifies the same as دَفَعَهُ; but more properly, *he pushed him,* &c., *being pushed,* &c., *by him:* for] زَحَمَنِى النَّاسُ means دَافَعُونِى [i. e. *The people pushed against me;* or *pushed me,* &c., *being pushed,* &c., *by me;*] in a strait, or narrow, [or crowded,] place: (Mgh:) [or *pressed, crowded,* or *thronged, me:*] and مُزَاحَمَةٌ is *syn. with* مُدَافَعَةٌ: (TA in art. دفع:) ▼ ازدحمهُ in the place of زَحَمَهُ is a mistake. (Mgh.) One says, زَحَمَ القَوْمُ بَعْضُهُمْ بَعْضًا *The people straitened one another;* syn. تَضَايَقُوا; [or *pressed, crowded,* or *thronged, one another;*] in a sitting-place, or place of assembly: (Mṣb:) as also ▼ ازدحموا, (Mṣb, Ḳ,* TA,) in whatever place it be; (Mṣb;) and ▼ تزاحموا. (Ḳ,* TA.) One may also use the pass. form of زَحَمَ, i. e. زُحِمَ [meaning *He was straitened, by pressure;* &c.]; and that of زاحم, i. e. ▼ زُوحِمَ [meaning the same]. (Mṣb.) = زَحَمَ زَحْمَةً ▼ *He gobbled a gobbet,* or *morsel,* or *mouthful:* so in the "Nawádir;" as also زَهِمَهَا. (TA.)

3: see above, in two places. — [Hence,] one says, زَاحَمَ عَلَى الرِّئَاسَةِ وَأَرَادَهَا † [*He strove for headship,* or *command, and desired it*]. (IAạr, TA in art. رأس.) [And hence the prov. زَاحِمْ بِعَوْدٍ أَوْ دَعْ: see art. عود.] — [Hence, likewise,] زاحمهُ also signifies † *He treated him,* or *behaved towards him, with roughness, rudeness, hardness, harshness,* or *ill-nature.* (TA. [I find this explanation noted down by me as taken from the TA, but without any reference to the art. from which I obtained it. It is not in the present art.]) — زاحم الخَمْسِينَ *He* (a man, TA) *approached,* (Ḳ, TA,) and *reached,* or *attained,* (TA,) *the* [age of] *fifty* [years]; (Ḳ, TA;) as also زَاهَمَهَا. (TA.)

6: see 1, and 8. — تزاحمت الأَمْوَاجُ and ▼ ازدحمت *The waves dashed against each other.* (TA.) See a verse cited below, voce زَحْمٌ.

8: see 1, in two places; and see also an ex. in a verse cited below, voce زَحْمٌ. One says also, تزاحموا ▼ عَلَيْهِ and ازدحموا عَلَى كَذَا [*They pushed, pressed, crowded,* or *thronged, together, upon,* or *against, such a thing*]. (Ṣ.) — Hence, by way of metaphor, ازدحم الغُرَمَآءُ ‡ [*The creditors were,* or *became, numerous and pressing*]. (Mṣb.) — See also 6.

زَحْمٌ [originally an inf. n.,] *i. q.* قَوْمٌ مُزْدَحِمُونَ [*A party,* or *company of men, straitening one another by pressure; pushing, pressing, crowding,* or *thronging, one another;* i. e. *a press, crowd,* or *throng*]. (Ḳ,* TA.) A poet says,

* جَآءَ بِزَحْمٍ مَعَ زَحْمٍ فَٱزْدَحَمْ ▼ *
* تَزَاحُمَ المَوْجِ إِذَا المَوْجُ ٱلْتَطَمْ *

[*He brought a crowd with a crowd, and they pressed, one against another, like the dashing together of the waves when the waves beat one another*]: he uses [here] an inf. n. not conformable to the verb. (ISd, TA.)

زُحْمٌ, with ḍamm, a name of *Mekkeh:* (Ḳ,* TA:) so says Th: but ISd says that the name commonly known is زُحْمٌ [or أُمُّ زُحْمٍ or أُمُّ الزُّحْمِ]: (TA:) or it is أُمُّ الزُّحْمِ [probably, I think, a mistranscription for أُمُّ الرُّحْمِ]. (Ḳ, TA.)

زَحْمَةٌ [an inf. n. of زَحَمَهُ accord. to the Mṣb] *i. q.* ▼ زِحَامٌ [likewise an inf. n. of زَحَمَهُ accord. to the Ḳ, and of زَاحَمَهُ accord. to the Mṣb: both signify *A straitening, pushing, pressing, crowding,* or *thronging*]. (Ṣ.) — زَحْمَةُ الوِلَادَةِ *The moaning,* or *hard breathing,* (زَحْرَة,) *with which the child comes forth;* as also زَجْمَةٌ and زَكْمَةٌ. (Ḳ in the present art. and in art. زجم.)

زُحْمَةٌ *A gobbet, morsel,* or *mouthful.* (TA.) See 1, last sentence.

زِحَامٌ: see زَحْمَةٌ.

مِزْحَمٌ *i. q.* كَثِيرُ الزِّحَامِ or شَدِيدُهُ [i. e. One *who straitens, pushes, presses, crowds,* or *throngs, much* or *vehemently*]. (Ḳ.) Hence, مَنْكِبٌ مِزْحَمٌ [*A shoulder that pushes vehemently*]. (TA.)

غَيْرُ مُدَافِعٍ *i. q.* هُوَ سَيِّدُ قَوْمِهِ غَيْرُ مُزَاحِمٍ, (Ḳ in art. دفع, q. v.)

مُزَاحِمٌ, (T, TA,) or أَبُو مُزَاحِمٍ, (T, Ḳ, TA,) or ٱبْنُ مُزَاحِمٍ, (M, TA,) The *elephant:* (T, M, Ḳ:) and *a bull having horns:* so in the T, on the authority of IAạr: (TA:) or *a bull having the horns broken.* (M, Ḳ, TA.) — مُزَاحِمٌ is also the name of *A certain horse.* (Ḳ,* TA.)

زخ

1. زَخَّهُ, (Ṣ, A, Ḳ,) aor. ـُ , inf. n. زَخٌّ, (TA,) *He pushed him,* or *thrust him,* (Ṣ, A,) or *made him to fall,* (Ḳ,) *into a depressed place,* or *a deep hollow* or *cavity:* (Ṣ, A, Ḳ:) [or *he pushed him,* or *thrust him, in any manner;* for] زَخٌّ signifies, accord. to IDrd, *any pushing,* or *thrusting.* (TA.) You say, زَخَّ بِهِ فِى النَّارِ, (A,) or زُخَّ فِى النَّارِ, *He was pushed,* or *thrust,* and *thrown,* or *cast, into the fire* [of Hell]. (TA.) And زُخَّ فِى قَفَاهُ (A, TA) *He was pushed,* or *thrust, on the back of his neck:* or *he was pushed,* or *thrust, on the back of his neck, and expelled.* (TA.) And it is said in a trad. of Aboo-Moosà, مَنْ يَتَّبِعِ القُرْآنَ يَهْبِطْ بِهِ عَلَى رِيَاضِ الجَنَّةِ وَمَنْ يَتَّبِعْهُ القُرْآنُ يَزُخّ فِى قَفَاهُ حَتَّى يَقْذِفَ بِهِ فِى نَارِ جَهَنَّمَ [*Whosoever follows the Ḳur-án* as his guide, *it will make him to alight upon the gardens,* or *meadows, of Paradise; and whomsoever the Ḳur-án follows* as a punisher, *it will push,* or *thrust, upon the back of his neck, until it shall cast him into the fire of Hell*]. (Ṣ.) One says also of lambs or kids, تُزَخُّ, meaning *They are driven; and impelled from behind them.* (TA.) And of a driver, زَخَّ الإِبِلَ *He drove the camels quickly, and urged them on.* (TA.) — [Hence,] زَخَّ بِبَوْلِهِ, (Ḳ,) inf. n. as above, (TA,) *He cast forth his urine;* (Ḳ, TA;) and *propelled it.* (TA.) And زَخَّتِ المَآءَ, and زَخَّتْ بِالمَآءِ, *She* (a woman) *ejected the* [*seminal*] *fluid.* (TA. [See زَخَّاخَةٌ.]) — Hence also, (TA,) زَخَّ المَرْأَةَ, (Ṣ,* A,* Ḳ,) aor. as above, (Ṣ, A,) and so the inf. n., (TA,) *He compressed the woman;* (A, Ḳ;) as also ▼ زَخْزَخَهَا, (Ḳ,) inf. n. زِخْزَاخٌ. (TA.) — And زَخَّهُ *i. q.* زَجَّهُ [*He pierced him,* or *thrust him, with the pointed iron foot of the spear*]; زَخَّهُ بِالرُّمْحِ like زَلَخَهُ. (TA in art. زلخ.) — And زَخَّ, (Ḳ,) and زَخَّ بِنَفْسِهِ, (TA,) [as though meaning "he propelled himself,"] *He leaped:* (Ḳ, TA:) thus, sometimes a man leaps a نَهْر [here meaning a rivulet for irrigation], putting his مِسْحَاة in the middle of it. (TA.) — And زَخَّ, (Ḳ,) inf. n. as above, (TA,) *He went quickly;* [as though propelling himself:] (TA:) *he* (a driver) *went,* or *journeyed, a violent,* or *rigorous, pace.* (Ḳ, TA.) = زَخَّ, (Ṣ, Ḳ,) [aor., accord. to analogy, ـَ ,] inf. n. as above, (Ṣ,) *He* (a man) *was,* or *became, angered,* or *enraged.* (Ṣ, Ḳ. [See also زَخَّةٌ.]) = زَخَّ الجَمْرُ, (Ṣ, A, Ḳ,) in some copies of the Ḳ, erroneously, الخَمْرُ, (TA,) aor. ـِ , (Ṣ, Ḳ,) with kesr, (Ṣ,) and ـُ , with ḍamm, [which is anomalous,] (TA,) inf. n. زَخِيخٌ (Ṣ,* A,* Ḳ) and زَخٌّ, (Ḳ,) *The live coals glistened:* (Ḳ:) or *glistened vehemently:* (Ṣ, A:) and in like manner, الحَرِيرُ [*the silk*]. (TA.)

R. Q. 1. زَخْزَخَ المَرْأَةَ: see 1, in the latter half of the paragraph.

زَخٌ: see the next paragraph.

زَخَّةٌ: see مَزَخَّةٌ. ═ Also, (Ṣ, L,) and ▼ زَخٌّ, (L,) [or the former is a simple subst. and the latter is an inf. n., (see 1, last sentence but one,)] *Rancour, malevolence, malice,* or *spite;* and *anger,* or *rage:* (Ṣ, L:) but زَخَّةٌ is said to have been heard in this sense only in a verse of Ṣakhr-el-Gheí. (TA.)

زُخَّةٌ The *young ones of sheep* or *goats:* of the measure فُعْلَةٌ in the sense of the measure مَفْعُولٌ; like قُبْضَةٌ and غُرْفَةٌ; so called لِأَنَّهَا تُزَخُّ, i. e. because they are driven, and impelled from behind them: from these, it is said in a trad. that no contribution to the poor-rates is to be taken. (TA.)

زَخَّاءُ: see what next follows.

زَخَّاخَةٌ A woman *who ejects the* [*seminal*] *fluid on the occasion of* جِمَاع; (Ḳ, TA;) as also ▼ زَخَّاءُ. (TA.)

مَزَخَّةٌ The *vulva* of a woman; (Ḳ, TA;) because it is the place of الزَّخّ. (TA. [See زَخَّ المَرْأَةَ.]) — And ‡ *A wife;* (Ṣ, A, Ḳ;) as though she were the place of الزَّخّ; (TA;) as also ▼ مِزَخَّةٌ and ▼ زَخَّةٌ. (Ḳ.)

مِزَخَّةٌ: see what next precedes.

زخر

1. زَخَرَ, (Ṣ, A, Ḳ,) aor. ـَ, inf. n. زَخْرٌ and زُخُورٌ (Ḳ) and زَخِيرٌ, so in the A, (TA,) *It* (the sea) *became full;* or *rose, and became full;* as also ▼ تزخّر: (Ḳ:) or both, said of the sea, *its flow,* or *tide, rose,* or *became full:* (JK, A:) or the former, [or each,] said of the sea, *it increased, and its water became abundant, and its waves rose.* (TA.) — *It* (a valley) *flowed with much water, which rose high:* (Ṣ, Ḳ:) *it flowed copiously, and its torrent became full:* or *it flowed with abundance of water, and its waves rose.* (TA.) — زَخَرَتِ القِدْرُ, (Ḳ,) aor. ـَ, inf. n. زَخْرٌ, (TA,) *The cooking-pot boiled,* or *began to do so:* (Ḳ, TA:) and in like manner, الحَرْبُ [*war,* or *the war; i. e. raged,* or *began to do so*]. (A, Ḳ.) And زَخَرَ القَوْمُ *The people,* or *party, became in a state of commotion* for the purpose of going forth to execute some affair, (AA, JK, Ḳ, TA,) or for war. (JK, A, Ḳ.) — [زَخَرَتِ الرِّيحُ *The wind blew strongly,* or *vehemently.* (Freytag, from the Deewán el-Hudhaleeyeen.)] — زَخَرَ said of a plant, or herbage, *It became high,* or *tall;* (A, Ḳ;) and so said of anything. (JK.) — And, said of a man, *He boasted* (Aṣ, A, Ḳ) بِمَا عِنْدَهُ [*of what he possessed*], (Aṣ, Ḳ,) or بِمَا لَيْسَ عِنْدَهُ [*of what he did not possess*]; (A;) as also ▼ تَزَخْوَرَ: (Ḳ:) or this latter signifies *he magnified himself;* or *behaved proudly, haughtily,* or *insolently; and threatened.* (TA.) ═ زَخَرَ, (Ḳ,) inf. n. زَخْرٌ, (TA,) *He filled* a thing. (Ḳ.) — *It* (the herb, or herbage,) *fattened, and rendered comely,* the cattle. (JK, Ḳ.) — *He caused* a man *to be affected with emotion* [app. *by reason of mirth* or *joy*]; syn. أَطْرَبَ. (JK, Ḳ.) — زَخَرَتِ الرِّيحُ السَّحَابَ *The wind drove along the clouds.* (JK.) — زَخَرَ الدِّقَّ *i. q.* أَذْرَاهُ فِى الرِّيحِ [*He threw,* or *scattered, the fine part,* or *particles,* (accord. to the TḲ *the flour and bran,*) *in the wind*], (JK, Ḳ, TA,) *with the* مِذْرَاة [or *instrument with which grain is scattered*]. (TA.) ═ See also what next follows.

3. زَاخَرْتُهُ فَزَخَرْتُهُ ▼ *I vied with him in boasting, and surpassed him,* or *overcame him, therein.* (JK, A, Ḳ.*)

5: see 1, first sentence.

Q. Q. 2. تَزَخْوَرَ: see 1.

زَخْرَةٌ [*Fulness* of the sea]. One says, رَأَيْتُ البِحَارَ فَلَمْ أَرَ أَغْلَبَ مِنْهُ زَخْرَةً وَالجِبَالَ فَلَمْ أَرَ أَصْلَبَ مِنْهُ صَخْرَةً [*I have seen the seas, but I have not seen one more surpassing in fulness than he is* in bountifulness; *and the mountains, but I have not seen one more firm in rock than he is* in heart]. (A.)

زَخْرِىٌّ, applied to a plant, or herbage, &c., (TA,) *Tall;* (JK, Ḳ, TA;) as also ▼ زُخَارِىٌّ. (JK.)

زَخْرِيَّةٌ, (JK,) or زِخْرِيَةٌ, like هِبْرِيَةٌ, (O, TA,) *A plant,* or *herbage, full-grown;* (IDrd, JK, O, TA;) as also ▼ زِخْرِيرٌ. (JK.)

زِخْرِيرٌ: see what next precedes.

[زَخُورٌ A wind *blowing violently.* (Freytag, from the Deewán el-Hudhaleeyeen.)]

زُخْوُرٌ: see the next paragraph.

زُخَارِىٌّ A plant, or herbage, *full-grown, full of juice, luxuriant,* or *abundant and dense,* (Ḳ, TA,) *and in blossom;* (TA;) as also ▼ زَخْوَرِىٌّ and ▼ زُخْوُرٌ. (Ḳ, TA.) See also زَخْرِىٌّ. — مَكَانٌ زُخَارِىُّ النَّبَاتِ [*A place having its plants,* or *herbage, full-grown, full of juice, luxuriant,* or *abundant and dense, and in blossom*]. (Ṣ.) — And زُخَارِىُّ النَّبَاتِ *The blossoms, and the beauty and brightness, of plants,* or *herbage.* (Ḳ.) [Hence,] أَخَذَ زُخَارِيَّهُ *It* (a plant, or herbage,) *blossomed:* (JK:) or *became luxuriant,* or *abundant and dense, and put forth its blossoms;* as also جُنَّ, inf. n. جُنُونٌ: (Aṣ, TA:) or *obtained its full supply of moisture:* (A, TA:) or *acquired its due degree of beauty and brightness:* (TA:) or *became tall.* (A.) Also *It* (any affair, or thing,) *became complete,* or *perfect, and in a sound,* or *good, state.* (A, TA.) And أَخَذَتِ الأَرْضُ زُخَارِيَّهَا *The land had tall herbage:* (A, TA:) when such is the case, it is termed أَرْضٌ ▼ زَاخِرَةٌ. (TA.)

زَخْوَرِىٌّ: see the next preceding paragraph. — كَلَامٌ زَخْوَرِىٌّ *Speech in which is self-magnification, pride, haughtiness,* or *insolence,* (JK, Ḳ, TA,) *and threatening.* (TA.)

زَخَّارٌ: see the next paragraph.

زَاخِرٌ A sea *full,* or *flowing with much water, and rising high:* (Ṣ, TA:) and a valley *flowing with a copious and high tide of water:* and ▼ زَخَّارٌ, also, is applied as an epithet to a sea [in a similar, but intensive, sense]. (TA.) [Hence,] one says, فُلَانٌ بَحْرٌ زَاخِرٌ وَبَدْرٌ زَاهِرٌ † [*Such a one is a full sea,* meaning *bountiful, and a shining full moon,* meaning *illustrious*]. (A, TA.) The saying of the Hudhalee, describing a woman,

* جَوَادٌ بِقُوتِ البَطْنِ وَالعِرْقُ زَاخِرُ *

means *Liberal with the food of the belly* in the time of hunger, *when* [*the vein is full,* and] the blood and the tempers are excited: or it means, *and her lineage is high;* for the vein of the generous flows fully with generousness. (Ṣ, TA.) One says also عِرْقُهُ زَاخِرٌ meaning † *He is generous, increasing* [*in generosity*], or *abounding* [*therein*]. (AO, Ṣ, Ḳ, TA.) And زَاخِرٌ signifies *High nobility.* (AA, Ḳ.) — See also زُخَارِىٌّ, last sentence. — Also *Rejoicing, joyful, glad,* or *happy.* (A, Ḳ.)

[زَاخِرَةٌ a subst. from زَاخِرٌ, rendered such by the affix ة.] زَوَاخِرُ [is its pl., and] signifies *Water-courses;* or *channels of water.* (JK.) — And *Herbs:* so in the saying, اكْتَهَلَتْ زَوَاخِرُ الوَادِى [*The herbs of the valley became tall, full-grown,* or *of their full height and in blossom*]. (A, TA.)

أَزْخَرُ [*More,* and *most, full,* &c.]. One says, هُوَ مِنَ البُحُورِ أَزْخَرُهَا وَمِنَ البُدُورِ أَزْهَرُهَا † [*He is, of the seas, the most full,* meaning, *of the bountiful, the most bountiful; and of the full moons, the most shining,* meaning, *of the illustrious, the most illustrious*]. (A, TA.)

زخرف

Q. 1. زَخْرَفَةٌ signifies The *adorning, ornamenting, decorating,* or *embellishing,* of a thing, (KL, and Ḥar p. 3,) primarily, *with* زُخْرُف, i. e. *gold:* (Ḥar ib.:) and hence, (Ḥar,) the *adorning,* &c., of falsehood, or a lie: (KL, Ḥar:) and the *falsifying* or *adulterating* [of speech &c.]. (KL.) You say, زَخْرَفَ البَيْتَ, inf. n. زَخْرَفَةٌ, *He adorned, ornamented, decorated,* or *embellished, the house,* or *chamber,* &c.; and *rendered it complete:* and زُخْرِفَ is said of anything as meaning *It was adorned, ornamented, decorated,* or *embellished.* (TA.) And زَخْرَفَ الكَلَامَ *He arranged,* or *rightly disposed,* or *put into a right* or *proper state, the speech,* or *language:* (TA:) and *i. q.* رَقَّشَهُ [i. e. *he embellished it;* generally meaning, *with lies*]. (Ṣ, A, Ḳ, in art. رقش.) [This verb is mentioned and explained by Freytag as on the authority of the Ḳ, in which it is not found in this art.]

Q. 2. تَزَخْرَفَ *He* (a man) *adorned, ornamented, decorated,* or *embellished, himself.* (TA.)

زُخْرُفٌ *Gold:* (Fr, Ṣ, M, Ḳ:) so in the Ḳur xvii. 95: and this, accord. to ISd, is the primary meaning. (TA.) — Then applied to *Any orna-*

ment, decoration, or *embellishment:* (ISd, TA:) *anything adorned, ornamented, decorated,* or *embellished:* (Ḥam p. 784:) and particularly applied to the *decorations, and pictured works, in gold, with which the Kaabeh was ornamented in Pagan times.* (TA.) The *colours of the plants* or *herbage,* of land, (Ḳ, TA,) *red and yellow and white:* its *ornature, consisting in blossoms and flowers:* or its *perfection:* so in the Ḳur x. 25. (TA.) And The *furniture,* or *utensils, of a house* or *tent.* (TA.) — *Anything varnished,* or *embellished with a false colouring,* or *falsified,* is likened thereto [and so termed]. (Ṣ, TA.) [Hence,] زُخْرُفُ القَوْلِ *The ornature of speech;* (TA;) *the fair appearance,* or *comeliness, of speech, produced by the embellishing with lies:* (Ḳ, TA:) so in the Ḳur vi. 112: (TA:) or it there means *varnished falsehoods.* (Bḍ.) — [Its pl.] زَخَارِفُ signifies The *lines,* or *streaks,* [*that are seen on the surface*] of water. (Ṣ, Ḳ.) — And *Ships:* (T, Ḳ:) or *ornamented,* or *decorated, ships:* (M, TA:) or the *ornature of ships, with which they are decorated.* ('Eyn, TA.) — Also *Certain insects that fly upon the water,* (T, O, Ḳ,) *having four legs, resembling the common fly;* (O, Ḳ;) *small flies, having four legs, that fly upon the water:* (M, TA:) the sing., زُخْرُفٌ, is expl. by Kr [in the Munjid] as meaning *a kind of flying thing.* (TA.)

مُزَخْرَفٌ *Adorned, ornamented, decorated,* or *embellished:* (Ṣ, TA:) [&c.: see the verb.]

زر

1. زَرَّ, aor. يَزُرُّ, (Ṣ, Mgh, Mṣb,) inf. n. زَرٌّ, (Ṣ, Mgh, Mṣb, Ḳ,) *He buttoned* a shirt [&c.]; (Ṣ, Mgh, Mṣb, Ḳ;*) as also ↓ زرّر, inf. n. تَزْرِيرٌ; (Mgh; [and so in the present day;]) or the latter verb [relates to several objects, or means *he buttoned* a shirt &c. *with many buttons;* for it] has an intensive signification. (Mṣb.) You say, اُزْرُرْ عَلَيْكَ قَمِيصَكَ, and زُرَّهُ, and زُرُّهُ, *Button upon thee thy shirt.* (Ṣ.) — † *He narrowed* his eyes [as when one draws together the edges of a vest in buttoning it]. (Ḳ,* [in which, in this instance, as in others, only the inf. n. of the verb زرّ is mentioned,] and TA.) — ‡ *He collected,* or *drew together, vehemently,* or *forcibly.* (A, Mṣb, Ḳ.*) — زَرَّهَا [referring to the pieces of cloth composing a tent] *He made in them what are called* أَزْرَار [pl. of زِرٌّ, q. v.]. (TA.) — And زَرَّ, aor. as above, (Ṣ, A, TA,) and so the inf. n., (Ṣ, Ḳ,) ‡ *He drove away.* (Ṣ, A, Ḳ, TA. [In the TA, the inf. n. is expl. by الشَّكّ as well as الطَّرْد; but the former is a mistranscription for الشَّلّ, the reading in the Ṣ.]) One says, هُوَ يَزُرُّ الكَتَائِبَ بِالسَّيْفِ ‡ *He drives away the troops with the sword.* (Ṣ, A.) — ‡ *He bit* another. (Ṣ,* A, Ḳ.*) — † *He pierced,* or *thrust,* another, (Ḳ, TA,) with a spear. (TḲ.) — *He plucked out* hair. (Ḳ,* TA.) — *He shook* goods, or household furniture, or the like, *to remove dust &c.* (O, Ḳ:* only the inf. n. is mentioned in the latter.) — زَرَّ, (Ḳ,) aor. يَزَرُّ, (TA,) *He increased in intelligence,* (Ḳ, TA,) *and in probations,* or *experiences.* (TA. [See also زَرِيرٌ, below, in this paragraph.])

— Also, aor. يَزِرُّ, inf. n. زَرِيرٌ, *It* (a spear-head) *gleamed,* or *glistened.* (A.) And زَرَّتْ عَيْنُهُ, aor. تَزِرُّ, (Ṣ,) inf. n. زَرِيرٌ, (Ṣ, Ḳ,) *His eye gleamed,* or *glistened.* (Ṣ, Ḳ.*) And عَيْنَاهُ تَزِرَّانِ فِي رَأْسِهِ *His eyes gleam,* or *glisten, in his head.* (Fr, Ṣ,* A, TA.) — زَرِرَ, like سَمِعَ, [by rule زَرَّ, sec. pers. زَرِرْتَ,] aor. يَزَرُّ, *He acted wrongfully, injuriously,* or *unjustly, to his adversary,* or *antagonist.* (Ḳ.) — And *He became intelligent after having been foolish,* or *stupid.* (Ḳ. [See also a signification of زَرَّ, above.])

2: see 1, first sentence: — and see also 4.

3. زَارَّهُ, (A,) inf. n. مُزَارَّةٌ, (Ṣ, Ḳ,) ‡ *He bit him, being bitten by him.* (Ṣ,* A, Ḳ.*)

4. ازرّه, (A'Obeyd, Ṣ, Mṣb,) and ↓ زرّره, (A,) *He put* أَزْرَار [i. e. *buttons,* or, as some say, *loops for buttons,*] *upon it,* namely, a shirt [&c.]. (A'Obeyd, Ṣ, A, Mṣb.)

5. تزرّر *It* (a shirt [&c.]) *had* أَزْرَار [i. e. *buttons,* or, as some say, *loops for buttons,*] *put upon it.* (Ṣ, TA.)

R. Q. 1. زَرْزَرَ, (Ṣ, Ḳ,) inf. n. زَرْزَرَةٌ, (TA,) *He* (a زُرْزُور [or starling]) *uttered a cry,* or *cries.* (Ṣ, Ḳ.) — *He* (a man) *kept continually,* or *constantly, to the eating of the* زُرْزُور. (IAạr, Ḳ, TA.) — زَرْزَرَ بِالمَكَانِ *He continued,* or *remained fixed,* or *stationary, in the place.* (Ḳ.)

R. Q. 2. تَزَرْزَرَ *He,* or *it, was,* or *became, in a state of motion,* or *commotion.* (Ḳ.)

زَرٌّ an inf. n. of زَرَّ [q. v.]. (Ṣ, Mgh, Mṣb, Ḳ.*) — See also زِرٌّ.

زُرٌّ: see what next follows.

زِرٌّ, (Ṣ, A, Mṣb, Ḳ, &c.,) and ↓ زُرٌّ, (ISk,) app. in the same sense, (Az,) and ↓ زَرٌّ has been also mentioned, but this is doubtful, (MF,) *A button* (IAạr, A, Mṣb, TA) of a shirt, (IAạr, Ṣ, A, Mṣb, Ḳ,) and of other things, as, for instance, of a curtain: (MF, TA:) or the *loop into which a button is put:* (ISh:) the latter, accord. to Az, is the right meaning: (TA:) [but the former is that to which the word is generally applied:] the former is also called زِيرٌ, by a change of the first ر: (IAạr:) pl. [of pauc.] أَزْرَار (Ṣ, A, Mṣb, Ḳ) and [of mult.] زُرُورٌ. (Ḳ.) [Hence the saying,] هُوَ أَلْزَمُ لِى مِنْ زِرِّى لِعُرْوَتِهِ [*He is more fast to me than my button to its loop*]. (A.) And أَعْطَانِيهِ بِزِرِّهِ ‡ *He gave it to me altogether.* (A.) — الزِّرُّ [*The star* ξ *of Gemini;*] *one of the two stars called* الهَنْعَة. (Ḳzw.) — زِرٌّ also signifies ‡ *A certain piece of wood at the upper extremity of the pole of a tent:* (A, Ḳ:*) pl. أَزْرَار: (TA:) *the upper end of the tent-pole is inserted into it:* (L:) or the ازرار of a tent (خِبَآء) are *certain pieces of wood which are sewed into the upper parts of the pieces of cloth which compose the tent, the lower ends of which* [*pieces of cloth*] *are upon the ground:* and

زَرَّهَا signifies "he made in them [namely the said pieces of cloth] such pieces of wood." (TA.) — ‡ The *socket in which the head of the upper bone of the arm turns;* (A, Ḳ;*) *resembling the half of a nut:* (A:) or the *head itself of that bone:* (TA:) and the *extremity of the hip-bone, in the socket.* (Ḳ.) — † *A certain small bone,* (Ḳ,) *resembling the half of a nut,* (TA, [but this is probably a misplaced insertion, from the A, ubi suprà,]) *beneath the heart, of which it is the support.* (Ḳ.) — ‡ *The edge,* (Ḳ,) or *each of the two edges,* (TA,) of a sword. (IAạr, Ḳ, TA.) — One says, إِنَّهُ لَزِرٌّ مِنْ أَزْرَارِ الإِبِلِ (Ṣ,* A, Ḳ*) ‡ *Verily he is one who keeps close to the camels;* (A;) *a good pastor of them.* (Ṣ, A, Ḳ. [Accord. to the A, it seems to be from زِرٌّ signifying "a button."]) You term also زِرُّ مَالٍ † *One who drives camels,* or *the like, vehemently;* accord. to some; but the preceding meaning, given in the Ḳ, is the more correct: (TA:) or it signifies *one acquainted with the right management thereof;* (Ḳ, TA;) *who manages them well;* (TA;) as also ↓ زُرْزُورُ مَالٍ. (Ḳ.) — زِرُّ الدِّينِ † *The support,* or *prop, of the religion;* (Abu-l-'Abbás, Ḳ;) like the small bone called زِرّ, which is the support of the heart: (Abu-l-'Abbás, TA:) applied, in a trad., to 'Alee: in another relation, it is زِرُّ الأَرْضِ, meaning *he between whom and the earth is a mutual dependance, and without whose existence one would repudiate the earth and mankind:* or, accord. to Th, *he by whom the earth becomes firm, like as a shirt does by means of its* زِرّ [or button]. (TA.)

زَرَّةٌ *Intellect,* or *intelligence.* (O, TA.)

زَرَّةٌ The *mark left by a bite:* (Ḳ, TA:) or, as some say, *a bite itself.* (TA.) And *A wound with the edge of a sword.* (TA.) — J says, When camels are fat, you say, بِهَا زَرَّةٌ: but this is a mistake for بَهَازِرَة, (Sgh, Ḳ,) which is pl. of بُهْزُورَةٌ. (TA in art. بهزر.)

زَرِيرٌ, applied to a man, (O, TA,) *Light,* or *active; and sharp,* or *acute, of mind, with quickness of perception, and of intelligence, understanding, sagacity, skill,* or *knowledge;* as also ↓ زُرَازِرٌ; (O, Ḳ; [in the CḲ, الزَّكِىّ is erroneously put for الذَّكِىّ;]) which is also expl. as signifying *light,* or *active, and quick;* (TA;) and ↓ زُرَازِرٌ, (Ḳ,) of which the pl. is زَرَازِرُ. (TA.) — Also *A certain plant,* (O, Ḳ,) *having a yellow blossom,* (O,) *with which one dyes:* (O, Ḳ:) in this sense, a Pers., or foreign, word. (O.)

زُرْزُرٌ: see زُرْزُورٌ.

زُرَازِرٌ: see زَرِيرٌ. Accord. to Aṣ, it signifies *A man whose eyes glisten.* (TA.)

زُرْزُورٌ [The *starling;*] *a certain bird,* (IDrd, Ṣ, O, Ḳ,) as also ↓ زُرْزُرٌ, (IDrd, O, Ḳ,) *resembling the lark:* pl. زَرَازِيرُ. (TA.) — مَرْكَبٌ زُرْزُورٌ *A narrow* مركب [*or animal,* or *thing, upon which one rides or is carried;* accord. to the TḲ, meaning *a beast;* for it is there added that one says

حِمَارٌ زُرْزُورٌ, meaning *a narrow ass*]. (O, Ḳ.*) ═══ زُرْزُورُ مَالٍ : see زُرٌّ, last sentence but one.

زُرَيْرٌ : see زُرَازِرٌ.

مِزَرٌّ An ass [app. meaning a wild ass] *that bites much.* (Ṣ,* TA.)

مُزَرْزِرٌ is used by El-Marrár El-Faḳ'asee as meaning A she-camel's *nose-rein;* because it is plaited and tied. (Ṣ.)

زرب

1. زَرْبٌ [as an inf. n.] signifies The *constructing a* زَرِيبَة, (Ḳ, TA,) i. e. *an enclosure of wood,* (TA,) *for sheep,* or *goats:* (Ḳ, TA:) you say, زَرَبْتُ الغَنَمَ, aor. أَزْرُبُهَا, inf. n. زَرْبٌ: (TA:) [or this, I think, is a mistake for what here follows:] زَرَبْتُ لِلْغَنَمِ, aor. أَزْرُبُ, inf. n. زَرْبٌ (Ks, Ṣ:) [i. e. *I constructed an enclosure of wood for the sheep* or *goats:* this meaning is plainly indicated, though not expressed, in the Ṣ and TA:] but in some copies of the Ḳ, in the place of بِنَآءُ الزَّرِيبَةِ لِلْغَنَمِ, as explaining الزَّرْبُ, we find بنات الزريبة الغنم [meaning that ▼ بَنَاتُ الزَّرِيبَةِ signifies *sheep,* or *goats*]. (TA.) — And زَرَبَ البَهْمَ فِى زَرْبِهَا or زَرِيبَتِهَا *He put the* بهم [i. e. *lambs* or *kids,* or *young lambs* or *kids,*] *into their place* [or *enclosure of wood*]. (A. [And the like is said in the Ḥam p. 195.]) ═══ زَرِبَ, aor. ـَ, (Ḳ, TA,) said of water, (TA,) *It flowed;* (Ḳ, TA;) like سَرِبَ. (TA.)

7. انزرب البَهْمُ فِى الزَّرْبِ The بهم [i. e. *lambs* or *kids,* or *young lambs* or *kids,*] *entered into the* زرب [or *enclosure of wood*]. (A, TA.*) — And انزرب الصَّائِدُ (Ṣ, TA) فِى قُتْرَتِهِ (TA) † *The hunter,* or *sportsman, entered into his lurking-place.* (Ṣ, TA.)

9. ازربّ, inf. n. اِزْرِبَابٌ, *It* (a plant, or herb,) *became yellow,* or *red, while having in it greenness.* (Ḳ, TA.)

زَرْبٌ *A place of entrance.* (AA, Ṣ, A, Ḳ.) — And hence, accord. to AA, (Ṣ,) the same word, (Ṣ, A, Ḳ,) and ▼ زِرْبٌ, (ISk, Ṣ, Ḳ,) as some pronounce it, (ISk, Ṣ,) and ▼ زَرِيبَةٌ, (Ṣ, A, Ḳ,) † The *place of sheep* or *goats;* (A, Ḳ, TA;) [i. e.] *an enclosure of wood for sheep* or *goats:* (Ṣ:) [said in the TA to be tropical; but not so accord. to the A:] pl. of the first (A, Ḳ) and second (Ḳ) زُرُوبٌ, (A, Ḳ,) and of the last زَرَائِبُ. (A.) — And, as being likened thereto, (A,) زَرْبٌ and ▼ زَرِيبَةٌ signify also ‡ The *lurking-place* (قُتْرَة) *of a hunter,* or *sportsman,* (Ṣ, A, Ḳ,) or *of an archer,* or *a shooter:* (TA in explanation of the former word:) both signify *a well* [or *pit*] *which the hunter,* or *sportsman, digs for himself that he may lie in wait therein for the game.* (TA.) — See also the next paragraph.

زِرْبٌ : see the next preceding paragraph. — Also *A channel in which water flows;* (Ḳ;) and ▼ زَرْبٌ. (TA.) It is said in a rejez of Kaab,

تَبِيتُ بَيْنَ الزِّرْبِ وَالكَنِيفِ

She passes the night between the channel of water and the concealing, or *protecting, place:* meaning that she is fed in the enclosures for camels &c., [فِى الحظائر, thus I read for الحضائر (an evident mistranscription) in the TA,] and among the tents, or houses; not in the pasture-land. (TA.)

زِرْبِىٌّ and زُرْبِىٌّ, (Ḳ,) or, accord. to the L [and the A], on the authority of IAar, ▼ زَرْبِيَّةٌ, also said to be written زِرْبِيَّةٌ and زُرْبِيَّةٌ, (TA,) are sings. of ▼ زَرَابِىُّ, (Ḳ, TA,) which signifies نَمَارِقُ [app. as meaning *Small pillows*]: (Ṣ, A, Ḳ:) and *carpets:* or *any things which are spread, and upon which one leans,* or *reclines:* (A, Ḳ:) the like of this is said by Zj in explaining a phrase in which it occurs in the Ḳur lxxxviii. 16: or, accord. to Fr, it signifies *carpets* (طَنَافِس) *having a fine nap,* or *pile:* (TA:) also, [particularly,] (A,) *carpets* (قُطُوع, A, or طَنَافِس, Ḥar p. 377) *of the fabric of El-Ḥeereh;* and *the like thereof in fabric:* (A, and Ḥar ubi suprà:) or ▼ زربيّة signifies [simply] *a carpet* (طِنْفِسَة): and *a carpet* (بِسَاط) *having a nap,* or *pile:* and *a* [*piece of leather that is spread upon the ground, such as is called*] نِطَع: and the *like thereof in make.* (TA. [See also the last sentence of this paragraph.]) [Hence,] one says, زَرَابِىُّ ▼ البَغْضَآءِ بَيْنَهُمْ مَبْثُوثَةٌ ‡ [*The embellished coverings of vehement hatred are spread between them;* i. e. vehement hatred concealed by fair professions &c. subsists between them]. (A.) The following saying, of Arṭáh Ibn-Suheiyeh,

وَنَحْنُ بَنُو عَمٍّ عَلَى ذَاتِ بَيْنِنَا
زَرَابِىُّ ▼ فِيهَا بِغْضَةٌ وَتَنَافُسُ

is expl. by En-Nemiree as meaning † [*And we are sons of a paternal uncle,* but] *upon our enmity is a comely covering* beneath which it is latent; [*therein are vehement hatred and envious competition;*] زَرَابِىُّ signifying [properly] *carpets of sundry colours:* (Ḥam p. 196:) it is also said to mean, in this instance, † [*concealed*] *enmities,* and *sayings that give pain;* [the former of these two meanings being] from زَرَبْتُ البَهْمَ فِى الزَّرِيبَةِ, i. e. أَدْخَلْتُهُ: [the latter of them app. suggested by another reading, namely, زَآئِبُ in the place of زَرَابِىُّ; mentioned and thus explained in the Ḥam ubi suprà: the poet, therefore, is supposed to have meant, *upon our state of union,* or *concord,* (ذات بيننا having two contr. significations,) *have supervened concealed enmities,* &c.:] or, as some say, the reading in the deewán of Arṭáh is زَرَائِبُ, as though pl. of ▼ زَرِيبَةٌ, which is likewise made to denote *enmity* because it is made to enter (تُزْرَبُ, i. e. تُدْخَلُ,) into the heart; or which may be metaphorically applied to *a place of enmity latent in the bosom,* from the same word as signifying the "place in which are put lambs, or kids, and sheep, or goats:" or, supposing the right reading to be ▼ زَرَابِىُّ, the poet may very properly mean, *upon the vacant space between our tents,* or *houses, are carpets* (طَنَافِس and بُسُط) spread for us, and we sit thereon, near together in the places, but with the hearts remote: (idem p. 195:) but with the reading زَآئِبُ, mentioned above, occurs another variation, thus: عَلَى ذَاكَ بَيْنَنَا زَآئِبُ; meaning, *notwithstanding that, between us are sayings that give pain.* (Idem p. 196.) — وَيْلٌ لِلزَّرْبِيَّةِ ▼, occurring in a trad., is said to mean ‡ *Wo to those who go in to lords,* or *princes, and, when they say what is evil, or say anything, say, He has spoken truth:* such persons being likened, in respect of their variable conduct, to one of the زَرَابِىّ mentioned above in the first sentence of this paragraph; or to *sheep,* or *goats,* which are thus called in relation to the زَرْب, i. e. the enclosure to which they repair, because they are obsequious to the lords, or princes, and follow their steps with the submissiveness of sheep or goats to their pastor. (TA.) — Accord. to El-Muärrij, (TA,) ▼ زَرَابِىُّ is applied to plants, as meaning *Such as have become yellow,* or *red, while having in them greenness:* (Ḳ, TA:) and when they saw the colours in carpets and other articles of furniture that are spread, they likened them to such plants. (TA.)

زَرْبِيَّةٌ and زِرْبِيَّةٌ and زُرْبِيَّةٌ : see the next preceding paragraph, in three places. — [Golius, finding the second and third of these words expl. by the Pers. شادروان, (which is often applied by Arabs in the present day to "an artificial fountain that throws up water,") has erroneously, as Freytag has observed, supposed that they may signify "Euripus, fons in altum saliens."]

زَرِيبَةٌ : see زَرْبٌ, in two places: and see 1, first sentence. — Also † The *lurking-place* of a beast of prey. (Ṣ, Ḳ.) — See also زِرْبِىٌّ.

زَرَابِىُّ : see زِرْبِىٌّ, in five places.

زِرْيَابٌ, (in the CḲ زِرْباب,) an arabicized word, (Ḳ, TA,) from [the Pers.] زَرْ آبْ, the hemzeh [in أَابْ, for آبْ,] being changed into ى, (TA,) *Gold:* (IAar, Ḳ:) or the *water thereof* [i. e. *water-gold;* which may be deemed the more correct, as agreeing with the original]. (Ḳ.) — And Anything *yellow.* (Ḳ.) ═══ Also *A certain black singing-bird;* (MF, TA;) called also ابو زولق, [app. a mistranscription for ابو زريق, as in Freytag's Lex., i. e. أَبُو زُرَيْقٍ,] accord. to the book entitled "Manṭiḳ eṭ-Ṭeyr." (TA.)

مِزْرَابٌ *i. q.* مِرْزَابٌ [q. v., said to be not a chaste word]. (Ḳ.)

مَرْزُبَانٌ : see مُرْزُبَانٌ, in art. رزب.

زرجن

Q. 1. زَرْجَنَةٌ (as an inf. n., TḲ) *i. q.* تَخَارُجٌ [q. v.]: (Ḳ:) one says, زَرْجَنُوا, meaning تَخَارَجُوا (TḲ.) — And The *being deceitful, wicked, dishonest,* or *dissimulating, and mischief-making;* or *very deceitful* &c.: and the act of *deceiving, deluding, beguiling, circumventing,* or *outwitting* (Ḳ:) one says, زَرْجَنَهُ, meaning *He deceived him deluded him,* &c. (TḲ.)

زَرْجُونٌ, (Ṣ, Ḳ,) which is also written زُرَجُونٌ, like عُصْفُورٌ, is mentioned in art. زرج and also in

the present art. by the author of the Ḳ, though he charges J with error in mentioning it in this art. because مُزَّرَجٌ is used by a rájiz as meaning "intoxicated:" whereas J is not in error, but is right, in doing thus; for the ن is radical accord. to the generality of the lexicologists and the authors on inflection, like the س in قَرَبُوسٌ; and the rájiz above referred to elided the ن in forming مُزَّرَجٌ because he imagined it to be augmentative: (MF in art. زرج:) it signifies *Wine*; (Ṣ, Ḳ;) and is a Pers. word, (Aṣ, Sh, Seer, Ṣ,) originally زركون, [i. e. زَرْ گُونْ,] (Sh, TA,) meaning "gold-coloured:" (Aṣ, Sh, Seer, Ṣ:) or it signifies, (Ṣ, Mgh,) or signifies also [like as does عِنَبٌ, of which the primary signification is "grapes"], (Ḳ,) the *grape-vine*; (ISh, Ṣ, Mgh, Ḳ;) n. un. with ة; (ISh, TA;) and pl. زَرَاجِينُ: (Mgh:) it has this meaning in the dial. of Eṭ-Ṭáif: (ISh, TA in art. زرج:) or the *shoots of a grape-vine*: (Mgh, Ḳ:) thus in the dial. of Eṭ-Ṭáif and El-Ghowr: (TA in the present art.:) or *a shoot that is planted, of a grape-vine*. (AḤn, TA.) — Also *A certain red dye*. (El-Jarmee, Ṣ, Ḳ.) — And *Water that remains* or *stagnates*, or *collects*, or *remains long and becomes altered*, or *becomes yellow and altered, in a rock*: (Ḳ in art. زرج:) or *clear water that remains* or *stagnates*, &c., *in a mountain*. (MF, TA.)

زرد

1. زَرَدَ, aor. ـَ, (Ṣ, L, Mṣb, Ḳ,) inf. n. زَرْدٌ, (Ṣ, L, Mṣb,) or زَرَدٌ; (TA; [but this I find not in any other lexicon;]) or زَرِدَ, (A, Mgh,) or this also, aor. ـُ, inf. n. زَرْدٌ and زَرَدَانٌ; this latter form of the verb being mentioned by IDrd in the Jm, and ISd in the M, and IḲṭṭ in the Af'ál; but it is disapproved by Th, and asserted by his expositors to be vulgar; (TA;) and ↓ اِزْدَرَدَ, (Ṣ,* A, Mgh, Mṣb, Ḳ,) inf. n. اِزْدِرَادٌ (Ṣ, A) and مُزْدَرَدٌ; (A, TA;) and ↓ تَزَرَّدَ; (A, TA;) and اِزْدَارَ, mentioned by 'Amr El-Muṭarriz, but this is the most strange; (TA;) *He swallowed* (Ṣ, A, Mgh, Mṣb, Ḳ) a morsel, or mouthful, (Ṣ, A, Mṣb, Ḳ,) or water, (Mgh,) [and medicine; for] you say دَوَآءٌ صَعْبُ ↓ المُزْدَرَدِ [*A medicine difficult to swallow*]. (A, TA.) And one says of a man swearing, تَزَبَّدَهَا حَذَّآءَ and ↓ تَزَرَّدَهَا حَصَّآءَ ‡ [*He swallowed it*; meaning, *took it hastily*; i. e. the oath]. (A, TA.) ═ زَرَدَهُ, aor. ـُ (Ṣ, Ḳ) and ـَ, (TA, and so in a copy of the Ṣ, as well as ـُ,) or زَرَدَ حَلْقَهُ, (A, TA, [in my copy of the A written زَرِدَ,]) inf. n. زَرْدٌ, (Ṣ,) *He strangled him*, or *throttled him*, or *squeezed his throat*; syn. خَنَقَهُ, (Ṣ, Ḳ,) or عَصَرَ حَلْقَهُ. (A.) And زَرَدَهُ *He took him*, or *seized him, by his throat*. (TA.) — زَرَدَ الدِّرْعَ, (Ḳ,) inf. n. زَرْدٌ, (Ṣ, A,) *He fabricated the coat of mail, by inserting the rings one into another*; i. q. سَرَدَهَا: (Ḳ:) الزَّرْدُ is like السَّرْدُ, meaning the *inserting* (تَدَاخُل [an intrans. inf. n. here used as though it were trans., as is shown in the Ṣ in art. سرد,]) *of the rings* of a coat of mail, *one into another*: (Ṣ:) [or, as Z says,] زَرْدُ الدِّرْعِ means سَرْدُهَا, because the coat of mail consists of narrow, or close, rings: (A:) the ز is said to be a substitute for س. (L, TA.)

2. زَرَّدَ عَيْنَهُ عَلَى صَاحِبِهِ ‡ *He was angry with his companion, and looked sternly, austerely*, or *morosely, at him*; i.e. *he contracted his eye in looking at him, and did not open it until he had satisfied it with gazing at him*. (A, TA.)

5: see 1, in two places.

8. اِزْدَرَدَ, inf. n. اِزْدِرَادٌ and مُزْدَرَدٌ: see 1, in two places.

زَرْدٌ: see the next paragraph, in two places.

زَرَدٌ, (Ṣ, A, Ḳ,) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, (A,) *A coat of mail*; (Ṣ, A, Ḳ;) as also ↓ زَرْدٌ, which is an inf. n. used as a subst. [and therefore used as a sing. and a pl., and applied, as is also زَرَدٌ to *anything made of mail, a piece of mail*, and *rings in general*, like سَرْدٌ, q. v.], (A,) and ↓ زَرَدِيَّةٌ: (mentioned as syn. with دِرْعٌ in art. درع in the Mṣb and in the TA, on the authority of IAth:) the pl. of ↓ زَرْدٌ is زُرُودٌ. (TA.) [See also رَفْرَفٌ and مِغْفَرٌ.]

زَرِدٌ *Quick in swallowing*: (Ḳ:) but in the Nawádir el-Aạráb, food that is *soft, and quick in descending* [*in the throat*]. (TA.)

زُرْدَةٌ [The *quantity that is swallowed at once*; like جُرْعَةٌ and بُلْعَةٌ;] *a morsel*, or *small mouthful*: so in the saying, ظَنَّ فُلَانٌ أَنِّى زُرْدَةٌ لَهُ ‡ [*Such a one thought that I was a morsel for him*]. (A, TA.)

زَرْدَانٌ *A guest*: as though he throttled his companion. (A, TA.)

زَرْدَانٌ The *vulva* of a woman: (Ḳ, TA:) accord. to some, (TA,) so called because it swallows (يَزْدَرِدُ), or because it compresses (يَزْرُدُ [in the CḲ يَزْدَرِدُ again]), (Ḳ, TA,) i. e. يَخْنُقُ, (TA,) the أَيْور, by its straitness. (Ḳ, TA.)

زَرَدِيَّةٌ: see زَرَدٌ.

زِرَادٌ (Ṣ, Ḳ) and ↓ مِزْرَدٌ (Ḳ) *A cord by which the throat of a camel is compressed, in order that he may not eject his cud therefrom and bespatter his rider*. (Ṣ, Ḳ.) The former word is also expl. in the Ḳ by مِخْنَقَةٌ, [in some copies of the Ḳ مِخْفَقَةٌ,] which signifies the same. (TA.)

زِرَادَةٌ The *art of fabricating coats of mail*; (A, TA;) as also سِرَادَةٌ. (TA.)

زَرَّادٌ *A strangler*; or *one who throttles*, or *squeezes the throat*; syn. خَنَّاقٌ. (A, TA.) — And *A fabricator of coats of mail*; (Ṣ, A, Ḳ;) as also سَرَّادٌ. (TA.)

مَزْرَدٌ [The *place of strangling* or *throttling*; like ↓ مُزَرَّدٌ; meaning] the *fauces*; (Ṣ, Ḳ, TA;) the *throat*, or *gullet*. (TA.)

مِزْرَدٌ: see زِرَادٌ.

مُزَرَّدٌ: see مَزْرَدٌ. One says, أَخَذَ بِمُزَرَّدِهِ, like أَخَذَ بِمُخَنَّقِهِ, [properly *He*, or *it, seized his throat*, or *throttled him*, or *choked him*,] meaning ‡ *he*, or *it, straitened him*. (A, TA.)

مَزْرُودٌ *Strangled, throttled*, or *having his throat squeezed*. (TA.) And, applied to the fauces [or throat], *Squeezed*, or *compressed*. (Ṣ.)

زردم

Q. 1. زَرْدَمَهُ, (Ṣ, Ḳ,) inf. n. زَرْدَمَةٌ, (TA,) *He squeezed his throat*: (Ṣ, Ḳ:) or *he throttled him*; or *strangled him*: (Ḳ:) as also زَرْدَبَهُ. (TA.) — And *He swallowed it*. (Ḳ.)

زَرْدَمَةٌ inf. n. of the verb above. (TA.) ═ Also The *place of swallowing*: (Ṣ, Ḳ:) or the غَلْصَمَة [or *epiglottis*]: (Ḳ:) or, as some say, it is [the *part*] *beneath the* حُلْقُوم [or *windpipe*: or, app., the *part beneath the head of the* حلقوم]: and *in it*, or *upon it, is set the tongue*: some say that the word is Pers. [in origin; app. holding it to be arabicized from the Pers. زَرْدَمَنْ, which signifies the "windpipe"]. (TA.)

زرط

زِرَاطٌ: see سِرَاطٌ.

زرع

1. زَرَعَ, aor. ـَ, (Ḳ,) inf. n. زَرْعٌ (Ṣ, TA) and زِرَاعَةٌ, (TA,) *He sowed*, or *cast seed*; (Ṣ, Ḳ, TA;) as also ↓ اِزْدَرَعَ, (Ṣ, Mṣb, Ḳ,) originally اِزْتَرَعَ, the ت being changed into د in order that it may agree with the ز, (Ṣ, Ḳ,) for د and ز are pronounced with the voice as well as the breath, whereas ت is pronounced with the breath only: (Ṣ, TA:) [or the latter verb, as appears from an explanation of it to be found below, may signify *he sowed for himself*.] They say, مَنْ زَرَعَ حَصَدَ [*He who sows reaps*]. (TA.) And [they use this verb transitively, saying,] زَرَعْتُ البُرَّ وَالشَّعِيرَ [*I sowed wheat and barley*]: and in like manner, زَرَعْتُ الشَّجَرَ [*I sowed the trees*; or *sowed the seeds which should produce the trees*: or it may signify *I planted the trees*]. (Ibn-Abi-l-Ḥadeed.) And زَرَعَ الحُبَّ لَكَ فِى القُلُوبِ كَرَمُكَ وَحُسْنُ خُلُقِكَ ‡ [*Thy generosity and the goodness of thy disposition have sown love for thee in the hearts*]. (TA.) And it is said in a trad., مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ [*Whoso hath land*,] *let him sow it* [*or let him lend it, or give it, to his brother; and if he refuse, let him retain his land*]. (TA.) — زَرَعَ الأَرْضَ, (Mgh, Mṣb,) inf. n. زَرْعٌ, (Mṣb,) signifies [also] ‡ *He ploughed up*, or *tilled*, or *cultivated, the land*, or *ground, for sowing*. (Mgh, Mṣb.) Hence [the saying in a trad.], إِذَا زَرَعَتْ هٰذِهِ الأُمَّةُ نُزِعَ مِنْهَا النَّصْرُ ‡ *When this nation shall employ itself* altogether *with agriculture* and the affairs of the present world, and turn away from warring against unbelievers and the like, *aid shall be withdrawn from it*. (Mgh.) — زَرَعَهُ اللّٰهُ signifies *God caused it*, or *made it, to grow, vegetate*, or

germinate; (Ṣ, Mgh, Mṣb, Ḳ;) and, *to increase;* (Mgh;) namely, الحَرْثَ [*the seed-produce*]. (Mgh, Mṣb.) The verb is properly thus used of divine affairs, exclusively of human: (Er-Rághib:) and hence the saying in the Ḳur [lvi. 63-4], أَفَرَأَيْتُمْ مَا تَحْرُثُونَ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ (Ṣ,* Er-Rághib) *Now think ye, what ye sow, do ye cause it to grow, or are We the causers of growth?* (Bḍ:) or, as some say, *do ye cause it to increase, or are We the causers of* its *increase?* the حَرْث [or sowing] being ascribed to them, and the زرع [or causing to grow] exclusively to God: when the latter is ascribed to a man, it is because he is an agent as a means of making to grow; as when you say, أَنْبَتُّ كَذَا † *I was a means of causing such a thing to grow.* (Er-Rághib.) [In like manner,] you say, ▼ اِزْدَرَعَ زَرْعًا, meaning ‡ [*He raised seed-produce,* i. e., *was a means of causing it to grow,*] *for himself,* in particular. (TA.) — [Hence,] one says, with respect to a child, زَرَعَهُ ٱللّٰهُ ‡ *May God render him sound and strong;* syn. جَبَرَهُ: (Ṣ, Ḳ, TA:) like as one says أَنْبَتَهُ ٱللّٰهُ: and in like manner, زَرَعَ ٱللّٰهُ وَلَدَكَ لِلْخَيْرِ ‡ [*May God render thine offspring sound and strong,* or rather, *cause thine offspring to grow up, for* the doing, or enjoyment, of *what is good*]. (TA.) — [Hence also,] زُرِعَ لَهُ بَعْدَ شَقَاوَةٍ ‡ [*An increase was made for him after adversity;* or] *he obtained property after want;* for the verb in this instance is like غُنِىَ. (Ibn-'Abbád, Ḳ.)

3. مُزَارَعَةٌ is of the measure مُفَاعَلَةٌ, [denoting a mutual action,] from الزِّرَاعَةُ, (Mgh,) and its signification is well known; (Ṣ;) i. e. ‡ The *making a contract,* or *bargain, with another, for labour upon land,* [*to till and sow and cultivate it,* as is indicated in the Mgh and Mṣb,] *for a share,* or *portion, of its produce,* (Mṣb, Ḳ, TA,) *the seed being from the owner of the land.* (Ḳ, TA.) [You say, زَارَعَهُ ‡ *He made with him a contract,* or *bargain, such as is above described;* and in like manner, خَابَرَهُ, and آكَرَهُ. The doing this is forbidden, because of the uncertainty of the result.]

4. ازرع *It* (a plant, or herbage,) *had,* or *became in the state of having,* زَرْع [i. e. *produce of its seed;* i. e. *it grew from its seed*]: (TA:) and, said of زَرْع [or seed-produce], *it became tall:* (Ḳ:) or, as some say, *it produced its leaves:* and *it attained to the proper time for its being reaped.* (TA.) — ازرع النَّاسُ signifies أَمْكَنَهُمُ الزَّرْعُ [expl. in the TḲ as meaning *The men,* or *people, became able to sow seed;* i. e., *became possessors of seed:* but I rather think that it means *they had seed-produce within their power,* or *reach; they became able to avail themselves thereof;* or *they attained to a season when they had seed produce*]. (Ḳ.)

5. تزرّع إِلَى الشَّرِّ i. q. تسرّع [*He hastened,* or *made haste, to do evil,* or *mischief*]. (Sgh, Ḳ.)

8. اِزْدَرَعَ, originally اِزْتَرَعَ: see 1, in two places.

10. أَسْتَزْرِعُ ٱللّٰهَ وَلَدِى لِلْبِرِّ وَأَسْتَرْزِقُهُ لَهُ مِنَ الحَلَالِ ‡ [*I beg God to make my offspring grow up for piety, and I beg of Him means of subsistence for them,* or *him, of such kind as is of lawful attainment*]. (TA.)

زَرْعٌ, originally an inf. n., [see 1,] (Mgh, Mṣb, TA,) used as a subst. properly so termed, signifying *Seed-produce; what is raised by means of sowing;* (Mgh, Mṣb;) *what is sown;* (Ḳ, TA;) *while in growth,* [i. e. *standing corn,* and *the like,*] (Ḳ and TA voce أَزْرَعُ,) *and also after it has been reaped;* (Ṣ and Mṣb and Ḳ in art. رفع, &c.;) its predominant application is to *wheat* and *barley;* (TA;) but it signifies also *plants,* or *herbage,* [*in general,*] *such as one reaps;* or, as some say, *only while fresh and juicy:* (Mṣb:) [and often *a sown field:*] pl. زُرُوعٌ. (Ṣ, Mgh, Mṣb, Ḳ.) — [Hence,] ‡ *Offspring,* or *children;* or *a child.* (IDrd, Ḳ, TA.) You say, هٰؤُلَاءِ زَرْعُ فُلَانٍ ‡ *These are the offspring,* or *children, of such a one.* (IDrd, TA.) And هُوَ زَرْعُ الرَّجُلِ ‡ *He is the offspring,* or *child, of the man.* (TA.) — And † The *seed,* or *seminal fluid,* of a man. (TA.) — [And † The *fruit,* or *harvest, of* a man's *conduct;* as though it were the produce of what he sowed.] One says, بِئْسَ الزَّرْعُ زَرْعُ المُذْنِبِ † [*Very evil is the fruit,* or *harvest, of conduct; the fruit,* or *harvest, of the conduct of the sinner*]. (TA.)

زَرَعَةٌ and ▼ زُرْعَةٌ and ▼ زِرْعَةٌ and ▼ زَرْعَةٌ *A place in which to sow.* (AḤn, Sgh, Ḳ.) You say, مَا فِى الأَرْضِ زَرَعَةٌ, &c., (Ḳ,) or زَرَعَةٌ وَاحِدَةٌ, &c., and in like manner, عَلَى الأَرْضِ, (TA,) *There is not in the land,* (Ḳ,) or *upon the land,* (TA,) *a place,* (Ḳ,) or *a single place,* (TA,) *in which to sow.* (Ḳ, TA.) — [The first also app. signifies *An ear of corn:* see سُبُلٌ.]

زُرْعَةٌ: see زَرَعَةٌ. — Also *Seed,* or *grain, for sowing,* or *that is sown;* syn. بَذْرٌ. (Ḳ.) You say, أَعْطِنِى زُرْعَةً أَزْرَعُ بِهَا أَرْضِى [*Give thou to me seed that I may sow therewith my land*]. (TA.) [See also زَرِيعَةٌ.] — And ‡ The *young one of a* قَبْجَة [generally meaning a *partridge*]. (Z, TA.)

زِرْعَةٌ: } see زَرَعَةٌ.
زَرْعَةٌ: }

زَرِيعٌ [i. q. ▼ مَزْرُوعٌ *Sown:* &c.: see زَرِيعَةٌ]. — *Seed-produce that is watered by the rain.* (Ḥam p. 657.) — And hence, ‡ Anything *soft,* or *tender;* as being likened thereto. (Id.)

زِرَاعَةٌ [an inf. n. of 1, q. v.: and] The *business,* or *occupation, of sowing,* ‡ *ploughing up, tilling,* or *cultivating, land.* (Mgh,* Mṣb,* TA.)

زَرِيعَةٌ *A thing that is sown;* (IDrd, Ḳ;) sometimes used in this sense; as though meaning ▼ مَزْرُوعَةٌ: (IDrd:) or *grain that is sown:* زَرِّيعَةٌ, with teshdeed, is wrong. (IB.) [See also زُرْعَةٌ.]

زَرَّاعٌ: see زَارِعٌ. — Also ‡ *A calumniator:* (IAạr:) *one who sows rancours in the hearts of friends.* (TA.)

زَرِّيعٌ ‡ *What grows in land that has been left unsown for a year or more, from what has become scattered upon it in the days of the reaping;* (Ḳ;) i. e., *of the grain;* mentioned by Sgh, on the authority of ISh; and by Z, who says that it is also called كَاثٌّ. (TA.)

زَرَّاعَةٌ: see مَزْرَعَةٌ, in two places.

زَارِعٌ [act. part. n. of 1:] i. q. ▼ زَرَّاعٌ (TA) [One *who sows:*] ‡ one *who ploughs up, tills,* or *cultivates, land:* (Mgh:) pl. زُرَّاعٌ. (TA.) By this pl., in the Ḳur xlviii. 29, are meant Mohammad and his Companions, the inviters to El-Islám. (Zj.) — *Causing to grow, vegetate,* or *germinate:* (Ṣ, TA:) *causing to increase:* (TA:) pl. with ون. (Ṣ, TA.) = Also *The name of a certain dog:* (Ibn-'Abbád, IF, Ḳ:) whence أَوْلَادُ زَارِعٍ meaning ‡ *dogs.* (Ibn-'Abbád, Z, Ḳ.)

مَزْرَعَةٌ (Ṣ, Mṣb, Ḳ, &c.) and مَزْرُعَةٌ (Sgh, L, Ḳ) and مَزْرِعَةٌ (Ḳ) *A place of* زَرْع [or *seed-produce*]; as also ▼ مُزْدَرَعٌ; (Ṣ, Mṣb, Ḳ;) and ▼ زَرَّاعَةٌ; (Ḥam p. 657;) or this last signifies *land that is sown:* (TA:) pl. of the first مَزَارِعُ; (TA;) and of ▼ the last زَرَّاعَاتٌ. (Ḥam, TA.) — [Hence the saying,] الدُّنْيَا مَزْرَعَةُ الآخِرَةِ ‡ [*The present world is the place in which is produced the fruit,* or *harvest, to be reaped in the world to come*]. (TA.)

مَزْرُوعٌ and مَزْرُوعَةٌ: see زَرِيعٌ and زَرِيعَةٌ.

مُزْدَرَعٌ: see مَزْرَعَةٌ.

مُزْدَرِعٌ ‡ One *who raises seed-produce* (يَزْدَرِعُ زَرْعًا) *for himself,* in particular. (TA.)

زرف

زَرَافَةٌ (Ṣ, Mṣb, Ḳ) and ▼ زُرَافَةٌ (Mṣb as on the authority of A'Obeyd [but not found by me elsewhere in the sense here assigned to it]) and ▼ زَرَّافَةٌ, [which is of a rare form, like حَمَّارَةٌ, q. v.,] (A'Obeyd, IF, Ṣ, Mṣb, Ḳ,) this last mentioned by El-Kanánee, (A'Obeyd, Ṣ,) and by Ḳzz in his Jámi', but not known to A'Obeyd on any other authority than that of El-Kanánee, and the first is said by him (A'Obeyd) to be preferable, (TA,) *A company,* or *congregated body, of men:* (Ṣ, Mṣb, Ḳ:) or *ten thereof:* (Ḳ, TA:) accord. to some copies of the Ḳ *what is termed an* عَشِيرَة [i. e. *a small portion of a tribe,* &c.,] *thereof:* (TA:) pl. زَرَافَاتٌ (IF, Ṣ, Mgh, Mṣb) and زَرَّافَاتٌ: (IF, Mṣb:) in a poem of Lebeed, زَرَّافَات, with teshdeed to the ر. (TA.) One says, أَتَانِى القَوْمُ ▼ بِزَرَافَتِهِمْ [or بِزَرَّافَتِهِمْ], i. e. *The people,* or *party, came to me with their whole company;* meaning, *all together*]. (TA.) = Also زَرَافَةٌ and ▼ زُرَافَةٌ, (Ṣ, O, Mgh, L, Mṣb, Ḳ,) the latter, only, mentioned by IDrd, (TA,) who says, I doubt whether it be a genuine Arabic word, or not, (Mṣb, TA,) but some say that the latter is vulgar, (TA,) and ▼ زَرَّافَةٌ and ▼ زُرَّافَةٌ, (O, L, Mṣb, Ḳ,) but the first of these four is the most chaste, (L, TA,) [The *camelopard,* or *giraffe;*] *a certain beast,* (Ṣ, Ḳ, [in the Mgh erroneously said to be a beast of prey,]) *of beautiful make, the fore legs of which are longer than its hind legs;* (TA;) said to be

called by a name signifying جَمَاعَةٌ because it has the form of an assemblage of animals; (Mṣb;) *in Pers. called* أُشْتُرْ گَاوْ پَلَنْك, (Ṣ, Mgh, Ḳ,) i. e. *camel-ox-leopard,* (TA,) because it has resemblances to the camel and the ox and the leopard: (Ḳ, TA:) pl. زَرَافَى, or زُرَافَى, or زَرَافِىُّ, (accord. to different copies of the Ḳ, the last accord. to the TA,) like زَرَابِىُّ. (TA.)

زُرَافَةٌ: see the preceding paragraph, in two places.

زَرَّافَةٌ and زُرَافَّةٌ: see the first paragraph; the former in three places.

زرفن

Q. 1. زَرْفَنَ صُدْغَيْهِ *He disposed the hair hanging down upon each of his temples in the form of a* زُرْفِين [or *ring*]: (Ṣ,* Ḳ:) but this is post-classical. (Ṣ.)

زُرْفِينٌ and زِرْفِينٌ, (Ṣ, Mgh, Ḳ,) or the latter is the correct word, for there is no word of the measure فُعْلِيل in the language, (Az, TA,) [though the former is agreeable with the Pers. word which is the original,] *A ring of a door:* (Mgh, Ḳ:) or [*a ring*] *in a general sense:* (Ḳ:) pl. زَرَافِينُ, occurring in a trad. as applied to rings of a coat of mail belonging to the Prophet, by which rings it was suspended: (TA:) arabicized, (Ṣ, Ḳ,) from the Pers. [زُرْفِينْ]. (Ṣ.) — The latter also signifies *A company of men* [app. *disposed in the form of a ring*]. (TA.)

زرق

1. زَرِقَ, (MA, TA,) [aor. ـَ,] inf. n. زَرَقٌ (Ṣ, MA, KL, TA) and زُرْقَةٌ, (MA,) [or the latter is a simple subst.,] *He had that colour of the eye which is termed* زُرْقَة [q. v.]; (Ṣ, TA;) [i. e.] *he was blue-eyed;* (KL;) or *gray-eyed;* (MA, PṢ;) or *of a greenish hue in the eye* [so I render the Pers. explanation سبز چشم شد]. (MA.) And زَرِقَتْ عَيْنُهُ; (Ṣ, Ḳ;) and عَيْنُهُ ▼ ازرقّت, inf. n. اِزْرِقَاقٌ; (Ṣ;) and عَيْنُهُ ▼ ازراقّت, (Ṣ, MA,) inf. n. اِزْرِيقَاقٌ; (Ṣ;) *His eye was of the colour termed* زُرْقَة; (Ṣ, Ḳ;) [i. e.] *his eye was gray;* (MA:) [&c.] — And زَرِقَ, (TḲ,) inf. n. زَرَقٌ, (Ḳ, TḲ,) *He* (a man, TḲ) *was, or became, blind.* (Ḳ,* TḲ.) — [And زَرِقَ النَّصْلُ, inf. n. زَرَقٌ, is app. used as signifying *The iron head* or *blade* of an arrow &c. *was,* or *became, very clear* or *bright:* see زَرَقٌ, below.] — And زَرِقَ المَآءُ *The water was,* or *became, clear;* as also ▼ ازرقّ. (Mṣb.) == زَرِقَتْ عَيْنُهُ نَحْوِى *His eye turned towards me so that the white thereof appeared;* (Ṣ, Ḳ;) as also ▼ اِزْرَقَّتْ and ▼ اِزْرَاقَّتْ. (Fr, Ḳ.) == زَرَقَهُ, (Mgh,) or زَرَقَهُ بِمِزْرَاقٍ, (Ṣ, Ḳ,) or بِرُمْحٍ, (Mṣb,) aor. ـُ, (Mṣb, TA,) inf. n. زَرْقٌ, (Mgh, Mṣb,) *He cast at him,* (Ṣ, Mgh, Ḳ,) or *he thrust him,* or *pierced him,* (Mgh, Mṣb,) *with a* مزراق [or *javelin*], (Ṣ, Mgh, Ḳ,) or *with a spear.* (Mṣb.) — [Hence,] زَرَقَهُ بِعَيْنِهِ, and بِبَصَرِهِ, ‡ *He looked sharply,* or *intently,* or *attentively, at him; he cast his eye at him.* (TA.) — زَرَقَتِ الرَّحْلَ, (Ṣ, TA,) or الحِمْلَ, (TA,) *She* (a camel) *made the saddle,* (Ṣ, TA,) or *the load,* (TA,) *to shift backwards:* (Ṣ, TA:) and حِمْلَهَا ▼ أَزْرَقَتْ, (Ḳ,) inf. n. إِزْرَاقٌ, (TA,) *She* (a camel) *made her load to shift backwards.* (Ḳ.) [See also 2.] == زَرَقَ, aor. ـُ and ـِ, (Ṣ, Mṣb, Ḳ,) inf. n. زَرْقٌ, (Mṣb,) said of a bird, *i. q.* ذَرَقَ [i. e. *It muted,* or *dunged*]. (Ṣ, Mṣb, Ḳ.)

[2. زرّق, accord. to Golius, as on the authority of the KL, "*i. q.* Pers. چكانيد, *Fecit ut stillaret, stillatim emisit:*" but it appears from my copy of the KL that this should be زهّق; for I there find تَزْهِيقٌ (not تَزْرِيقٌ) expl. by the Pers. چكانيدن: then, however, immediately follows, in that copy, another explanation: — and The *shifting backwards of a camel's saddle from his back:* therefore it seems that either تَزْرِيقٌ is there omitted before this second explanation, (see 1, last sentence but one, and see 7,) or تَزْهِيقٌ is there a mistake for تَزْرِيقٌ.]

4: see 1, in two places.

7. انزرق *It* (an arrow) *passed through, and went forth on the other side:* (Lth, Ḳ:) and in like manner a spear. (Ḳ in art. زرنق.) — *He,* or *it, passed, so as to go beyond and away.* (TA.) — *He entered* into a burrow, *and lay hid.* (Ḳ in art. زرنق.) — *It* (a camel's saddle, Ṣ, Ḳ, and a load, TA) *shifted backwards.* (Ṣ, Ḳ, TA. [In the CḲ, الرَّجُلُ is erroneously put for الرَّحْلُ. See an ex. in art. زهق, conj. 4.]) — *He* (a man, Aṣ) *laid himself down on his back.* (Aṣ, Ḳ.)

9: see 1, in three places.

11: see 1, second sentence.

Q. Q. 2. تَزَوْرَقَ, (Ḳ, TA,) in some of the copies of the Ḳ تَزَرْوَقَ, (TA,) *He* (a man, TA) *cast* [*forth*] *what was in his belly:* (Ḳ, TA:) so says Fr. (TA.)

زَرَقٌ [inf. n. of زَرِقَ, q. v.: and] *i. q.* زُرْقَةٌ, q. v. (Ḳ.) — *Blindness:* (Ḳ:) in this sense also an inf. n. of which the verb is زَرِقَ. (TḲ.) — The *quality of being very clear* or *bright,* in the iron head or blade of an arrow &c. (ISk, Ṣ. [See, again زَرِقَ, of which it is app., in this sense likewise, an inf. n.]) — *A sort of* تَحْجِيل [i. e. *whiteness in the legs,* or *in three of the legs,* or *in the two hind legs,* or *in one hind leg, beneath the knees and hocks,* or *beneath the hocks,* or *beneath the hock, of a horse,*] *not including the border of the pastern next the hoof:* (AO, Ḳ:) or, as some say, (TA, but in the Ḳ "and") *a whiteness not surrounding the bone altogether, but* [*only*] *a whiteness of the hair* (وَضَحٌ) *upon a part thereof.* (Ḳ, TA.)

زَرْقَةٌ *A certain bead* (خَرَزَةٌ) *for the purpose of fascination,* (Ibn-'Abbád, Ḳ,) *with which women fascinate* [*men*]. (Ibn-'Abbád, TA.)

زُرْقَةٌ *A certain colour,* (Mṣb, Ḳ,) *well known;* as also ▼ زَرَقٌ: (Ḳ:) it is [in various things; but is generally expl. as being] in the eye: (JK, Ṣ:) [*a blue colour,* (see 1, first sentence,) whether *light* or *dark* or *of a middling tint,* but generally the first;] *sky-colour,* or *azure;* (TḲ;) [*blueness of the eye;*] or *grayness of the eye;* (PṢ;) [or *a greenish hue in the eye:* (see again 1, first sentence:)] accord. to ISd, *whiteness, wherever it be:* and *a* خُضْرَة [by which may be meant *greenness,* or *dust-colour intermixed with blackness* or *deep ash-colour,*] *in the* سَوَاد [here meaning *iris*] *of the eye:* or, as some say, *a whiteness overspreading the* سَوَاد *of the eye* [app. when a person becomes blind: see 1, third sentence; and see also أَزْرَقُ]. (TA.) [In the present day it is often improperly used as meaning *A black colour.*]

زُرْقُمٌ *Having, in an intense degree, that colour of the eye which is termed* زُرْقَة; (Ṣ, Ḳ;*) applied to the male and the female; (Ḳ;) [i. e.] applied also to a woman: (Ṣ:) accord. to Ibn-'Osfoor, it is [used as] a subst.; [or, app. as an epithet in which the quality of a subst. predominates;] not [as] an epithet with a subst.; (MF, TA;) but accord. to Lḥ, one says رَجُلٌ زُرْقُمٌ and اِمْرَأَةٌ زَرْقَآءُ: the م is augmentative. (TA.)

زُرْقُمَةٌ [*Intenseness of* زُرْقَة, i. e. *blueness,* or *grayness, in the eye;*] the *attribute denoted by the epithet* زُرْقُمٌ. (Lḥ, TA.)

زُرَيْقٌ [and app. أَبُو زُرَيْقٍ (see زِرْيَابٌ)] *A certain bird.* (Ḳ.)

زُرَيْقَآءُ [dim. of زَرْقَآءُ fem. of أَزْرَقُ] ‡ A mess of crumbled bread (ثَرِيدَةٌ) *dressed with milk and olive oil:* (JK, Z, Ḳ:) likened, because of its seasoning, to the eyes that are termed زُرْق. (Z, TA.) == Also *A certain small beast, resembling the cat.* (Lth, Ḳ.)

زُرَّقٌ *A certain bird used for catching other birds;* (IDrd, Ṣ, Ḳ;) *between the* [*species of hawk called*] بَازِى *and the* بَاشَق [or *sparrow-hawk*]: (IDrd, TA:) or, accord. to Fr, the *white* بَازِى [or *falcon*]: (Ṣ, TA:) [but] it is said in the A, لَا يُقَاسُ الزُّرَّقُ بِالأَزْرَقِ [*The* زُرَّق *is not to be compared with the* أَزْرَق], which latter is the بَازِى: (TA:) the pl. is زَرَارِيقُ. (Ṣ, Ḳ.) == And *A whiteness in the forelock of a horse;* (Ḳ, TA;) or *in the hinder part of his head, behind the forelock.* (O, TA.) And *Some white hairs in the fore leg of a horse;* or *in his hind leg.* (TA.) == Also *Sharp-sighted:* mentioned by Sb, and expl. by Seer. (TA.)

زَرَّاقٌ, applied to a man, *Very deceitful;* or *a great deceiver.* (TA.)

زَرَّاقَةٌ, with fet-ḥ and teshdeed, *A short javelin;* i. e. *a spear shorter than the* مِزْرَاق: pl. زَرَارِيقُ. (TA.) — Also *i. q.* مِنْضَحَةٌ; (IAạr, L and Ḳ in art. نضح; in some copies of the Ḳ, زُرَّاقَة; and in the CḲ زَرافة;) i. e. *An instrument made of copper,* or *brass, for shooting forth naphtha* [*into a besieged place*]. (L in that art.)

زُرْنُوقٌ: &c.: see art. زرنق.

زَوْرَقٌ *A sort of* سَفِينَة [or *boat*]; (Ṣ;) [*a skiff*

i. e.] *a small* سَفِينَة; (K;) or *a small* قَارِب: pl. زَوَارِقُ. (TA.) Dhu-r-Rummeh says, [referring to a she-camel,] نَعِمَتْ زَوْرَقُ البَلَدِ; [making it fem., because] meaning نَعِمَتْ سَفِينَةُ المَفَازَةِ [*Excellent*, or *most excellent, is the boat*, or *skiff, of the desert*, or *waterless desert*.] (S, TA.)

أَزْرَقُ *Of the colour termed* زُرْقَة [q. v.]; (Msb, TA;) and ▼ أَزْرَقِىٌّ signifies the same: (TA:) an epithet applied to a man, signifying *having what is termed* زُرْقَة *of the eye*: (S:) *blue*, (KL,) [whether *light* or *dark* or *of a middling tint*, but generally the first;] *sky-coloured*, or *azure*; (TK;) *blue-eyed*; (MA, KL;) *gray-eyed*; (MA;) [or *having a greenish hue in the eye*: &c.: (see زُرْقَة:)] fem. زَرْقَآءُ: (S, Msb:) pl. زُرْقٌ. (Msb.) [In the present day it is often improperly used as meaning *Black*: and is applied to a horse, an ass, a mule, a bird, and any animal, and sometimes to other things, as meaning *gray*, or *ash-coloured*.] — [And *Blind*; properly *by reason of a bluish*, or *grayish, opacity of the crystalline lens*; i. e., *by what is commonly termed a cataract in the eye*.] وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا, in the Kur [xx. 102], means [*And we will congregate*, or *raise to life, on that day, the sinners*, or *unbelievers*,] *blind*; (Bd, K,* TA;) because the black of the eye of the blind becomes blue, or gray: (Bd:) Zj says that they will come forth from their graves seeing, as they were created at the first, and will become blind when congregated: (TA:) or the meaning is, *thirsty*: (Th, TA:) or *with their eyes become blue*, or *gray, by reason of intense thirst*: (ISd, TA:) or *blue-eyed*, or *gray-eyed*, (زُرْقَ العُيُونِ,) because الزُّرْقَةُ is the worst of the colours of the eye, and the most hateful thereof to the Arabs, for the Greeks were their greatest enemies, and are زُرْق. (Bd.) — Applied to the iron head or blade of an arrow &c., *Very clear* or *bright*: (ISk, S, K:) and زُرْقٌ [used as a subst.] means *spear-heads* (S, K) or *the like*; (K;) because of their colour; (S, TA;) or because of their clearness, or brightness; (TA;) or *polished iron heads* or *blades of arrows &c.* (Ham p. 313.) And *Clear* water: (IAar, S, Msb:) pl. as above. (TA.) — Hence, العَدُوُّ الأَزْرَقُ *The sheer enemy*: or [*the fierce enemy*;] *the enemy that is vehement in hostility*; because زُرْقَة of the eyes is predominant in the Greeks and the Deylem, between whom and the Arabs is a confirmed enmity. (Har p. 148.) — بَازِىٌ الأَزْرَقُ *The* [i. e. *hawk*, or *falcon*: because of his colour]: pl. as above. (TA. [See also زُرْقٌ.]) — And *The leopard*. (TA.) — الزَّرْقَآءُ *Wine*: (K:) [app. because of its clearness:] so says AA. (TA.) — And the name of *A horse of Náfi' Ibn-'Abd-El-'Ozzà*. (Ibn-'Abbád, K.)

أَزْرَقِىٌّ: see the next preceding paragraph, first sentence. ═ Also sing. of الأَزَارِقَةُ, (TA,) which is the appellation of *A certain sect of the* [*heretics*, or *schismatics, called*] خَوَارِج, (S, K,) or حَرُورِيَّة; (TA;) so called in relation to Náfi' Ibn-El-Azrak, (S, K,) who was [of the family] of Ed-Dool Ibn-Haneefeh: (S:) they asserted that 'Alee committed an act of infidelity by submitting his case to arbitration, and that Ibn-Muljam's slaughter of him was just; and they pronounced the Companions [of the Prophet] to have been guilty of infidelity. (TA.)

مِزْرَاقٌ *A javelin*; i. e. *a short spear*, (S, Mgh, Msb, K,) *lighter than the* عَنَزَة. (Mgh, Msb.) ═ Also A camel *that makes his load to shift backwards*. (Az, K.)

Quasi زرقم.

زُرْقُمٌ and زُرْقُمَةٌ are expl. in art. زرق.

زرم

1. زَرِمَ, (S, K,) aor. ـَ, (K,) inf. n. زَرَمٌ, (TA,) said of one's urine, (S, K,) and of his flow of tears, and of his speech, (K,) and of his oath, (TA,) and of anything that had gone back, (S,) *It became interrupted*, or *stopped*; or *it stopped*; or *ceased*; (S, K;) as also ▼ اِزْرَأَمَّ. (K.) And so the former verb said of a sale. (TA.) — And, said of a dog, (S, K,) and of a cat, (K,) *His dung*, (S, K,) or *dry dung*, (K,) *stopped in his rectum*. (S, K.) ═ زَرَمَهُ: see 4. — زَرَمَتْ بِهِ *She* (his mother, S) *brought him forth*. (S, K.)

2: see 4. — زرّمهُ, (S, TA,) inf. n. تَزْرِيمٌ, (TA,) *He*, or *it, rendered him* زرم, i. e. *niggardly*, or *avaricious*: (S:) or *it* (time, or fortune,) *cut off from him good, good things*, or *prosperity*. (TA.)

4. ازرمهُ *He*, or *it, interrupted it, stopped it*, or *caused it to cease*; namely, one's urine, and his flow of tears, and his speech; as also ▼ زرمهُ, aor. ـِ, (K,) inf. n. زَرْمٌ; (TA;) and ▼ زرّمهُ, (K,) inf. n. تَزْرِيمٌ. (TA.) — And *He interrupted*, or *stopped, his* (another's) *urine*. (As, S, K.) ═ أَزْرَمَتْ *She* (a camel) *interrupted her flow of urine by little and little*. (AA, TA.)

8. اِزْدِرَامٌ The act of *swallowing* [a thing]: (S, K:) mentioned in the S in art. زدرم or زردم [accord. to different copies]; (TA;) and in the K, as an art. by itself; the reason whereof is not apparent; for it appears to be of the measure اِفْتِعَال; not اِفْعِلَال. (MF, TA.)

Q. Q. 4. اِزْرَأَمَّ, (S, K,) inf. n. اِزْرِئْمَامٌ: (S:) see 1. — [Also] *He shrank*, or *drew himself together*: (A'Obeyd, S:) or *he shuddered and shrank*. (TA.) — And *He was angry*. (AZ, TA.)

زرم [app. زُرْمٌ] *Dung*, or *dry dung, stopping in the rectum* of a dog or cat. (TA. [See 1, third sentence.]) ═ زُرْمٌ *Caution*. (K.)

زَرِمٌ Anything *becoming interrupted*, or *stopped*; *stopping*, or *ceasing*; as also ▼ أَزْرَمُ. (TA.) *Scanty*, or *little in quantity, and becoming interrupted*, or *stopped*: so in the phrase رَجُلٌ زَرِمُ الدَّمْعِ: or this signifies [simply] *a man whose tears are becoming interrupted*, or *stopped*. (TA.) — A she-camel *that interrupts her flow of urine by little and little*. (AA, TA. [Thus used as a fem. epithet without ة.]) — A dog, and a cat, *whose dung*, or *dry dung, has stopped in his rectum*. (TA.) — *Straitened* [app. *in his means of subsistence*]. (S.) — *Niggardly*, or *avaricious*. (S.) — *Low, abject, mean*, or *ignominious, whose near kinsfolk are few*; (IAar, K;) as also ▼ زَرِيمٌ. (TA.) — One *who does not remain fixed*, or *settled, in any place*. (As, K.)

زَرِيمٌ: see the next preceding paragraph.

زُرَامِيمٌ: see مُزْرَئِمٌّ.

أَزْرَمُ: see زَرِمٌ. — Also The *cat*. (ISd, K.)

مُزْرَئِمٌّ *Shrinking*, or *drawing himself together*; (A'Obeyd, S, K;) as also ▼ زُرَامِيمٌ; (Th, K, TA; [in the CK زرامِيم;]) each with damm: (TA:) or, accord. to A'Obeyd, مُزْرَئِمٌّ signifies *shuddering and shrinking*; with the ر before the ز; and AZ doubted whether the word having this meaning were مُزْرَئِمٌّ or مُرْزَئِمٌّ; but Az says that the former is the right, with the ز before the ر, and that it is thus accord. to Ibn-Jebeleh. (TA.) — Also *Angry*. (AZ, TA.) — And *Silent*. (IB, TA.)

زرنب

زَرْنَبٌ *A certain perfume*: or *certain sweet-smelling trees*: (K:) or *a species of sweet-smelling plant*: (S:) *it consists of slender round twigs, between* [مَا بَيْنَ, misprinted ملين,] *the thickness of the large needle and the thickness of writing-reeds, black inclining to yellowness, not having much taste nor odour, its little odour being of a fragrant kind like that of the citron*: (Ibn-Seenà, book ii. p. 168:) [Freytag says, as on the authority of the K, but he seems to have taken it from the TK, that, "accord. to some, it signifies the *leaves of a sweet-smelling plant, which has the name of* رجل الجراد, *locusts' foot*:" and he adds, as though on the authority of Ibn-Seenà ubi suprà, "*salix Aegyptiaca*:" referring also to Sprengel, Hist. rei. herb., t. i. p. 270:] also *saffron*: (K:) it is of the measure فَعْلَلٌ; (S, TA;) and is a genuine Arabic word, though asserted by Ibn-El-Kutbee to be arabicized. (TA.) A rájiz says,

* يَا بِأَبِى أَنْتِ وَفُوكِ الأَشْنَبُ *
* كَأَنَّمَا ذُرَّ عَلَيْهِ الزَّرْنَبُ *

[*O, with my father thou* shouldst be ransomed, *and thy mouth that is cool and sweet, as though* زَرْنَب *were sprinkled upon it*]. (S.) In the trad. of Umm-Zara, where it is said, المَسُّ مَسُّ أَرْنَبٍ وَالرِّيحُ رِيحُ زَرْنَبٍ [*The feel is the feel of a hare, and the odour is the odour of* زَرْنَب], IAth says that it signifies *saffron*; and she may mean the sweetness of his odour, or the perfume of his garments among the people. (TA.) — Also The [*dung such as is termed*] بَعْر *of wild animals*. (K.) ═ Also, [and, as appears from what follows, ▼ زَرْنَبَةٌ likewise, if this be not a mistranscription,] The *vulva* of a woman: (K,* TA:) or *such as is large*: or the *external portion thereof*: (K:) or *a piece of flesh* (K, TA) *within the* زروان [a mistranscription for زَرْدَان, a name for the *vulva*], (TA,) *behind the* كَيْنَة [or كَيْن, q. v.]: (K, TA:) behind the ▼ زَرْنَبَة is another piece of flesh: so says IAar. (TA.)

زَرْنَبَةٌ: see the next preceding sentence, in two places.

زرنق

Q. 1. زَرْنَقَةٌ [as inf. n. of زَرْنَقَ] The *irrigating* [land] *by means of the* زُرْنُوق [here app. meaning *rivulet*]. (Mgh, Ḳ.) — And The *setting up a* [*pillar-like structure such as is termed*] زُرْنُوق *by a well.* (Ḳ.) = One says also, زَرْنَقْتُهُ, (Ḳ,) inf. n. as above, (TḲ,) meaning *I clad him* [app. فِى الثِّيَابِ *in the clothes:* see Q. 2]: or زَرْنَقْتُ اللِّبَاسَ إِيَّاهُ *I put the clothing upon him;* or *clad him therewith.* (TḲ) = And لَا يُزَرْنِقُكَ أَحَدٌ عَلَى فَضْلِ زَيْدٍ [*No one will exceed to thee the excellence of Zeyd*]. (TA. [It is there indicated that this is from زَرْنَقَةٌ as syn. with زِيَادَةٌ.]) = [See زَرْنَقَةٌ as a simple subst. below.]

Q. 2. تَزَرْنَقَ *He drew water by means of the* زُرْنُوق, (Mgh, Ḳ, TA,) or *the* زُرْنُوقَانِ, (TA,) *for hire.* (Mgh, Ḳ, TA.) Hence the saying of 'Alee, لَا أَدَعُ الحَجَّ وَلَوْ تَزَرْنَقْتُ, meaning *I will not omit,* or *neglect, the pilgrimage, though I should draw water by means of the* زرنوق, or زرنوقان, *and perform it with the hire obtained thereby:* thus it is explained: another explanation will be found in what follows. (Mgh, TA.) = تزرنق فِى الثِّيَابِ *He clad, and covered, himself in the clothes.* (Ḳ.) — And hence, [it is said,] because implying concealment of the excess [of the price] in the sale, (TA,) تزرنق also signifies تَعَيَّنَ, (Mgh, Ḳ, TA, [in the CḲ, erroneously, تَغَيَّرَ,]) from الزَّرْنَقَةُ meaning العِينَةُ; (Mgh;) i. e. *He bought on credit, for an excess* [*in the amount of the price*]. (TḲ.) And accord. to some, وَلَوْ تَزَرْنَقْتُ, in the saying of 'Alee mentioned above, means وَلَوْ تَعَيَّنْتُ, (Mgh,) i. e. وَلَوْ تَعَيَّنْتُ عِينَةَ الزَّادِ وَالرَّاحِلَةِ [*though I should buy on credit, for more than the current price, the travelling-provision and the camel to be ridden*]: (TA:) but the former explanation is the more likely. (Mgh.)

زَرْنَقَةٌ inf. n. of زَرْنَقَ. (TḲ. [See Q. 1, above.]) = Also *i. q.* عِينَةٌ; (IAạr, JK, Mgh, Ḳ;) i. e. The *buying of a thing from a man on credit, for more than its* [*current*] *price:* (JK, Fáïḳ:) or the *doing thus, and then selling it to him, or to another, for less than the price for which it was purchased.* (TA.) — And *Increase, excess,* or *addition;* syn. زِيَادَةٌ. (Ḳ.) [For زَرْنَقَةٌ in this and the following senses, Freytag, in his Lex., has written زَرْنَق.] — And *Debt.* (Ḳ, TA. [In the CḲ, الدِّينُ is erroneously put for الدَّيْنُ: and it is there added, "as though arabicized from زَرْنَهْ; i. e. الذَّهَبُ لَبِسَ:" but what this should be I know not, unless it be a mistranscription for الذَّهَبُ لَيْسَ; for, in Pers., زَرْ means "gold," and نَهْ is a negative.]) = Also *Perfect,* or *consummate, beauty.* (Ḳ.)

زُرْنُوقٌ, as some pronounce it, is by others pronounced زَرْنُوقٌ, which is of a strange form, [said to be] of the measure فَعْنُولٌ, (IJ, TA,) mentioned by Kr on the authority of Lḥ: (TA:) [the dual] زُرْنُوقَانِ, (Ṣ, Mgh, Ḳ,) mentioned by J in art. زرق, the ن being regarded by him as augmentative, but by the author of the Ḳ as radical, (TA,) also pronounced زَرْنُوقَانِ, (Ḳ,) signifies *Two pillar-like structures* (مَنَارَتَانِ) *constructed by the head of a well,* (Ṣ, Mgh, Ḳ,) *on the two sides thereof;* (Ḳ;) or *two walls;* or *two posts;* (Mgh;) *across which is placed a piece of wood,* (Ṣ, Mgh,) *called the* نَعَامَة; (Ṣ;) *and to this is suspended the pulley by means of which the water is drawn:* (Ṣ, Mgh:) or *two structures like the signs set up to show the way, by the brink of a well, of clay* or *of stones:* (TA:) accord. to the Ṣ, (TA,) if of wood, they are called دِعَامَتَانِ: or, as El-Kilábee says, if of wood, they are called نَعَامَتَانِ, and the cross-piece is called the عَجَلَة, and to this the large bucket is suspended: (Ṣ, TA:) pl. زَرَانِيقُ. (TA.) — زُرْنُوقٌ also signifies *A rivulet;* (Sh, Mgh, Ḳ;) app. *a rivulet in which runs the water that is drawn by means of the* زرنوق. (Sh, Mgh,* TA.)

زِرْنِيقٌ *i. q.* زِرْنِيخٌ [i. e. *Arsenic*]; an arabicized word; (Ḳ;) as is also the latter [q. v.]. (TA.)

مُزَرْنِقٌ *A setter-up of what are termed* زُرْنُوقَانِ. (TA.)

زرنيخ

زِرْنِيخٌ [*Arsenic;*] *a well-known kind of stone* [or *mineral,* for it is *a metal*]; of which there are several species; one species is *white* [i. e. *white arsenic*]; and another is *red* [i. e. *realgar,* or *red arsenic,* also called *sandarac*]; and another is *yellow* [i. e. *orpiment,* or *yellow arsenic*]: (Ḳ, TA:) it is an arabicized word from the Pers. [زَرْنَهْ or زَرْنِى or زِرْنِيق or زِرْنِيخ]. (Mṣb.)

زرى

1. زَرَى عَلَيْهِ, (Ṣ, Mṣb, Ḳ,) or زَرَى عَلَيْهِ فِعْلَهُ, (Mgh, TA,) aor. يَزْرِى, (Mṣb, TA,) inf. n. زِرَايَةٌ, (Ṣ, Mgh, Mṣb, Ḳ, TA,) with kesr, (Mṣb, TA,) but by some written with fet-ḥ, (TA, [زَرَايَة, thus in the CḲ and in one of my copies of the Ṣ, and in my MS. copy of the Ḳ,]) and زَرْىٌ (Mṣb, Ḳ) and زَرْيَةٌ (Mṣb [perhaps a mistranscription for what next follows]) and مَزْرِيَةٌ and مَزْرَاةٌ and زُرْيَانٌ, with ḍamm, (Ḳ,) but accord. to the copies of the T and M زَرَيَانٌ; (TA;) and تزرّى ↓ عليه, (Ṣ, Mṣb, Ḳ,) and ازرى ↓ عليه, but this is of rare occurrence, (Ḳ,) and ازدراه ↓; (Mṣb;) *He blamed, found fault with,* or *reproved,* (Lth, AZ, Ṣ, Mgh, Mṣb, Ḳ,) *him,* (Ṣ, Mṣb, Ḳ,) or *his deed;* (Mgh, TA;) or *was angry with him, with the anger that proceeds from a friend:* (Ṣ, TA:) and *reproached him, upbraided him,* or *blamed him angrily* or *severely:* (Lth, TA:) and *he mocked, scoffed,* or *laughed, at him; derided him;* or *ridiculed him.* (Mṣb.) — See also 4, last sentence but one.

4. ازرى به, inf. n. إِزْرَآءٌ, *He held it* (i. e. a thing, Ṣ, Mṣb, or a case, or an affair, Ḳ) *in little,* or *light,* or *mean, estimation,* or *in contempt;* (Ṣ, Mgh, Mṣb, Ḳ;) as also ↓ اِزْدَرَاهُ. (Mgh.) And *i. q.* قَصَّرَ بِهِ [app. here meaning (in like manner as it is rendered below in this paragraph) *He fell short of that estimation which was required by him,* or *due to him*]; and ↓ اِزْدَرَاهُ, i. e. *he contemned,* or *despised, him;* [and so, app., ↓ اِسْتَزْرَاهُ; (see مُزْدَرٍ;)] or *made him to be contemned* or *despised;* syn. حَقَّرَهُ or خَقَّرَهُ. (Ṣ, accord. to different copies. [But whether this last explanation be here meant to relate to ازرى به and ازدراه or to the latter alone, is not clear.]) *He lowered his condition,* or *estimation.* (Ḥam p. 117.) *He brought against him the imputation of a fault,* or *vice,* or *the like,* ('Eyn, Ḳ, TA,) or *a thing,* or *an affair,* or *an action, whereby he desired to involve him in confusion.* (ISd, Ḳ, TA.) ازرى بعلمه and زَرَى ↓ به, mentioned, but not explained, by Lḥ, are thought by ISd to signify قَصَّرَ بِهِ [app. meaning *He fell short of that estimation which was required by,* or *due to, his knowledge*]. (TA.) ازرى عَلَيْهِ: see 1.

5: see 1.

8. اِزْدَرَاهُ: see 1: and see also 4, in two places.

10: see 4.

زَرِىٌّ, applied to a skin for water or milk (سِقَآء), [*Of middling size;*] *between small and large.* (ISd, Ḳ.)

زَارٍ عَلَى إِنْسَانٍ *Blaming, finding fault with,* or *reproving, a man;* or *being angry with him, with the anger that proceeds from a friend;* and *being displeased with him:* thus in a verse of Mejnoon cited voce اِسْتَدَامَ: (Ṣ, TA:) *making no account of a man, and disapproving his conduct.* (AA, Mṣb, TA.)

مِزْرَآءٌ A man *who blames,* or *finds fault with, people* [app. *much,* or *habitually*]. (Ḳ,* TA.)

مُزْدَرٍ *Contemning,* or *despising;* as also ↓ مُسْتَزْرٍ. (Ḳ, and in some copies of the Ṣ.) — And [hence,] The *lion.* (Ḳ.)

مُسْتَزْرٍ: see the next preceding paragraph.

ززم

زِيزِيمٌ and زِيزَمٌ: see art. زم.

زع

R. Q. 1. زَعْزَعَةٌ signifies The *moving, agitating, shaking,* or *putting into a state of motion* or *commotion,* (Lth, Ṣ, Ḳ,) a thing, (Ṣ,) or a tree, (Lth, Ḳ,) and the like, (Ḳ,) by the wind: (Lth, Ḳ:) or *any vehement moving* or *agitating* or *shaking;* or *putting into a state of vehement motion* or *commotion.* (Ḳ.) You say, زَعْزَعْتُهُ *I moved it, agitated it, shook it,* &c. (Ṣ.) And زَعْزَعَتِ الرِّيحُ الشَّجَرَةَ, inf. n. زَعْزَعَةٌ, *The wind moved,* or *agitated,* or *shook,* &c., *the tree;* as also زَعْزَعَتْ بِهَا, which may be a dial. var. of the former, or the verb in this case may be made trans. by means of the ب because it has the meaning of دَفَعَتْ بِهَا. (TA.) You say also, زَعْزَعَهُ, inf. n. as above, meaning

He moved it, agitated it, shook it, &c., vehemently, desiring to pull it out or up or off, and to remove it. (TA.) — [And hence,] زَعْزَعْتُ الإِبِلَ ‡ *I drove the camels roughly,* or *violently; urged them on.* (TA.)

R. Q. 2. تَزَعْزَعَ *It became moved, agitated, shaken,* or *put into a state of motion* or *commotion:* (Ṣ, Ḳ:) [or *it became moved, agitated, shaken, &c., vehemently:*] quasi-pass. of زَعْزَعَهُ. (TA.) — [And hence,] تَزَعْزَعَتِ الإِبِلُ ‡ *The camels went roughly,* or *violently, being so driven,* or *urged on.* (TA.)

رِيحٌ زَعْزَعٌ and ▼ زَعْزَعَانٌ and ▼ زُعَازِعٌ, (Ṣ, Ḳ,) the last with ḍamm, (Ḳ, TA,) but written by J with fet-ḥ, (TA,) [and so I find it in one copy of the Ṣ, but in another copy with ḍamm,] and ▼ زَعْزَاعٌ, (Sgh, Ḳ,) *A wind that agitates things, shakes them,* or *puts them into a state of motion* or *commotion:* (Ṣ, Ḳ, TA:) and ▼ رِيحٌ زَعْزُوعٌ [signifies the same; or] *a violent wind.* (IJ.) — [And hence,] سَيْرٌ زَعْزَعٌ ‡ *An agitating,* or *a jolting, pace;* (Ṣ, [but not there explained, though the meaning is there implied,] Sgh, Ḳ;) *a vehement pace.* (L.)

زَعْزَعَةٌ [see R. Q. 1]. — زَعَازِعُ [which is its pl. when it is used as a simple subst.] signifies ‡ *The calamities,* or *adversities, of fortune;* (Ḳ, TA;) like زَلَازِلُ. (TA.) One says, كَيْفَ أَنْتَ فِى هٰذِهِ الزَّعَازِعِ ‡ *How art thou in these calamities,* or *adversities?* so in the L and the Moḥeeṭ and the A. (TA.)

زَعْزَعَانٌ: see زَعْزَعٌ.

زَعْزَاعٌ: see زَعْزَعٌ. — Also [*Vehement motion, agitation,* or *shaking;*] a subst. from زَعْزَعَهُ as signifying "he moved it," &c., "vehemently:" and metaphorically used by Ed-Dahnà in allusion to the ذَكَر. (TA.)

زَعْزُوعٌ: see زَعْزَعٌ.

زَعْزَاعَةٌ i. q. شِدَّةٌ [*Vehemence; strength;* &c.]. (IB.) — *A troop,* or *force, of many horsemen,* (Ḳ, TA,) *in a state of motion* or *commotion.* (TA.)

زُعَازِعٌ: see زَعْزَعٌ.

مُزَعْزَعٌ i. q. فَالُوذٌ [*A kind of sweet food:* see the latter word]. (IAạr, Ḳ.)

زعب

1. زَعَبْتُهُ عَنِّى, [aor. ـَ,] inf. n. زَعْبٌ, *I pushed, thrust, drove away,* or *repelled, him,* or *it, from me.* (Ṣ, TA.) — [Hence,] زَعَبَ said of a torrent, aor. and inf. n. as above, *It was impelled in its several parts,* or *portions, by the impetus of one part,* or *portion, acting upon another;* in a valley: (Ṣ, TA:) [*it was,* or *became, copious,* and *drove along, one portion impelling another;* like ▼ اِزْلَعَبَّ:] *it ran.* (TA.) — If you say زَعَبَ, with the unpointed ر, (Ṣ, TA,) or thus and also زَعَبَ, aor. and inf. n. as above, (TA,) you mean *It filled* the valley. (Ṣ, TA.) And the latter, *It filled* everything: said of rain. (TA.) And *He filled* a vessel. (Ḳ, TA.) — [Hence,] زَعَبَ المَرْأَةَ, (Ḳ, TA,) aor. and inf. n. as above, is a tropical phrase, meaning جَامَعَهَا فَمَلَأَ فَرْجَهَا بِفَرْجِهِ: (TA:) or جَامَعَهَا فَمَلَأَ فَرْجَهَا مَنِيًّا: (Ḳ,* TA:) [neither of which explanations needs translation:] but, accord. to some, this is said only of one that is large, or bulky. (TA.) — زَعَبَ القِرْبَةَ *He took up and carried the water-skin, it being full:* (Ḳ, TA:) *he carried it filled;* as also زَأَبَهَا: (TA:) and both signify *he carried it in his bosom:* (TA in art. زأب: [see also 8:]) the former also signifies *he was impelled onwards* (تدافع) *by it, carrying it, by reason of its weight.* (TA in the present art.) — زَعَبَ بِحِمْلِهِ, said of a camel, (Ḳ, TA,) i. q. اِسْتَقَامَ [app. meaning *He went right on, straight on,* or *undeviatingly, with his load*]: (TA:) or, as also ▼ ازدعب به, *he went along with his load oppressed by its weight:* or *he was impelled onwards* (تَدَافَعَ) *by it:* (Ḳ, TA:) or مَرَّ يَزْعَبُ بِهِ *he went along quickly with it:* or *he went along easily with it;* namely, his load. (TA.) — زَعَبَ الوَادِى *The valley became filled,* (Ḳ, TA,) *so that the several parts,* or *portions, of the torrent impelled one another.* (TA.) — زَعَبَ فِى قَيْئِهِ *He vomited much, so that one portion* [*of the vomit*] *impelled on another.* (TA.) — زَعَبَتِ القِرْبَةُ i. q. دفعت مَآءَهَا [*The water-skin propelled its water:* or the right reading is probably دَفَقَتْ مَآءَهَا, i. e., *poured forth its water;* or *poured it forth with vehemence*]. (TA.) — زَعَبَ also signifies *He cut off,* or *divided off;* and so ▼ ازدعب. (Ḳ, TA.) You say, زَعَبَ لَهُ مِنَ المَالِ, and ▼ ازدعب, as also ازدهب, *He cut off,* or *divided off, for him* [a portion] *of the property,* or *wealth.* (TA.) And زَعَبْتُ لَهُ زُعْبَةً مِنَ المَالِ, and زَعْبَةً, (Ṣ, Ḳ,*) and زَعْبًا, (Ḳ,) *I gave to him a part,* or *portion, of the property,* or *wealth:* (Ṣ, Ḳ:) or *a full,* or *an ample,* or *abundant, portion thereof.* (TA.) — زَعَبَ الشَّرَابَ, aor. and inf. n. as above, *He drank all the wine,* or *beverage.* (TA.)

5. تزعّب *He was brisk, lively,* or *sprightly;* (Ḳ, TA;) and *quick.* (TA.) — *He was,* or *became, angered,* or *enraged.* (Ḳ.) — تزعّب فِى أَكْلِهِ وَشُرْبِهِ *He was immoderate in his eating and his drinking; he ate and drank much.* (Ḳ.) = تزعّب القَوْمُ المَالَ *The people,* or *party, divided among themselves the property,* or *wealth;* (Ḳ;) *divided it into parts,* or *portions.* (TA.)

8. اِزْدَعَبْتُ الشَّىْءَ *I carried the thing; took it up and carried it;* or *carried it off* or *away;* syn. حَمَلْتُهُ: you say, مَرَّ بِهِ فَازْدَعَبَهُ [*He passed by it and carried it off* or *away*]. (Ṣ.) [See also ازدعب.] — See also 1, in three places.

Q. Q. 4. اِزْلَعَبَّ: see 1, second sentence; and see also art. زلعب.

زَعْبٌ *Muchness, copiousness, abundance,* or *a large quantity* or *number.* (TA.)

زُعْبٌ: } see what next follows.
زُعْبَةٌ: }

زُعْبَةٌ and ▼ زَعْبَةٌ *A part,* or *portion, that is given,* of property, or wealth; (Ṣ, Ḳ;*) as also ▼ زُعْبٌ: (Ḳ:) or *a full,* or *an ample,* or *abundant, portion, that is given,* thereof; and so زُهْبَةٌ. (TA.) [See 1, last sentence but one.]

زَعُوبٌ: see what next follows, in two places.

زَاعِبٌ A torrent *driving along, one portion of it impelling another;* (A, TA;) as also ▼ زَعُوبٌ [but app. in an intensive sense; and ▼ مُزْلَعِبٌّ, also, has the same, or a similar, meaning]: or the first and ▼ second signify a torrent *filling* the valley: and the first is also applied to rain, as meaning *filling* everything. (TA.) — Also *A guide of the way, one who is a frequent traveller.* (Ṣ, Ḳ.)

رُمْحٌ زَاعِبِىٌّ, (A,) and رِمَاحٌ زَاعِبِيَّةٌ, (A, Ḳ,) *A spear,* (A,) and *spears,* (A, Ḳ,) *so called in relation to a certain man named Zá'ib* (زَاعِبٌ), (A, Ḳ,) *of El-Khazraj, who made spear-heads:* (A:) so says Mbr: (TA:) or † the spears thus termed are *such as quiver much* (عَسَّالَةٌ), *which, when shaken, have a motion like the torrent termed* زَاعِبٌ, *of which one portion impels another:* the ى being that of the rel. n.; to give intensiveness to the signification, as in أَحْمَرِىٌّ: (A:) or ‡ *such that, when they are shaken, their* كُعُوب [i. e. *knots,* or *joints,* or *their internodal portions,*] *are as though they ran one into another,* (Ḳ, TA,) *by reason of its pliancy:* so says Aṣ: and this meaning is tropical; for it is from the phrase مَرَّ يَزْعَبُ بِحِمْلِهِ meaning "he went along [impelled by his load, or] easily with his load:" accord. to another explanation, زاعبى applied to a spear means *such that, when it is shaken, the whole of it is* [*in appearance*] *impelled in its several parts by the impetus of one part acting upon another, as though its hind part ran into its fore part:* (TA:) or زَاعِبِيَّةٌ signifies *spears,* (Ṣ, TA,) universally. (TA.) You say also سِنَانٌ زَاعِبِىٌّ (Ṣ, TA) *A spear-head of Zá'ib.* (TA.)

مُزْلَعِبٌّ: see زَاعِبٌ; and see also art. زلعب.

زعج

1. زَعَجَ: see 4. — Also i. q. طَرَدَ [*He drove away,* &c.]. (Ḳ.) = And [i. q. زَعَقَ, meaning] *He called, called out, cried out,* or *shouted.* (Ḳ.)

4. ازعجهُ *He disquieted, disturbed, agitated,* or *flurried, him;* (IDrd, Ṣ, Ḳ;) and *removed him from his place:* (Ṣ, A, Mṣb, Ḳ:) and ▼ زَعَجَهُ signifies the same. (IDrd, Ḳ.) You say, أَزْعَجْتُهُ مِنْ مَحَلِّهِ, (Mṣb,) or عَنْ مَوْضِعِهِ, (A,) and بِلَادِهِ, (L,) *I removed him,* or *unsettled him, from his place,* and *from his country.* (A, L, Mṣb.) And it is said in a trad., رَأَيْتُ عُمَرَ يُزْعِجُ أَبَا بَكْرٍ, meaning *I saw 'Omar rousing Aboo-Bekr, and not suffering him to remain still.* (TA.) And in another, الحَلِفُ يُزْعِجُ السِّلْعَةَ وَيَمْحَقُ البَرَكَةَ, meaning, accord. to Az, [*Swearing*] *lowers in estimation* [*the commodity* that one desires to recommend thereby *and does away with the*

blessing thereof]: or, accord. to IAth, *causes it to be easy of sale and to go forth from the hand of its owner* [*but does away with the blessing* thereof]. (TA.) إِزْعَاجٌ [is the inf. n.; and as inf. n. of the pass. verb,] signifies [The *being disquieted*, &c.; and hence,] the *quitting of home*. (Ḥar p. 392.)

7. انزعج *He was, or became, disquieted, disturbed, agitated,* or *flurried;* (Ṣ, Ḳ;) and *was,* or *became, removed,* or *unsettled, from his place:* (Ṣ, A, L, Mṣb, Ḳ:) it may be thus used as quasi-pass. of ازعج: (Kh, Mṣb:) or it should not be so used: (Mṣb:) it is, however, agreeable with analogy, as is also ↓ ازدعج: (L:) but the word commonly used in its stead is شَخَصَ: (L, Mṣb:) زَعَجَ in this sense is not allowable. (L.)

8. ازدعج: see what next precedes.

زَعَجٌ *Disquietude, disturbance,* or *agitation:* (Ḳ, TA:) a subst. [not an inf. n.] in this sense. (TA.)

مِزْعَاجٌ An *unquiet* woman, *who remains not still,* or *settled, in one place.* (Ṣ, A, Ḳ.)

زعر

1. زَعِرَ, (Ṣ, A, Mṣb, Ḳ,) aor. َ, (Mṣb, Ḳ,) inf. n. زَعَرٌ, (Ṣ, A, Mṣb, Ḳ,) *His hair,* (Ṣ, A, Mṣb,) and *his plumage,* (A,) *was,* or *became, scanty,* (Ṣ, A, Mṣb,) *and thin;* (A;) as also ↓ ازعارّ: (A:) and *it* (hair, and plumage, Ḳ, and fur, TA) *was,* or *became, scanty, and thin;* (Ḳ, TA;) as also ↓ ازعرّ and ↓ ازعارّ. (Ḳ.) — Also, inf. n. as above, said of a man, † *His good things,* or *wealth,* or *his beneficence, became scanty,* or *wanting; he became poor;* or *he became niggardly.* (TA.) — And, inf. n. as above, ‡ *It* (the disposition) *became evil,* or *bad:* but the verb is seldom used in this sense. (TA.) See زَعَارَّةٌ.

9: see above.

11: see 1, in two places.

زَعَرٌ inf. n. of 1 [q. v.]. — See also زَعَارَّةٌ.

زَعِرٌ: see أَزْعَرُ, in two places: — and see also the paragraph here following.

زُعْرُورٌ † A man *of bad disposition,* or *illnatured:* (Ṣ, Ḳ:) the vulgar say ↓ زَعِرٌ. (Ṣ. [زَعِرُ الخُلُقِ occurs in the TA in art. ظل.]) = *A well-known fruit;* (Ṣ;) the *fruit of a well-known tree;* (Ḳ;) the *fruit of a tree, of which there is a red species and a yellow, having a round and hard stone;* (Mgh;) *a fruit of the desert, in make resembling the* نَبِق [or *fruit of the lote-tree*], *and in the taste of which is acidity;* (Mṣb;) *it may be the wild* نَبِق: (Mṣb, voce سِدْرٌ:) AA says that the نُلْك is the زعرور; and IDrd, that the Arabs do not know it: [it is a coll. gen. n.:] the n. un. is with ة: (TA:) [the name is now applied to the *medlar,* or *a species thereof*: accord. to Golius, the "*mespilum;* special. quod genus *aronium* vocat Dios. i. 169:"] accord. to ISh, the *tree called* دُلْب: (T:) this, says Ṣgh, is different from what J has mentioned. (TA.)

زَعَارَّةٌ, (Ṣ, A, Mṣb, Ḳ,) [respecting the form of which see حَمَارَّةٌ,] and زَعَارَةٌ, (Ṣ, A, Ḳ,) the latter a vulgar form, (Ṣ,) and ↓ زَعَرٌ, (A,) ‡ *Illnature; excessive perverseness* or *crossness:* (Ṣ, Mṣb, Ḳ:) nouns having no corresponding verb: (Ṣ:) or the verb is ↓ زَعِرَ, but it is seldom used. (TA.)

زَيْعَرٌ ‡ A man *having little wealth.* (Ḳ, TA.)

أَزْعَرُ A man (Ṣ) *having scanty hair,* (Ṣ, A, Mṣb,) *and thin:* and a bird *having scanty and thin plumage:* (A:) fem. زَعْرَآءُ: (A, Mṣb:) and hair and plumage that is *scanty and thin;* as also ↓ زَعِرٌ. (Ḳ.) — ‡ A place *having few plants,* or *little herbage;* (Ṣ, A, Ḳ;) as also ↓ زَعِرٌ: (Ḳ, TA: in the CḲ, زَعْرٌ:) pl. [of the former] زُعْرٌ. (TA.)

زعف

1. زَعَفَهُ, (Ṣ, Ḳ,) aor. َ, (Ḳ,) inf. n. زَعْفٌ, (Ṣ,) *He, or it, killed him on the spot;* (Ṣ, Ḳ;) as also ↓ ازعفهُ, and ↓ ازدعفهُ; (Ḳ;) the last mentioned by Aṣ, as syn. with أَقْعَصَهُ: (TA:) or *cast,* or *shot, at him,* or *smote him, so that he died on the spot, quickly:* (L, TA:) and *killed him quickly.* (Ṣ.) — See also 4. = زَعَفَ فِى حَدِيثِهِ *He added,* or *exaggerated,* or *he lied, in his discourse,* or *narration.* (Mj, L.)

4: see above. — ازعف عَلَيْهِ *He despatched him;* or *hastened and completed his slaughter;* (El-Khárzenjee, Ḳ;) as also ↓ زَعَفَهُ, aor. and inf. n. as above. (TA.)

8. ازدعفهُ [originally ازْتَعَفَهُ]: see 1.

زُعَافٌ, applied to poison, like زُؤَافٌ (Ṣ, Ḳ) and ذُعَافٌ [meaning *Quick in its effect*]; and in like manner applied to death: (Ṣ:) and ↓ مُزْعِفٌ, applied to death, and to a sword, *that will not suffer one to linger; killing on the spot;* (Ḳ;) as applied to a sword, thus expl. by Aṣ; as applied to death, expl. by Skr as meaning *quick.* (TA.)

زُعُوفٌ [a pl. of which the sing. is not mentioned,] *Places of destruction.* (IAạr, Ḳ.)

حِسْىٌ مُزْعِفٌ [*Water which the earth imbibes from sand above it, and which, when it reaches what is hard, is arrested thereby,*] *such as is not sweet.* (Ibn-'Abbád, Ḳ.)

مُزْعِفٌ: see زُعَافٌ. — المُزْعِفُ is also the name of a certain sword, (Ḳ, TA,) belonging to 'Abd-Allah Ibn-Sebreh, one of the braves of El-Islám; thus accord. to Az: (TA:) or this is with ر; (Ṣgh, Ḳ;) and is thus found in the handwriting of Moḥammad Ibn-El-'Abbás El-Yezeedee, with a dot beneath the ر, to show that it is not ز. (Ṣgh, TA.)

المِزْعَافَةُ *The serpent;* (Ḳ;) as also المِزْعَامَةُ. (TA.) [Accord. to Freytag, مِزْعَافَةُ الرِّيقِ occurs in the Deewán el-Hudhaleeyeen as meaning *The serpent:* or *the lion.*]

[See also art. ذعف, passim.]

زعفر

Q. 1. زَعْفَرَ *He dyed* a garment, or piece of cloth, *with* زَعْفَرَان [or *saffron*]. (Ṣ, A, Mṣb, Ḳ.)

زَعْفَرَانٌ *A certain dye and perfume,* (TA,) *well-known;* (Mṣb, Ḳ;) [namely, *saffron*:] if it be in a house or chamber, the [lizard called] سَامّ أَبْرَص will not enter it: (Ḳ:) pl. زَعَافِرُ. (Ṣ, Ḳ.) — Also † The *rust of iron*: pl. as above. (Ḳ.)

مُزَعْفَرٌ A garment, or piece of cloth, *dyed with* زَعْفَرَان [or *saffron*]. (A, Mṣb.) — [The *kind of sweet food called*] فَالُوذ, (Ḳ, TA,) and also called مُزَعْزَعٌ and مُلَوَّص. (TA.) — † A lion *of the colour termed* وَرْد [or *red inclining to yellow*]: (Ṣ, Ḳ:) because its [natural] colour is such: or because having upon him marks of blood. (TA.)

زعق

1. زَعَقَ, aor. َ, (Ḳ,) inf. n. زَعْقٌ, (TA,) *He called out,* or *cried out.* (Ḳ, TA.) You say, زَعَقْتُ بِهِ, inf. n. as above, *I called out,* or *cried out, to him:* (Ṣ:) of the dial. of Syria. (TA.) — And زَعَقَ بِدَوَابِّهِ, (Ḳ,) inf. n. as above, (TA,) *He drove away his beasts:* (Ḳ:) or *he called out,* or *cried out, to his beasts, and drove them away quickly.* (TA.) — And زَعَقَهُ, (Ḳ,) and زَعَقَ بِهِ, (TA, as from the Ḳ,) aor. as above, (Ḳ,) and so the inf. n. in both cases, (TA,) *He frightened him;* as also ↓ ازعقهُ: and ↓ أَزْعَقُوهُ *They frightened him:* (Ḳ:) or *they frightened him so that he became brisk, lively,* or *sprightly:* (TA:) or you say, ازعقهُ ↓ الخَوْفُ حَتَّى زَعِقَ [*Fear affected him so that he became brisk, lively,* or *sprightly, yet fearful*]: accord. to Aṣ, one says ↓ أَزْعَقْتُهُ, and the epithet applied to the object is ↓ مَزْعُوقٌ, differing from rule; but accord. to El-Umawee, one says زَعَقْتُهُ, and the epithet so applied is ↓ مَزْعُوقٌ. (Ṣ.) — زَعَقَتِ الرِّيحُ التُّرَابَ *The wind raised the dust:* or *made it to go to and fro:* syn. أَثَارَتْهُ, (Ḳ,) or أَمَارَتْهُ. (IB.) — زَعَقَتْهُ العَقْرَبُ *The scorpion stung him.* (L, Ḳ.) — زَعَقَ القِدْرَ, (Ḳ,) aor. and inf. n. as above, (TA,) *He put much salt into the cooking-pot;* as also ↓ ازعقها. (Ḳ.) = زَعِقَ, aor. َ, (Ḳ,) inf. n. زَعَقٌ; (TA;) and زُعِقَ, like عُنِىَ; and ↓ انزعق: *He feared by night:* (Ḳ:) but in the T, the restriction to the night is not added; nor is it in the instance of the last of these verbs in the O. (TA.) — And زَعِقَ, aor. َ, (Ṣ, Ḳ, TA,) inf. n. زَعَقٌ; (Ṣ, TA;) and زُعِقَ; (Ḳ; [but only the former accord. to the TA, as in the Ṣ;]) *He was, or became, brisk, lively,* or *sprightly,* (Ṣ, Ḳ,) *but with fear;* (Ṣ;) as also ↓ انزعق. (Ṣ. [This meaning of the last verb is indicated, but not expressed, in the Ṣ.]) = زَعُقَ, (Ḳ,) inf. n. زَعَاقَةٌ (TḲ) [and زُعُوقَةٌ], *It* (water) *was,* or *became, bitter,* (Ḳ, TA,) *so that it could not be drunk* [*by reason of its bitterness,* or *saltness,* or *bitterness and saltness,* or *burning saltness,* or *intense bitterness* or *saltness*: see زُعَاقٌ]. (Ḳ.)

4: see above, in five places. = أَزْعَقُوا السَّيْرَ [app. for فِى السَّيْرِ] *They made haste* [*in the journey,* or *rate of going*]. (Ibn-'Abbád, Ḳ.) = ازعق also signifies *He produced,* or *fetched out, by*

labour [*in digging*], water such as is termed زُعَاق. (TA.) And ازعقوا *They, in digging, came upon water such as is termed* زُعَاق. (K.)

7: see 1, latter part, in two places. — انزعقت الدَّوَابُّ *The beasts hastened*, or *went quickly*. (Ibn-'Abbád, K.) — And انزعق الفَرَسُ *The horse went forward*, or *before*. (Ibn-'Abbád, K.)

زَعِقٌ *Fearing*, or *fearing by night*. (K,* TA.) — *Brisk, lively*, or *sprightly*, (S, K,) *but with fear*. (S.) [See also مَزْعُوقٌ.] — هَوْلٌ زَعِقٌ *Vehement terror*. (TA.) = بِئْرٌ زَعِقَةٌ *A well of which the water is such as is termed* زُعَاق. (TA.)

[زَعْقَةٌ inf. n. un. of زَعَقَ; *A call*, or *cry*: pl. زَعَقَاتٌ.]

زُعَاقٌ *A disposition to take fright and run away at random*. (IF, O, K.) — And hence, (IF, O,) as an epithet applied to a mountain-goat, *Wont to take fright and run away at random*. (IF, O, K.) = Also *Salt* water: (S:) or *very salt* water; like حُرَاقٌ: (TA in art. حرق:) or water *that is bitter*, (مُرٌّ غَلِيظٌ, Lth, O, K, both of which epithets, applied to water, signify the same, TA in art. غلظ,) *so that it cannot be drunk* (Lth, O, K) *by reason of its bitterness*, or *saltness*, or *bitterness and saltness*, or *burning saltness*, or *intense bitterness* or *saltness*: (Lth, O:) used alike as sing. and pl. (TA.) — One says also, أَكَلْتُهُ زُعَاقًا, meaning *I ate it with so much salt in it that it was bitter*. (Lth, O.) See also مَزْعُوقٌ.

زَعِيقٌ: see مَزْعُوقٌ.

زَعَّاقٌ *One who drives away the beasts, and cries out after them*. (TA.) [See also زَاعِقٌ.] — Applied to a horse, *A good goer*; or *strong to walk*, or *go*: (Ibn-'Abbád, K:) and also (Ibn-'Abbád) *very quick*. (Ibn-'Abbád, K.)

زُعْقُوقَةٌ The *young of the* قَبْج, (Lth, K, TA,) which means the حَجَل [or *partridge*], and [sometimes] the كَرَوَان [or *stone-curlew*]: pl. زَعَاقِيقُ. (TA.)

زَاعِقٌ One *who calls out*, or *cries out, to his beasts, and drives them away quickly*: or *who drives them, and cries out to them vehemently*. (TA.) [See also زَعَّاقٌ.]

مِزْعَقٌ *Quick*: so in the phrase سَيْرٌ مِزْعَقٌ [*a quick pace or journeying*]. (Ibn-'Abbád, K.) And one says also, نَزَعَ فِى القَوْسِ نَزْعًا مِزْعَقًا, (Ibn-'Abbád, K,) i. e. [*He drew the bow*] *quickly*. (TA.) = It signifies also مِقْلَاعٌ تُقْلَعُ بِهِ الأَرَضُونَ [app. meaning *An implement with which the lands*, or *fields, are broken up*]. (Ibn-'Abbád, K.)

مَزْعُوقٌ *Frightened*; as also ▼ زَعِيقٌ: (K:) [or *frightened so as to be rendered brisk, lively*, or *sprightly, with fear*:] see 1, in two places. [See also زَعِقٌ.] Applied to a colt, *Frightened, and sharp in spirit*: (S:) or, applied to a man, *sharp in spirit*: and, applied to a colt, *well fed*. (TA.) — أَرْضٌ مَزْعُوقَةٌ *Land rained upon by vehement rain falling in large drops*. (K, TA.) = طَعَامٌ مَزْعُوقٌ *Food having much salt put in it*; (S, K;) as also ▼ زُعَاقٌ. (TA.) And قِدْرٌ مَزْعُوقَةٌ *A cooking-pot in which much salt has been put*. (TA.)

زعل

1. زَعِلَ, (S, K,) aor. ـَ, (K,) inf. n. زَعَلٌ; (S, TA;) and ▼ تزعّل; (K;) *He was*, or *became, brisk, lively, sprightly, active, agile, prompt, and quick*; (S, K, TA;) and *he exulted*, or *exulted greatly*, or *excessively, and behaved insolently and unthankfully*, or *ungratefully*. (TA.) — And the former, (K,) inf. n. as above, (TA,) *He* (a horse) *curvetted, pranced, leaped, sprang*, or *bounded, without his rider*. (K.) — And *He writhed*, or *cried out and writhed, by reason of hunger*. (TA.) — [In the modern language, *He was*, or *became, weary*: one says, زَعِلْتُ مِنْهُ *I was*, or *became, weary of it*.]

4. ازعلهُ [in the CK erroneously written زاعَلَهُ] *It* (pasture, and fatness, TA) *rendered him* [i. e. a beast] *brisk, lively, sprightly, active, agile, prompt, and quick*. (S, K, TA.) — And ازعلهُ مِنْ مَكَانِهِ *He*, or *it, removed him*, or *unsettled him, from his place*. (Ibn-'Abbád, K.)

5: see 1.

زَعِلٌ *Brisk, lively, sprightly, active, agile, prompt, and quick*; (S, TA;) as also ▼ إِزْعِيلٌ: (K:) the former is applied in this sense to a horse; and ▼ the latter, as well as the former, to an ass, [i. e. a wild ass,] as meaning *brisk, lively*, &c., *and curvetting, prancing, leaping, springing*, or *bounding*: and the former signifies also *exulting*, or *exulting greatly*, or *excessively, and behaving insolently and unthankfully*, or *ungratefully*: pl. زُعْلٌ, applied by Tarafeh to male ostriches. (TA.) — Also *Writhing*, or *crying out and writhing, by reason of hunger*. (S, K.)

زُعْلُولٌ *Light*, or *active*, (Kr, K,) *in spirit and in body*: (TA in art. زغل:) accord. to Kr and Ibn-'Abbád, with ع and with غ: in the "Musannaf" of A'Obeyd, with غ only. (TA.)

زَعْلَانُ *Writhing*, or *crying out and writhing, having no rest*; as also ▼ مُتَزَعِّلٌ. (TA.) — [In the modern language, *Weary*: (see 1, last sentence:) and having its fem. with ة.]

إِزْعِيلٌ: see زَعِلٌ, in two places.

مُتَزَعِّلٌ: see زَعْلَانُ.

زعم

1. زَعَمَ, (S, Msb,) aor. ـُ, (Msb, MS, JM, [not mentioned in the S nor in the K, app. because well known,]) inf. n. زَعْمٌ and زُعْمٌ and زِعْمٌ, (S, Msb, K,) the first of the dial. of El-Hijáz, (Msb, TA,) the second of the dial. of [the tribe of] Asad, (Msb,) or Benoo-Temeem, (TA,) and the third of the dial. of some of [the tribe of] Keys; (Msb;) [generally best rendered *He asserted*; for it mostly relates to a thing not certainly known: or] *he said*; (S, Msb, K;) as in the phrases زَعَمَتِ الحَنَفِيَّةُ [*The Hanafees said* or *asserted*, or *have said* or *asserted*,] and زَعَمَ سِيبَوَيْهِ [*Seebaweyh said* or *asserted*, or *has said* or *asserted*]; (Msb;) [and زَعَمَ أَنَّهُ كَذَا *He said*, or *asserted, that it was thus*;] either truly or falsely: (K:) mostly used in relation to a thing respecting which there is doubt, (Sh, Az, Msb, K,) and which is not certainly known: (Sh, Az, Msb:) or it is mostly used in relation to that which is false, or that respecting which there is doubt, or suspicion: (El-Marzookee, Msb:) or, as those skilled in the language of the Arabs say, in relation to a thing of which the speaker doubts, and does not know whether it may not be false: (Lth:) or زَعَمَ زَعْمًا means *he related a piece of information not knowing whether it were true or false*. (IKoot, Msb.) Hence the saying, زَعَمُوا مَطِيَّةُ الكَذِبِ [i. e. † زَعَمُوا *is the conveyer*, or *vehicle*, (properly *the camel*, or *beast, that serves as the conveyer*,) *of lying*]. (Msb.) It is said in a trad., بِئْسَ مَطِيَّةُ الرَّجُلِ زَعَمُوا [† *Very evil*, or *bad, is the man's conveyer* زَعَمُوا]: i. e., when a man desires to journey to a country, or town, he mounts his camel, or beast, that serves to convey him, and journeys until he accomplishes the object of his want: therefore, that with which the speaker prefaces his speech, and by means of which he attains the object of his desire, when he says زَعَمُوا كَذَا وَكَذَا, is likened to the camel, or beast, by means of which he attains the object of want: for زَعَمُوا is [generally] said only in the case of a narration that has no authority whereon to rest, and that contains no proof. (TA.) IKh says that الزَّعْمُ is used in relation to that which is discommended; and that its primary signification is said by some of the expositors of the Kur-án to be The act of *lying*: (TA: [this signification is also given in the K, as being contr. to the first:]) some say that it is metonymically used in this sense: (Msb:) and it is expl. as having this meaning in the Kur [vi. 137], where it is said, فَقَالُوا هٰذَا لِلّٰهِ بِزَعْمِهِمْ, i. e. [*And they have said, "This belongeth unto God,"*] *with their lying*. (Lth, TA.) — [Sometimes] زَعَمَهُ signifies *He described him*, or *it*. (Har p. 204.) — And sometimes زَعَمَ signifies *He promised*: whence the saying of 'Amr Ibn-Sha-s,

* تَقُولُ هَلَكْنَا إِنْ هَلَكْتَ وَإِنَّمَا *
* عَلَى ٱللّٰهِ أَرْزَاقُ العِبَادِ كَمَا زَعَمْ *

[*Thou sayest*, or *she says, "We perish if thou perish:" but verily upon God lie the means of subsistence of mankind*, i. e. it lies upon Him to supply these, *as He has promised*]. (TA.) — الزَّعْمُ is used also in the sense of الظَّنُّ: (Msb, TA:) one says, فِى زَعْمِى كَذَا [*In my opinion it is thus*]. (Msb.) [Hence, likewise,] زَعَمْتَنِى كَذَا, (K,) aor. تَزْعُمُنِى, (TA,) *Thou thoughtest me to be thus*. (K, TA.) Aboo-Dhu-eyb says,

* فَإِنْ تَزْعُمِينِى كُنْتُ أَجْهَلُ فِيكُمُ *
* فَإِنِّى شَرَيْتُ الحِلْمَ بَعْدَكِ بِالجَهْلِ *

[*And if thou think me such that I used to be ignorant*, or *to act ignorantly, among you*, know

that *I have purchased intelligence since I was with thee* (بَعْدَ عَهْدِى بِكَ being for بَعْدَكَ *in exchange for ignorance*]. (TA. [The meaning of تزعمنى is there indicated by the context.]) — It is also used in the sense of الاِعْتِقَادُ: whence the saying in the Ḳur [lxiv. 7], زَعَمَ ٱلَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا [*They who have disbelieved* our revelations *have believed*, or *firmly believed, that they shall not be raised from the dead*]. (Mṣb.) — Sometimes, also, زَعَمَ is used in the sense of شَهِدَ: as in the saying of En-Nábighah,

* زَعَمَ الهُمَامُ بِأَنَّ فَاهَا بَارِدٌ *

[app. meaning *The magnanimous chief bore witness that her mouth was cool*]. (TA.) = زَعَمَ بِهِ, (Ṣ, Mṣb, Ḳ,) aor. ـُ (Ṣ, Mṣb) and ـَ, (Mṣb,) inf. n. زَعْمٌ (Ṣ, Mṣb, Ḳ) and زَعَامَةٌ, (Ṣ, Ḳ,) or the latter is a simple subst., (Mṣb,) *He was*, or *became, responsible, answerable, amenable, surety*, or *guarantee, for it*; (Ṣ, Mṣb, Ḳ;) namely, property. (Mṣb.) — And زَعَمَ, like قَتَلَ, (Mṣb,) or زَعُمَ, like كَرُمَ, (TA,) aor. ـُ, inf. n. زَعَامَةٌ, *He was*, or *became, chief, lord, master*, or *prince*, (Mṣb, TA,) of a people, (TA,) or عَلَى قَوْمٍ [*over a people*]; (Mṣb;) or *spokesman* of a people. (TA.) = See also 4, in two places. = زَعِمَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. زَعَمٌ (Ṣ, TA) and زَعْمٌ, (TA,) *He coveted*, or *eagerly desired*. (Ṣ, Ḳ.) [Like its syn. طَمِعَ, it is trans. by means of فِى.] One says, زَعِمَ فُلَانٌ فِى غَيْرِ مَزْعَمٍ ▼, i. e. طَمِعَ فِى غَيْرِ مَطْمَعٍ [*Such a one coveted a thing not to be coveted*; meaning, *a thing of which the attainment was remote*, or *improbable*: see art. طمع]. (TA.) And 'Antarah says,

* عُلِّقْتُهَا عَرَضًا وَأَقْتُلُ قَوْمَهَا *
* زَعْمًا لَعَمْرُ أَبِيكَ لَيْسَ بِمَزْعَمِ ▼ *

(Ṣ,) i. e. *I became enamoured of her unintentionally*, [or *accidentally*,] *while I was slaying her people; eagerly desiring* her love: *by the life of thy father*, I swear, *this is not a* [*fit*] *occasion for eager desire*: i. e. I cannot attain to holding communion of love with thee, [or with her,] any day, while there is this conflict and hostility between the two tribes: (EM p. 222:) لَيْسَ بِمَزْعَمٍ meaning لَيْسَ بِمَطْمَعٍ: (Ṣ:) or, [as some relate it,]

* زَعْمًا وَرَبِّ البَيْتِ لَيْسَ بِمَزْعَمِ *

[*eagerly desiring: by the Lord of the House* (i. e. the Kaabeh), &c.]. (TA. [زَعْمًا is there expressly said to be thus: but the measure does not require its being so.])

3. زاعم, (Ḳ,) inf. n. مُزَاعَمَةٌ, (TA,) *i. q.* زَاحَمَ [q. v.]: (Ḳ:) the ع is a substitute for the ح. (TA.)

4. ازعم *He made* a person *to be such as is termed* زَعِيم; (Mṣb, TA;) as meaning *responsible, answerable, amenable, surety*, or *guarantee*. (Mṣb.) You say, أَزْعَمْتُكَ المَالَ, (Mṣb,) or الشَّىْءَ, (TA,) *I made thee*, or *have made thee, responsible*, &c., (Mṣb, TA,*) [*for the property*, or *the thing*;] i. e. زَعِيمًا بِهِ. (Mṣb, TA.) = *He made* one *to covet*, or *eagerly desire*. (Ṣ, Ḳ.) You say, أَزْعَمْتُهُ. (Ṣ.) [And أَزْعَمْتُهُ فِى الشَّىْءِ *I made him to covet*, or *eagerly desire, the thing*; like as you say, أَطْمَعْتُهُ فِيهِ. See زَعِمَ.] = *He obeyed* (Ḳ, TA) *the* زَعِيم [i. e. *chief, lord*, or *prince*]. (TA.) = *It* (an affair) *was*, or *became, possible*. (Ḳ.) — *It* (milk) *began to become good*, or *pleasant*; [or *fit to be drunk*;] as also ▼ زَعِمَ, (Ḳ,) inf. n. زَعْمٌ. (TA.) — ازعمت said of a young she-camel, or of one full-grown, *She was thought to have fat in her hump*. (IKh, TA. [The TA states it to have been asserted by IKh that the verb is only used in this sense, or (for the passage is ambiguous) in this sense and the first mentioned above.]) — Also, (Ḳ,) or ▼ زَعَمَتْ, (TA, [but this I think to be probably a mistranscription,]) said of the earth, or land, (الأَرْضُ,) *It put forth the first of its plants*, or *herbage*. (IAạr, Ḳ, TA.)

5. تزعّم *i. q.* تَكَذَّبَ [q. v.]: (Ṣ, Ḳ:) [it seems here to mean *He spoke falsely*; and to be trans.; for] a poet says,

* أَيُّهَا الزَّاعِمُ مَا تَزَعَّمَا *

[app. meaning *O thou asserter of that which thou hast spoken falsely*]. (TA. [This hemistich is there cited as an ex. of تزعّم as expl. in the Ḳ; and I find no other explanation of this verb.])

6. تَزَاعَمَا *They two competed in discoursing of a thing, and differed respecting it*: accord. to Z, it means *they talked of*, or *related*, زَعَمَات, i. e. [*mere assertions*, or] *stories in which no confidence was to be placed*. (TA.) Sh says that التَّزَاعُمُ is mostly used in relation to a thing respecting which there is doubt. (TA.) = One says also, تَزَاعَمَ القَوْمُ, meaning *The people*, or *party, became responsible, one for another*: and hence, تزاعموا عَلَى كَذَا *they leagued together, and aided one another, against such a thing*. (TA.)

زَعْمٌ [originally an inf. n. of زَعَمَ, like زُعْمٌ and زِعْمٌ,] is a word used by the vulgar as meaning كِبْرٌ [i. e. *Pride*; and, as often used in the present day, *pretension*: because implying false, or vain, assertion]. (TA.)

زَعْمٌ and ▼ زَعَامَةٌ *Responsibility, answerableness, amenableness*, or *suretiship*; substs. from زَعَمَ بِهِ: (Mṣb:) or the latter is an inf. n. (Ṣ, Ḳ.)

زَعِمٌ, applied to roasted meat, (Ḳ, TA,) *Dripping with its gravy*; or *succulent, and dripping with its juice* or *fat*; (TA;) *having much grease*, or *gravy*; *quickly flowing* [*therewith*] *over the fire*. (Ḳ.)

زَعْمَةٌ [inf. n. of un. of زَعَمَ; *An assertion*; &c.: pl. زَعَمَاتٌ]. One says, هٰذَا وَلَا زَعْمَتَكَ and وَلَا زَعَمَاتِكَ [meaning *This* I think, *and* I think *not* to be true *thine assertion* and *thine assertions*]; أَتَوَهَّمُ being understood after لَا: these words are used as meaning the rejection of what has been said by the person to whom they are addressed. (Ḳ, TA. [In the CḲ, erroneously, زَعْمَتَكَ and زَعَمَاتَكَ.]) They said also, زَعْمَةٌ صَادِقَةٌ لَآتِيَنَّكَ [i. e. *It is a true assertion: I will assuredly come to thee*]; using the nom. case: though they said, يَمِينًا صَادِقَةً لَأَفْعَلَنَّ [i. e. I swear "*a true oath: I will assuredly do*" such a thing]; using the accus. case. (Ks, TA.) And one says, تَحَادَثَا بِالزَّعَمَاتِ, meaning *They two talked of*, or *related, each to the other*, [*mere assertions*, or] *stories in which no confidence was to be placed*. (Z, TA.)

زُعْمِىٌّ (with ḍamm, TA) *Mendacious*: and *veracious*: (Ḳ:) thus bearing two contr. significations. (TA.)

زُعْمُومٌ: see the next paragraph.

زَعُومٌ, a fem. epithet, (Ṣ, Ḳ, &c.,) applied to a she-camel, and to a sheep or goat, *Of which one doubts whether there be in her fat or not*, (Ṣ, Ḳ,) *and which is therefore felt with the hands, in order that one may know if she be fat or lean*: (Ṣ:) or a sheep or goat *of which one knows not whether there be in her fat or not*: (Aṣ, TA:) or, as some say, *of which men assert that there is in her marrow*. (TA.) And, as a fem. epithet, *Having little fat*: and *having much fat*: thus bearing two contr. senses: as also ▼ مُزْعِمَةٌ [app. in both senses]: (M, Ḳ:) and ▼ مَزْعُومَةٌ also signifies *having little fat*; *of which people, when they eat of her, say to her owner, "Didst thou assert her to be fat?"* applied to a she-camel. (TA.) = Also *Impotent in speech*; (Ḳ;) and so ▼ زُعْمُومٌ. (Ṣ,* Ḳ.)

زَعِيمٌ *Responsible, answerable, amenable, surety*, or *guarantee*. (Ṣ, Mṣb, Ḳ.) Hence, in the Ḳur [xii. 72], وَأَنَا بِهِ زَعِيمٌ [*And I am responsible for it*]. (TA.) — Also The *chief, lord, master*, or *prince*, of a people; (Mṣb, Ḳ;) or [in the CḲ "and"] their *spokesman*: (Ḳ:) their chief is thus called because he speaks for them; like as he is called قِيلٌ and مِقْوَلٌ: (Ḥam p. 705:) pl. زُعَمَاءُ. (Ḳ.) = Also *Described*; syn. مَوْصُوفٌ. (Ḥar p. 204.)

زَعَامَةٌ: see زَعْمٌ. — Also *High*, or *elevated, rank* or *condition* or *state*; or *nobility*. (Ḳ.) And *Chiefdom, lordship, mastery*, or *princedom*: (IAạr, Ṣ, Ḳ:) [accord. to the Mṣb, an inf. n. in this sense:] thus expl. by IAạr as occurring in the following verse of Lebeed: (TA:)

* تَطِيرُ عَدَائِدُ الأَشْرَاكِ شَفْعًا * وَوِتْرًا وَالزَّعَامَةُ لِلْغُلَامِ *

(Ṣ and TA in the present art. and in art. عد) [*The portions of inheritance of the sharers fly away, two together and singly; but the chiefdom is for the boy*]: by his saying شَفْعًا وَوِتْرًا, he means that the male's share of inheritance is like that of two females [so that he has two portions when the female has one]: but other explanations, those here following, are given of الزعامة as used in this verse. (TA. [See also عَدِيدَةٌ.]) — *A weapon*, or *weapons*; syn. سِلَاحٌ. (Ṣ, Ḳ.) So, accord. to J, in the verse of Lebeed: for, he says, they used, when they divided the inheritance, to give the weapon, or weapons, to the son, exclusively of the daughter. (TA.) — *A coat of mail*: (Ḳ:) or *coats of mail*: and thus it is

expl. by IAar as used in the verse of Lebeed. (TA.) — The *chief's share of spoil.* (Ḳ.) — And The *best and most of the property of an inheritance* and *the like:* (Ḳ:) and thus, also, it has been expl. as used in the verse of Lebeed. (TA.) = Also, and ▼ زَعَّامَةٌ, *An animal of the ox-kind;* [probably meaning *one of the wild species;*] syn. بَقَرَةٌ. (Ḳ.)

زَعَّامَةٌ : see the next preceding sentence.

مَزْعَمٌ A thing, or an affair, *in which no confidence is to be placed;* (Ṣ, Ḳ;) *this saying,* or *asserting, it to be thus, and this saying,* or *asserting, it to be thus:* (Ṣ:) [pl. مَزَاعِمُ.] One says, فِى قَوْلِهِ مَزَاعِمُ (Ṣ, TA) i. e. [*In his saying are things in which no confidence is to be placed;* or] *no confidence is to be placed in his saying.* (TA.) And هٰذَا أَمْرٌ فيه مَزَاعِمُ *This is an affair that is not right;* (TA;) [*wherein are things*] *respecting which there is dispute.* (Ḳ, TA.) And زَعَمَ غَيْرَ مَزْعَمٍ *He said that which was not good,* or *right,* or *just;* and *asserted what was impossible.* (Mṣb.) = Also *A thing that is,* or *is to be, coveted,* or *eagerly desired;* syn. مَطْمَعٌ. (Ṣ, TA.) See two exs. near the end of the first paragraph.

مُزْعَمٌ : see its fem., with ة, voce زَعُومٌ.

أَمْرٌ مُزْعِمٌ *A thing,* or *an affair, that makes one to covet,* or *desire eagerly.* (TA.)

مُزْعُومٌ : see its fem., with ة, voce زَعُومٌ.

مِزْعَامَةٌ *A serpent.* (Ḳ.)

هُوَ مَزَاعِمُ *No confidence is to be placed in him,* or *it.* (So in the TA. [But I incline to think it a mistranscription for فِيهِ مَزَاعِمُ. See مَزْعَمٌ.])

زغب

1. زَغِبَ, aor. ـَ, (Mṣb, Ḳ,) inf. n. زَغَبٌ; (Mṣb;) and ▼ زغّب, (JK, Ṣ, A, Ḳ,) inf. n. تَزْغِيبٌ; (Ṣ;) and ▼ ازغابّ; (Ḳ;) *It,* or *he, was,* or *became, downy;* or *had upon it,* or *him, what is termed* زَغَب meaning as expl. below; (JK, Ṣ, Ḳ;) in any of its senses: (TA:) said of a young bird, (JK, Ṣ, A, Mṣb,) meaning [as above, or] *its* زغب [or *down*] *grew forth:* (A:) or *its feathers were small:* and, said of a boy, or a young child, *his* زغب [or *downy hair*] *grew forth:* (Mṣb:) and ▼ ازْلَغَبَّ is also said of a young bird [in the same sense as the verbs above: (see art. زلغب:) or] as meaning *its feathers came forth.* (Ṣ.) — [Hence,] بَحْرٌ يَزْغَبُ † *A sea,* or *great river, that becomes* [*foaming,* or] *in a state of commotion, and full.* (JK.)

2: see the preceding paragraph: — and that here following.

4. ازغب, said of a grape-vine, (Ṣ, Ḳ,) i. e., app., accord. to [J and] F, like أَكْرَمَ, but accord. to others of the leading lexicologists it seems to be [▼ ازغبّ,] like احْمَرَّ; as also ▼ ازغابّ; *It produced what resembled* زَغَب [or *down*], *at the knots of the shoots, whence the bunches of grapes would grow:* (TA:) this it does when the sap flows in it, (Ṣ, Ḳ, TA,) and it begins to produce leaves. (Ḳ, TA.) — A'Obeyd, in applying to the truffles termed بَنَاتُ أَوْبَرَ the epithet مزغبة, [written in art. وبر in copies of the Ḳ ▼ مُزْغِبَة, and in the T and Ṣ and M ▼ مُزَغِّبَة, but in the present art. in the TA it seems to be indicated that it is probably ▼ مُزْغَبَّة,] signifying *having* زَغَب [i. e. *down*], assigns to it a verb [which may be أَزْغَبَتْ or ▼ زَغَّبَتْ or ▼ ازْغَبَّتْ, meaning *They had,* or *produced, a kind of downy substance*]. (TA.)

8. ازدغب مَا عَلَى الخِوَانِ *He took away,* or *swept away,* [or *devoured,*] *the whole of what was on the table of food:* like ازدغف. (TA.) [See also 8 in art. زعب.]

9: see 4, in two places.

11: see 1: — and see also 4.

Q. Q. 4. ازْلَغَبَّ : see 1; and see also art. زلغب.

زَغَبٌ [*Down:*] or the *yellow* [*down resembling*] *small hairs upon the feathers of the young bird:* (Ṣ:) or *small and soft hair* and *feathers:* or *each of these when first coming forth:* (A, Ḳ:) i. e. (TA) the *small and soft hair when it first appears, of a young child,* (Mṣb, TA,) and *of a colt* [or *foal*]; (JK,* TA;) and *likewise of an old man, when his hair becomes thin and weak;* (Mṣb;) and the *feathers when they first appear,* (Mṣb, TA,) *of the young bird:* (TA:) and *small feathers that do not become long nor good:* (JK, Mṣb:) n. un. with ة: (TA:) and *what remains upon the head of an old man when his hair has become thin.* (Ḳ.) — [Hence,] أَخَذَهُ بِزَغَبِهِ † *He took it at its commencement,* or *in its first and fresh state.* (JK, Ḳ.) And أَخَذَهُ بِزَغَبِ رَقَبَتِهِ [lit. *He took him by the down of his neck;*] meaning † *he overtook him.* (JK.)

زَغِبٌ : see أَزْغَبُ, in three places.

زُغْبٌ : see أَزْغَبُ.

زُغَابَةٌ and ▼ زُغَابَى The *smallest of* زَغَب [or *down*]: (JK, Ḳ:) or *something less in quantity than* زغب: or *something smaller than* زغب. (TA.) One says, مَا أَصَبْتُ مِنْهُ زُغَابَةً (JK, A, Ḳ, TA) i. e. † [*I obtained not from him, or it,*] *as much as what is termed* زغابة: (L, TA:) or ‡ *the least thing:* (A:) or † *anything.* (Ḳ.)

زُغَابَى : see the next preceding paragraph.

أَزْغَبُ [*Downy;*] *having upon it,* or *him, what is termed* زَغَب; as also ▼ زَغِبٌ: fem. of the former زَغْبَآءُ; and pl. زُغْبٌ. (TA.) You say فَرْخٌ أَزْغَبُ [*A downy young bird*]: (A:) and فِرَاخٌ زُغْبٌ [*downy young birds*]. (Ṣ.) And رَجُلٌ زَغِبٌ ▼ [*A downy man*]: (JK:) or ▼ رَجُلٌ زَغِبُ الشَّعَرِ [*a man having downy hair*]. (Mṣb, TA.) And رَقَبَةٌ زَغْبَآءُ [*A downy neck*]. (JK, A, Mṣb.) And قِثَّآءٌ أَزْغَبُ (AḤn, A, TA) ‡ [*A species of cucumber*] *having upon it what resembles the* زَغَب [or *down*] *of fur, which falls off by degrees when they become large, leaving them smooth.* (AḤn, TA.) [For another epithet of similar meaning, see 4, in three places.] — Also † *A species of fig,* (AḤn, Ḳ,) *larger than the* وَحْشِىّ [or *wild*], *upon which is* زَغَب [or *down*]: *when stripped of this, it comes forth black: it is large, thick, and sweet: but it is a worthless sort of fig.* (AḤn, TA.) — Applied to a horse, *Black and white;* or *white in the hind legs as high as the thighs;* syn. أَبْلَقُ. (Ḳ.) And [in like manner] applied to a mountain, *Of which the whiteness is intermixed with its blackness;* as also ▼ زَغِبٌ. (JK, Ḳ, TA. [In some of the copies of the Ḳ, for مِنَ الجِبَالِ, we find من الجِبَالِ: that the former is the right reading, contr. to the assertion of Freytag app. based on the explanation in the TḲ, appears from its being added that the fem.] الزَّغْبَآءُ is the name of a certain mountain in El-Ḳibleeyeh; (Ḳ, TA;) in some copies of the Ḳ, El-Ḳabaleeyeh. (TA.)

مُزْغِبَةٌ, or مُزَغِّبَةٌ, or مُزْغَبَّةٌ : see 4.

زغبر

Q. 1. زَغْبَرَ *It* (a garment, or piece of cloth,) *had what is termed* زِغْبِر, or زِغْبِر, &c., i. e. زِئْبِر [or *nap*]. (O, Ḳ.)

زِغْبِرٌ, (O and TA, and so in a copy of the Ḳ,) or زَغْبَرٌ, or زِغْبَرٌ, (as in two different copies of the Ḳ,) and زُغْبُرٌ, (O and TA, and so accord. to a copy of the Ḳ,) or زِغْبُرٌ, (accord. to another copy of the Ḳ,) of a garment, or piece of cloth, *i. q.* زِئْبِرٌ [i. e. The *nap:* see زِئْبِرٌ, in art. زبر]. (O, Ḳ.) [Hence, app., supposing زَغْبَرٌ to be a dial. var., having the signification expl. above,] أَخَذَ الشَّىْءَ بِزَغْبَرِهِ *He took the thing altogether,* (O, Ḳ,* TA,) *leaving nothing of it;* as also بِزَأْبَرِهِ, and بِزَوْبَرِهِ. (O, TA.)

زغرد

Q. 1. زَغْرَدَةٌ The *braying that is reiterated* (L, Ḳ) *in the fauces,* or *throat,* (L,) or *in the* جَوْف [meaning *chest*], (Ḳ,) of the camel: (L, Ḳ:) an inf. n., of which the verb is زَغْرَدَ: you say, زَغْرَدَ البَعِيرُ. (TḲ.) — Hence the زَغْرَدَة of women on the occasions of rejoicings. (TA.) [One says, of a woman, زَغْرَدَتْ, more commonly in the present day زَغْرَطَتْ, meaning *She uttered shrill, quavering,* or *rapidly-reiterated, sounds,* or *cries of joy:* which sounds, or cries, are termed ▼ زَغَارِيدُ, and now more commonly زَغَارِيط.]

زَغَارِيدُ : see above.

زغل

1. زَغَلَهُ, aor. , (Ḳ,) inf. n. زَغْلٌ, (TA,) *He,* or *it, poured it out,* or *forth, with an impetus,* or *with force.* (Ḳ. [See also 4.]) And *He,* or *it, spirted it forth;* (Ḳ;) as also ▼ ازغله. (TA.) You say, أَزْغَلْتُ ▼ الشَّرَابَ *I spirted forth the wine,* or *beverage.* (JK.) And زَغَلَتِ المَزَادَةُ مِنْ عَزْلَائِهَا *The leathern water-bag poured* [or *spirted*] *forth*

from its spout. (TA.) And زَغَلَتِ النَّاقَةُ بِبَوْلِهَا: see 4. — زَغَلَ الأُمَّ He (a kid, TA) sucked the mother: (Ḳ, TA:) [and رَغَلَ is a dial. var. thereof:] so says Er-Riyáshee: or, as in the L, زَغَلَتِ البَهْمَةُ أُمَّهَا the young lamb or kid overpowered its mother and sucked her. (TA.)

4. ازغلهُ, inf. n. إِزْغَالٌ, He poured it out, or forth. (TA. [And زَغَلَهُ app. signifies the same.]) One says, أَزْغَلَ مِنْ عَزْلَاءِ المَزَادَةِ المَآءَ He poured forth, from the spout of the leathern water-bag, the water. (TA.) And أَزْغِلْ لِى زُغْلَةً ▼ مِنْ سِقَائِكَ, (Ṣ,) or مِنْ إِنَائِكَ, (Ḳ, [in the CḲ ازْغَلْ, i. e. ازْغِلْ, from زَغَلَهُ,]) Pour thou out, for me, somewhat (Ṣ, Ḳ) [or a gulp or mouthful] of milk from thy skin, (Ṣ,) or from thy vessel. (Ḳ.) See also 1, in two places. One says also, أَزْغَلَتِ النَّاقَةُ بِبَوْلِهَا (Ṣ, Ḳ) and ▼ زَغَلَتْ بِهِ (Ḳ) The she-camel ejected her urine (Ṣ, Ḳ, TA) in repeated small quantities (زُغْلَةً زُغْلَةً ▼), and interrupted it. (Ṣ, TA.) And أَزْغَلَتِ الطَّعْنَةُ بِالدَّمِ, like أَوْزَغَتْ [i. e. The wound made with a spear or the like emitted blood in repeated gushes]. (Ṣ, Ḳ.) — أَزْغَلَتْ وَلَدَهَا She suckled her child. (JK, TA.) And ازغل فَرْخَهُ He (a bird) fed his young one with his mouth, or bill: (Ṣ, Ḳ:) [and ارغل is a dial. var. thereof.] = أَزْغَلْتَ, said by 'Áṣim to Mis'ar, when the latter was reading, or reciting, to him, and did so incorrectly, means Thou hast become like the زُغْلُول, i. e. young infant: mentioned by Z: (TA:) or he said أَرْغَلْتَ, which is a dial. var. of the former verb. (TA in art. رغل.)

زَغَلٌ i. q. غِشٌّ [meaning Adulterated, or counterfeit, coin: so in the present day]. (TA.) [See also زُغَلِىٌّ.]

زُغْلَةٌ A mouthful, or the quantity that fills the mouth; of milk [&c.]; heard in this sense by Az from an Arab of the desert; (TA;) a gulp of wine or beverage [&c.]: pl. زُغْلٌ [perhaps a mistranscription for زُغَلٌ: if not, it is a coll. gen. n.]. (MA.) See 4. — The quantity that is emitted, or poured forth, at once, [without interruption,] of urine, (Ṣ, Ḳ,) &c. (Ḳ.) See, again, 4. — The quantity that one spirts forth from his mouth, of wine or beverage. (Ḳ.) = الزُّغْلَةُ also signifies The اِسْت [i. e. podex, or anus]. (El-Hejeree, Ḳ.)

زُغَلِىٌّ [A maker of adulterated, or counterfeit, coin; a meaning indicated in the TA, and obtaining in the present day:] an epithet from الزَّغَلُ, used by the vulgar and by persons of distinction. (TA.)

زُغْلُولٌ Light, or active, (Kr, JK, Ṣ, Ḳ,) in spirit and in body, (IKh, TA,) and quick; an epithet applied to a man: (JK:) mentioned by Kr with ع and with غ: (TA:) in the "Muṣannaf" of A'Obeyd, with غ only. (TA in art. زعل.) — Also A young infant: (JK, Ṣ, Ḳ:) pl. زَغَالِيلُ. (TA.) One says صِبْيَةٌ زَغَالِيلُ Little children. (TA.) And كَيْفَ زُغْلُولُكَ How is thy little one? (A, TA.) — And An orphan. (IKh, TA.) — And The young one of the pigeon. (TA.) — [Freytag explains it as signifying also "Pullus ovis, cameli lactens;" but whether this be intended to express a single meaning is not clear to me: — also, on the authority of Dmr, as signifying A man light in respect of dignity and manners: app. as being likened to a young child.]

زَغُولٌ, applied to [the young one of] a camel and [of] a sheep or goat, Persistent in sucking. (Ḳ.)

مُزْغِلٌ [without ة because applied only to a female,] A woman suckling her child. (JK, TA.)

مِزْغَلَةٌ A drinking-vessel that holds a [زُغْلَة i. e.] gulp, or as much as is swallowed at once [of wine or beverage]. (MA.)

زف

1. زَفَّ العَرُوسَ, (Ḳ,) or زَفَفْتُهَا, (Ṣ,) or زَفَّتْهَا النِّسَآءُ, (Mṣb,) aor. ـُ, (Mṣb, Ḳ,) inf. n. زَفٌّ (Ṣ, Mṣb, Ḳ) and زِفَافٌ, (Ṣ, Ḳ,) or the latter is a simple subst.; (Mṣb;) and ▼ ازفّها, (Ḳ,) or ازففتها, (Ṣ,) or ازفّتها النسآء; (Mṣb;) and ▼ ازدفّها, (Ḳ,) or ازدففتها, (Ṣ,) [or ازدفّتها النسآء;] إِلَى زَوْجِهَا; all signify the same; (Ṣ, Mṣb,* Ḳ;) i. e. He, [or I,] or the women, sent [or conducted] the bride [with festive parade or pageantry, and generally with music,] to her husband: (Mṣb, Ḳ:) accord. to Er-Rághib, زفّ العروس is a metaphorical phrase, from زَفْزَفَةُ النَّعَامِ; because she is conducted with joyous alacrity. (TA.) = زَفَّ, aor. ـِ, inf. n. زَفِيفٌ (Ṣ, Ḳ) and زَفٌّ and زُفُوفٌ, (Ḳ,) or زَفِيفٌ is a simple subst., (Mṣb,) said of an ostrich, (Ṣ, Ḳ,) and of a camel, (Ṣ,) &c., (Ḳ,) He hastened, or was quick; (Ṣ, Ḳ;) as also ▼ ازفّ: (IAar, Ḳ:) accord. to Lḥ, said of a man and of others; and ▼ ازفّ, he says, is the more unusual of the two: (TA:) or زَفَّ, aor. ـِ, is said, in this sense, of a man: and, accord. to the Mj, said of an ostrich, inf. n. زَفِيفٌ, it means he hastened, or was quick, so that a [sound such as is termed] زَفِيف was heard to be produced by his wings: (Mṣb:) or زَفٌّ and ▼ إِزْفَافٌ are like ذَمِيلٌ [which signifies the going a gentle pace; or a pace above that which is termed العَنَقُ, and above that which is termed التَّزَيُّد]: (Ḳ,* TA: [in the CḲ, الزَّمِيل is put for الذَّمِيل:]) or the first running of the ostrich: (Ḳ:) or زَفِيفٌ has this last meaning: (TA:) or signifies the going quickly and with short steps: (Lḥ, TA:) or the going quickly, with short steps, and quietly. (TA.) You say, زَفَّ القَوْمُ فِى مَشْيِهِمْ The people, or party, hastened, or were quick, in their walking, or marching, or going along: and hence, in the Ḳur [xxxvii. 92], فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ, (Ṣ,) i. e. [And they advanced towards him] hastening, or going quickly. (Fr, TA. [But there are other readings, for which see Bḍ.]) [Hence also,] one says زَفَّ رَأْلُهُ, meaning ‡ He was, or became, light of intellect, lightwitted, or irresolute. (Ṣ, Z, TA. [See also art. رأل.]) — زَفَّ, inf. n. زَفِيفٌ (O, Ḳ) and زَفٌّ, (Ḳ,) said of a bird, (O, Ḳ,) in his flight, (O,) He cast himself: ('Eyn, O, Ḳ:) or he spread his wings: and so ▼ زَفْزَفَ [app. in either sense]: (Ḳ:) and the latter, he moved [or flapped] his wings in running. (TA.) — زَفَّتِ الرِّيحُ, (Ṣ, Ḳ,) aor. ـِ, (Ṣ,) inf. n. زَفِيفٌ and زُفُوفٌ, (TA,) The wind blew along, (Ṣ, Ḳ,) not violently: (Ṣ:) or blew gently and continually: (TA:) and ▼ زَفْزَفَتْ signifies the same: (Ḳ, TA:) or the latter, inf. n. زَفْزَفَةٌ, signifies it blew violently: so in the T: or it blew gently: (TA:) or زَفْزَفَةٌ signifies the moaning (حَنِين) of the wind, and its sounding among the trees. (Ṣ.) — زَفَّ, (O, Ḳ,) inf. n. زَفِيفٌ, (TA,) said of lightning, It shone, or gleamed. (O, Ḳ, TA.)

4. ازفّ, inf. n. إِزْفَافٌ, intrans.: see 1, in three places. = ازفّ العَرُوسَ: see 1, first sentence. — ازفّهُ He made him to hasten, or go quickly; (Ṣ, L, Ḳ;) namely, a camel, (Ṣ, L,) and an ostrich. (Ṣ.) — [And accord. to Freytag, it occurs in the Deewán el-Hudhaleeyeen as meaning He led him to do light, vain, things.]

8. ازدفّ العَرُوسَ: see 1, first sentence. — ازدفّ الحِمْلَ He carried, took up and carried, or raised upon his back, the load. (Ibn-'Abbád, Ḳ.)

10. استزفّهُ السَّيْلُ, (Ibn-'Abbád, A, O, TA,) thus correctly, but in the copies of the Ḳ السَّيْرُ, (TA,) The torrent found it light to carry (اِسْتَخَفَّهُ, Ibn-'Abbád, A, O, Ḳ), and took it away. (Ibn-'Abbád, A, O, TA.)

R. Q. 1. زَفْزَفَ, [inf. n. زَفْزَفَةٌ,] said of a man, He walked in a comely manner. (TA.) — زَفْزَفَةٌ also signifies The running vehemently. (Ḳ.) — And A certain manner, or rate, of going, of camels, said to be beyond, or above, what is termed الخَبَبُ. (TA.) — Said of a bird: see 1, latter part. — And زَفْزَفَتْ said of the wind: see, again, 1, latter part. The inf. n. signifies The wind's putting in motion the dry herbage, and making a sound therein: (Ḳ, TA:) you say, of the dry herbage, زَفْزَفَتْهُ الرِّيحُ [The wind put it in motion, &c.]. (TA.) — The inf. n. signifies also The noising, or noise-making, of a procession, or company of men riding or walking along. (IDrd, Ḳ.) — And The sounding of an arrow when it is twirled round upon the nail [of the left thumb: see دَرَّ السَّهْمُ, in art. درّ]. (TA.) — It is related in a trad., that the Prophet said to a woman, مَا لَكِ تُزَفْزِفِينَ, (O, Ḳ, TA, in some copies of the Ḳ تَزَفْزِفِينَ,) with ḍamm to the first letter; (Ḳ;) to which she replied "The fever, may God not bless it;" and he said "Revile not thou the fever, for it does away with the sins of the sons of Adam like as the blacksmith's skin with which he blows his fire does away with the dross of the iron:" (O, TA:) the meaning is, [What aileth thee] that thou art made to tremble, or quake? (تُرْعَدِينَ: O, Ḳ, TA: in some copies of the Ḳ تُرْعِدِينَ:) [see also مَزْفُوفٌ:] or it is with fet-ḥ to the تَ, (O, Ḳ, TA,) i. e. تَزَفْزَفِينَ [for تَتَزَفْزَفِينَ, from ▼ تَزَفْزَفْتُ], (O,) meaning, that thou tremblest, or quakest? (O, Ḳ:) or it is with kesr to the [latter] ز,

[تُزَفْزِفِينَ,] meaning, *that thou moanest*, as does he who is sick: (TA:) or, as some relate it, it is with ر [in the place of the ز, i. e. تُرَفْرِفِينَ, having the second of the meanings expl. above in this sentence, or nearly so]. (Ḳ.)

R. Q. 1. تَزَفْزَفَتْ: see the next preceding paragraph, last sentence.

زِفٌّ *Small feathers* of the ostrich, (Ṣ, Ḳ,) and (Ṣ, in the Ḳ "or") of a bird (Ṣ, Ḳ) of any kind: (Ḳ:) or *small feathers, like down, beneath the thickset feathers:* (IDrd, O, TA:) accord. to some, only of the ostrich: (O, TA:) [pl., app., زِفَافٌ: see زَفَازِفُ.] One says أَلْيَنُ مِنْ زِفِّ النَّعَامِ [*More soft than the small feathers of the ostrich*]. (TA.)

زَفَّةٌ ‡ *A time; one time;* syn. مَرَّةٌ: (Ḳ:) one says, جِئْتُهُ زَفَّةً, or زَفَّتَيْنِ, ‡ *I came to him once,* or *twice.* (TA.) *A single act of* زَفِيف [i. e. *hastening,* or *going quickly*]. (TA. [This seems to be the primary signification.])

زُفَّةٌ *A company,* or *congregated body, of men.* (O, Ḳ.) Hence the saying of the Prophet to Bilál, on the occasion of the marriage of Fáṭimeh, أَدْخِلِ النَّاسَ عَلَىَّ زُفَّةً زُفَّةً, meaning *Bring thou in the people to me company after company.* (O, TA.)

زَفَفٌ, in a male ostrich, The *quality of having abundant and dense* زِفّ, i. e. *small feathers.* (Ṣ, Ḳ.)

زَفُوفٌ: see زَفْزَفٌ. — Hence it is applied to a she-camel, as being likened to an ostrich in her quickness; (TA;) meaning [*Quick:* or] *good in pace, and quick.* (Ḥam p. 750.) And الزَّفُوفُ is the name of a certain horse that belonged to Noamán Ibn-El-Mundhir. (O.) — Also A *twanging* bow. (TA.)

زَفِيفٌ (Ṣ, Ḳ) and ▼أَزَفُّ and ▼زَفَّانِىٌّ, (Ibn-'Abbád, Ḳ,) or ▼زَفَّانٌ, without ى, (L, TA,) *Quick,* (Ibn-'Abbád, Ṣ, L, Ḳ,) like دَفِيفٌ, (Ṣ,) and *light.* (L, TA. [In the CḲ the explanation is omitted.]) = It is also an inf. n.: (Ṣ, Ḳ, &c.:) or a simple subst. (Mṣb.) [See 1, in several places.]

زَفَّانٌ : } see the next preceding paragraph.
زَفَّانِىٌّ :

زَفْزَفٌ and ▼زَفْزَافٌ [the latter of which is omitted in the CḲ] A wind *that blows violently, with continuance;* as also ▼زَفْزَافَةٌ, (Ḳ, TA,) or زَفْزَفَةٌ: (CḲ:) or ▼زَفْزَافَةٌ and زَفْزَفٌ a wind *making a moaning* (حَنِين), *and sounding among the trees:* (Ṣ:) or زَفْزَفٌ a *quick,* or *swift,* wind: or زَفْزَفَةٌ and ▼زَفْزَافَةٌ and ▼زَفْزَافٌ a *violent* wind, *having a* زَفْزَفَة, i. e. *sounding:* the pl. of زَفْزَفٌ is زَفَازِفُ. (TA.) — Also, (i. e. the first and second words,) *Light* [*in motion* or *action*]. (Ibn-'Abbád, Ḳ.) — And The *ostrich;* (Ḳ;) so called because of his lightness of pace; or because of his زَفْزَفَة, meaning his moving [or flapping] of his wings when running; (TA;) and so ▼زَفُوفٌ. (Ḳ.)

زَفْزَافٌ, and with ة: see the next preceding paragraph, in five places.

زَفَازِفُ pl. of زَفْزَفٌ. — It is also used by a Hudhalee poet [app. referring to birds] as meaning ذَوَاتُ زِفَافٍ [i. e., supposing زِفَاف to be pl. of زِفّ, agreeably with analogy, *Having small, downy, feathers*]. (TA.)

[زَافٌّ act. part. n. of زَفَّ in the phrase زَفَّ العَرُوسَ: fem. with ة: pl. of the latter زَوَافُّ. Hence,] زَحَفَتْ زَوَافُّهَا, a phrase mentioned by Lḥ, meaning اللَّوَاتِى زَفَفْنَهَا [i. e. *The women who conducted her to her husband walked along gently*]. (TA.)

أَزَفُّ A male ostrich *having abundant and dense* زِفّ, i. e. *small feathers.* (Ṣ, Ḳ.) — See also زَفِيفٌ.

مِزَفَّةٌ *A* [*vehicle of the kind called*] مِحَفَّة *in which,* or *upon which, the bride is sent* [or *conducted*] *to her husband.* (Kh, Ṣ, Ḳ.)

[مَزْفُوفٌ pass. part. n. of زَفَّ in a sense not mentioned, and perhaps not used. Hence,] بَاتَ مَزْفُوفًا a phrase meaning بات تُزَفْزِفُهُ الرِّيحُ [i. e. *He passed the night made to tremble,* or *quake, by the wind*]. (TA.)

زفت

2. زَفَّتَ *He smeared* a receptacle [such as a wine-skin and a wine-jar] *with* زِفْت. (Mṣb.)

زِفْتٌ [*Pitch:* or *tar:* or *a sort of pitch:* or *crude pitch:*] *i. q.* قَارٌ: (A, Mgh, Ḳ:) or قِيرٌ: (Mṣb:) or قَطِرَانٌ: (A, Mṣb:) or it is *like* قِيرٌ: (Ṣ:) it is *not the* قير *with which ships are smeared, but* [*like this inasmuch as*] *it is also a black substance, with which wine-skins are seasoned; for the* قير *of ships dries upon them, whereas the* زفت *of skins does not dry:* (TA:) or [*crude pitch;* i. e.] *a produce of the pine,* or *pitch-tree;* which is of two sorts, moist and dry; the latter being either cooked, or congealed of itself; *such as flows of itself from the trees* is called زفت; such as is prepared by cooking, and art, قَطِرَانٌ. (TḲ.) [See also كُفْر: and see De Sacy's "Abd-allatif," p. 273.] — Also, (Ḳ,* TA,) i. e. زِفْتٌ, (TA,) [not مُزَفَّتٌ, which Freytag has supposed to be here intended in the Ḳ, and not without some reason, for the passage is ambiguous,] *A certain medicine;* (Ḳ, TA;) *a thing that comes forth from the earth,* [*app. a sort of bitumen,* perhaps another name for قَفْرٌ يَهُودِىٌّ *bitumen Judaicum,* or *Jews' pitch,*] *that is an ingredient in medicines:* not the زفت commonly known. (TA.)

مُزَفَّتٌ *Smeared with* زِفْت; (Ṣ, A,* Mgh, Ḳ;) applied to a wine-skin, (A,) or a vessel, or receptacle for wine; *i. q.* مُقَيَّرٌ. (TA.) The receptacle thus termed quickly occasions alteration [or fermentation] in the wine [contained in it]. (Mgh.) You say جَرَّةٌ مُزَفَّتَةٌ *A jar smeared with* زِفْت. (Ṣ.) And it is said in a trad., نَهَى عَنِ المُزَفَّتِ [*He forbade* the use of *that* skin, or vessel, *which is smeared with* زفت, for the beverage called نَبِيذ]. (TA.)

زفر

1. زَفَرَ, aor. ـِ, (Ṣ, Ḳ,) inf. n. زَفِيرٌ (Ṣ, A, Ḳ) and زَفْرٌ (Ḳ) and إِزْفِيرٌ, (M, [like إِرْزِيزٌ, app. an inf. n., or perhaps a simple subst.,]) *He drew in his breath to the utmost, by reason of distress:* (Ṣ:) it originally signifies *he drew back his breath vehemently, so that his ribs became swollen out:* (Er-Rághib:) زَفِيرٌ is the *beginning of the cry of the ass,* (Lth, Ṣ, A, Er-Rághib,) *and of the like,* (Lth,) and is generally used in this sense; (Er-Rághib;) and شَهِيقٌ is the ending thereof; (Lth, Ṣ, A, Er-Rághib;) for the former is the *drawing in of the breath,* and the latter is the sending it forth: (Lth, Ṣ:) or the verb signifies *he sent forth his breath, after prolonging it:* (M, Ḳ:) or *he sent forth his breath with a prolonged sound:* [i. e., *he sighed,* or *uttered a long sigh,* or *sighed vehemently;* or *he groaned:*] or *he filled his chest, by reason of grief, and then sent forth his breath:* (TA:) or *he breathed, raising his voice, like one moaning,* or *in grief.* (Ḥar p. 20.) — [Hence,] زَفَرَتِ النَّارُ † *The fire made a sound to be heard from its burning,* or *its fierce burning:* (Ḳ:) and this [sounding] is termed زَفِيرٌ. (TA.) [See also حَذَمَ; where زَفْرٌ, its inf. n., is expl., on the authority of AZ, as signifying The *flaming,* or *blazing,* of fire.] And البَحْرُ يَزْفِرُ بِتَمَوُّجِهِ ‡ [*The sea makes a roaring by its tumultuousness*]. (A, TA.) — زَفَرَتِ الأَرْضُ † *The land put forth its plants,* or *herbage.* (TA.) = زَفَرَ, aor. ـِ, (Ṣ, A, Ḳ,) inf. n. زَفْرٌ; (Ṣ, Ḳ;) and ▼ازدفر; (Ṣ, Ḳ;) *He carried,* (Ṣ, A, Ḳ,) a thing, (Ḳ,) or a load, or burden, (Ṣ, A,) as, for ex., a filled water-skin. (TA.) You say, يَزْفِرُونَ عَنْهُ الأَثْقَالَ [*They bear,* or *carry,* or *take off from him, and carry, his burdens*]. (A.) — *He drew,* (Ḳ, TA,) *and carried,* (TA,) water. (Ḳ, TA.)

2: see the next paragraph.

5. تزفّر occurs in the Ṣaheeḥ of El-Bukháree as meaning تَخَبَّطَ [q. v.]: but El-Jelál says, in the Towsheeḥ, that this is not known in the language of the Arabs. (MF.) = [Freytag explains it as meaning *He ate fat food, breaking the fast;* like ▼زفّر; (which latter generally means, in the present day, *he rendered greasy;*) but this I believe to be post-classical. See De Sacy's Chrest. Ar., sec. ed., i. 270.]

8: see 1, near the end of the paragraph.

زِفْرٌ *A load,* or *burden,* syn. حِمْلٌ, (Ṣ, A, Ḳ,) on the back, (Ḳ,) or on the head, *that is heavy, and in consequence of which the bearer breathes vehemently,* or *groans* (يَزْفِر): (A:) pl. أَزْفَارٌ. (Ṣ, A.) — *A* [*water-skin of the kind called*] قِرْبَة: (Ṣ, Ḳ:) *a skin in which a pastor carries his water:* pl. as above. (TA.) — The *apparatus of a traveller,* (Ḳ,) *comprising the water-skin &c.* (TA.)

— *A lamb*; syn. حَمَلٌ: so in the Bári'. (Ḳ.) This signification and that of حَمَلٌ are both correct. (TA.)

زَفْرٌ *A prop* of a tree. (Ḳ, TA.) = [In modern Arabic, it means *Grease, greasy food*, or *flesh-meat*: app. from the Pers. زَفْر or زَفَر, signifying "filth:" and hence, *obscenity*. Hence also the vulgar epithet زفر (app. for زَفِر), meaning *Greasy*: and *foul*, or *filthy*: and *obscene*. See 5.]

زُفَرٌ ‡ *A sea*, (Ḳ,) *that makes a roaring*, (يَزْفِرُ,) *by reason of its tumultuousness.* (TA.) — ‡ *A river containing much water*, (Ḳ,) *so that it resembles a sea.* (TA.) — ‡ *A large gift*, (Ḳ,) as likened to a sea. (TA.) — ‡ *A liberal man*; likened to a sea that makes a roaring, (يَزْفِرُ,) by reason of its tumultuousness; (A;) as also ▼ زَافِرَةٌ. (TA.) — *One who carries loads*, or *burdens*; meaning, *who has strength to carry water-skins.* (Ḳ.) [See also زَافِرَةٌ.] — † *One who has power to bear responsibilities.* (Sh, Ṣ.*) — Hence, † *A lord, master, chief*, or *the like*: (Ṣ:) or, for the same reason, *a great lord*, or *the like*; (TA;) as also ▼ زَافِرَةٌ. (Ḳ, TA.) — † *A courageous man.* (Ḳ,* TA.) — † *A lion.* (Ḳ.) — See also زَافِرَةٌ, in three places: — and زَفِيرٌ.

زَفْرَةٌ *A drawing-in of the breath to the utmost, by reason of distress*: (Ṣ:) [or *a drawing-back of the breath vehemently, so that the ribs become swollen out*: (see 1:)] or *an emission of the breath after prolonging it*; as also ▼ زُفْرَةٌ and ▼ مُزْدَفَرٌ and ▼ مُزَفَّرٌ, (Ḳ, TA,) or ▼ مُزْفَرٌ, (as in a copy of the Ḳ,) and ▼ مُزَفَّرَةٌ: (CḲ, but omitted in the TA and in my MS. copy of the Ḳ:) [or *an emission of the breath with a prolonged sound*; i. e., *a sigh*, or *a long* or *vehement sigh*; or *a groan*: or *an emission of the breath after filling the chest with it by reason of grief*: (see, again, 1:)] pl. زَفَرَاتٌ, because it is a subst., not an epithet; but sometimes, by poetic license, زَفْرَاتٌ. (Ṣ.) El-Jaadee says,

* خِيطَ عَلَى زَفْرَةٍ فَتَمَّ وَلَمْ * يَرْجِعْ عَلَى دِقَّةٍ وَلَا هَضَمِ *

meaning *As though he were sewed up after a drawing-in of the breath to the utmost, by reason of distress*, so that he seemed to be constantly so drawing in his breath, on account of the largeness of his belly, [*and did not become restored to slenderness nor lankness of the belly.*] (Ṣ.) And another says,

* فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفَرَاتِهَا *

[*And the soul finds rest from its drawing-in of the breath to the utmost, by reason of distress*; or *from its sighs, &c.*]. (Ṣ.) — Also, ▼ all the words above mentioned, [A man] *breathing* [*in the manner above described*]; syn. مُتَنَفِّسٌ; [unless this be a mistranscription for مُتَنَفَّسٌ meaning the *place of* (*such*) *breathing*; as seems probable from the forms of more than one of these words, and from what follows, and also from an explanation of مُزْدَفَرٌ, below.] (Ḳ, TA.) — Also زَفْرَةٌ (Ḳ, TA) and ▼ زُفْرَةٌ (Ṣ, Ḳ,* TA [but not the other words mentioned above, as is implied in the CḲ,]) The *middle* (Ṣ, Ḳ) of a thing, (Ḳ,) or of a horse: (Ṣ:) or the *chest*, or *belly*: pl. of the former, زَفَرَاتٌ. (TA.) One says, ▼ إِنَّهُ لَعَظِيمُ الزُّفْرَةِ *Verily he is great in the middle*: (Ṣ, TA:) or *in the chest*, or *belly*. (TA.) — One says also, of a camel, or other beast, مَا أَشَدَّ زَفْرَتَهُ, meaning *How strong is the knitting together of his joints!* (TA.)

زُفْرَةٌ: see زَفْرَةٌ, in four places.

زَفِيرٌ *A calamity*; *a misfortune*; (Ṣ, Ḳ;) as also ▼ زُفَرٌ. (TA.)

زَافِرٌ One who [*carries* or] *helps to carry loads*, or *burdens*: (TA:) and زَوَافِرُ [pl. of ▼ زَافِرَةٌ] female slaves *that carry water-skins* (Ṣ) or [*other*] *loads*, or *burdens*. (TA.) — See also the next paragraph.

زَافِرَةٌ: see what next precedes. — Also † *A bulky camel*; (Ḳ;) and so ▼ زُفَرٌ: (Ṣgh, Ḳ:) because he carries loads, or burdens. (TA.) — † The كَاهِل [or *withers*, or *upper portion of the back, next the neck*,] *with what is next to it.* (TA.) [Because loads are borne upon it.] — † The *side*, or *angle*, (رُكْن,) of a building, (Ḳ,) *upon which it* [*mainly*] *rests*, or *is supported*: pl. زَوَافِرُ. (TA.) [Hence the expression] لِمَجْدِهِمْ زَوَافِرُ ‡ *Their glory has props that strengthen it.* (A, Ḳ.*) — ‡ A man's *aiders*, or *assistants*, (Ṣ, TA,) and his *kinsfolk*, or *tribe*, syn. عَشِيرَة, (Ṣ, A, Ḳ,) as also زَوَافِرُ; because they bear his burdens: (A:) his *aiders*, or *assistants*, and *particular friends.* (TA.) You say, هُمْ زَافِرَتُهُمْ عِنْدَ السُّلْطَانِ ‡ *They are the persons who undertake and perform their business with the Sultán.* (Ṣ.) And هُوَ زَافِرُ ▼ قَوْمِهِ, and زَافِرَتُهُمْ, also, عِنْدَ السُّلْطَانِ ‡ *He is the chief of his people, and the bearer of their burdens, with the Sultán.* (A.) See also زُفَرٌ, in two places. — † *A company*, or *congregated body*, (Ḳ,) *of men*; (TA;) as also ▼ زُفَرٌ. (Ḳ,* TA.) — † *An army*; or *a collected portion thereof*; or *a troop of horse*; syn. كَتِيبَةٌ, as also ▼ زُفَرٌ. (Ḳ.) — ‡ [*A rib*: pl. زَوَافِرُ.] You say فَرَسٌ شَدِيدُ الزَّوَافِرِ ‡ *A horse having strong ribs.* (A.) — ‡ *A bow*: (Ḳ:) pl. زَوَافِرُ: (A:) so called as being likened to a rib: (TA:) [or perhaps from its sound.] — † The *part* of an arrow *exclusive of the feathers*: (Ṣ, Ḳ:) or the *part exclusive of two thirds, next the head*: ('Eesà Ibn-'Omar, Ṣ, Ḳ:) or the *part from a little below the head to the head*: (ISh:) or *about a third part* of an arrow, and of a spear. (TA.) [Perhaps so called from its sound.] = أُمُّ زَافِرَةَ *The* بَبْرَة [or *female of the* بَبْر]. (T in art. ام.)

أَزْفَرُ A horse *large in the sides*: (Ḳ:) or *in the ribs of the sides*: or *in the chest*, or *belly*: or *in the middle*: (TA:) pl. زُفْرٌ. (Ḳ.) — الزَّفْرَآءُ, used as a subst., *The pudendum*; like المَعْطَآءُ; syn. السَّوْءَةُ. (IAạr, TA in art. معط.)

مُزْفَرٌ, or مُزَفَّرٌ, and مُزَفَّرَةٌ: see زَفْرَةٌ, in two places.

مَزْفُورٌ A beast, (Ḳ,) or camel, (TA,) *having his joints strongly knit together.* (Ḳ, TA.) You say also, هُوَ مَزْفُورُ الخَلْقِ [*He is strongly compacted in make*]. (TA.)

مُزْدَفَرٌ The *part* of the breast (جُؤْجُؤ) of a horse *from which the breathing termed* زَفِير [see 1] *proceeds.* (AO, O, Ḳ.) — See also زَفْرَةٌ, in two places.

زفل

أَزْفَلُ [whether with or without tenween is not shown; but accord. to general opinion, a word of this measure, if not an epithet, is perfectly decl., i. e. with tenween;] *Anger*; and *sharpness*, or *hastiness of temper.* (Ḳ.)

أَزْفَلَةٌ *A company*, or *collection*, (Ṣ, Ḳ, TA,) of men, and of camels: (TA:) and ▼ أَزْفَلَى is like أَجْفَلَى, (Ṣ,) syn. therewith, (Ḳ,) signifying *a collection*, or *an assemblage*, of any things. (TA.) One says, جَاوُوا بِأَزْفَلَتِهِمْ and بِأَجْفَلَتِهِمْ (Fr, Ṣ, TA) and (Fr, TA) *They came with their company.* (Fr, Ṣ, TA.) And جَاوُوا أَزْفَلَةً and أَجْفَلَةً *They came in a company.* (Fr, Ṣ and Ḳ* in art. جفل.)

أَزْفَلَى: see the next preceding paragraph.

إِزْفَلَّةٌ i. q. خِفَّةٌ [*Lightness, levity*, &c.]: (Sb, Ṣ, Ḳ:) so in the saying, أَخَذَتْهُ إِزْفَلَّةٌ [*Lightness*, or *levity*, &c., *seized him*, or *affected him*]. (Sb, Ṣ.)

زفن

1. زَفَنَهُ, (TA, and Ḥar p. 124,) aor. ـِ, (TA,) inf. n. زَفْنٌ, (TA, Ḥar,) in its primary acceptation, *He pushed*, or *thrust*, or *he pushed*, or *thrust*, *away*, (TA, Ḥar,) *vehemently*: and *he struck* [or *kicked*] *with the leg*, or *hind leg.* (Ḥar.) You say, دَنَوْتُ مِنْهُ فَزَفَنَنِى *I approached him, and he pushed me*, or *thrust me, from him.* (TA.) – And هُوَ يَزْفِنُ المَطِىَّ *He drives*, or *urges on, the saddle-camel.* (TA.) And الرِّيحُ تَزْفِنُ السَّحَابَ and التُّرَابَ [*The wind drives along the clouds and the dust*]. (TA.) And الأَمْوَاجُ تَزْفِنُ السَّفِينَةَ [*The waves drive along the ship*]. (TA.) And المُحْتَضَرُ يَزْفِنُ بِنَفْسِهِ, i. e. [*He who is at the point of death*] *urges on his soul.* (TA.) = And زَفَنَ, aor. ـِ, (Ṣ, Mgh, Mṣb, Ḳ, in the CḲ ـُ,) inf. n. زَفْنٌ (Ṣ, Mgh, Mṣb) and زَفَنَانٌ, (TA,) *He danced*; (Ṣ, Mgh, Mṣb, Ḳ;) and *played*, or *sported.* (TA.) It is said in a trad. of Fáṭimeh, كَانَتْ تَزْفِنُ لِلْحَسَنِ *She used to dance to El-Ḥasan.* (TA.)

زَفَنٌ: see what next follows.

زَفْنٌ *A covering which they make over their flat house-tops to protect them from the heat and dew of the sea*; (Ḳ;) of the dial. of 'Omán; and ▼ زَفَنٌ is a dial. var. thereof. (TA.) — And *Straight and slender palm-branches stripped of their leaves* [*and cut to certain required lengths*], *conjoined, one to another*, [*side by side, by means of split pieces of such branches passing through holes punched in the former*,] *like the woven mat*: (Ḳ:) [of such are made chests for cooking utensils and provisions &c.:] of the dial. of Azd. (TA.)

زَفُونٌ, applied to a she-camel, *i. q.* زَبُونٌ [*That pushes,* or *thrusts,* or *that pushes,* or *thrusts, away,* or *that kicks,* or *strikes, and pushes,* &c., *her milker with her hind leg,* or *with her stifle-joint;* or *that is wont,* or *accustomed, to do so*]: or *lame;* as also ▼ زَافِنَةٌ; (Ḳ;) as though she danced in her gait, in consequence of lameness. (TA.)

زَفَّانٌ *A dancer:* [whence] one says, الصُّوفِيَّةُ زَفَّانَةٌ جَفَّانَةٌ *The Soofees are dancers, providers of food with their* جَفَنَات [or *bowls,* which many of them, leading a mendicant-life, as darweeshes, are in the habit of always carrying with them]. (TA.)

زَافِنَةٌ: see زَفُونٌ. — Also A woman *that suffices her man,* or *husband, in respect of the means of* جِمَاع. (Ḳ.)

زِيَفْنٌ (Ṣ, Ḳ) and زِيفَنٌّ (Ḳ) *Tall;* (Ḳ;) and *strong;* (Ṣ, Ḳ;) and some add, *light,* or *active.* (TA.) [In one copy of the Ṣ, I find it written زَيْفَن; which its measure in poetry shows to be wrong.]

زَيْزَفُونٌ, applied to a she-camel, *Swift,* (Ḳ,) and *light,* or *active:* IJ says that it is app. of the measure فَيْفَعُول, from الزَّفْنُ [as meaning "the act of dancing"]; or it may be a quadriliteral-radical word: IB says that دَيْدَبُونٌ [which see in art. ددن] is similar to it. (TA.) — Also, applied to a bow, *That makes a sound,* or *sounds, in consequence of being put in motion:* and in this sense it is said by IJ to be of the measure فَيْفَعُول, from الزَّفْنُ. (TA.)

رَجُلٌ فِيهِ إِزْفَنَّةٌ *A man in whom is motion,* or *commotion:* and رَجُلٌ إِزْفَنَّةٌ *A man in a state of motion,* or *commotion:* mentioned by Sb, and expl. by Seer. (TA.)

زق

1. زَقَّ فَرْخَهُ, said of a bird, aor. ـُ, (Ṣ, M, Mṣb,) inf. n. زَقٌّ; (M, Mṣb, Ḳ;) and ▼ زَقْزَقَهُ, (IDrd, M,) inf. n. زَقْزَقَةٌ; (Ḳ;) *It fed its young one* (Ṣ, M, Ḳ) *with its mouth* [or *bill*]; (Ṣ, M;*) *it ejected food* [*from its bill*] *into the mouth of its young one.* (IDrd, TA.) — [Hence,] one says, مَا زِلْتُ أَزُقُّهُ بِالعِلْمِ ‡ [*I ceased not to instil into him,* or *to nourish him with, knowledge,* or *science*]. (TA.) ═ زَقَّ بِسَلْحِهِ, mostly said of a bird, (M,) or زَقَّ بِذَرْقِهِ, said of a bird, (TA,) aor. as above, (M,) and so the inf. n.; (M, Ḳ, TA;) and ▼ زَقْزَقَ, (M, TA,) [بِسَلْحِهِ or] بِذَرْقِهِ, (TA,) inf. n. زَقْزَقَةٌ; (Ḳ;) *He cast forth his excrement;* (M;) *it* (a bird) *muted,* or *dunged.* (M, Ḳ, TA.)

2. زَقَّقَ, (M, TA,) inf. n. تَزْقِيقٌ, (Ṣ, TA,) *He stripped off* a hide, or skin, *by commencing from the head,* (Ṣ, M, TA,) *in order to make of it a* زِقّ [q. v.]. (M, TA.) The doing thus is different from the mode now practised. (Ṣ.)

R. Q. 1. زَقْزَقَ, inf. n. زَقْزَقَةٌ: see 1, above, in two places. — [As inf. n. of the same verb,] زَقْزَقَةٌ also signifies A bird's *uttering its cry,* or *voice, at dawn:* (Lth, Ḳ:) or it is a word imitative of the *cry,* or *voice, of the bird;* (M, TA;) and he who thus explains it does not restrict it by adding "at dawn." (TA.) — Also [as an onomatopœia] *A weak laughing.* (Ibn-'Abbád, Ḳ.) — And The *being light,* or *active,* (Ḳ, and Ḥar p. 375,) *and quick.* (Ḥar ibid.) — Also a word of the dial. of Kelb, app. meaning The *being quick in speech,* (Ibn-'Abbád, Ḳ, TA,) *and making one part thereof to follow close upon another.* (Ibn-'Abbád, TA.) — And The *dancing a child;* (Lth, Ṣ, M, Ḳ;) as also زِقْزَاقٌ, [which is likewise an inf. n. of the same verb,] (Lth, M, Ḳ,) with kesr. (Ḳ.)

زُقٌّ one of the names of *Wine:* (Moḥeeṭ, Ḳ:*) pl., as in the Moḥeeṭ, زِقَقَةٌ; but accord. to the Ḳ, زُقَقَةٌ. (TA.)

زِقٌّ [*A skin for holding wine &c.:*] *any receptacle, consisting of a skin, that is used for wine and the like:* or, as some say, not thus called unless it be *stripped off from the part next the animal's neck:* or, accord. to AḤn, *one in which wine is conveyed:* (M:) or *a skin for water* or *milk;* syn. سِقَآءٌ: (Ṣ, Ḳ:) or *a skin of which the hair is clipped, not plucked out,* (Lth, Ḳ,) *for wine and the like,* (Lth,) or *for wine &c.:* (Ḳ:) or *a receptacle,* (ظَرْفٌ, Mṣb, and Ḥar p. 335,) *of skin, in which are put clarified butter and vinegar and wine:* (Ḥar ibid.:) or, as some say, *a* ظَرْف *smeared with* زِفْت: (Mṣb:) AḤát says that it is *such as is smeared with* زِفْت or *with* قِير: (TA:) pl. (of pauc., Ṣ) أَزْقَاقٌ (Ṣ, M, Mṣb, Ḳ) and أَزُقٌّ, mentioned by El-Hejeree, (M,) and (of mult., Ṣ) زِقَاقٌ (Ṣ, M, Ḳ) and زُقَّانٌ [in the CḲ erroneously written زُقَاقٌ]. (Ṣ, M, Mṣb, Ḳ, TA.)

زُقَّةٌ *A certain small bird;* (Ḳ;) *a certain aquatic bird, that remains still until it is almost seized, and then dives, and comes forth far off:* pl. زُقَقٌ. (M.)

زِقَاقٌ: see زُقَاقٌ.

زُقَاقٌ *A* سِكَّة [meaning *street*]: (Ṣ, Ḳ:) or [rather *a by-street,* or *lane;*] *a narrow* طَرِيق [here meaning *street*], (M,) *less than a* سِكَّة, (M, Mgh, Mṣb,) *whether a thoroughfare or not:* (Mgh, Mṣb:) masc. (Ṣ, Mṣb) and fem.: (Ṣ, Mṣb, Ḳ:) Akh says that the people of El-Ḥijáz make الطَّرِيقُ and الصِّرَاطُ (Ṣ, Mṣb) and السَّبِيلُ (Ṣ) and الزُّقَاقُ and السُّوقُ (Ṣ, Mṣb) and الكَلَّآءُ, which is the market of El-Baṣrah, (Ṣ,) fem.; and Temeem make them masc., (Ṣ, Mṣb,) i. e. all of these: (Ṣ:) pl. [of pauc., but also used as a pl. of mult.,] أَزِقَّةٌ (Ṣ, M, Mgh, Mṣb, Ḳ) and [of mult.] زُقَّانٌ. (Sb, Ṣ, M, Ḳ.) مَنْ هَدَى زُقَاقًا, occurring in a trad., means *He who has guided the erring and the blind to his way.* (TA.) — [Hence,] الزُّقَاقُ [*The strait of Gibraltar;*] *the passage of the sea between Ṭanjeh and El-Jezeereh el-Khaḍrà, in the west,* (Ḳ, TA,) *by El-Andalus;* called زُقَاقُ سَبْتَة. (TA.)

زَقَّاقٌ The *maker of the* [*kind of skin called*] زِقّ. (TA.) ═ Also, as in the copies of the Moḥeeṭ and the A [and in the JK], or ▼ زُقَاقٌ, like سَحَابٌ, accord. to the Ḳ, but the former is probably the right, (TA,) *One who drinks water* (Moḥeeṭ, A, Ḳ) *at the table,* (Moḥeeṭ, Ḳ,) *while having food in his mouth.* (Moḥeeṭ, A, Ḳ.) [As shown in the A, it is an epithet applied to a greedy man.]

زَقْزَاقَةٌ *Light,* or *active, in her walk;* (Ḳ, TA;) applied to a woman. (TA.)

مُزَقَّقٌ A ram *skinned from his head to his hind leg;* (Lḥ, TA;) as also ▼ مَزْقُوقٌ: (Lḥ, Ḳ, TA:) *contr. of* مُرَجَّل (TA) and of مَرْجُول. (Ḳ, TA.) — And A skin *of which the hair is clipped, not cut off.* (Ḳ, TA.) — And hence, as being like such a skin, † A head *of which all the hair is cut off.* (Ḳ,* TA.) And † A man *having all the hair of his head cut off.* (TA.) — مُزَقَّقَةٌ A *large* she-camel: (Ibn-'Abbád, Ḳ:) or a she-camel *whose skin is filled with fat after her fleshiness.* (En-Naḍr, TA.)

مَزْقُوقٌ: see the next preceding paragraph.

مُزَقْزَقٌ Any work *that is accomplished quickly.* (Ḳ.)

زقب

1. زَقَبَهُ فِى جُحْرِهِ, (JK, Ṣ, Ḳ,*) and فِى الكُوَّة, (TA,) *He made him* (a field-rat, Ṣ, TA) *to enter* [*into his hole,* and *into the aperture in a wall*]. (Ṣ, Ḳ, TA.) ═ See also 7.

2. زَقَّبَ, (AZ, TA,) inf. n. تَزْقِيبٌ, (AZ, Ḳ, TA,) *He* (the bird called مُكَّآء) *sent forth his voice,* or *cry.* (AZ, Ḳ.)

7. انزقب *He entered* (T, Ṣ, Ḳ) into his hole, (JK, Ṣ, Ḳ,) said of a field-rat; (JK, Ṣ;) as also ▼ زَقَبَ; (Ḳ;) or into a thing; as also انزبق: (T, TA:) or *he entered* into it *and concealed himself.* (IḲṭṭ, TA in art. نمس.)

زَقَبٌ, (Ḳ,) and طَرِيقٌ زَقَبٌ, (Lḥ, Ṣ,) [in which the latter word may be either a substitute for the former or an epithet,] *A narrow road* or *way:* (Lḥ, Ṣ, Ḳ:) pl. زُقُبٌ: (TA:) and n. un. with ة; or this and the pl. are alike. (Ḳ, TA.) The phrase مَطَارِبٌ زَقَبٌ occurs in a verse of Aboo-Dhu-eyb cited voce مَطْرَبٌ; [the former word being with tenween for the sake of the measure;] or, as some relate it, زُقُبٌ: (Ṣ, TA:) in this instance, زقب is a substitute for مطارب: or, accord. to A'Obeyd, مطارب signifies *narrow roads* or *ways,* and زقب signifies *narrow:* (TA:) or طَرِيقٌ زَقَبٌ signifies *an obscure narrow road* or *way.* (JK.) — One says also, رَمَيْتُهُ مِنْ زَقَبٍ, meaning *I threw,* or *shot, at him,* or *it, from a near spot.* (JK, Ḳ.)

زقم

1. زَقْمٌ is *syn. with* لَقْمٌ [The act of *gobbling* a thing; i. e. *eating* it *quickly,* and *hastily;* or *drawing* it *with the mouth, and eating it quickly:* or *swallowing* it: (see also 5 and 8:)]: (AA, Ḳ, TA:) or لَقْمٌ شَدِيدٌ [*vehement gobbling;* &c.]: (TA:) you say, زَقَمَهُ, aor. ـُ, inf. n. زَقْمٌ, meaning لَقِمَهُ [*He gobbled it;* &c.]. (TḲ.) [And par-

ticularly] The *eating what is termed* الزَّقُّوم, as meaning *a certain food in which are dates and fresh butter*: (Ṣ:) [or so زَقْمٌ زَقُّومٍ; for] you say, زَقَّمَ↓, inf. n. تَزْقِيمٌ, *he ate* الزَّقُّوم; as also زَقَمَهُ, inf. n. زَقْمٌ. (TA.)

2: see above. ═ [Freytag explains it as signifying *He gave* a person *a thing to eat*; but without indicating his authority.]

4. ازقمهُ الشَّىْءَ *He made him to swallow the thing.* (Ṣ, Ḳ.*)

5. تَزَقَّمَ is *syn. with* تَلَقَّمَ [The *swallowing* a thing *in a leisurely manner*]: (Ṣ, Ḳ:) [or simply the *swallowing* a thing: for] you say, تزقّم اللُّقْمَةَ [*He swallowed in a leisurely manner the gobbet*, or *morsel*, or *mouthful*: or simply] *he swallowed the gobbet.* (TA. [See also 1 and 8.]) — Also The *drinking milk much*, or *abundantly*: and the subst. is زقم [app. زُقْمٌ↓, as it is written without any syll. signs; meaning, I suppose, *A copious draught of milk*]. (TA.) Accord. to IDrd, one says, تزقّم فُلَانٌ اللَّبَنَ, meaning *Such a one drank immoderately of the milk*; or *drank the milk immoderately.* (Ṣ, TA.)

8. اِزْدَقَمَهُ *He swallowed it.* (Ṣ, Ḳ. [See also 1 and 5.])

زُقْمٌ: see 5.

زَقْمَةٌ *Plague*, or *pestilence*; syn. طَاعُونٌ. (Th, Ḳ.) One says, رَمَاهُ ٱللّٰهُ بِالزَّقْمَةِ [*God smote him*, or *may God smite him, with the plague*, or *pestilence*]. (TḲ.)

زَقُّومٌ *Fresh butter with dates*; (M, Ḳ;) in the dial. of Ifreekeeyeh: (M, TA:) or *a certain food of the Arabs, in which are dates and fresh butter.* (Ṣ.) — Also *Any deadly food.* (Th, TA.) — The *food of the people of the fire* [*of Hell*]. (ISd, Ḳ.) *A certain tree in Hell*: (Ḳ:) [respecting which] I'Ab says that when the saying [in the Ḳur xliv. 43 and 44] إِنَّ شَجَرَةَ ٱلزَّقُّومِ طَعَامُ ٱلْأَثِيمِ [*Verily the tree of* الزَّقُّوم shall be *the food of the sinner*] was revealed, Aboo-Jahl said, "Dates and fresh butter: we will swallow it leisurely:" therefore God revealed [these other words of the Ḳur, xxxvii. 62 and 63,] إِنَّهَا شَجَرَةٌ تَخْرُجُ فِى أَصْلِ ٱلْجَحِيمِ طَلْعُهَا كَأَنَّهُ رُؤُوسُ ٱلشَّيَاطِينِ [*Verily it is a tree coming forth in the bottom of Hell, the fruit thereof* being *as though it were the heads of the devils*, or *of terrible serpents, foul in aspect, having manes*, as expl. by Bḍ]: (Ṣ:) it is thus called after a tree of which a description here follows. (Bḍ in xxxvii. 60.) — *A certain tree having small leaves, stinking* (دَفِرَة), *and bitter, found in Tihámeh*: (Bḍ ubi suprà:) AḤn says, (Ṣ, TA, [but this passage is only in one of my two copies of the Ṣ,]) on the authority of an Arab of the desert, of Azd es-Saráh, that the زَقُّوم is *a dust-coloured tree*, (Ṣ, TA,) *having small round leaves, without thorns*, (TA,) *having a pungent odour* (ذَفِرَة [perhaps a mistranscription for دَفِرَة i. e. *stinking*]), *and bitter, having knots in its stems*, (Ṣ, TA,) *many in number, and a small and very weak flower, which the bees eat*, or *lick*, *for making honey*; (Ṣ, TA;) *its flower is white*; *and the heads of its leaves are very foul*, or *ugly*: (Ṣ,* TA:) [or] *a certain plant in the desert* (البَادِيَة), *having a flower resembling in form the jasmine.* (Ḳ.) — Also *A certain tree in Areehà* [i. e. *Jericho*], *of* [*the district called*] *the Ghowr, having a fruit like the date, sweet, with an astringent and bitter quality*; *the stone of which has an oil greatly esteemed for its beneficial properties, wonderful of operation in dispersing the cold kinds of flatus, and phlegmatic disorders, and pains of the joints, and gout in the foot* (نقْرِس), *and sciatica, and the flatus that is confined in the socket of the hip*: *the weight of seven drachms thereof is drunk three days or five days*; *and sometimes*, or *often, it makes to rise and stand the crippled and those who are deprived of the power of motion*: it is said that its original was the [species of] إِهْلِيلَج [or myrobalan] called كَابُلِىّ, which the Benoo-Umeiyeh removed (from India, TA), and planted in Areehà; and when it had long remained, the soil of Areehà altered it from the natural character of the اهليلج. (Ḳ.)

زكأ

1. زَكَأَهُ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. زَكْءٌ, (Ṣ,) *He paid it in ready money, quickly*, or *promptly*; or *was quick*, or *prompt, in doing so.* (ISk, Ṣ.) [The verb is doubly trans. in this sense:) you say, زَكَأَهُ أَلْفًا *He paid him a thousand* (meaning a thousand dirhems, TA) *in ready money, quickly*, or *promptly.* (Ḳ, TA.) And زَكَأْتُهُ حَقَّهُ, inf. n. as above, *I paid him his due*; as also نَكَأْتُهُ حقه, inf. n. نَكْءٌ. (ISh, TA.) — And زَكَأَتِ ٱلنَّاقَةُ بِوَلَدِهَا, (Ṣ, Ḳ,) aor. and inf. n. as above, (Ṣ,) *The she-camel cast forth her young one at her hind legs*, or *hind feet*, (Ṣ, and so in some copies of the Ḳ,) or *at her hind leg*, or *hind foot*: (so in other copies of the Ḳ:) or, *in labour, cast forth her young one.* (T, TA.) And one says also, قَبَّحَ ٱللّٰهُ أُمًّا زَكَأَتْ بِهِ, and نَكَأَتْ به, i. e. [*May God remove from good*, or *prosperity, a mother that cast him forth from her womb*, or] *that brought him forth.* (TA.) — And زَكَأَهُ, aor. as above, (Ḳ,) and so the inf. n., (TA,) *He beat him*, or *struck him.* (Ḳ.) So in the phrase زَكَأَهُ مِائَةَ سَوْطٍ [*He beat him*, or *struck him, with a hundred stripes of the whip*]. (TA.) — And زَكَأَ جَارِيَتَهُ *He compressed his young woman*, or *female slave.* (Ḳ.) ═ زَكَأَ إِلَيْهِ *He had recourse to him*, or *it, for refuge, protection, preservation, concealment, covert*, or *lodging*; *he leaned*, or *stayed himself, upon him*, or *it.* (AZ, Ḳ.)

8. اِزْدَكَأَ مِنْهُ حَقَّهُ *He took*, or *received, from him his due*; (Ḳ;) as also انتكأ. (TA.)

زُكَأٌ: see what next follows, in two places.

مَلِىْءٌ زُكَأَةٌ (Ṣ, Ḳ) and زُكَأٌ↓, (Ḳ,) and رَجُلٌ زُكَأَةٌ (Ṣ) and زُكَأٌ↓, (TA,) and زُكَأَةُ↓ النَّقْدِ, (Ṣ, Ḳ,) *A wealthy man, quick*, or *prompt, in paying*: (Ṣ,* Ḳ:) [or rather this is the meaning when you combine the two epithets ملىء and زكأة or زكأ: otherwise the meaning is only *a man quick*, or *prompt, in paying*: for] you say, لَتَجِدَنَّهُ زُكَأَةً نُكَأَةً meaning *Thou wilt assuredly find him to be one who pays what he owes* (TA) *without putting off.* (Ḳ in art. نكأ.)

زُكَأَةُ ٱلنَّقْدِ: see the next preceding paragraph.

مَزْكَأٌ *A refuge*; *an asylum*; *a place to which one has recourse for refuge, protection, preservation, concealment, covert*, or *lodging*: [and applied to a man:] a poet says, speaking of Bishr Ibn-Marwán,

* وَنِعْمَ مَزْكَأُ مَنْ ضَاقَتْ مَذَاهِبُهُ *

[*And excellent*, or *most excellent, is the refuge of him whose ways have become strait*]. (TA.)

زكر

1. زَكَرَ, (A, Ḳ,) aor. ـُ, (TḲ,) inf. n. زَكْرٌ; (TA;) and زَكَّرَ↓, (Ḳ,) inf. n. تَزْكِيرٌ; (TA;) ‡ *He filled* (A, Ḳ) a vessel, (TA,) or a water-skin. (A.)

2: see 1: — and 5.

5. تزكّر ‡ *It* (a child's belly) *became large*, (Ḳ,) or *full*, (Ṣ, A,) *so that it was like a* زُكْرَة, (A,) *and in good condition*; (Ḳ;) as also زكّر↓, inf. n. تَزْكِيرٌ. (Ḳ.) — † *It* (beverage, or wine,) *became collected* (Ḳ) *in a* زُكْرَة. (TA.)

زُكْرَةٌ *A certain small receptacle*; (Mṣb;) *a receptacle of skin*, (A,) or *a skin*, (Ḳ,) or *a small skin*, (Ṣ, Mgh,) *for wine*, (Ṣ, A, Mgh, Ḳ,) or *for vinegar*: (Ḳ:) pl. زُكَرٌ. (Mṣb.)

زكم

1. زَكَمَ, (Ḳ,) inf. n. زَكْمٌ, (TA,) *He filled a water-skin*: (Ḳ, TA:) and زَكْبٌ signifies the same as زَكْمٌ, i. e. the act of *filling*: this is the primary meaning. (TA.) — See also 4. — زَكَمَ بِنُطْفَتِهِ ‡ *He emitted his sperma genitale* (M, A, Ḳ) *like the discharge of mucus from the nose of the* مَزْكُوم. (A.) — زَكَمَتْ بِهِ أُمُّهُ † *His mother brought him forth* [in an absolute sense (as in a saying here following), or], accord. to IAạr, *easily.* (TA.) One says, لَعَنَ ٱللّٰهُ أُمًّا زَكَمَتْ بِهِ †[*May God curse a mother that brought him forth*]. (TA.) ═ زُكِمَ *He* (a man, Ṣ) *was*, or *became, affected with* زُكَام: (Ṣ, Mṣb, Ḳ:) [it is app. from زَكَمَهُ; but is thought to be] from أَزْكَمَهُ, q. v.; [and therefore] anomalous. (Mṣb.)

[2. زَكَّمَهُ is said by Golius to be *syn. with* أَزْكَمَهُ. But the only mention of زكّم that I find is in art. زكن in the Ṣ, where it is said that زَكَّنَ عَلَيْهِ and زكّم signify شَبَّهَ عَلَيْهِ, and لَبَّسَ.]

4. ازكمهُ *He* (God, Ṣ, Mṣb) *caused him* (a man, Ṣ) *to be affected with* زُكَام; (AZ, Aṣ, Ṣ, Mṣb, Ḳ;) as also زَكَمَهُ↓. (Ḳ.)

زُكْمَةٌ: see زُكَام. ═ Also † *Progeny*: so says

IAạr: or, accord. to Yaḳoob, it is ✝ زُكْمَةٌ. (TA.) One says, هُوَ ٱلْأَمْرِ زُكْمَةٌ سَوْءٍ [or ✝ زُكَمَةٌ, i. e. *He is the basest, most ignoble,* or *meanest, of evil progeny;* or] meaning that he is not a good son. (TA.) ═ Also The *moaning,* or *hard breathing,* (زَحْرَةٌ,) *with which the child comes forth;* as also [زَحْمَةٌ and] زَجْمَةٌ. (Ḳ,* TA.)

زُكْمَةٌ: see زُكَامٌ. ═ Also ‡ The *last of the children* of his two parents. (Ṣ, Ḳ, TA.) You say, هُوَ زُكْمَةُ أَبَوَيْهِ *He is the last of the children of his two parents.* (Ṣ, TA.) — See also زُكْمَةٌ, in two places. ═ Also ‡ *Heavy, and coarse, rough,* or *rude.* (Ḳ, TA.)

زُكَامٌ (Ṣ, Mṣb, Ḳ) and ✝ زُكْمَةٌ, (Ḳ,) or ✝ زُكْمَةٌ, with ḍamm, (Mṣb,) [*A coryza,* or *catarrhus ad nares; a rheum,* in the most usual sense of the term, meaning *a defluxion from the head, chiefly from the nose;* commonly called *a cold in the head;*] *a defluxion of redundant humour from the two anterior venters of the brain to the nostrils:* (Ḳ:) well known: (Ṣ, Mṣb:) from زَكْمٌ meaning the act of "filling." (TA.)

مَزْكُومٌ [pass. part. n. of زَكَمَ]. You say قِرْبَةٌ مَزْكُومَةٌ *A filled water-skin.* (TA.) — And, applied to a man, (AZ, Aṣ, Ṣ,) *Affected with* زُكَام: (AZ, Aṣ, Ṣ, Mṣb, Ḳ:) [regularly formed from زَكَمَهُ or زُكِمَ; but thought to be] from أَزْكَمَهُ; (AZ, Aṣ, Ṣ, Mṣb;) [and therefore] anomalous. (Mṣb.)

زكو

1. زَكَا, aor. يَزْكُو, (Ṣ, Mṣb, Ḳ, &c.,) inf. n. زَكَآءٌ, (Ṣ,) or زُكُوٌّ, (Mṣb, [accord. to which the former seems to be a simple subst.,]) or both, (Ḳ, TA,) the latter like عُلُوٌّ, as in the M, but accord. to [some of] the copies of the Ḳ زَكْوٌ, (TA,) *It increased,* or *augmented;* (Ṣ, Mṣb, Ḳ, TA;) *it received increase and blessing from God; it throve by the blessing of God;* (Er-Rághib, TA;) and *produced fruit;* (TA in art. زكى;) and زَكِيَ, (Ḳ in that art.,) aor. يَزْكَى, inf. n. زَكَاةٌ, (TA in that art.,) signifies the same, (Ḳ, TA,) mentioned by ISd, on the authority of Lḥ, as a dial. var. of زَكَا, aor. يزكو; (TA;) and so ✝ ازكى; (Mṣb, Ḳ;) and ✝ تزكّى: (Ḳ in art. زكى:) it is said of seed-produce, (Ṣ, Mṣb, Er-Rághib, TA,) and of wealth, or cattle &c., and of other things: of anything that increases, or augments, one says يَزْكُو, inf. n. زَكَآءٌ. (TA.) [This is the primary meaning: or, accord. to some, the primary meaning is, *It was,* or *became, pure:*] some say that the root denotes purity: and some, that it denotes a state of increase, or augmentation. (Mgh.) You say also زَكَتِ الأَرْضُ *The land throve,* or *yielded increase.* (Mṣb.) And زَكَا الغُلَامُ [*The boy grew,* or *throve*], inf. n. زُكُوٌّ and زَكَآءٌ, on the authority of Akh. (Ṣ.) And زَكَا عَمَلُهُ † [*His deed,* or *work, throve*]. (Ḳ in art. در.) It is said in a trad. of 'Alee, المَالُ تَنْقُصُهُ النَّفَقَةُ وَالعِلْمُ يَزْكُو عَلَى الإِنْفَاقِ † [*Wealth, what one expends diminishes it, but knowledge increases by expending*]: زَكَآء being thus predicated of knowledge, though this is not a corporeal thing. (TA.) Accord. to El-Umawee, (Ṣ,) said of a man, زَكَا, (Ṣ, Ḳ,) aor. يَزْكُو, inf. n. زُكُوٌّ, (Ṣ,) means *He enjoyed,* or *led, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life;* (Ṣ, Ḳ;) *was in a state of abundance of the goods, conveniences,* or *comforts, of life.* (Ṣ.) And likewise said of a man, (having the same aor. and inf. n., TA,) it means also *He was,* or *became, good,* or *righteous;* (Jel in xxiv. 21, Mṣb, Ḳ, TA;) and *pure from sin.* (Jel ibid.) [Hence,] هٰذَا الأَمْرُ لَا يَزْكُو بِفُلَانٍ means *This thing,* or *affair, will not be suitable to such a one; will not befit him.* (Ṣ.)

2. زَكَّاهُ, inf. n. تَزْكِيَةٌ: see 4. — Also *He purified him,* or *it.* (Er-Rághib, TA.) Sometimes the agent of the verb in this sense is a man; as in the saying in the Ḳur [xci. 9], قَدْ أَفْلَحَ مَنْ زَكَّاهَا [*Verily he prospereth who purifieth it;* namely, his soul]: sometimes it is God; as in [the saying in the Ḳur xxiv. 21,] وَلٰكِنَّ ٱللّٰهَ يُزَكِّي مَنْ يَشَآءُ [*But God purifieth whom He willeth*]: and sometimes it is the Prophet; as in the saying [in the Ḳur ix. 104], خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا [*Take thou, from their possessions, a poor-rate, whereby thou shalt cleanse them and purify them;* where (J says in the Ṣ) they say that تُزَكِّيهِمْ means the same as تُطَهِّرُهُمْ]; and in the saying [in the Ḳur ii. 146], يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ [*Who reciteth to you our signs, and purifieth you*]. (Er-Rághib, TA.) — [Hence, accord. to what is said in the Ḳur ix. 104, i. e. because the act which it signifies is believed to purify the performer, or because it is believed to purify, or to occasion an increase of, the rest of his property,] زَكَّى مَالَهُ, (Ṣ, Mgh, Mṣb,) inf. n. as above, (Ṣ, Mṣb,) *He gave the* زَكَاة [or *poor-rate*] *from his property.* (Ṣ, Mgh.) And زَكَّاهُ, (Ṣ,) or زَكَّاهُمْ, (Mgh,) *He took* (Ṣ, Mgh) *his,* (Ṣ,) or *their,* (Mgh,) زَكَاة [or *poor-rate*]. (Ṣ, Mgh.) — زَكَّيْتُهُ also signifies *I attributed to him* زَكَآء, i. e. [*purity,* or] *goodness,* or *righteousness.* (Mṣb.) [And hence, *I praised him.*] And زَكَّى نَفْسَهُ, (Ṣ, Mgh,) inf. n. as above, (Ṣ,) *He praised himself.* (Ṣ, Mgh.) The doing this is forbidden in the Ḳur liii. 33. (Er-Rághib, TA.) Hence, also, تَزْكِيَةُ الشُّهُودِ *The pronouncing the witnesses to be veracious,* and *good,* or *righteous.* (Mgh.) ═ هُوَ يُخَسِّى وَيُزَكِّى *He plays, and says, "Is it even* or *odd* [or rather *odd or even*]*?"* (TA in art. خسو;) *he takes,* or *holds, something in his hand, and says, "Is it even or odd* [or *odd or even*]*?"* (TA in the present art.) [See زَكًا below.]

4. ازكاهُ *He* (God) *made it to increase,* or *augment;* (Ṣ, Mṣb, Ḳ;) [*made it to thrive;* and *put it into a good,* or *right, state,* or *condition;*] namely, seed-produce, (Ṣ, Mṣb, TA,) and wealth, or cattle &c., and any other thing capable of increase; (TA;) as also ✝ زَكَّاهُ, (Mṣb, Ḳ, TA,) inf. n. تَزْكِيَةٌ. (TA.) — Also *He put it into a bag, or some other receptacle;* namely, property: thus expl. by Aboo-Moosà. (Nh, TA.) ═ See also 1, first sentence.

5. تزكّى: see 1, first sentence. — Also *He became purified;* or *he purified himself:* (TA:) also pronounced ازَّكَّى, aor. يَزَّكَّى. (Bḍ in xxxv. 19.) — And *He endeavoured to attain much piety;* from الزَّكَآءُ. (Bḍ in lxxxvii. 14.) — And *He gave the poor-rate.* (Ṣ.)

زَكًا, (Ṣ, Ḳ,* TA,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner خَسًا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA;) [but each has ال prefixed to it in the Ḳ;] *i. q.* الشَّفْعُ مِنَ العَدَدِ (Ṣ, Ḳ) (Ḳ) [or شَفْعٌ, as meaning *An even number; a number consisting of pairs;* or *a single pair*]: said to be so called because the pair are more, or more perfect, or better, (✝ أَزْكَى,) than is the one. (TA.) You say خَسًا أَوْ زَكًا or خَسًا أَوْ زَكًا [*Odd or even?*]. (TA.) [See more voce خَسًا.]

زَكَاةٌ, or زَكَوةٌ, [accord. to El-Ḥareeree, to be written with ا when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed, even in the best MSS., nor have I in the similar cases of صَلوٰةٌ and حَيوٰةٌ, (to which it is also applied,) in the best copies of the Ḳur-án,] of the measure فَعَلَةٌ, [i. e., originally زَكَوَةٌ,] like صَدَقَةٌ [which is one of its syns.]; a noun of the class of homonyms: (IAth, TA:) it signifies *Increase,* or *augmentation,* (IAth, Er-Rághib, TA,) as also ✝ زَكَآءٌ [mentioned in the first paragraph as an inf. n.], (Mṣb,) *resulting from the blessing of God;* and this is [said to be] the primary meaning; and is considered as relating to the things of the present world and to those of the world to come. (Er-Rághib, TA.) — And *Purity.* (IAth, TA.) And [particularly] The *dryness* of the earth or ground; which is its *purity from defilement.* (TA.) — And *Purification:* a meaning which it is said to have in the saying in the Ḳur [xxiii. 4], وَٱلَّذِينَ هُمْ لِلزَّكٰوةِ فَاعِلُونَ, (IAth, Mgh, Er-Rághib, TA,) i. e. *And who are acting* in their religious service *for* God's *purification* of them; or *for* their *purification* of themselves: for لِلزَّكٰوةِ is not here an objective complement of فَاعِلُونَ; the ل therein denoting the aim and the cause. (Er-Rághib, TA.) — Also, [as being a mode of purification of oneself,] *Good,* or *righteous, conduct:* and in this sense it has been expl. as used in the Ḳur xviii. 80: or as meaning *goodness,* or *righteousness:* (TA:) which ✝ زَكَآءٌ [also] signifies. (Mṣb.) And *Religious service;* as being the means of purification: so [accord. to some] it signifies in the saying [in the Ḳur xix. 14], وَحَنَانًا مِنْ لَدُنَّا وَزَكٰوةً [*And the disposition to mercy,* or *compassion, from us, and religious service*]: (Er-Rághib, TA:) or it here means طُهْرَةٌ [i. e. *purification,* or *purity*]: and [accord. to some, if we except the instances mentioned above in the

next two preceding sentences,] this is the only instance in the Ḳur-án in which it is used in any other sense than that which next follows. (Kull p. 199.) — And [The *poor-rate;*] the *portion,* or *amount, of property, that is given therefrom,* (M, IAth, Mgh, Mṣb, Ḳ, Er-Rághib, TA,) *as the due of God,* (Er-Rághib, TA,) *by its possessor,* (M, Ḳ, TA,) *to the poor,* (M, Mgh, Er-Rághib, TA,) *in order that he may purify it thereby:* (M, IAth, Ḳ, TA:) [in the Ṣ it is merely said that "the زَكٰوة of property is well known:" the giving it is obligatory, provided that the property is of a certain amount, and has been in possession eleven months: the portion given varies according to the nature and amount of the property; but is generally a fortieth part thereof, or of its value; i. e. two and a half per cent.:] it is thus termed [for the reason assigned above; or] as being a cause of the hope of increase, (Mṣb, Er-Rághib, TA,) or as causing the soul, or person, to thrive, or grow, by means of good things and blessings [procured thereby], or for both of these reasons. (Er-Rághib, TA.) زَكَاةُ الفِطْرِ [*The alms of the breaking of the fast,* given at the end of Ramaḍán,] is obligatory upon every person of the Muslims, the free and the slave, the male and the female, the young and the old, the poor and the rich; and purifies the faster from unprofitable and lewd discourse: it consists of a صَاع [q. v.] of dates, or of barley, [or of raisins or some other ordinary kind of food,] or half that quantity of wheat. (El-Jámi' eṣ-Ṣagheer, voce زَكَاة.) [The pl. is زَكَوَاتٌ.] — Also, [as being an attribution of purity or goodness or righteousness,] *Praise.* (IAth, TA.) — And The *pure,* or *best, part of a thing:* (Ḳ, TA:) on the authority of Aboo-'Alee. (TA.)

زَكَآءٌ an inf. n. of 1 [q. v.]. (Ṣ, Ḳ.) See also the next preceding paragraph, in two places. — Also [The *increase of the earth;* or] the *fruits caused to come forth by God.* (TA.)

زَكِىٌّ i. q. ▼ زَاكٍ, (Akh, Ṣ,) which signifies *Increasing* [&c., as act part. n. of زَكَا, q. v.]: (Ḥam p. 722:) [and *growing,* or *thriving*]: applied in this sense to a boy. (Akh, Ṣ.) — غُلَامًا زَكِيًّا in the Ḳur xix. 19 means [*A boy*] *pure from sins:* or *growing,* or *increasing, in goodness and righteousness:* (Bḍ:) or *purified by nature:* or *such as shall in the future become purified.* (TA.) And نَفْسًا زَكِيَّةً in the Ḳur xviii. 73 means [*A soul,* or *person,*] *pure from sins:* some read ▼ زَاكِيَةً; but the former is more forcible: [or,] accord. to AA, ▼ the latter means *that has never sinned:* and the former, *that has sinned and then been forgiven.* (Bḍ.) [Or] رَجُلٌ زَكِىٌّ signifies *A good,* or *righteous, man:* and the pl. is أَزْكِيَآءُ. (Mṣb, Ḳ,* TA.) And also *A man enjoying,* or *leading, a plentiful, and a pleasant* or *an easy, and a soft* or *delicate, life:* pl. as above. (Ḳ, TA.) — And أَرْضٌ زَكِيَّةٌ *Good, fat land.* (TA in art. زكى.)

زَكَوِىٌّ [generally meaning *Of,* or *relating to, the poor-rate*] is the rel. n. of زَكَاةٌ; like as حَصَوِىٌّ is that of حَصَاةٌ; because the rel. n. reduces the word to its original form: زَكَائِىٌّ is vulgar and wrong. (Mṣb.)

زَاكٍ, and its fem. زَاكِيَةٌ: see زَكِىٌّ, in three places.

أَزْكَى *More,* or *most, profitable:* (Bḍ in ii. 232:) or *better,* or *best:* (Jel ibid:) *more,* or *most, pure:* (Bḍ in xxiv. 28:) *more,* or *most, lawful,* (Bḍ and Jel in xviii. 18,) *and good,* or *pleasant:* or *more,* or *most, abundant and cheap.* (Bḍ ibid.) See also زَكَا as a noun.

زكى

1. زَكِىَ, (Ḳ,) aor. يَزْكَى, inf. n. زَكَاةٌ, *i. q.* زَكَا, aor. يَزْكُو, as meaning *It increased,* or *augmented;* (Lḥ, ISd, Ḳ,* TA;) and *produced fruit:* (TA:) and ▼ تزكّى signifies the same. (Ḳ.) — Also *He thirsted.* (Th, Ḳ.)

5: see above; and see art. زكو.

زَكِىٌّ: see art. زكو.

زل

1. زَلَلْتَ, [third pers. زَلَّ,] aor. تَزِلُّ; (Ṣ, Ḳ;) and زَلِلْتَ, [third pers. likewise زَلَّ,] aor. تَزَلُّ; (Fr, Ṣ, Ḳ;) inf. n. زَلِيلٌ, (Lḥ, Ṣ, Ḳ,) which is of the former verb, (Ṣ,) and زَلٌّ, (Lḥ, Ḳ,) also of the former verb, (Mṣb,) and زُلُولٌ and زِلِّيلَى [or, accord. to the Ṣ, this is a simple subst.,] and زِلِّيلَآءُ (Lḥ, Ḳ) and مَزَلَّةٌ, (Ḳ,) [all app. of the former verb,] and زَلَلٌ, (Fr, Ṣ, Ḳ,) which is of the latter verb; (Fr, Ṣ;) *Thou slippedst* (Ḳ) in mud, or in speech, (Ṣ, Ḳ,) or in judgment, or opinion, or in religion: (TA:) or you say, زَلَّ عَنْ مَكَانِهِ, aor. يَزِلُّ, inf. n. زَلٌّ [&c. as above]; and زَلَّ, aor. يَزَلُّ, inf. n. زَلَلٌ; the former verb of the class of ضَرَبَ; and the latter, of the class of تَعِبَ; meaning *he,* or *it, moved away,* or *aside,* [or *slipped,*] *from his,* or *its, place:* and زَلَّ فِى مَنْطِقِهِ, or فِعْلِهِ, aor. يَزِلُّ, like يَضْرِبُ, inf. n. زَلَّةٌ, *he made a slip,* or *mistake, in his speech,* or *his action.* (Mṣb.) فَإِنْ زَلَلْتُمْ, in the Ḳur ii. 205, means *But if ye turn away,* or *aside,* from entering thereinto fully: (Jel:) this is the common reading: but some read زَلِلْتُمْ. (TA.) And you say, زَلَّ زَلَّةً *He committed a slip* in speech and the like. (TA.) Accord. to IAth, زَلِيلٌ signifies The *passing* of a body from one place to another: and — hence it is metaphorically used in like manner in relation to a benefit: one says, زَلَّتْ مِنْهُ إِلَى فُلَانٍ نِعْمَةٌ, inf. n. زَلِيلٌ, meaning ‡ *A benefit passed,* or *was transferred, from him,* (i. e. a benefactor,) *to such a one.* (TA.) — زَلَّ, inf. n. زَلِيلٌ and زُلُولٌ, also signifies *He* (a man) *passed along quickly:* (ISh, Ḳ:) and زَلَّ, inf. n. زَلِيلٌ, *he ran:* and زَلِيلٌ, *a light,* or *an agile, walking* or *pacing:* (TA:) [and زَلَلٌ, mentioned above as an inf. n., seems to have the same, or a similar, signification:] a rájiz says, (Ṣ,) namely, Aboo-Moḥammad El-Ḥadhlemee, (TA,) or Aboo-Moḥammad El-Faḳ'asee, (O,)

* إِنَّ لَنَا فِى العَامِ ذِى الفُتُوقِ *

* وَزَلَلِ النِّيَّةِ وَالتَّصْفِيقِ *

* رِعْيَةَ مَوْلًى نَاصِحٍ شَفِيقِ *

(Ṣ in the present art.,* and in art. صفق,* and art. فتق, but in this last with رَبّ in the place of مَوْلًى, and TA,) [i. e. *Verily they have, in the year of little rain,* (thus الفتوق, as here used, is expl. in the Ṣ in art. فتق,) *and in the passing along lightly to the place which is the object of the journey, and in the being removed from a tract which they have depastured to a place in which is pasture,* (thus التصفيق, as here used, is expl. in the Ṣ in art. صفق,) *the tending of a master honest in his conduct,* or *desirous of their good, benevolent,* or *compassionate*]: he is speaking of his camels: (Ṣ in art. فتق:) he means that they pass along lightly [so I render تزلّ] from place to place in search of herbage: and النيّة means the place to which they purpose journeying. (Ṣ.) — [Hence,] زَلَّ عُمْرُهُ † *His life went,* or *passed,* [or *glided,*] *away.* (Ḳ, TA.) — زَلَّتِ الدَّرَاهِمُ, (Ṣ, Mṣb,* Ḳ,) aor. ـِ, (Ṣ, Mṣb,) inf. n. زُلُولٌ, (Ṣ, Ḳ,) or زَلِيلٌ, (Mṣb,) *The dirhems,* or *pieces of money, poured out,* or *forth:* (Ḳ:) or *were,* or *became, deficient in weight.* (Ṣ, Mṣb,* Ḳ.) — زَلَّ, inf. n. زَلَلٌ, (Ḳ,) said of a man, (TA,) [and app. of a wolf, (see أَزَلُّ,)] *He was,* or *became, light* [*of flesh*] *in the hips,* or *haunches:* (Ḳ:) or زَلَلٌ signifies a woman's *having little flesh in the posteriors and thighs.* (Ṣ.) — زَلَّ, aor. يَزَلُّ, accord. to analogy, as an intrans. v., from أَزْلَلْتُ إِلَيْهِ meaning "I gave to him" of food &c., should signify *He took,* or *received:* and hence the saying of the lawyers, وَيَزَلُّ إِنْ عَلِمَ الرِّضَى *And he shall take,* or *receive,* of the food [*if he have knowledge of permission,* or *consent*]. (Mṣb.) — زَلَّ *i. q.* دَقَّ [app. as meaning *He,* or *it, was made,* or *rendered, thin,* or *slender*]. (IAạr, TA.)

2: see the next paragraph, near its end.

4. ازلّه, (Ḳ,) inf. n. إِزْلَالٌ, (TA,) *He,* or *it, made him,* or *caused him, to slip* in mud, (Ḳ, TA,) or in speech, or in judgment, or opinion, or in religion; (TA;) and ▼ استزلّه signifies the same. (Ṣ,* MA, Ḳ,* PṢ. [But respecting this latter, see what follows.]) It is said in the Ḳur [ii. 34], فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا [*And the Devil made them,* or *caused them, both, to slip,* or *fall, from it,* namely, Paradise (الجَنَّة)]; and one reading is أَزَالَهُمَا, i. e. *removed them:* or, as some say, it means *caused them to commit a slip,* or *wrong action, in consequence of it* [referring to the tree]: or, accord. to Th, *caused them to slip in judgment.* (TA.) And in the same, iii. 149, ▼ اسْتَزَلَّهُمُ الشَّيْطَانُ *The Devil made them,* or *caused them, to slip:* (Jel:) or, as some say, *sought to make them commit a slip,* or *wrong action.* (TA.) — One says also, أَزَلَّ فُلَانًا إِلَى القَوْمِ *He sent forward such a one to the people,* or *party.* (TA.) — And أَزَلَّهُ عَنْ رَأْيِهِ *He made him to turn from*

his opinion. (MA.) — And as زَلِيلٌ signifies the "passing" of a body from one place to another, one says, speaking metaphorically, (IAth, TA,) أَزَلَّ إِلَيْهِ نِعْمَةً † *He did to him a benefit:* (Ṣ, IAth, Ḳ:) whence, (TA,) it is said in a trad., مَنْ أُزِلَّتْ إِلَيْهِ نِعْمَةٌ فَلْيَشْكُرْهَا † *He to whom a benefit is done* [*let him be grateful for it*]. (A'Obeyd, Ṣ,* Mgh, Mṣb.) And أَزْلَلْتُ لَهُ زَلَّةً † *I did to him a benefit:* one should not say زللت [thus written, app. for ▼ زَلَّلْتُ: but see مُزَلَّلٌ]. (TA.) And أَزْلَلْتُ إِلَيْهِ [alone] † *I gave to him:* or *I did to him a benefit.* (Mṣb.) And أَزْلَلْتُ إِلَيْهِ مِنَ الطَّعَامِ وَغَيْرِهِ † *I gave to him of the food and other things.* (IḲṭṭ, TA.) And أَزَلَّ إِلَيْهِ مِنْ حَقِّهِ شَيْئًا † *He gave to him somewhat of his due.* (Ṣ, Ḳ.) And أَزَلَّ عَنْهُ نِعْمَةً † *He drew forth from him a benefit.* (TA.)

10: see 4, in two places.

R. Q. 1. زَلْزَلَهُ, (Ṣ,* Mṣb, Ḳ, &c.,) inf. n. زَلْزَلَةٌ and زِلْزَالٌ and زَلْزَالٌ and زُلْزَالٌ, (Ḳ,) or the first of these is an inf. n. [by universal consent], (Ṣ,) and so is the second, but the third is a simple subst., (Zj, Ṣ, Mṣb,) though this and the fourth [which is the least known] have the authority of certain readings of passages of the Ḳur, namely, xcix. 1 for both of these, and xxxiii. 11 for the latter of them, (TA,) *He put it,* or *him, into a state of motion, commotion,* or *agitation:* (Mṣb, Ḳ, TA:) or *into a state of convulsion,* or *violent motion.* (Zj, TA.) You say, زَلْزَلَ اللّٰهُ الأَرْضَ [i. e. *God made the earth to quake:* or *to quake violently:*] (Ṣ:) [or] *put the earth into a state of convulsion,* or *violent motion.* (Zj, TA.) And جَآءَ بِالإِبِلِ يُزَلْزِلُهَا *He came with,* or *brought, the camels, driving them with roughness, violence,* or *vehemence.* (TA.) Some say that زَلْزَلَةٌ is from الزَّلَلُ فِى الرَّأْىِ [i. e. "the making a slip in judgment, or opinion"]: so when one says, زُلْزِلَ القَوْمُ the meaning is, *The people,* or *party, were turned away from the right course, and fear was cast into their hearts.* (TA.) It is said in a trad., اَللّٰهُمَّ آهْزِمِ الأَحْزَابَ وَزَلْزِلْهُمْ i. e. [*O God, rout, defeat,* or *put to flight, the combined forces, and*] *make their state of affairs to be unsound,* or *unsettled.* (TA.) Accord. to IAmb, أَصَابَتِ القَوْمَ زَلْزَلَةٌ means *An affrighting befell the people,* or *party;* from the saying in the Ḳur [ii. 210], وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ i. e. *And they were affrighted* [*so that the Apostle said*]: (L, TA:) or *were vehemently agitated.* (Ksh, Bḍ.) — مَا زَلْزَلْتُ قَطُّ مَآءً أَبْرَدَ مِنْ مَآءِ الثُّغُوبِ [or الثَّغْبِ, as it is written in the explanation of this saying, the latter being app. the right reading], said by Aboo-Shembel, means *I have not put into my throat,* or *fauces, ever, water slipping into it cooler than the water of the* ثَغْب [or *pool left by a torrent in the shade of a mountain*]. (Az, TA.)

R. Q. 2. تَزَلْزَلَ *It was,* or *became, in a state of motion, commotion, agitation, convulsion,* or *violent motion.* (Mṣb, TA.) You say, تَزَلْزَلَتِ الأَرْضُ (Ṣ, Mṣb, TA) *The earth* [*quaked:* or *quaked violently:*] *was,* or *became, in a state of motion, commotion,* &c.: (Mṣb:) the verb in this phrase [and in others] is quasi-pass. of R. Q. 1. (Ṣ, TA.) And تَزَلْزَلَتْ نَفْسُهُ *His soul reciprocated in his chest at death.* (TA.)

زَلٌّ *Slippery:* (Ṣ:) a place *in which one slips;* (Ḳ;) and ▼ زَلَلٌ signifies the same; (Ṣ, Ḳ;) and ▼ زَلُولٌ [likewise, i. e.] a place *in which the foot slips.* (TA.) You say مَقَامٌ زَلٌّ and ▼ زَلَلٌ, and مَقَامَةٌ زَلٌّ and ▼ زَلَلٌ, [*A standing-place*] *in which one slips.* (Ḳ.) And زُحْلُوقَةٌ زَلٌّ and ▼ زَلَلٌ *A slippery* [*sloping slide* or *rolling-place* &c.]. (Ṣ.) [See also مَزَلَّةٌ.]

زَلَّةٌ *A slip* (Ṣ, Mṣb,* Ḳ) in mud, or in speech; a subst. from 1 meaning as expl. in the first sentence of this art.; (Ṣ, Ḳ;) as also ▼ زِلِّيلَى: (Ṣ: [but this latter is mentioned by Lḥ and in the Ḳ as an inf. n.:]) *a slip,* or *lapse;* (Ḳ;) *a fault, a wrong action, a mistake,* or *an error;* (Mṣb, Ḳ;) or *a sin,* or *crime;* (Ḳ,* TA;) *a fall into sin* or *crime.* (Mṣb in art. عثر.) One says, زَلَّ الرَّجُلُ زَلَّةً قَبِيحَةً *The man* [*made a foul slip;* or] *fell into the commission of a disapproved,* or *hateful,* or *foul, act;* or *committed an exorbitant, an abominable,* or *a foul, mistake:* whence the trad., نَعُوذُ بِاللّٰهِ مِنْ زَلَّةِ العَالِمِ [*We seek protection by God from the slip of the learned man*]: and the well-known saying, زَلَّةُ العَالِمِ زَلَّةُ العَالَمِ [*The slip of the learned man is the slip of the world at large*]. (TA.) — *A benefit,* or *good action;* (Mgh,* Ḳ;) as also ▼ أُزْلَّةٌ: (Ḳ:) *a gift.* (Mṣb.) — *A feast,* or *repast, that is prepared for guests.* (Lth, O, Mṣb.) One says, اتَّخَذَ فُلَانٌ زَلَّةً [*Such a one made,* or *prepared, a feast for guests*]. (Lth, O, Mṣb.) Hence, (Lth, TA,) it is also a name for *Food that is carried from the table of one's friend* or *relation:* a word of the dial. of El-'Irák: (Lth, Mṣb, Ḳ:) or in this sense it is a vulgar word, (Ḳ, TA,) used by the common people of El-'Irák. (TA.) And *i. q.* عُرْسٌ [as meaning *A marriage-feast*]. (ISh, Az, Mṣb, Ḳ.) So in the saying, كُنَّا فِى زَلَّةِ فُلَانٍ [*We were at the marriage-feast of such a one*]. (ISh, Az, Mṣb, TA.)

زُلَّةٌ: see زَلَّةٌ. = Also *A straitened state of the breath* [unless النَّفَس be a mistranscription for النَّفْس *the soul,* which I think not improbable]. (Ḳ.)

زِلَّةٌ *Stones:* or *smooth stones:* (Ḳ:) pl. زِلَلٌ. (TA.)

زَلَلٌ an inf. n. of 1, [q. v.,] (Fr, Ṣ, Mṣb, Ḳ,) in two [or three] senses. (Ḳ.) = See also زَلٌّ, in four places. = Also *A deficiency:* so in the saying, فِى مِيزَانِهِ زَلَلٌ [*In its weight is a deficiency*]. (Lḥ, Ḳ.)

زُلَالٌ *A certain animal, of small, white body; which, when it dies, is put into water, and renders it cool,* or *cold:* (TA:) [Golius describes it as *a worm that is bred in snow;* of which Aristotle speaks in his Hist. Animalium, l. v. 19; and he adds, on the authority of Dmr, that it is *of the length of a finger, generally marked with yellow spots; and swelling in water such as is termed* مَاء الزلال.] — Hence, [it is said to be] applied to water, as meaning *Cool,* or *cold:* (TA:) or, so applied, *sweet:* (Ṣ:) or *sweet, clear,* or *limpid, pure, easy in its descent, that slips into the throat;* as also ▼ زُلَازِلٌ: (TA:) or *quick in its descent and passage in the throat,* (Ḳ,* TA,) *cool,* or *cold, sweet, clear,* or *limpid, easy in its descent;* as also ▼ زَلِيلٌ and ▼ زَلُولٌ and ▼ زُلَازِلٌ. (Ḳ.) — And *Clear,* as applied to anything. (TA.)

زَلُولٌ: see زَلٌّ: — and see also زُلَالٌ.

زَلِيلٌ: see زُلَالٌ. — Also [The *kind of sweet food called*] فَالُوذ [q. v.]. (Ṣgh, Ḳ.)

زِلِّيَّةٌ, an arabicized word from the Pers. زِيلُو, (Ḳ in art. زلى, in the CḲ زَيْلُو, ["a sort of woollen blanket,"] *A carpet;* syn. بِسَاطٌ: (Ḳ in the present art.:) *a certain sort of* بُسُط [or *carpets,* said by Golius to be *generally woollen and villous,* but by Freytag to be *woollen but not villous*]: (Mṣb:) [in Johnson's Pers. Arab. and Engl. Dict. expl. as meaning *a coverlet of woollen, without a pile, neither striped nor painted:*] pl. زَلَالِىُّ. (Ṣ, Mṣb, Ḳ.)

زِلِّيلَى: see زَلَّةٌ.

زَلْزَلٌ (Ṣ, Ḳ) and زِلْزِلٌ, and MF adds ▼ زُلْزُلٌ, (TA,) *Household-goods;* or *utensils and furniture of a house or tent;* (Ṣ, Ḳ;) as also زَلَزٌ. (Sh, TA.)

زُلْزُلٌ *Light,* or *agile;* (TA;) as also ▼ أَزَلُّ: (IAar, TA:) the former applied as an epithet to a boy, or young man. (TA.) [See also زُلْزُولٌ.] — And *A skilful player on the drum.* (Fr, Ḳ.)

زِلْزِلٌ: see زَلْزَلٌ.

زَلْزَلَةٌ: see what next follows.

زِلْزَالٌ [*Motion, commotion, agitation, convulsion,* or *violent motion;* and particularly *an earthquake,* or *a violent earthquake;*] a subst. from R. Q. 1: (Zj, Ṣ, Mṣb:) or an inf. n. of R. Q. 1, as also زَلْزَالٌ and زُلْزَالٌ and ▼ زَلْزَلَةٌ [which last is often used as a simple subst., as such having for its pl. زَلَازِلُ, and is expl. in Jel xxii. 1 as signifying *a violent earthquake*]. (Ḳ.)

زُلْزُولٌ *Light,* or *active,* (Ḳ, TA,) *in spirit and body;* (TA;) *acute, sharp,* or *quick, in intellect; clever,* or *ingenious.* (Ḳ, TA.) [See also زُلْزُلٌ.] = *Lightness,* or *activity.* (Ḳ.) — *Conflict,* or *fight, and evil condition.* (Sh, Ḳ.) One says, تَرَكْتُ القَوْمَ فِى زُلْزُولٍ وَعُلْعُولٍ (Aṣ, Sh) i. e. [*I left the people,* or *party,*] *in conflict,* or *fight, and evil condition.* (Sh, TA.)

زَلَازِلُ [a pl. of which the sing. is not mentioned,] *Difficulties;* (Ṣ, TA;) *trials, troubles,* or *afflictions;* (Ḳ, TA;) and *terrors,* or *causes of fear.* (TA.) [See also زِلْزَالٌ.]

زُلَازِلٌ: see زُلَالٌ, in two places.

زَالٌّ *Deficient in weight*; applied to a dirhem, (Ṣ, Mṣb, Ḳ, TA,) and to a deenár: (TA:) pl. زَوَالٌّ, (Mṣb,) or زُلَّلٌ. (TA.) One says, مِنْ دَنَانِيرِكَ زُلَّلٌ وَمِنْهَا وُزُنٌ [*Of thy deenárs are such as are deficient in weight, and of them are such as are of full weight*]. (TA.)

أَزَلُّ *Quick*, or *swift*. (IAạr, Ḳ.) — See also زَلْزَلٌ. — Also *Light* [*of flesh*] *in the hips*, or *haunches*: (AA, Ṣ, Ḳ:) and *having little flesh in the posteriors and thighs*; or *having small buttocks sticking together*; syn. أَرْسَحُ; (M, TA;) in the copies of the Ḳ, erroneously, أَشَجُّ: (TA:) or it signifies one who is *more than* أَرْسَح; (Ḳ,* TA;) *whose waist-wrapper will not retain its hold*: (TA:) fem. زَلَّآءُ, (Ṣ, Ḳ,) applied to a woman; *i. q.* رَسْحَآءُ: (Ṣ:) or *having no buttock*: pl. زُلٌّ. (TA.) السِّمْعُ الأَزَلُّ means *The wolf that has little flesh in the rump and thighs*, (الذِّئْبُ الأَرْسَحُ, Ṣ, in the Ḳ ذِئْبٌ أَرْسَحُ,) *begotten between the wolf and the she-hyena*; (Ṣ, Ḳ; [the words والخِفَّةُ والقِتَالُ والشَّرُّ here immediately following in the CḲ should be erased; their proper place being in the second of the lines below in that edition, where they are again inserted; as observed by Freytag;]) and this epithet (الازلّ) is inseparable: (Ṣ:) or, accord. to IAth, الأَزَلُّ primarily signifies *the small in the buttock*: and as an epithet applied to the wolf, *the light*, or *active*; and it is said to be from زَلَّ signifying "he ran." (TA.) It is said in a prov., هُوَ أَسْمَعُ مِنَ السِّمْعِ الأَزَلِّ [*He is more quick of hearing than the* سمع *that is lean in the rump and thighs; or than the light*, or *active*, سمع]. (Ṣ, TA.) — قَوْسٌ زَلَّآءُ *A bow from which the arrow slips, by reason of the rapidity with which it goes forth*. (Ḳ.)

إِزْلِزِلْ [said by Freytag to be written in the CḲ زِلْزِلْ, but in my copy of that edition it is إِزْلِزِلْ,] is a word uttered on the occasion of the زَلْزَلَة, (so in copies of the Ḳ,) or on the occasions of زَلَازِل: (so in the TA:) [app. an ejaculation expressive of alarm, or of distress: the Turkish translator of the Ḳ thinks that it is originally أُزْلِزِلَ, contracted and altered in the vowels for the purpose of alleviating the utterance on account of the straitness of the time:] but IJ says that a word of four radical letters does not receive an augmentative like this as an initial; and holds it to be, as to the letter and the meaning, from الأَزْلُ [i. e. "straitness, distress," &c.], and of the measure فِعِلْعِلْ. (TA.)

مَزَلَّةٌ: see the next paragraph. [Its primary signification is probably *A cause of slipping*: compare مَجْبَنَةٌ and مَبْخَلَةٌ &c.]

مَزِلَّةٌ and ▼ مَزَلَّةٌ, (Ṣ, Mṣb, Ḳ,) the former the more chaste, (Mṣb,) the latter mentioned by AA, (TA,) *A slippery place*; (Ṣ, Mṣb, Ḳ, TA;) such as a smooth rock, and the like; and such the صِرَاط is said to be. (TA.) [See also زُلٌّ.] = The former is also an inf. n. of 1 [q. v.]. (Ḳ.)

مُزَلِّلٌ One *who bestows many benefits* (Ḳ, TA) *and gifts*. (TA.)

زلج

1. زَلَجَ, aor. ـِ, inf. n. زَلْجٌ and زَلَجَانٌ and زَلِيجٌ; and ▼ انزلج; *He went a gentle pace*: and *he walked*, or *ran*, *quickly*: (L:) or زَلْجٌ signifies the *being quick* in going and in other things: and the *going quickly*: (TA:) and زَلَجَانٌ, the *advancing*, or *preceding*, (O, Ḳ, TA,) *quickly*, (O,) or *in journeying*: (TA: [see also زَلَخَانٌ:]) or, as some say, the *going a gentle pace*. (TA.) You say of a she-camel, زَلَجَتْ, aor. ـِ, inf. n. زَلْجٌ, *She went swiftly*, [*appearing*] *as though she did not move her legs by reason of her swiftness*. (Lth, TA.) And زَلَجَتْ occurring in a verse of Dhu-r-Rummeh, [app. referring to draughts of water,] is expl. as meaning *They descended quickly* into the entrance of the gullet, by reason of vehemence of thirst. (TA.) You say also, زَلَجَتْ رِجْلُهُ *His foot slipped*; as also زَلَخَتْ. (AZ, L and TA in art. زلخ.) And مَرَّ يَزْلِجُ, inf. n. زَلْجٌ and زَلِيجٌ, *He, or it, passed, going lightly upon the ground*. (Ṣ, Ḳ.) And, of an arrow, يَزْلِجُ عَلَى وَجْهِ الأَرْضِ [app. *It goes along lightly upon the ground*]: and يَمْضِى مَضَآءً زَلْجًا [app. meaning the same]. (TA.) And زَلَجَ السَّهْمُ, aor. ـِ, inf. n. زُلُوجٌ and زَلِيجٌ, *The arrow fell upon the ground, and did not go straight to the animal at which it was shot*. (TA. [See also زَلَخَ.]) — زَلَجَ, aor. ـِ, also signifies *He escaped from difficulties, troubles*, or *distresses*. (TA.) — And *He drank vehemently* of anything. (TA.) = See also 4.

2. زَلَّجَ, inf. n. تَزْلِيجٌ, *He uttered, and made current*, his words, or speech, (Ḳ, TA,) and an ode, or an oration. (TA.) — And تَزْلِيجٌ signifies also The *striving to retain life with a bare sufficiency of the means of subsistence*; التَّزْلِيجُ being expl. by مُدَافَعَةُ العَيْشِ بِالبُلْغَةِ. (Ḳ.)

4. ازلج السَّهْمَ *He made the arrow to fall upon the ground, and not to go straight to the animal at which it was shot*. (TA. [See also 4 in art. زلخ.]) — ازلج البَابَ *He closed*, or *made fast*, *the door with the* مِزْلَاج [q. v.]; (Ṣ,* Ḳ;) as also ▼ زَلَجَهُ, (Ḳ,) inf. n. زَلْجٌ. (TA. [See, again, 4 in art. زلج.])

5. تزلّج *He, or it, slipped*, or *slid along* or *down*; syn. تَزَلَّقَ: (Ṣ, TA:) *his foot slipped*. (KL. [See also 5 in art. زلخ.]) — One says of an arrow, يَنْزَلِجُ ▼ or يَتَزَلَّجُ عَنِ القَوْسِ [*It slips from the bow*]. (Ṣ and Ḳ, accord. to different copies.) = Also *He persevered*, or *persisted*, *in drinking* the beverage called نَبِيذ, (Lḥ, Ḳ, TA,) and wine; (Lḥ, TA;) like تسلّج. (TA.)

7: see 1, first sentence: — and see also 5 and زَلُوجٌ, and مِزْلَاجٌ.

زَلْجٌ, as an epithet applied to a place, (Ṣ, TA,) *Slippery*; syn. [زَلْقٌ and] زَلَقٌ; [like زَلْخٌ;] as also ▼ زَلَجٌ (Ṣ, Ḳ) and ▼ زَلِيجٌ. (TA.) — See also زَالِجٌ. = [Explained by Freytag as meaning "Quod aliquis in jaculando multum tollit manum, ut majori vi mittat telum," on the authority of Meyd, it is app. a mistranscription for زَلْخٌ, q. v.; or it may be a dial. var. of the latter.]

زَلَجٌ: see the next preceding paragraph.

زُلُجٌ *Smooth rocks*; (Ḳ;) because the feet slip from them. (TA.)

زَلَجَى, like جَمَزَى [in measure and meaning], and ▼ زَلِيجَةٌ, (Ḳ, TA,) and ▼ زَلُوجٌ, (TA,) applied to a she-camel, *Quick*, or *swift*, (Ḳ, TA,) *in pace*, or *journeying*: or, as some say, *that quickly finishes in being milked*. (TA.)

زِلَاجٌ: see مِزْلَاجٌ.

زَلُوجٌ *Quick*, or *swift*; (Ḳ;) as also ▼ زَالِجٌ, applied to anything. (Ḥam p. 764.) See also زَلَجَى. [And see زَلُوخٌ.] — An arrow, such as is called قِدْحٌ, *that slips* (▼ يَنْزَلِجُ) *quickly from the hand*, (Ḳ, TA,) or *from the bow*. (TA.) See also زَالِجٌ. — Applied to a well, *i. q.* زَلُوخٌ [q. v.]. (TA in art. زلخ.) — عَقَبَةٌ زَلُوجٌ *A far-extending, long* [*stage of a journey*]; (Lḥ, Ḳ;) as also زَلُوقٌ. (Lḥ, Ḳ in art. زلق, and TA. [In the CḲ, in this art. and in art. زلق, عَقَبَةٌ: in my MS. copy of the Ḳ, in this art., عقبة; but in art. زلق, عُقْبَةٌ, which is the right reading. See also زَلُوخٌ.]) So in the saying, سِرْنَا عقبةً زَلُوجًا [*We journeyed a far-extending, long stage*]. (Lḥ, TA.)

زَلِيجٌ: see زَلْجٌ: — and its fem., with ة: see زَلَجَى.

زَالِجٌ: see زَلُوجٌ. — Also An arrow *that slips* (يَنْزَلِجُ or يَتَزَلَّجُ [see 5]) *from the bow*; (Ṣ, Ḳ;) and so ▼ زَلُوجٌ [q. v.]: (Ḳ:) or an arrow *that is shot by the archer, and falls short of the butt, striking violently upon a rock, and bounding up from it to the butt*: but such is not reckoned مُقَرْطِس: (AHeyth, TA: [see also زَالِخٌ:]) and ▼ زَلْجٌ, as though an inf. n. used as an epithet, an arrow *that falls upon the ground, and does not go straight to the animal at which it is shot*. (TA.) — Also *Escaping from difficulties, troubles*, or *distresses*. (Ḳ.) — And *Drinking vehemently* (Ḳ) of anything. (TA.)

[مِزْلَجٌ, written in Freytag's Lex. مِزْلج, there expl. as meaning *Quickly*, or *swiftly*, *passing*; on the authority of the Deewán el-Hudhaleeyeen.]

مُزَلَّجٌ *Small in quantity* or *number*: (Ḳ:) a *mean, paltry, small*, or *little*, gift: (Ṣ, TA:) one that is *imperfect*, or *incomplete*: and anything that is *not done superlatively, excellently, consummately, thoroughly*, or *soundly*: (TA:) anything *low, base, vile, mean, paltry, inconsiderable*,

or *contemptible.* (Ḳ. [See also مُزَلَّجٌ.]) — Love (حُبٌّ [in the CḲ, erroneously, حَبٌّ]) that is *not pure,* or *not genuine.* (Ḳ.) — *Having little taste.* (Ḥam p. 404.) — *Small in body.* (Ḥam ibid.) — And hence, (Ḥam ibid.,) A man (Ḳ) *deficient,* or *defective,* (Ḳ, Ḥam,) *in manliness,* or *manly virtue* or *moral goodness,* (Ḥam,) *and weak:* (TA:) or *defective in make:* and *deficient in prudence,* or *discretion, and precaution,* or *sound judgment,* or *firmness of mind* or *of judgment:* (TA:) and *niggardly.* (Ḳ.) — One who is *consociated with a people, not being of them:* (Ṣ, Ḳ, TA:) or, as some say, *i. q.* دَعِىٌّ [i. e. one *whose origin,* or *lineage, is suspected;* or *an adopted son;* &c.]. (TA.) — Also Life *striven to be retained* (مُدَافَعٌ) *with a bare sufficiency of the means of subsistence.* (TA.)

مِزْلَاجٌ (Ṣ, Ḳ) and ▼ زِلَاجٌ (Ḳ) [*A kind of latch,* or *sliding bolt;* like مِزْلَاقٌ and مِزْلَاخٌ;] *a* [*thing like the*] مِغْلَاق, *except that it is opened with the hand,* whereas the مغلاق is not to be opened save with the key: (Ṣ, Ḳ:) *a wooden thing by means of which one closes* or *makes fast* [*a door*]: (Ḥam p. 704; in explanation of the former word:) so called because of the quickness with which it slips (لِسُرْعَةِ ▼ آنْزِلَاجِهِ): but ISh describes the kind of مزلاج used by the people of El-Baṣrah as *having a crooked iron key, which slips into a hole in the door, by means of which the door is locked:* pl. مَزَالِيجُ. (TA.) = Also the former word, applied to a woman, *Having little flesh in her posteriors,* or *posteriors and thighs;* or *having small buttocks, sticking together;* syn. رَسْحَآءُ. (Ṣ, Ḳ.)

زلخ

1. زَلَخَتْ رِجْلُهُ, aor. ـَ , inf. n. زُلُوخٌ, *His foot slipped;* (AZ, A, L, TA;) like زَلَجَتْ; (AZ, L, TA;) as also ▼ تزلّخت. (A.) — [Hence,] one says of water, زَلَخَ عَنِ الصَّخْرَةِ ‡ [*It slipped,* or *slid down, from the rock*]. (A, TA.) And of an arrow, يَزْلَخُ عَلَى وَجْهِ الأَرْضِ ثُمَّ يَمْضِى ‡ [*It slides along upon the ground; then penetrates*]. (A, TA. [See also زَلَجَ.]) And زَلَخَ فِى مَشْيِهِ ‡ *He hastened,* or *was quick, in his going,* or *gait.* (A, TA.) [See also زَلْخَانٌ.] And زَلَخَ مِنْ فِيهِ كَلَامٌ ‡ [*Speech slipped from his mouth*]. (A.) = زَلَخَهُ بِالرُّمْحِ, aor. ـُ , (Ḳ,) inf. n. زَلْخٌ, (TA,) *i. q.* زَجَّهُ [*He pierced him,* or *thrust him, with the pointed iron foot of the spear*]; (Ḳ;) as also زَخَّهُ. (TA.) — And زَلَخَ رَأْسَهُ, inf. n. زَلْخٌ, *He broke his head so as to slit,* or *cleave, the skin;* syn. شَجَّهُ. (Kr, TA.) = زَلِخَ, aor. ـَ , (Ḳ,) inf. n. زَلَخٌ, (TA,) *He was,* or *became, fat.* (Ḳ.) زَلِخَتْ is said of camels, meaning *They were,* or *became, fat.* (TA.)

2. زلّخهُ, inf. n. تَزْلِيخٌ, *He made it,* or *rendered it, smooth.* (Ḳ.) — [And app. *He,* or *it, made him to slip:* see its pass. part. n., below.] — See also a verse cited voce زُلَّخَةٌ.

4. ازلخ قَدَمَهُ *He,* or *it, made his foot to slip.* (A, TA.) — [Hence,] ازلخ السَّهْمَ ‡ [*He made the arrow to slide along upon the ground:* see 1, third sentence]. (A, TA. [See also 4 in art. زلج.]) — ازلخ البَابَ *He closed,* or *made fast, the door with the* مِزْلَاخ [q. v.]. (A, TA.) You say, [so in my copy of the A, but app. it should be "you do not say,"] أَزْلَخْتُ البَابَ when you require, for opening it, a key. (A. [See, again, 4 in art. زلج.])

5. تزلّخ [*He,* or *it, slipped,* or *slid along* or *down*]: see 1, first sentence: and see زُلَّخَةٌ. [See also 5 in art. زلج.]

زَلْخٌ *A slippery place, from which the feet slip because of its moistness* (Ṣ, Ḳ) or *its smoothness;* (Ḳ;) for it is [like smooth rock, or is] smooth rock; (Ṣ, TA;) as also ▼ زَلَخٌ. (Ḳ.) And one says also مَزَلَّةٌ زَلْخٌ [using the latter word as a corroborative]. (TA.) — It is also an inf. n. used as an epithet; (TA;) meaning † *Slippery;* (Ṣ, A, TA;) applied to a standing-place, (Ṣ,) or to a place [absolutely]; (A, TA;) like زَلْجٌ; (Ṣ, TA;) as also ▼ زَلَخٌ. (A, TA. [In this sense, زَلْخٌ is said in the A to be tropical: app. because it is an inf. n. used as an epithet.]) It is also applied to a well (رَكِيَّة), meaning *Smooth and slippery at its top* [or *mouth*], *so that he who stands upon it slips into it;* (TA;) and so ▼ زَلُوخٌ, (Ṣ, TA,) and زَلُوجٌ. (TA.) = Also The *limit,* or *extreme limit, to which an arrow is shot:* (Ṣ, Ḳ:) a rájiz says,

* مِنْ مِائَةٍ زَلْخٍ بِمِرِّيخٍ غَالْ *

[app. meaning *From a hundred* fathoms, *a limit,* or *an extreme limit, to which one shoots with a long four-feathered arrow rising in its flight* so *as to exceed the usual limit;* from three hundred to four hundred cubits being said to be the limit, or extreme limit, to which an arrow is shot; and غَالْ being used by poetic license for غَالٍ]: (Ṣ:) or, accord. to ADḳ, زلخ here signifies the *furthest limit to which an arrow is shot by him who endeavours to shoot it to the utmost distance:* or, accord. to Lth, the *raising the hand,* or *arm, in shooting an arrow to the furthest possible distance:* so says Az; who adds that he had not heard this last explanation on any other authority than that of Lth, but hoped it might be correct. (L, TA.) [See also زَلْجٌ.]

زَلَخٌ: see the next preceding paragraph, in two places.

زَلَخَةٌ: see زُلَّخَةٌ, below.

زَلْخَانٌ and زَلَخَانٌ † The *advancing,* or *preceding,* accord. to the Ḳ, *in going,* or *gait,* but accord. to the parent-lexicons, *in haste,* or *quickly;* as also زلجان [i. e. زَلَجَانٌ, which is an inf. n.; and in like manner زَلْخَانٌ and زَلَخَانٌ, accord. to the TḲ, are inf. ns., of which the verb is زَلَخَ, aor. ـُ; though it is more probably ـَ]. (TA.)

زَلُوخٌ: see زَلْخٌ. — Also A *quick,* or *swift, she-camel.* (TA. [See also زَلُوجٌ.]) — And عقبة زَلُوخٌ [i. e. عُقْبَةٌ, see زَلُوجٌ,] *A long, far-extending* [*stage of a journey*]. (TA.)

زُلَّخٌ: see the next paragraph.

زُلَّخَةٌ *A sloping slide* (زُحْلُوفَةٌ, Ṣ, Ḳ) *down which children slide.* (Ṣ. [In one copy of the Ṣ, ▼ يَتَزَلَّخُ مِنْهَا الصِّبْيَانُ: in two other copies, يَتَزَلَّجُ: and in one of these, عَلَيْهَا is put in the place of مِنْهَا.]) — Also ‡ *A pain that attacks in the back,* (A, Ḳ,) *which consequently becomes hard,* or *rigid, and rough,* (Ḳ,) *depriving one of the power of motion* (A, Ḳ) *by reason of its violence:* (A:) and some pronounce the word ▼ زُلَخَةٌ, without teshdeed to the ل; and some, erroneously, with ج: (TA:) or it is a *disease that attacks in the back and the side:* (ISd, TA:) [and ▼ زُلَّخٌ appears to signify the same, or to be a coll. gen. n.: for] AA cites the following verse:

* وَصِرْتُ مِنْ بَعْدِ القَوَامِ أَبْزَخَا *
* وَزَلَّخَ ▼ الدَّهْرُ بِظَهْرِى زُلَّخَا *

[app. meaning, *And I have become, after goodliness of stature,* or *symmetry,* or *justness of proportion, protuberant in the breast and hollow in the back; and time has produced, in my back, pain that deprives me of the power of motion*]. (Ṣ, TA.)

عَنَقٌ زَلَّاخٌ † *A vehement* [*pace of the kind termed*] عَنَق [q. v.]. (TA.)

زَالِخٌ ‡ An arrow *that slides along* (يَزْلَخُ) *upon the ground, and then penetrates.* (A, TA. [See also زَالِجٌ.])

مُزَلَّخٌ, applied to a man, ‡ *Mean, ungenerous,* or *sordid;* [*as though*] *repelled, and made to slip, from generosity:* — and hence, applied to living, or sustenance, or means of subsistence, and to a gift, *mean, paltry, scanty,* or *deficient.* (A, TA. [See also مُزَلَّجٌ.])

مِزْلَاخٌ [*A kind of latch,* or *sliding bolt;* also called مِزْلَاجٌ, q. v., and مِزْلَاقٌ;] *a thing with which doors are made fast without its being* [*itself*] *made fast* [or *locked*]. (A, TA.)

زلعب

Q. 4. ازْلَعَبَّ, (Ḳ,) inf. n. ازْلِعْبَابٌ, (Ṣ in art. زعب,) said of a torrent, *It was,* or *became, copious, and impelled in its several parts,* or *portions, by the impetus of one part,* or *portion, acting upon another.* (Ṣ, Ḳ.) Accord. to the Ṣ, and AḤei, the ل is augmentative; [as it is said with equal reason to be in ازْلَغَبَّ;] but accord. to the Ḳ, it is radical, and therefore this is its proper place, not art. زعب. (TA.) — Also *i. q.* ازْلَغَبَّ, [q. v.,] said of hair. (TA in art. زلغب.) — And ازلعبّ السَّحَابُ *The clouds were,* or *became, dense,* or *thick.* (Ḳ.)

مُزْلَعِبٌّ A torrent *that is copious, and impelled in its several parts,* or *portions, by the impetus of*

one part, or *portion*, *acting upon another*, (Ṣ in art. زعب, and Ḳ, and TA,) *having much rubbish* or *many small particles* or *fragments* [*borne on its surface*]. (TA.) [See also زَاعِبٌ.] — Also a dial. var. of مُزْلَغِبٌّ, [q. v.,] applied to a young bird. (TA.)

زلغب

Q. 4. اِزْلَغَبَّ, said of a young bird, *Its feathers came forth*: (Ṣ in art. زغب, and Ḳ:) or *its feathers began to come forth*, (Lth, TA,) *before their becoming black*. (TA.) Also said of plumage, *It began to come forth*. (Lth, TA.) And said of hair, (Ṣ in art. زغب, and Ḳ,) as also ازلعبّ, (TA,) *It grew forth after having been shaven*: (Ṣ, Ḳ:) *it began to grow forth, soft*: and said of the hair of an old man, *i. q.* ازْغَابَّ [*it was*, or *became, downy*]. (TA.) Accord. to the Ṣ, and AHei and IḲṭṭ and others, it belongs to art. زغب, like as اِزْلَعَبَّ is held by them to belong to art. زعب; but accord. to the Ḳ, the ل is radical, and therefore this is its proper place. (TA.)

زلف

1. زَلَفَ: see 2: = and see also 8, in three places.

2. زَلَّفَهُ, (O, TA,) inf. n. تَزْلِيفٌ, (O,) *He did it previously*, or *beforehand*; namely, a thing; (IAạr, O, TA;) as, for instance, an evil action; (O, TA;) and so ▼ زَلَفَهُ; (IAạr, TA;) syn. أَسْلَفَهُ, (O, TA,) and قَدَّمَهُ. (IAạr, O, TA.) — زلّف النَّاسَ, inf. n. as above, *He disquieted*, or *agitated*, *the people, step by step*: (Ibn-'Abbád, Z, O, TA:) accord. to Z, said of a guide. (TA.) — زلّف فِى حَدِيثِهِ, (inf. n. as above, Ḳ,) *He added*, or *exaggerated, in his discourse*, or *narration*; (IDrd, O, Ḳ;) as also ذرّف. (IDrd, O.)

4. ازلفهُ *He made, brought*, or *drew, him*, or *it*, (namely, a thing, TA,) *near*. (Ṣ, Mgh, Mṣb, TA.) Hence, in the Ḳur [xxvi. 90 and l. 30], وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ *And Paradise shall be brought near to the pious*: meaning, accord. to Zj, that their entrance thereinto shall become near, and their view thereof. (TA.) [▼ ازدلف بِهِ also signifies the same as ازلفه (agreeably with analogy); as is shown by what here follows:] it is said in a trad. of Moḥammad El-Bákir, مَا لَكَ مِنْ عَيْشِكَ إِلَّا لَذَّةٌ تَزْدَلِفُ بِكَ إِلَى حِمَامِكَ [i. e. *There is not remaining to thee, of thy life, save a pleasure that brings thee near to thy predestined term*]. (O, TA.) And ▼ ازدلفهُ means *He, or it, brought him near to destruction*. (TA.) — Also *He collected it together*; (Mṣb, TA;) namely, a thing. (Mṣb.) Hence, in the Ḳur [xxvi. 64], وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ [*And we collected there the others*]. (TA.)

5: see the next paragraph.

8. اِزْدَلَفَ, (Mgh, Mṣb,) originally اِزْتَلَفَ, (Mṣb,) or ازْدَلَفُوا, and ▼ تزلّفوا, (Ṣ, O, L, Ḳ,) *He*, or *they, approached*, or *drew near*: (Mgh, O, L, Mṣb, TA: in the Ḳ, تَفَرَّقُوا is erroneously put for تَقَرَّبُوا: TA:) or (O, accord. to the Ḳ "and") *advanced*; or *went forward*, or *before*: (Ṣ, O, Ḳ:) إِلَيْهِ [*to him*, or *it*], (Mgh, Ḳ,) and مِنْهُ [which means the same, as after دَنَا &c.]: (TA, and Har p. 452:) [and ▼ زَلَفَ and زَلَفُوا, inf. n. app. زَلْفٌ and زَلَفٌ, signify the same: for] you say also, زَلَفَ ▼ إِلَيْهِ *He drew near to him*, or *it*: and زَلَفْنَا ▼ لَهُ *We advanced*, or *went forward, to him*, or *it*: (TA:) and زَلْفٌ signifies the act of *advancing*, or *going forward*, (A'Obeyd, Ṣ, TA,) from place to place; as also زَلَفٌ. (TA.) One says, ازدلف السَّهْمُ إِلَى كَذَا *The arrow approached*, or *drew near, to such a thing*. (Mṣb.) And it is said in a trad., فَإِذَا زَالَتِ الشَّمْسُ فَٱزْدَلِفْ إِلَى ٱللّٰهِ فِيهِ بِرَكْعَتَيْنِ, meaning تَقَرَّبْ [i. e., *When the sun declines from the meridian, then seek thou to draw near unto God therein by means of* the prayers of *two rek'ahs*]. (TA.) = See also 4, in two places.

زَلْفٌ: see زُلْفَةٌ.

زَلْفٌ: see its accus. case voce زُلْفَةٌ, near the end of the paragraph.

زَلَفٌ *A meadow*; syn. رَوْضَةٌ; (TṢ, Ḳ;) and so ▼ زَلَفَةٌ: (IB, TA:) thus the latter is expl. as occurring in a trad. relating to Ya-jooj and Ma-jooj, in which it is said, ثُمَّ يُرْسِلُ ٱللّٰهُ مَطَرًا فَيَغْسِلُ الأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَفَةِ [*Then God will send rain, and it will wash the earth so that it will leave it like the meadow*]: but in this instance, several other meanings are assigned to it: see زَلَفَةٌ below. (TA.)

زَلَفٌ: see زُلْفَةٌ, in two places: = and see also زَلَفَةٌ, in five places.

زُلَفٌ: see its accus. case voce زُلْفَةٌ, near the end of the paragraph.

زُلْفَةٌ *i. q.* قُرْبَةٌ [i. e. *Nearness, with respect to rank, degree, or station*]; (Ṣ, Mgh, O, Mṣb, Ḳ;) as also ▼ زُلْفَى, (Ṣ, Mgh, O, Mṣb,) and ▼ زَلَفٌ. (IDrd, O, Ḳ.) [It would seem that it means also *Nearness with respect to place* or *situation*: for SM immediately adds,] hence, in the Ḳur [lxvii. 27], فَلَمَّا رَأَوْهُ زُلْفَةً, [as though meaning *But when they shall see it in a state of nearness*: but] Zj says that the meaning is, *but when they shall see it* (i. e. the punishment) *near* (قَرِيبًا): and several authors say that زُلْفَةٌ is sometimes used in the sense of قَرِيبٌ, as is stated in the 'Ináyeh. (TA.) And *Station, rank, grade*, or *degree*; as also ▼ زُلْفَى, (Ṣ, O, Ḳ, TA,) and ▼ زَلَفٌ, (TṢ, Ḳ,) and ▼ زُلَفٌ: (Ḳ, TA:) pl. of the first زُلَفٌ: (Ṣ,* TA:) or (Ḳ) ▼ زُلْفَى is a quasi-inf. n.; (Ṣ, Ḳ;) and such it is in the saying in the Ḳur [xxxiv. 36], وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِٱلَّتِى تُقَرِّبُكُمْ عِنْدَنَا زُلْفَى, as though meaning أزْدِلَافًا [i. e. *And neither your riches nor your children are what will bring you near to us in advancement*: but here it may be well rendered, *in station*]: (Ṣ:) accord. to Ibn-'Arafeh, زُلْفَى signifies the *bringing very near*: (TA:) the saying of Ibn-El-Tilimsánee that it is pl. of زُلْفَةٌ is very strange, and unknown; the correct pl. of this last word being زُلَفٌ. (MF, TA.) — Also *A portion* (Ṣ, Ḳ) *of the first part* (Ṣ) of the night, (Ṣ, Ḳ,) *whether small* or *large*: so accord. to Th: or, accord. to Akh, of the night absolutely: (TA:) pl. زُلَفٌ and زُلَفَاتٌ (Ṣ, Ḳ) and زُلُفَاتٌ and زُلْفَاتٌ: or زُلَفٌ signifies the *hours*, or *periods*, (سَاعَات,) of the night, *commencing from the daytime*, and the *hours*, or *periods*, of the daytime, *commencing from the night*: (Ḳ:) and its sing. is زُلْفَةٌ. (TA.) وَزُلَفًا مِنَ ٱللَّيْلِ, in the Ḳur [xi. 116], means *And at sunset and nightfall* (the مَغْرِب and the عِشَآء): (Zj, TA:) some read ▼ زُلُفًا, with two ḍammehs; which may be a sing., like حُلُمٌ; or a pl. of زُلْفَةٌ, like as بُسُرٌ is of بُسْرَةٌ, with ḍamm to the س in each: [but this is not a parallel instance; for بُسُرٌ is a coll. gen. n. of which بُسْرَةٌ is the n. un., and the latter is not of the same measure as زُلْفَةٌ:] and some read ▼ زُلْفًا, which is a pl. [or rather coll. gen. n.] of زُلْفَةٌ, like as دُرٌّ is of دُرَّةٌ; (Ḳ, TA;) or pl. of ▼ زَلِيفٌ, like as قُرْبٌ is of قَرِيبٌ, and غُرْبٌ of غَرِيبٌ: (TA:) and some read ▼ زُلْفَى, in which the alif [written ى] is a denotative of the fem. gender. (Ḳ, TA.) = See also the next paragraph.

زَلَفَةٌ *A full* [*reservoir of water such as is called*] مَصْنَعَة: (Ṣ, Ḳ:) pl. [or rather coll. gen. n.] ▼ زَلَفٌ: (Ṣ:) so, accord. to Sh, in the trad. mentioned voce زَلَفٌ: (TA:) or ▼ زَلَفٌ signifies *full watering-troughs*, (Ḳ,) as pl. [or coll. gen. n.] of زَلَفَةٌ: (TA:) or *a full watering-trough*. (Ḳ.) Also *A* [*bowl such as is called*] صَحْفَة; (Ḳ;) and so ▼ زُلْفَةٌ; (Ibn-'Abbád, Ḳ;) of which the pl. is زُلَفٌ: (TA:) or *a full* صَحْفَة; and its pl. [or coll. gen. n.] is ▼ زَلَفٌ. (Lth, TA.) Also *A green* [*vessel of the kind called*] إِجَّانَة: (Ḳ:) so says AO: pl. [or coll. gen. n.] ▼ زَلَفٌ; and ▼ مَزَالِفُ likewise signifies *green* أَجَاجِين [app. as an anomalous pl. of زَلَفَةٌ or of زَلَفٌ, like as مَشَابِهُ is of شَبَهٌ]; both, also, mentioned on the authority of AO. (TA.) — Also *A mother-of-pearl-shell*, or *an oyster-shell*; syn. صَدَفَةٌ: (Ḳ:) Ḳt says that الزَّلَفَة in the trad. mentioned above voce زَلَفٌ has been expl. as meaning *the* مَحَارَة, i. e. *the* صَدَفَة; but he adds, I know not this explanation, unless a pool of water be called محارة because the water returns (يَحُورُ) to it and collects in it. (TA.) — Also *A smooth rock*: (Ḳ:) so, too, said to mean in the same trad.: and some read الزلقة. (TA.) And *Rugged ground*. (Ḳ.) And *Swept ground*. (Ḳ.) And *An even part of a soft mountain*. (Ḳ.) Pl. (Ḳ) [or rather coll. gen. n.] in all these senses (TA) ▼ زَلَفٌ. (Ḳ.) — See also زُلْفَةٌ. — Also *A mirror*: (O, Ḳ: [in the CḲ, المَرَاةُ is put in the place of المِرْآةُ:]) [like زَلَقَةٌ:] mentioned by IB on the authority of Aboo-'Amr Ez-Záhid, and by Ṣgh on that of Ks: and so, too, it is said to mean in the trad. mentioned above; the earth being likened thereto because of its evenness and cleanness: (TA:) or the *face thereof*; (Ḳ;) as is said by IAạr. (TA.)

زُلْفَى: see زُلْفَةٌ, in four places.

عَقَبَةٌ زَلُوفٌ [*A stage of a journey*] *far-extend-*

ing: (O, Ḳ:) so says IF. (O.) [In the CḲ, عَقَبَةٌ is erroneously put for عُقْبَةٌ.]

زَلِيفٌ *Advancing*; or *going forward*, or *before*. (O, Ḳ. [It is said in the TA that المُتَقَدِّمُ as the explanation of الزَّلِيفُ is erroneously put in the copies of the Ḳ for التَّقَدُّمُ: but this assertion is app. itself erroneous.]) See زُلْفَةٌ, near the end of the paragraph.

[أَزْلَفُ expl. by Golius as on the authority of the KL, and by Freytag after him, as meaning *Parvo naso prœditus ejusque recto ac parvo mucrone*, is a mistake for أَذْلَفُ, thus written in my copy of the KL.]

[أَزْلَفَةٌ and أَزْلَفَى expl. by Freytag as meaning *Copia parva, cœtus hominum parvus*, as on the authority of El-Meydánee, are app. mistakes for أَزْفَلَةٌ and أُزْفَلَى.]

مُزْلَفَةٌ *Any town* (قَرْيَةٌ) *that is between the desert and the cultivated land*: pl. مَزَالِفُ: (Ṣ,* Ḳ:) the latter is *syn. with* بَرَاغِيلُ, signifying the *towns* (بِلَاد) *that are between the cultivated land and the desert*; (Ṣ;) or, *between the desert and the* بَحْر [i. e. *sea* or *great river*]; such as El-Ambár and El-Ḳádiseeyeh. (M, TA.) — [The pl.] مَزَالِفُ also signifies *Places of ascent*; or *steps*, or *stairs, by which one ascends*: (Ḳ:) because they bring one near to the place to which he ascends. (TA.) — For the pl. مَزَالِفُ, see also زَلَفَةٌ.

زلق

1. زَلَقَ, aor. ـِ, (Ḳ,) inf. n. زَلْقٌ; (TA;) and زَلِقَ, aor. ـَ, (Ḳ,) inf. n. زَلَقٌ; (TA;) *He slipped*; syn. زَلَّ; (Ḳ, TA;) for which ذَلَّ is erroneously put in [some of] the copies of the Ḳ. (TA. [See also 5.]) And زَلِقَتْ رِجْلُهُ, (Ṣ,) or القَدَمُ, (Mṣb,) aor. ـَ, inf. n. زَلَقٌ, (Ṣ, Mṣb,) *His foot*, (Ṣ,) or *the foot*, (Mṣb,) *slipped*, (Ṣ,) or *did not remain firm*, or *fixed*, *in its place*. (Mṣb.) The former is also said of an arrow, [app. as meaning *It slid along the ground*,] like زَهَقَ [q. v.]. (JK in art. زهق.) — زَلِقَ بِمَكَانِهِ and زَلَقَ, *He was*, or *became*, *disgusted by*, or *with*, *his place*, or *he loathed it*, *and removed*, *withdrew*, or *retired to a distance*, *from it*. (Ḳ, TA.) — زَلِقَتْ, said of a she-camel, *She was*, or *became*, *quick*, or *swift*. (O, TA.) ═ زَلَقَهُ: see 4. — زَلَقَهُ عَنْ مَكَانِهِ, aor. ـِ, (Ḳ,) inf. n. زَلْقٌ, (TA,) *He removed him from his place*. (Ḳ, TA.) Hence the reading of Aboo-Jaafar and Náfi', [in the Ḳur lxviii. 51,] وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيَزْلِقُونَكَ بِأَبْصَارِهِمْ, meaning [*And verily they who have disbelieved almost*] *smite thee with their* evil *eyes so as to remove thee from thy station in which God has placed thee, by reason of enmity to thee*. (TA. [Or this reading may be rendered agreeably with the common reading: see 4.]) — زَلَقَ رَأْسَهُ, (Ṣ, Ḳ,) aor. ـِ, inf. n. زَلْقٌ, (Ṣ,) *He shaved his head*; as also ↓ ازلقهُ; and ↓ زَلَّقَهُ, (Ṣ, Ḳ,) inf. n. تَزْلِيقٌ: (Ṣ:) IB says that, accord. to 'Alee Ibn-Ḥamzeh, it is only زَبَقَهُ, with ب; and that الزَّبْقُ means the plucking out; not the shaving: but accord. to Fr, one says of him who has shaved his head قد زلقه, [whether with or without teshdeed is not shown,] and ازلقه. (TA.)

2. زلّق, [inf. n. تَزْلِيقٌ,] *He made* a place *slippery*, (Ḳ, TA,) *so that it became like the* مَزْلَقَة; and *thus too though there be no water therein*. (TA.) — Accord. to the O and Ḳ, [the inf. n.] تَزْلِيقٌ also signifies The *anointing* the body *with oils* and *the like*, *so that it becomes like the* مَزْلَقَة; to which is added in the O, *and though it be without water*: but this is a confusion of two meanings; one of which is the first expl. above in this paragraph; and the other is, the *anointing* the body *with oils* and *the like*; as in the L and the Tekmileh. (TA.) — See also 4. — And see 1, last sentence. — زَلَّقَ الحَدِيدَةَ *He made the iron thing to be always sharp*. (Ḳ.) — زلّقهُ بِبَصَرِهِ, inf. n. as above, *He looked sharply*, or *intently*, *at him*, or *it*. (Ez-Zejjájee, TA.) — See also 2, last sentence, in art. دلص.

4. ازلقهُ *He made him to slip*; as also ↓ زَلَقَهُ. (Ḳ.) All the readers except those of El-Medeeneh read, [in the Ḳur lxviii. 51,] وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ, meaning [*And verily those who have disbelieved*] *almost make thee to fall by their looking hard at thee, with vehement hatred*: so accord. to El-'Otbee: or the meaning is, † [*almost*] *smite thee with their* [evil] *eyes*: (TA:) [it is also said that] ازلق فُلَانًا بِبَصَرِهِ means ‡ *he looked at such a one with the look of a person affected with displeasure*, or *anger*: (Ḳ:) or so نَظَرَ إِلَى فُلَانٍ فَأَزْلَقَهُ بِبَصَرِهِ: (Jm, TA:) and in this sense, also, is expl. the saying in the Ḳur mentioned above. (TA.) One says also ازلق رِجْلَهُ, (Ṣ,) or القَدَمَ, (Mṣb,) *He made his* (another's) *foot to slip*, (Ṣ,) or *he made the foot not to remain firm*, or *fixed*, *in its place*; and so ↓ زَلَّقَهَا. (Mṣb.) — ازلقت, said of a camel, (Ṣ, Ḳ, TA,) and of a mare, (TA,) *She cast her young one*; syn. أَسْقَطَتْ; (Ṣ, TA;) or أَجْهَضَتْ [q. v.]: (Ḳ:) or *she* (a mare) *cast forth her young one completely formed*: or, as some say, [*her fœtus*] *not completely formed*: (JK:) and you say also, ازلقت بِجَنِينِهَا, like أَمْلَصَتْ بِهِ [q. v.]: (Abu-l-'Abbás, TA in art. ملص:) or ازلقت وَلَدَهَا is said of a female [of any kind], and means *she cast forth her young one before it was completely formed*. (Mgh.) — See also 1, last sentence.

5. تزلّق *He*, or *it*, *slipped*, or *slid*, *along*; (KL;) like تزلّج. (Ṣ and TA in art. زلج. [See also 1.]) One says, تزلّقت الغُدَّةُ بَيْنَ الجِلْدِ وَاللَّحْمِ [*The ganglion slipped about between the skin and the flesh*]. (M in art. ديص.) — [Also *It was*, or *became*, *smooth*, or *slippery*: a signification indicated in the M, in art. ملس, where it is coupled with اِسْتَوَى.] — *He anointed his body with oils and the like*. (JK.) — *He ornamented*, or *adorned*, *himself*; (Aboo-Turáb, Ḳ, TA;) as also تزبّق: (Aboo-Turáb, TA:) and *led an easy, and a soft*, or *delicate*, *life, so that his colour, and the exterior of his skin, had a shining*, or *glistening*. (Ḳ, TA.)

زَلْقٌ: see the next paragraph.

مَكَانٌ زَلَقٌ, (Ṣ,) or زَلَقٌ [alone], (Ḳ,) which is originally an inf. n., (Ṣ,) and ↓ زَلِقٌ and ↓ زَلْقٌ (Ḳ) and ↓ زَلَاقَةٌ and ↓ مَزْلَقٌ and ↓ مَزْلَقَةٌ, (Ṣ, Ḳ, TA, [the last two erroneously written in the CḲ مِزْلَق and مِزْلَقَة,]) all signify the same; (Ḳ;) *A slippery place*; *a place on which the foot does not remain firm*, or *fixed*. (Ṣ, TA.) Hence, in the Ḳur [xviii. 38], فَتُصْبِحَ صَعِيدًا زَلَقًا, i. e., [*So that it shall become*] *smooth ground, with nothing in it*, or *with no plants in it*: or, accord. to Akh, *such that the feet shall not stand firmly upon it*. (TA.) A poet says, (TA,) namely, Moḥammad Ibn-Besheer, (Ḥam p. 551,)

* قَدِّرْ لِرِجْلِكَ قَبْلَ الخَطْوِ مَوْقِعَهَا *
* فَمَنْ عَلَا زَلَقًا عَنْ غِرَّةٍ زَلَجَا *

[*Appoint for thy foot, before the stepping, its place upon which it shall fall*, or, as in the Ḥam p. 522, simply *its place*, (مَوْضِعَهَا,)] *for he who goes upon a slippery place, in consequence of inadvertence, slips*]. (TA.) — زَلَقٌ also signifies The *rump* of a horse or similar beast. (Ṣ, Ḳ, TA.)

زَلِقٌ: see the next preceding paragraph. — Applied to a man, *Quickly angry* (O, Ḳ) *at what is said*. (O) — And, (T, Ṣ, Ḳ,) as also ↓ زُمَلِقٌ (T, Ṣ, and Ḳ in art. زملق) and ↓ زُمَّلِقٌ and ↓ زُمَالِقٌ, (Ṣ, and Ḳ in art. زملق,) applied to a man, (T, Ṣ,) *Qui semen emittit quum verba mulieri facit, sine congressu*: (T, TA:) or *qui semen emittit ante initum*. (Ṣ, Ḳ.)

زَلَقَةٌ *A smooth rock*; (Ḳ;) as also زَلَفَةٌ. (Ḳ in art. زلف.) — And, (AZ, Ḳ,) as also the latter word, (AZ, TA,) *A mirror*. (AZ, Ḳ. [In the CḲ, المَرْأَةُ is erroneously put for المِرْآةُ.])

نَاقَةٌ زَلُوقٌ *A quick*, or *swift*, *she-camel*; (AZ, Ḳ;) as also زَلُوجٌ. (AZ, TA.) — And عُقْبَةٌ زَلُوقٌ [and زَلُوجٌ and زَلُوخٌ, in the CḲ, erroneously, عَقَبَةٌ,] *A far-extending* [*stage of a journey*]. (Ḳ, TA.)

زَلِيقٌ i. q. سِقْطٌ [meaning *A young one*, or *fœtus*, *that falls from the belly of the mother abortively*, or *in an immature*, or *imperfect*, *state*, or *dead*, *but having the form developed*, or *manifest*]. (Ṣ, Ḳ.)

زَلَاقَةٌ: see زَلَقٌ.

زُلَّيْقٌ The *smooth peach*; (Ṣ, Ḳ;) called in *Pers.* شِيفْتَهْ رَنْگْ. (Ṣ.)

زُمَلِقٌ and زُمَّلِقٌ and زُمَالِقٌ: see زَلِقٌ.

رِيحٌ زَيْلَقٌ *A wind swift in its passage*. (Kr, TA.)

الزَّالُوقُ the name of a shield belonging to the Prophet; meaning *That from which the weapon slips off, so that it does not wound the bearer*. (TA.)

أَزْلَقُ (Ḳ in art. دلص) *Hairless and glistening in body*. (TḲ in that art.)

مَزْلَقٌ: see زَلَقٌ.

مُزْلَقَةٌ: see زَلَقٌ. [Hence,] one says, هُوَ عَلَى مَزْلَقَةِ البَاطِلِ [*He is on the slippery way of false religion* or *the like*]. (MF voce جَادَّةٌ, q. v.)

مِزْلَاقٌ *i. q.* مِزْلَاجٌ, (Ḳ,) a dial. var. of the latter word, [q. v.,] meaning The *thing by means of which a door is closed*, or *made fast, and which is opened without a key*. (Ṣ, Ḳ.) — Also A mare [or other female (see 4)] *that often casts her young*; (Ṣ, Ḳ;) i. e., *that usually does so*; and applied in this sense to a camel. (TA.)

زلقم

Q. 1. زَلْقَمَ *He swallowed* a gobbet, or morsel, or mouthful. (TA.) = [The inf. n.] زَلْقَمَةٌ signifies [also], accord. to IB, The *being wide, broad*, or *ample*. (TA.)

زَلْقَمٌ The *sea*; from زَلْقَمَةٌ meaning as expl. above; as also قَلْزَمٌ. (IKh, TA.)

زُلْقُومٌ *i. q.* حُلْقُومٌ [The *windpipe*]. (IDrd, Ṣ in art. زقم, L, and Ḳ.) — Also The خُرْطُوم [i. e. *nose*, or *fore part thereof*,] of a dog: and of a beast of prey: and, accord. to IAạr, [the *proboscis*] of an elephant. (TA.)

زلم

1. زَلَمَ, (aor. ِ, inf. n. زَلْمٌ, TḲ,) *He cut off* one's nose [and app. anything projecting, or prominent: see 2: and see also 8]. (ISh, Ḳ.) — † *He made his gift little*, or *small, in quantity* or *amount*; (Ṣ, Ḳ;) [as though he cut off something from it;] in [some of the copies of] the Ṣ, [but not so in mine,] ▼زلّم. (TA.) — *He filled* (Ṣ, Ḳ) a watering-trough, or tank, (Ṣ,) or a vessel; (Ḳ;) as also ▼زلّم, inf. n. تَزْلِيمٌ. (AḤn, Ḳ.)

2. زلّم السَّهْمَ, (Ṣ, Ḳ,*) inf. n. تَزْلِيمٌ, (Ḳ,) *He cut* [or *pared*] *the arrow, and made its proportion* or *conformation, and its workmanship, good*: (Ṣ:) [*he shaped it well*:] or *he made it even and supple*. (Ḳ.) And زُلِّمَ is said of anything as meaning *Its edges were pared off*. (TA.) [Hence,] زلّم الرَّحَى *He made the mill-stone round, and took from its edges*. (Ḳ.) Dhu-r-Rummeh says,

* كَأَرْحَآءِ رَقْدٍ زَلَّمَتْهَا المَنَاقِرُ *

[*Like the mill-stones of Rakd* (a mountain so called) *which the picks have rounded by taking from their edges*]: he likens the foot of the camel to a mill-stone from the edges of which the مَعَاوِل have taken, (Ṣ, TA,) and which they have made even. (TA.) And زَلَّمْتُ الحَجَرَ signifies *I cut the stone, and prepared it properly for a mill-stone*. (TA.) — See also 1, in two places. — زلّم غِذَآءَهُ † *He made his food*, or *nutriment, bad*, [i. e. *fed him ill*,] (Ḳ, TA,) *so that his body became small*. (TA.)

8. اِزْدَلَمَ *He cut off* one's head. (ISh, Ḳ.) And *He extirpated* one's nose. (Ḳ.)

زَلْمٌ or زُلْمٌ, whence the phrase هُوَ العَبْدُ زُلْمًا: see زَلَمَةٌ.

زَلَمٌ and ▼زُلَمٌ *An arrow without a head and without feathers*: pl. أَزْلَامٌ: (Ṣ, Mgh, Mṣb, Ḳ:) which was applied to those [*divining-*] *arrows by means of which the Arabs in the Time of Ignorance sought to know what was allotted to them*: (Ṣ, Ḳ:) they were *arrows upon which the Arabs in the Time of Ignorance wrote "Command" and "Prohibition;"* (Mgh, Mṣb;) or *upon some of which was written "My Lord hath commanded me;" and upon some, "My Lord hath forbidden me;"* (Ḥar p. 465;) or they were *three arrows; upon one of which was written "My Lord hath commanded me;" and upon another, "My Lord hath forbidden me;" and the third was blank*; (Bḍ in v. 4;) *and they put them in a receptacle*, (Mgh, Mṣb,) *and when any one of them desired to make a journey, or to accomplish a want*, (Mgh,) or *when he desired to perform some affair*, (Mṣb,) *he put his hand into that receptacle*, (Mgh, Mṣb,) *and took forth an arrow*; (Mṣb;) *and if the arrow upon which was "Command"* [or *"My Lord hath commanded me"* (Ḥar ubi suprà)] *came forth, he went to accomplish his purpose; but if that upon which was "Prohibition"* [or *"My Lord hath forbidden me"* (Ḥar)] *came forth, he refrained*; (Mgh, Mṣb;) *and if the blank came forth, they shuffled them a second time*: (Bḍ ubi suprà:) or, as some say, the ازلام were *white pebbles, upon which they thus wrote, and by means of which they sought to know what was allotted to them in the manner expl. above*: (Ḥar ubi suprà:) or, accord. to Az, the ازلام [were *arrows that*] *belonged to Kureysh, in the Time of Ignorance, upon which were written "He hath commanded" and "He hath forbidden," and "Do thou" and "Do thou not;" they had been well shaped* (زُلِّمَتْ) *and made even, and placed in the Kaạbeh, the ministers of the House taking care of them; and when a man desired to go on a journey, or to marry, he came to the minister, and said, "Take thou forth for me a* زلم*;" and thereupon he would take it forth, and look at it; and if the arrow of command came forth, he went to accomplish that which he had purposed to do; but if the arrow of prohibition came forth, he refrained from that which he desired to do*: [it is said that] *there were seven of the arrows thus called with the minister of the Kaạbeh, having marks upon them, and used for this purpose*: (Jel in v. 4:) *and sometimes there were with the man two such arrows, which he put into his sword-case; and when he desired to seek the knowledge of what was allotted to him, he took forth one of them*. (TA.) Some say that the أَزْلَام are The *arrows of the game called* المَيْسِر: but this is a mistake. (TA.) The seeking to obtain the knowledge of what is allotted to one by means of the ازلام is forbidden in the Ḳur v. 4. (TA.) — Hence, أَزْلَامُ البَقَرَةِ ‡ *The legs of the* [wild] *ox* or *cow*: likened to the arrows called ازلام because of their slenderness: or, accord. to the A, because of their strength and hardness. (TA.) [Hence, likewise,] the former of the two words (زَلَمٌ) signifies also † *A strong and light* or *active boy*: pl. as above: (TA:) [app. because] a poet likens [such] a boy to an arrow of the kind thus called. (Ṣ, TA.*) = Also, both words, (Ḳ,) the latter on the authority of Kr, (TA,) *A cloven hoof*: (Ḳ:) accord. to some, peculiarly of the ox-kind: (TA:) or the [*projecting*] *thing that is behind it*: (Ṣ, Ḳ:) pl. as above. (Ḳ,* TA.) = And the latter of the same two words, (AA, Ṣ,) or each of them, (Ḳ,) [The *hyrax Syriacus*;] *one of the* [*animals called*] وِبَار [pl. of وَبْرٌ]: pl. as above. (AA, Ṣ, Ḳ.)

زُلَمٌ: see the next preceding paragraph, throughout.

زَلَمَةٌ and ▼زُلْمَةٌ and ▼زَلْمَةٌ and ▼زُلْمَةٌ, هُوَ العَبْدُ زَلَمَةً [the last omitted in some copies of the Ḳ,] (Ṣ, Ḳ,) and also with ن in the place of the ل, (Ṣ and Ḳ in art. زنم,) † *He is one whose proportion*, or *conformation*, (Ṣ, Ḳ,) or *whose cut*, (Ḳ,) *is that of the slave*: (Ṣ, Ḳ:) or *he is the slave in truth*: (Ks, Ṣ:) or *he resembles the slave as though he were he*: (Lḥ, Ḳ:) it is as though one said, ▼هو العبد مَزْلُومًا, i. e. *he is the slave, being thus created* by God, so that every one who looks at him sees the characteristics of the slaves impressed upon him: and it is a prov. applied to him who is low, ignoble, or mean: (Meyd:) [i. e.,] one says thus in disapproval (فى النكرة [i. e. فِى النَّكَرَةِ] or فى النُّكْرِ): (Lḥ: so in different copies of the Ṣ:) and in like manner one says of the female slave [هِىَ الأَمَةُ زَلَمَةً &c.]: (Lḥ, Ṣ, Ḳ:) Aṣ said, هُوَ العَبْدُ زَلَمَةٌ, using the nom. case, without tenween; but IAạr said, هو العبد زَلَمَةً, using the accus. case, with tenween: so in the handwriting of 'Abd-Es-Selám El-Baṣree: (TA:) and accord. to Lḥ, one says, هٰذَا العَبْدُ زَلْمًا ▼ يَا فَتَى, (so in some copies of the Ṣ,) or ▼زُلْمًا, (so in other copies of the Ṣ, and in the TA,) with ḍamm, (TA,) meaning † *This is the slave in proportion*, or *conformation*, and *in cut, O young man*: (Ṣ, TA:) or, as some say, the meaning is, *truly*. (TA.)

زُلْمَةٌ: see the next preceding paragraph.

زَلَمَةٌ [*A kind of wattle*]: زَلَمَتَا العَنْزِ means *the* زَنَمَتَان *of the she-goat*: (Ḳ:) or, accord. to Kh, زَلَمَةٌ signifies *a certain appertenance of goats; a thing hanging from their* حُلُوق [here meaning *throats, externally*,] *like the* [*kind of ear-ring called*] قُرْط; *the animal having two of such things*: if an appertenance of the ear, it is called زَنَمَةٌ, [q. v.,] with ن. (Ṣ, TA.) See also أَزْلَمُ. = See also زَلْمَةٌ.

زُلَمَةٌ: see زَلَمَةٌ.

مُزَلَّمٌ: see زَلِمٌ.

نَاىٌ زُلَامِىٌّ: see زُنَامِىٌّ, in art. زنم.

أَزْلَمُ (Ḳ) and ▼مُزَلَّمٌ, (A'Obeyd, Ḳ,) as also أَزْنَمُ and زَنِمٌ and مُزَنَّمٌ [applied to a camel], (TA,) *Having the end of the ear cut*, (A'Obeyd, Ḳ,) *a* [*portion termed*] زَنَمَة or ▼زَلَمَة *being left* [*hanging*] *to it*: (A'Obeyd, TA:) this is done only to camels of generous race, (A'Obeyd, Ḳ,) and to sheep or goats: the fem. of the first is زَلْمَآءُ: (Ḳ:) [see also زَنِمٌ: or] أَزْلَمُ, fem. as above, is applied to a goat, as meaning *having what are termed* زَلَمَتَانِ [dual of زَلَمَةٌ expl. above]. (Ṣ.) — الأَزْلَمُ الجَذَعُ signifies *The mountain-goat*; (Ḳ;) agreeably with the original meaning; (TA;) and so ▼المُزَلَّمُ: (Ḳ:

[in the CḲ, و is erroneously omitted between the words الصَّغِيرُ الجُثَّةِ and الوَعِل :]) and الزَّلْمَآءُ signifies *The female mountain-goat.* (Kr, Ḳ.) — And also, i. e. الازلم الجذع, (Ḳ,) because it is [as though it were] always جَذَع, not becoming old, (TA,) ‡ *Time,* or *fortune,* (Ṣ, Ḳ,) *that is hard,* or *rigorous,* (Ḳ,) *in its course,* (TA,) *abounding with trials* (Ḳ) *and deaths:* accord. to Yaḳoob, so called because deaths hang upon it, and follow it. (TA.) They said, أَوْدَى بِهِ الأَزْلَمُ الجَذَعُ and الأَزْنَمُ الجَذَعُ, [q. v.] i. e. † *Time,* or *fortune,* [&c.,] *destroyed it;* relating to a thing that has gone, and passed, and of which one has despaired. (TA.) [See also art. جذع.] — الزَّلْمَآءُ also signifies *The female of the hawk kind.* (Kr, Ḳ.)

مُزَلَّمٌ, applied to an arrow, (Ṣ, Ḳ, TA,) like ▼زَلِيمٌ, (Ṣ, Ḳ,) *Cut* [or pared], (ISk, Ṣ,) *and made good in its proportion* or *conformation, and its workmanship:* (ISk, Ṣ, Ḳ:) [*well shaped:*] or *made even and supple:* (TA:) and in like manner the former, with ة, applied to a staff (عَصًا). (Ṣ.) — See also أَزْلَمُ, in two places. — Also (i. e. مُزَلَّمٌ) † *Short* [*as though cropped*] *in the tail.* (ISk, TA.) — † *Small in body:* (Ḳ: [in the CḲ, و is erroneously omitted before the words explaining this meaning:]) and so مُزَنَّمٌ: (IAạr, TA:) and the former, *rendered small in the body by being badly fed:* (TA:) or [simply] *badly fed.* (Ṣ.) — Applied to a man, (Ṣ, TA,) † *Light,* (TA,) or, like مُقَذَّذٌ, *made light,* (Ṣ,) *in form, figure,* or *person:* so says ISk: (Ṣ, TA:) or † *short, light,* or *active,* and ظريف [app. as meaning either *elegant in form,* or *clever*]; (M, Ḳ;) likened to a small arrow: (M:) and, with ة, applied to a woman as meaning † *not tall;* like مُقَذَّذَة. (Ṣ.) — Applied to a horse, † *Of middling make;* مُقْتَدِرُ الخلق or مُقْتَدِرُ الخَلْقِ: (so in different copies of the Ḳ:) thus expl. in the M. (TA.) — And † *Small* [or *scanted*]; applied to a gift. (TA.)

مَزْلُومٌ: see زَلْمَة.

زلى

زِلِّيَّةٌ [expl. in art. زل, q. v.,] sing. of زَلَالِيُّ. (Ḳ.)

زم

1. زَمَّهُ, (Ḳ,) aor. ـُ, inf. n. زَمٌّ, (TA,) *He tied,* or *bound, it; fastened it;* or *made it fast.* (Ḳ.) — زَمَّ البَعِيرَ, (Ṣ, Mgh, Mṣb, Ḳ, &c.,) aor. and inf. n. as above, (Mṣb, TA,) *He attached,* (ISk,) or *put,* (Mgh,) or *tied,* or *fastened,* (Mṣb,) *to the camel,* (ISk, Mgh, Mṣb,) *the* زمام [q. v.], (ISk, Mgh,) or *his* زِمَام; (Mṣb;) *he put in the camel's* بُرَة, or *his* خِزَام, [each meaning a *nose-ring,*] or *his* خِشَاشَة [or خِشَاش, *a wooden thing fixed in the bone of the nose,*] *the* زِمَام, *and tied it,* or *fastened it, in order to restrain him thereby;* (Ḥar p. 320;) *i. q.* خَطَمَهُ: (Ṣ, Ḳ:) and ▼زَمَّمَ الجِمَالَ [*He attached* أَزِمَّة (pl. of زِمَام) *to the camels*], (TA,) or ▼زُمِّمَ الجِمَالُ [*The camels had* أَزِمَّة *attached to them*]; (Ṣ;) with teshdeed because relating to several objects. (Ṣ, TA.) — Hence, زَمَّ نَفْسَهُ † *He restrained,* or *withheld, himself.* (Mgh.) And زَمَّتِ الأَلْسِنَةُ † *The tongues were restrained,* or *withheld.* (Ḥar p. 329.) And مَا أَتَكَلَّمُ بِكَلِمَةٍ حَتَّى أَخْطِمَهَا وَأَزُمَّهَا † [*I say not a saying until I qualify it to be used with cogency* or *efficiency*]. (TA.) — Hence also, (Mgh,) زَمَّ النَّعْلَ, (Ṣ, Mgh, TA,) [aor. and] inf. n. as above, (TA,) ‡ *He attached a* زِمَام [q. v.] *to the sandal;* (Ṣ, Mgh, TA;) as also ▼ازمّ النعل. (Mgh, TA.) — [Hence likewise,] زَمَّ بِأَنْفِهِ, said of a camel, † *He raised* [*his nose,* and consequently] *his head, by reason of a pain in it.* (Ḳ.) And the same phrase, (Ṣ, Ḳ,) said of a man, (TA,) † *He elevated his nose, from pride;* (Ḳ;) or *he magnified,* or *exalted, himself;* or *was proud;* (Ṣ, Ḳ;*) as also ▼اِزْدَمَّ; (Ḳ;) and ▼زامّ, inf. n. مُزَامَّةٌ. (TA.) — And زَمَّ بِرَأْسِهِ ‡ *He raised his head;* (Ḳ, TA;) inf. n. as above: (TA:) [and so زَمَّ رَأْسَهُ: for] you say, أَخَذَ الذِّئْبُ سَخْلَةً فَذَهَبَ بِهَا زَامًّا ▼ رَأْسَهُ, i. e. † [*The wolf took a newborn lamb* or *kid, and went away with it*] *raising* [*his head*], (Ṣ, TA,) or ▼زَمًّا i. e. *raising* with it his head: (TA:) and you say of the wolf, زَمَّهَا and ▼اِزْدَمَّهَا, both meaning the same, (Ṣ, Ḳ,) i. e. *He took it,* namely, the new-born lamb or kid, *raising his head,* or *its head,* (accord. to different copies of the Ḳ,) *with it.* (TA.) — زَمَّ القِرْبَةَ, (Ḳ,) inf. n. as above, (TA,) ‡ *He filled the water-skin.* (Ḳ, TA.) = زَمَّتِ القِرْبَةُ, [aor., accord. to rule, ـِ,] inf. n. زُمُومٌ, ‡ *The water-skin became full:* thus the verb is intrans. as well as trans. (Ḳ, TA.) — And زَمَّ said of a camel's tush, † *It rose.* (TA.) — And † *He went forward,* or *onward;* or *before,* or *ahead;* (Ṣ, Ḳ, TA;) as some say, (TA,) *in journeying:* (Ṣ, Ḳ, TA:) in this sense, the inf. n. is زُمٌّ. (TA.) = Also, (inf. n. زَمٌّ, A'Obeyd, TA,) *He spoke,* or *talked.* (A'Obeyd, Ḳ, TA.) — One says also of the sparrow, يزمّ بِصَوْتٍ لَهُ ضَعِيفٍ [app. يَزِمُّ, as it is intrans., meaning *The sparrow chirps with a feeble voice peculiar to it*]: and thus do large hornets. (TA.)

2: see 1, second sentence, in two places.

3: see 1. = You say also, خَرَجْتُ مَعَهُ أُزَامُّهُ, and أُخَازِمُهُ, i. e. أُعَارِضُهُ [meaning † *I went forth with him taking a different way from his until we both met in one place:* see خَازَمَهُ]. (TA.)

4: see 1, in the former half of the paragraph.

7. انزمّ *It was,* or *became, tied,* or *bound; fastened;* or *made fast.* (Ḳ.)

8: see 1, in the latter half of the paragraph, in two places. — One says also, ازدمّ الشَّىْءَ إِلَيْهِ, meaning † *He stretched forth the thing to him.* (TA.)

R. Q. 1. زَمْزَمَةٌ [as inf. n. of زَمْزَمَ, and also as a simple subst.,] *A distant sounding* or *sound, such as is confused and continued.* (Ḳ.) You say, of a thing, زَمْزَمَ, meaning *It made a distant sound, confused and continued:* and سَمِعْتُ زَمْزَمَةً *I heard a distant sound, confused and continued.* (TḲ.) — The *sounding,* or *sound, of thunder:* (AZ, S:) or *the consecutive reiteration of the sound of thunder;* which is the best kind of sounding thereof, and the surest symptom of rain. (M, Ḳ.) One says, الرَّعْدُ يُزَمْزِمُ *The thunder sounds with consecutive reiteration.* (TḲ.) Accord. to AḤn, the زَمْزَمَة of thunder is [The *sounding thereof*] *when it is not loud and clear.* (TA.) — The *speaking,* or *speech, of the Magians, on the occasion of their eating,* (Ṣ, IAth,) *with a low voice:* (IAth:) or the *gibbering,* or *uttering gibberish* or *jargon, one to another, of the Persians,* or *other foreigners,* (تَرَاطُنُ العُلُوجِ,) *over their eating, while they are* [*in a manner*] *speechless, not making use of tongue nor of lip* [*so as to articulate*]; *it being a sound which they roll in their noses and their fauces, but such that they understand one another:* (Ḳ:) or زَمْزَمَ, said of a Magian, means *He affected,* or *constrained himself, to speak, on the occasion of eating, while closing his mouth:* whence the saying, وَٱنْهُوهُمْ عَنِ الزَّمْزَمَةِ [*And forbid ye them from the affecting, &c.*]. (Mgh.) — The *crying* [or *roaring*], or the *cry* [or *roar*], *of the lion.* (Ḳ.) You say of him, زَمْزَمَ [*He cried,* or *roared*]. (TA.) — It is also [The *uttering,* or *utterance, of a sound,* or *of the voice,*] *from the chest, when it is not clear.* (TA.) — Also The *crying* [or *whinnying* or *neighing*], or the *cry* [or *neigh*], *of the horse:* [see مُزَمْزِمٌ:] so in the saying, حَوْلَ الصِّلِّيَانِ الزَّمْزَمَةُ [*Around the* صليان (a kind of plant, or herbage,) *is whinnying* or *neighing*]: (Meyd:) this is a prov., applied to a man who hovers round about a thing, and does not make apparent his desire: (Meyd, TA:) or to a man who is served for the sake of his wealth: (Meyd:) the صِلِّيَان is one of the most excellent kinds of pasture: and the prov. means that the cries and clamour that one hears are for the desire of what is to be eaten and enjoyed: Z says, (TA,) the صِلِّيَان is cut for the horses that do not quit the tribe; (Meyd, TA;) and they neigh, or whinny, (تُحَمْحِمُ, and تُزَمْزِمُ,) around it: (TA:) some relate it otherwise, saying حَوْلَ الصُّلْبَانِ الزَّمْزَمَةُ [*around the crosses*], pl. of صَلِيبٌ; and [they say] means *the crying,* or *cry, of the worshipper thereof.* (Meyd.) = زَمْزَمَ also signifies *He kept, guarded,* or *took care of,* a thing. (TA.) — And زَمْزَمْتُ المَالَ, inf. n. زَمْزَمَةٌ, *I collected together the cattle,* or *property, and drove back,* or *put back, the outer ones,* or *outer portions, of what had become scattered thereof.* (TA.)

R. Q. 2. تَزَمْزَمَ, said of a camel, *He brayed;* syn. هَدَرَ. (Ḳ. [See also R. Q. 1, which has nearly the same meaning.]) — تَزَمْزَمَتْ بِهِ شَفَتَاهُ *His lips moved with it.* (TA.)

زُمٌّ [an inf. n. used in the sense of an act. part. n.]: see زَامٌّ: — and see also 1, in the latter half of the paragraph.

زَمَمٌ is thought by ISd to be used only as an adv. n.: (TA:) [but see what follows.] وَجْهِى زَمَمَ بَيْتِهِ means *My face is towards his house.* (Ḳ.) An Arab of the desert said, لَا وَٱلَّذِى وَجْهِى زَمَمَ بَيْتِهِ مَا كَانَ كَذَا وَكَذَا, meaning [*No, by Him*]

towards whose house [is my face, it was not thus and thus, or such and such things did not happen]. (Ṣ.) — One says also, دَارِى مِنْ دَارِهِ زَمَمٌ, (Ṣ,) or دَارِى زَمَمَ دَارِهِ, (Ḳ, TA, in the CḲ زَمَمُ,) ‡ *My house is near to his house.* (Ṣ, Ḳ, TA.) — And أَمْرُهُمْ زَمَمٌ † *Their affair, or case, is conformable to the just mean;* like أَمَمٌ: (Ṣ, Ḳ:) or *easy, not exceeding the due measure, bound, or limit.* (Lḥ, TA.)

زِمَامٌ *A thing with which one ties or binds, fastens, or makes fast:* (Ḳ:) meaning [the *nose-rein* of a camel; i. e.] the *cord that is tied to the* بُرَة [or خِزَام, each meaning *nose-ring* of a camel], or *to the* خِشَاش [or *wooden thing fixed in the bone of the nose*], *and to which,* (Ṣ, Mgh, Mṣb, TA,) i. e. *to the end of which,* (Ṣ, TA,) *is tied the* مِقْوَد [or *leading-rope*]: (Ṣ, Mgh, Mṣb, TA:) and (afterwards, Mṣb) also applied to the مِقْوَد (Ṣ, Mṣb, TA) *itself:* (Mṣb:) pl. أَزِمَّةٌ. (Mṣb, Ḳ.) [See also خِطَامٌ.] It is said in a trad., لَا زِمَامَ وَلَا خِزَامَ فِى الإِسْلَامِ [*There shall be no nose-rein nor nose-ring* by which to lead a man *in El-Islám*]: meaning a practice of the devotees of the Children of Israel, who used to attach rings and reins to the noses, like as is done to the she-camel in order that she may be led thereby. (TA.) — [Hence,] زِمَامُ الأَمْرِ † *That by means of which the thing, or affair, subsists, and is conducted,* or *managed, and ordered.* (TA.) And أَلْقَى فِى يَدِهِ زِمَامَ أَمْرِهِ † [*He put in his hand, or power, the means of conducting his affair, or the conduct of his affair*]: and يُصَرِّفُ أَزِمَّةَ الأُمُورِ † [*He disposes as he pleases the various means of conducting the affairs*]. (TA.) And هُوَ عَلَى زِمَامٍ مِنْ أَمْرِهِ † *He is on the point of accomplishing his affair.* (TA.) And النَّاقَةُ زِمَامُ الإِبِلِ † [*The she-camel is the leader of the other camels*]: said when she goes before them. (TA.) And هُوَ زِمَامُ قَوْمِهِ † [*He is the leader of his people, or party*]: and هُمْ أَزِمَّةُ قَوْمِهِمْ † [*They are the leaders of their people, or party*]. (TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 261 and 503; and see Quatremère's Hist. des Sultans Mamlouks, vol. i., sec. part, pp. 65 and 66.] — زِمَامُ النَّعْلِ † [*The* زمام *of the sandal*] is *the thing to which the* شِسْع *is attached,* or *tied:* (Ṣ:) or *the thong that is between the middle toe and that next to it, to which the* شِسْع *is attached,* or *tied:* [but for the latter of these explanations, it seems that we should read *the thong that is between the middle toe and that next to it:* or *the thong to which the* شِسْع *is attached,* or *tied:* the شِسْع being *the thong that passes through the sole, and between two of the toes, and to which the* شِرَاك *is attached:* for it appears that the term زِمَام is applied by some to *the thong called* by others *the* شِرَاك, *extending between the leg and the toes:* and by some, to *what is called* by others *the* شِسْع, or قِبَال: to the latter as being likened to the cord that is tied to the camel's nose-ring; and to the former as being likened to the leading-rope which is tied to that cord: it being] a metaphorical term, from the زِمَام of the camel: (Mgh:) it is [said to be] *the thong that lies upon the back* [meaning *upper side*] *of the foot,* [*extending*] *from,* or [*consisting*] *of, the fore part of the* شِرَاك, *lengthwise:* [for the term شِرَاك (q. v.) is sometimes used in a larger sense than that above assigned to it:] or it is *like the* قِبَال, [which is expl. in the same manner as the شِسْع, i. e., as] *being between the middle toe and that next to it:* (Ḥar p. 539:) [and thus it is expl. by J and Mṭr and F in another art.;] the قِبَال of the sandal is its زِمَام, (Ṣ, and Mgh and Ḳ in art. قبل,) i. e. *its thong which is* (Mgh in that art.) *between the middle toe and that next to it.* (Ṣ and Mgh and Ḳ in that art.)

زَمَّمٌ or زُمَّمٌ: see زَمْزَمٌ.

زُمَّامٌ *Tall herbs,* (Ḳ,) *rising above such as are termed* لُعَاع. (TA.)

زَمْزَمٌ *Copious,* or *abundant,* water; as also ▼زُمَازِمٌ: (Ḳ:) [or] the latter, (Kz, TA,) [and app. the former also,] and ▼زُمْزُمٌ, (IKh, TA,) and ▼زَمْزَامٌ, (Kz, TA,) *brackish* water; i. e. *such as is between salt and sweet.* (IKh, Kz, TA.) — Also, (accord. to some copies of the Ṣ and Ḳ,) or زَمْزَمُ, (accord. to other copies of the same, and accord. to the Mṣb,) imperfectly decl., because of the fem. gender and a proper name, (Mṣb,) the name of *The well of Mekkeh,* (so in a copy of the Ṣ and in the Mṣb,) or *a certain* [*celebrated*] *well in Mekkeh,* (so in another copy of the Ṣ,) [i. e.] *a certain well adjacent to the Kaabeh;* (Ḳ;) so called [because its water is somewhat brackish, or] because of the copiousness of its water; (JM;) as also ▼زَمْزِمٌ [i. e. زَمْزِمُ or زَمْزِمٌ], (IAạr, TA,) and ▼زُمَازِمٌ [or زُمَازِمُ], and ▼زَمَّمٌ or زَمَّمُ, (accord. to different copies of the Ḳ,) the last (زَمَّمُ) on the authority of IAạr. (TA.) The names of this well, collected from trads. and lexicons, have been found to amount to more than sixty. (TA.) — زَمْزَمُ [with or without tenween] is also the name of *A celebrated well at El-Medeeneh, which is regarded as a means of obtaining a blessing, and the water of which is drunk and transported* [like that of the more celebrated well of the same name at Mekkeh]. (TA.) = زَمْزَمُ or زَمْزَمٌ (accord. to different copies of the Ṣ, [used by a poet with tenween, but probably by poetic license, for it is app. a fem. proper name, and therefore imperfectly decl.,]) is also *A name of,* or *for, a she-camel,* like عَيْطَل. (Ṣ.)

زِمْزِمٌ: see زِمْزِمَةٌ, in two places.

زُمْزُمٌ or زُمْزُومٌ: see زَمْزَمٌ, in two places.

زَمْزَمَةٌ [inf. n. of R. Q. 1 (q. v. passim); and also used as a simple subst., of which the pl. is [زَمَازِمُ]. You say رَعْدٌ ذُو زَمَازِمَ and هَدَاهِدَ [*Thunder having confused and continued,* or *murmuring, sounds, heard from a distance*]. (TA.) And زَمَازِمُ النَّارِ *The sounds of the blazing of fire.* (TA.)

زِمْزِمَةٌ *A company,* or *collection,* (Ṣ, Ḳ,) *of men,* (Ṣ, TA,) *whatever it be:* (TA:) or *any collection;* as also زمزوم [i. e. ▼زُمْزُومٌ]: (Ḥam p. 233:) or *fifty,* (Ḳ,) and *thereabout,* (TA,) *of camels,* and *of men;* (Aṣ, Ḳ;) as also ضِمْضِمَةٌ; (Aṣ, TA;) neither of which words is formed by substitution from the other: (TA:) pl. زمازم [i. e. زَمَازِمُ], (Ḥam ubi suprà,) and [coll. gen. n.] ▼زِمْزِمٌ, (Ṣ,* TA,) occurring in the saying of a rájiz, (Ṣ,) Aboo-Moḥammad El-Faḳ'asee, (TA,)

* إِذَا تَدَانَى زِمْزِمٌ مِنْ زِمْزِمِ *

[*When companies draw near to companies*]. (Ṣ, TA.) Also *A distinct number of jinn,* or *genii:* or *of beasts of prey.* (Ḳ.) And *A herd of camels among which are no young ones, or little ones;* and so ▼زِمْزِيمٌ: (Ḳ:) or, accord. to Esh-Sheybánee, ▼زِمْزِمٌ and ▼زِمْزِيمٌ signify *large, big,* or *bulky, camels.* (Ṣ.)

سَحَابٌ زَمْزَامٌ *Clouds thundering, but not loudly and clearly.* (AḤn, TA.) [Accord. to one passage in the TA, زَمْزَامٌ seems to be expl. by IKh as meaning *Thundering much:* but the passage appears to be incorrectly transcribed.] — See also زَمْزَمٌ.

زُمْزُومٌ The *best,* or *excellent,* or *choice,* of camels: or *a hundred* thereof. (Ḳ.) And The *best* of a people; (Ḳ, TA;) the *choice, best,* or *most excellent, portion* thereof: in one copy of the Ḳ, [and so in the CḲ,] شُرْهُمْ is put in the place of سُرْهُمْ. (TA.) — See also زِمْزِمَةٌ.

زِمْزِيمٌ: see زِمْزِمَةٌ, last sentence, in two places.

زُمَازِمٌ or زُمَازِمُ: see زَمْزَمٌ, in two places.

زَامٌّ [act. part. n. of زَمَّ]. زَأْمَّهَا [meaning *Attaching a* زِمَام *to her*] occurs used by poetic license for زَامَّهَا, because of the concurrence of two quiescent letters; like اِسْوَأَدَّتْ for اِسْوَادَّتْ. (Ṣ.) — † *Magnifying,* or *exalting, himself;* or *elevating his nose, from pride:* (Ṣ, TA:) [and in like manner ▼زُمٌّ:] one says, رَأَيْتُهُ زُمًّا † *I saw him magnifying, or exalting, himself, &c., not speaking:* (TA:) pl. of the former زُمَّمٌ. (Ṣ, TA.) — See also 1, in the latter half of the paragraph. — Also, accord. to El-Ḥarbee, applied to a man, † *Fearing,* or *afraid;* syn. فَزِعٌ. (TA.)

زِيزَمٌ: see what next follows.

زِيزِيمٌ a word imitative of The *low,* or *faint, sound of the jinn,* or *genii, that is heard by night in the deserts;* (TA in this art. and in art. زيم;) and so ▼زِيزَمٌ: (IAạr, Ḳ* and TA in art. زيم:) Ru-beh says,

* تَسْمَعُ لِلْجِنِّ بِهِ زِيزِيمَا *

[*Thou hearest therein a low,* or *faint, sound of the jinn by night*]. (TA.)

الإِزْمِيمُ *One of the nights called* لَيَالِى المُحَاقِ [meaning *the last three nights of the lunar month*]. (Ḳ.) — And *The decrescent moon in the last part of the* [*lunar*] *month,* (Ḳ,) *when it becomes slender and bow-shaped:* Dhu-r-Rummeh uses it in this sense without the article ال: and Th says

that أَزْمِيرٌ is one of the names of *the* [*moon when it is termed*] هِلَال. (TA.)

إِبِلٌ مُزَمَّمَةٌ : see what next follows.

بَعِيرٌ مَزْمُومٌ *A camel having a* زِمَام *attached to him*; syn. مَخْطُومٌ : and ↑ إِبِلٌ مُزَمَّمَةٌ *camels having* أَزِمَّة *attached to them*; syn. مُخَطَّمَةٌ. (TA.)

فَرَسٌ مُزَمْزِمٌ فِى صَوْتِهِ *A horse quavering*, or *trilling, his voice*, [or *whinnying* or *neighing*,] *and prolonging it*. (A'Obeyd, TA.)

زماورد

زُمَاوَرْدٌ, (Ṣ and Ḳ in art. ورد,) or زَمَاوَرْدٌ, as in the Commentaries on the Keshsháf, (MF,) or زُمَّاوَرْدٌ, (MA,) an arabicized word, vulgarly بَزْمَاوَرْد, (Ṣ,) or بِزْمَاوَرْدٌ, (Ḳ,) and the vulgar appellation is correct, agreeing with the Pers. original, (Shifá el-Ghaleel,) [which is بَزْمَاوَرْد, or] بزماورد, (MA,) *A certain kind of food, composed of eggs and flesh-meat*: (Ḳ:) or *thin paste folded together, with flesh-meat within*: or *the kind of food called* لُقْمَةُ القَاضِى, [i. e. *small, light, spongy balls, generally about the size of walnuts, made of leavened dough, and eaten with honey poured over*,] *and also called* لُقْمَةُ الخَلِيفَةِ, *and* نَرْجِس, *and* مُيَسَّر, *and* مَهْنَأ, *and* المَائِدَة; *and in Khurásán called* نَوَالَه : (MF:) or نواله بزرگان : (MA:) [or, as Golius says, on the authority of Meyd, *a kind of food made of fine flour, bruised almonds, and honey*.]

زمت

1. زَمُتَ, aor. ـُ, inf. n. زَمَاتَةٌ, *He was*, or *became, grave, staid, steady, sedate*, or *calm*. (A, Ḳ.)

5. تزمّت *i. q.* تَوَقَّرَ [*He showed, exhibited*, or *manifested, gravity, staidness, steadiness, sedateness*, or *calmness*; or *he endeavoured*, or *constrained himself, to be grave, staid*, &c.]. (A.) One says, مَا أَشَدَّ تَزَمُّتَهُ [*How great is his show of gravity*, &c.! or *his endeavour*, or *constraint of himself, to be grave*, &c.!]. (Fr, Ṣ.)

زَمِيتٌ *Grave, staid, steady, sedate*, or *calm*, (IAạr, Ṣ, A, Ḳ, TA,) *in his sitting-place*: (IAạr, TA:) pl. زُمَتَآءُ, (A,) or زُمُتٌ or زمت [app. زُمْتٌ, if not a mistranscription for زُمَتَآءُ, which I rather think it to be]. (TA.)

زِمِّيتٌ *Very grave, staid, steady, sedate*, or *calm*: (Ṣ, Ḳ, TA:) *forbearing*, or *clement*; *quiet*; *of few words*; like صِمِّيتٌ : or, as some say, *silent*. (TA.)

فُلَانٌ أَزْمَتُ النَّاسِ *Such a one is the most grave, staid, steady, sedate*, or *calm, of men*. (Ṣ.)

زمخ

1. زَمَخَ, (Ṣ, Ḳ,) or زَمَخَ بِأَنْفِهِ, (L,) aor. ـَ, (Ḳ,) inf. n. زَمْخٌ, (L,) *He exalted*, or *magnified, himself*; *was proud*; (Ṣ, L, Ḳ;) *behaved proudly, haughtily*, or *vainly*; (Ṣ, L;) *elevated his nose, from pride*; (L;) *i. q.* شَمَخَ, or شَمَخَ بِأَنْفِهِ. (TA.)

زَمَخٌ : see زَمُوخٌ, in two places.

زَمْخٌ or زِمْخٌ The *tree called* سُمَّاق; as also ظَمْخٌ or ظِمْخٌ. (TA in art. ظمخ; but there written without any syll. signs.)

عُقْبَةٌ زَمُوخٌ [in the CḲ عَقَبَةٌ] (JK, A, Ḳ) and ↑ زَمَخٌ (Ḳ) ‡ [*A stage of a journey*] *far-extending*, (Ḳ,) *hard*, or *difficult*. (AZ, IAạr, JK, Ḳ.) One says, سَارَ عُقْبَةً زَمُوخًا ‡ [*He journeyed a long and hard stage*]. (A.) — And نِيَّةٌ زَمُوخٌ (A, and L in art. شمخ) and ↑ زَمَخٌ, like شَمُوخٌ and شَمَخٌ, (L in that art.,) ‡ *A distant, far-reaching*, or *far-aiming, intention, purpose*, or *design*. (A, and L ubi suprà.)

زَامِخٌ *i. q.* شَامِخٌ [*Proud*, &c.]; (Ṣ, Ḳ;) or شَامِخٌ بِأَنْفِهِ [*elevating his nose, from pride*]: (A, L:) [pl. زُمَّخٌ.] — أُنُوفٌ زُمَّخٌ *i. q.* شُمَّخٌ [*Noses elevated, from pride*]. (Ṣ, A.) — [Hence,] جِبَالٌ طِوَالٌ لَهَا أُنُوفٌ زُمَّخٌ, (A, TA,) i. e. ‡ [*Mountains having tall*, or *long, prominences*]. (TA.) — And كَيْلٌ زَامِخٌ ‡ *Full measure*. (JK, A, Ḳ.)

زمر

1. زَمَرَ, aor. ـِ and ـُ, inf. n. زَمْرٌ (Ṣ, Mṣb, Ḳ) and زَمِيرٌ (Mṣb, Ḳ) and زَمَرَانٌ; (ISd, TA;) and ↑ زمّر, inf. n. تَزْمِيرٌ; (Ḳ;) *He* [*piped*, or] *played upon* (lit. *sang in*) *a reed*; (Ḳ;) *he blew in a* مِزْمَار. (Ṣ,* A, Mṣb.*) — [Hence,] زَمَرَ النَّعَامُ, (Ṣ, Ḳ,) and زَمَرَتِ الهَيْقَةُ, (A,) or النَّعَامَةُ, (TA,) aor. ـِ, inf. n. زِمَارٌ (Ṣ, A, Ḳ) and زُمَارٌ, (TA,) ‡ *The ostriches*, (Ṣ, Ḳ,) and *the she-ostrich*, (A, TA,) *cried*, or *uttered their*, or *her, cry*. (Ṣ, A, Ḳ, TA.) [Said only of the females, or a female:] of the male ostrich one says only عَارٌّ. (Ṣ, TA.) — And زَمَرَ بِالحَدِيثِ ‡ *He published*, or *divulged, the story*. (A, Ḳ.) — And زَمَرَ فُلَانًا بِفُلَانٍ *He excited*, or *incited, such a one against such a one*. (A,* Ḳ, TA.) = زَمِرَ, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. زَمَرٌ, (Ṣ,) *He had little hair*, (Ṣ,* Ḳ,* TA,) and *little wool*. (Ḳ,* TA.) — Also, [hence,] inf. n. as above, (Ṣ,) or زَمَارَةٌ and زُمُورَةٌ, (TA,) ‡ *He* (a man, Ṣ, TA) *had little* مُرُوْءَة [i. e. *manliness*, or *manly virtue*]. (Ṣ, Ḳ.) — And زَمِرَ مَالُهُ, inf. n. as above, † *His property became little*, or *scanty*. (TA in art. قفر.)

2: see 1, first sentence.

10. استزمر ‡ *He was*, or *became, abject*, or *ignominious*, or *weak*, and *small in body, and lean*; being abased or brought low. (A, TA.) [See also the part. n., below.]

زَمْرٌ : see زُمْرَةٌ.

زَمِرٌ *Having little hair*; (Ṣ, A, Ḳ;) and *having little wool*: fem. with ة. (A, Ḳ.) You say صَبِىٌّ زَمِرٌ *A child having little hair*: and شَاةٌ زَمِرَةٌ [*A sheep, or goat, having little wool* or *hair*]: and غَنَمٌ زَوَامِرُ [*Sheep, or goats, having little wool* or *hair*]: (A, TA:) and نَاقَةٌ زَمِرَةٌ *A she-camel having little fur*: and نَبْتٌ زَمِرٌ [app. meaning *A plant having few leaves*]. (Ḥam p. 683.) And شَعْرٌ زَمِرٌ [*Scanty*, or *thin, hair*]. (A, TA.) — Also, [hence,] (Ṣ, Ḳ,) or زَمِرُ المُرُوْءَةِ, (A,) ‡ A man (A) *having little* مُرُوْءَة [i. e. *manliness*, or *manly virtue*]. (Ṣ, A,* Ḳ.) — And زَمِرُ المَالِ † A man *having little*, or *scanty, property*. (AZ, TA in art. قفر.) — And عَطِيَّةٌ زَمِرَةٌ ‡ *A scanty*, or *small, gift*. (A,* TA.) = Also *Good* singing: (Th, TA:) [and] so ↑ زَمِيرٌ. (Az, O, TA.) — And *Goodly in countenance*. (Ḳ.)

زُمْرَةٌ *A company*, or *congregated body, of men*; (Ṣ, Ḳ;) as also ↑ زَوْمَرٌ: (TA:) or (so in the TA, but in the Ḳ "and") *a party in a state of dispersion*: (Ḳ:) pl. زُمَرٌ: (Ṣ, A, Ḳ:) you say, جَاؤُوا زُمَرًا *They came in parties in a state of dispersion, one after another*: (A:) some say that زُمْرَةٌ is from ↑ زَمْرٌ [originally an inf. n., (see 1, first sentence,) and hence] signifying "sound," because a company of men is not without sound: others, that it signifies *a company of few persons*; from شَاةٌ زَمِرَةٌ: (MF:) but the former is the proper derivation, and is confirmed by what is said in the B. (TA.)

زَمُورٌ : see the next paragraph.

زَمِيرٌ *Short*; (Kr, Ḳ;) applied to a man: (TA:) pl. زِمَارٌ. (Kr, Ḳ.) — And *Beautiful*; applied to a boy, or young man; (AA, Th, O, Ḳ;) as also ↑ زَوْمَرٌ (AA, O, Ḳ) and ↑ زَمُورٌ. (Ḳ.) — See also زَمِرٌ.

زِمَارَةٌ The *act* [or *art*] *of* [*piping*, or] *playing upon the reed* [or مِزْمَار]. (Ḳ.)

زَمَّارٌ (Aṣ, Ṣ, A, Mṣb, Ḳ) and ↑ زَامِرٌ, (Aṣ, Ṣ, Ḳ,) but the latter is rare, (Ḳ,) or scarcely ever used, (Ṣ,) or it is not allowable, (Mṣb,) applied to a man; and ↑ زَامِرَةٌ, (Ṣ, Mṣb, Ḳ,) but not زَمَّارَةٌ, (Ṣ, Mṣb,) applied to a woman; (Ṣ, Mṣb, Ḳ;) *A* [*piper*, or] *player upon a reed*; (Ḳ;) *one who blows in a* مِزْمَار. (Ṣ,* A, Mṣb.*) — Also زَمَّارَةٌ, † *A fornicatress*, or *an adulteress*: (Th, A'Obeyd, Az, Ṣ, Ḳ:) so in a trad., in which it is said نَهَى عَنْ كَسْبِ الزَّمَّارَةِ *He prohibited the gain of the fornicatress*: (Th, A'Obeyd, Az, Ṣ:) so called because she publishes her business: (Th:) some say that the correct word is here رَمَّازَة, because such a woman makes signs with her lips and her eyes and her eyebrows: Az says that he holds the former to be the right; and Abu-l-'Abbás Aḥmad says that the latter is wrong, and that the former signifies *a beautiful prostitute*: but Az adds that the trad. may mean as above, or *he prohibited the gain of the female singer*, as AḤát relates on the authority of Aṣ. (TA.)

زَمَّارَةٌ [fem. of زَمَّارٌ, q. v. — Also] *i. q.* مِزْمَار, q. v. (Ḳ.) — And ‡ *A* سَاجُور [i. e. *collar*, or *collar of iron*,] (O, A, Ḳ, TA) *that is put upon the neck of a dog*. (TA.) — And metaphorically used as meaning ‡ *A* جَامِعَة; (A, TA;) [i. e.] *a* [*shackle for the neck and hands, such as is called*] غُلّ. (TA.) And † *A bar of iron* (عَمُودٌ) *between*

the two rings of the [shackle called] غُلّ: (M, O, Ḳ:) so termed because of its sound. (O.) — Also *A she-ostrich.* (Ḥar p. 408.)

زَامِرٌ; and its fem., with ة: see زَمَّارٌ.

زُوْمَرٌ: see زُمْرَةٌ: — and see also زَمِيرٌ. — Also *Playing; or a player.* (O.)

مُزَمَّرٌ † *Shackled* [*with a* زَمَّارَة]. (O, TA.)

مِزْمَارٌ *A musical reed, or pipe;* (Ṣ,* A, Mṣb,* Ḳ,* TA;) *what is called in Persian* نَاى [now generally meaning *a flute*]; (marginal note in a copy of the KT;) as also ▾ زَمَّارَةٌ, (Ḳ,) [which latter, by many pronounced زُمَّارَة, and generally so pronounced in Egypt, is applied to *a double reed-pipe,* figured and described in my work on the Modern Egyptians,] and ▾ مَزْمُورٌ and ▾ مُزْمُورٌ, (IAth,) the latter like مُغْلُوقٌ and مُعْرُودٌ: (TA:) pl. of the first, (Ṣ, A,) and of the last two, مَزَامِيرُ. (Ṣ,* A.) It is related in a trad., that Moḥammad, on hearing Aboo-Moosà El-Ash'aree reciting, said to him, لَقَدْ أُعْطِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُودَ ‡ [*Verily thou hast been gifted with a pipe like that of David himself*]; likening the sweetness of his voice and melody to the sound of the مِزْمَار; (TA;) as though he had musical pipes in his throat: or مزامير آل داوود is here the same as مَزَامِيرُ دَاوُودَ: (A:) for, — مَزْمُورَاتُ دَاوُود also signifies [*The Psalms of David;*] *what David used to sing,* or *chant,* (يَتَغَنَّى بِهِ, in the CḲ يُتَغَنَّى بِهِ,) *of the Psalms:* (Ḳ:) and to such is likened the utmost sweetness of voice in reciting: and آل is said to be here redundant or pleonastic; meaning the person: (TA:) or (so in the TA, but in the Ḳ "and") مزامير داوود signifies *kinds of prayer,* or *supplication:* it is pl. of مِزْمَارٌ and of ▾ مَزْمُورٌ or مُزْمُورٌ. (So in different copies of the Ḳ.)

مَزْمُورٌ and مُزْمُورٌ: see مِزْمَارٌ, in two places.

مُسْتَزْمِرٌ ‡ *Shrinking, and abject,* or *ignominious, in his own estimation.* (Ḳ, TA.) [See also its verb.]

زمرد

زُمُرُّدٌ: see the next article.

زمرذ

زُمُرُّذٌ (T, Ṣ, Mgh, L, Mṣb, Ḳ) and زُمُرُذٌ, (Az, TA,) and accord. to some زُمُرُّدٌ, with the unpointed د, (TA,) or, accord. to IḲt, this is a mistranscription, and Aṣ says that it is correctly written with the pointed ذ, (Mṣb,) [The *emerald:* accord. to some] *i. q.* زَبَرْجَد; (Ṣ, L, Mṣb, Ḳ;) but Et-Teyfáshee [rightly] says that the زبرجد is a different kind of stone: [see this word:] and Ibn-Sa'id El-Anṣáree says that the mine of the زمرّذ is said to be near to that of the زبرجد: (TA:) several authors say that *the* زمرّذ *differs from the* زبرجد *in being more green:* (MF, TA:) it is an arabicized word [from the Pers. زُمُرُّذ]: (Ṣ, L, Mṣb, Ḳ:) [a coll. gen. n.:] n. un. with ة. (Mṣb.)

زمع

1. زَمِعَ, aor. ـَ, inf. n. زَمَعٌ, *He became confounded,* or *perplexed, and unable to see his right course;* or *he became bereft of his reason* or *intellect; in consequence of fear:* (Ṣ, Mṣb,* Ḳ:*) *he feared,* or *was afraid:* (Ḳ:) *he was impatient;* or *had not sufficient strength to bear what befell him, and found not patience:* (L:) *he became disquieted, disturbed, agitated, flurried,* or *in a state of commotion.* (Lḥ.) — زَمَعَتِ الأَرْنَبُ, aor. ـَ, (TA,) inf. n. زَمَعَانٌ, (Lth, Ḳ, TA,) *The hare was light,* or *active, and quick,* or *swift:* (Lth, Ḳ, TA:) and ▾ ازمعت *it ran,* (Ṣ, TA,) *and was light,* or *active.* (TA.) And زَمَعَ, aor. ـَ, inf. n. زَمَعَانٌ, *He went slowly.* (ISk, Ṣ, Ḳ.) Thus the verb has two contr. significations. (Ḳ.) And *He went with short steps;* as also ▾ تزمّع. (TA.)

2: see the next paragraph.

4. أَزْمَعْتُ عَلَى الأَمْرِ, and أَزْمَعْتُ الأَمْرَ; (Ṣ, Ḳ;) the former accord. to Ks.; the latter accord. to Kh, but disallowed by Ks; both, however, are authorized by Fr, as meaning the same, like أَجْمَعْتُ عَلَيْهِ and أَجْمَعْتُهُ; (Ṣ;) and ازمعتُ به; (TA;) *I determined, resolved,* or *decided, upon the affair:* (Fr, Ṣ, Ḳ:) *my determination, resolution,* or *decision, became fixed upon the affair,* (Lth or Kh, Ṣ, TA,) *to execute it,* or *perform it, of necessity:* (Lth, TA:) or *I kept constantly, firmly, steadily, steadfastly,* or *fixedly, to the affair:* syn. ثَبَتُّ عَلَيْهِ: (Ḳ:) and ▾ زَمَّعْتُ, (Ibn-'Abbád, Ḳ, [in the CḲ written without teshdeed,]) followed by عَلَى before the object, inf. n. تَزْمِيعٌ, (TA,) signifies the same: (Ibn-'Abbád, Ḳ:) ازمع may be formed by transposition from عزم, or the ز may be a substitute for ج. (IF.) You say, ازمع المَسِيرَ [and عَلَى المَسِيرِ] *He determined, resolved,* or *decided, upon going, journeying,* or *departing.* (Mgh.) — See also 1. — ازمعت الحُبْلَةُ † [*The grape-vine,* or *its branch,*] *became large in its* زَمَعَة, i. e. *knot,* or *gem,* [see زَمَعٌ,] (ISh, Ḳ, TA,) *and its fruit-stalk was near to coming forth.* (ISh, TA.) — And ازمع النَّبْتُ *The herbage made its first appearance in a scattered state:* (Ṣ:) or *was not all of it equal,* or *uniform, but consisted of scattered portions,* (Ḳ, TA,) *at its first appearance,* (TA,) *one part surpassing another.* (Ḳ, TA.)

5: see 1, last sentence.

زَمْعٌ; see زَمَاعٌ. — Also pl. [or rather coll. gen. n.] of ▾ زَمَعَةٌ, which [is the n. un. of the former, and] signifies *A certain excrescence behind the cloven hoof:* (AZ, Ṣ, Mṣb,* Ḳ:) or *a thing like the nails of sheep* or *goats, in the part between the shank and foot; every leg having upon it two of the things thus termed* (زَمَعَتَانِ), *as though they were formed of pieces of horn:* (Lth, Ḳ:) or *a certain excrescence projecting above the hoof of the sheep* or *goat:* (TA:) or the *pendent hairs in the hinder part of the hind leg,* or *hind foot, of the sheep* or *goat, and of the gazelle, and of the hare:* (Ḳ:) [the pl. of ▾ زَمَعَةٌ is زَمَعَاتٌ (occurring in the Ṣ and Ḳ in the present art., and in the Ḳ in art. زود, &c.), and] the pl. of زَمَعٌ is زِمَاعٌ: (AZ, Ṣ, Ḳ:) see زَمُوعٌ. — Hence, as being compared to the زَمَع of the cloven hoof, (L,) زَمَعٌ also signifies † The *lower,* or *baser,* or the *lowest,* or *basest,* or the *refuse, of mankind:* (Ṣ, L, Ḳ:) pl. أَزْمَاعٌ. (L.) One says, هُوَ مِنْ زَمَعِهِمْ, meaning † *He is of the last of them;* (Ṣ, L;) and *of their followers.* (L.) — Also, i. e. زَمَعٌ The *hairs behind the fetlock* [*-joint*]; (Ḳ;) and so زَمَعَاتٌ [pl. of the n. un. ▾ زَمَعَةٌ]. (TA.) — Also ‡ *Knots, gems,* or *buds, in the places whence the racemes of the grape-vine come forth:* (ISh, Ḳ, TA:) accord. to Eṭ-Ṭáïfee, (L in art. كمح,) [the n. un.] ▾ زَمَعَةٌ signifies the *knot,* or *gem, in the place whence the raceme of grapes grows forth:* (L ubi suprà, and TA:) or, as some say, the *berry when it is like the head of a young ant;* and the pl. is زَمَعَاتٌ and [coll. gen. n.] زَمَعٌ: (TA:) and † the *gem* of a leaf: (L in art. كمح:) and زَمَعُ الكَرْمِ † *The leaves that cover what is within them of the raceme of the grape-vine.* (TA voce كَافُورٌ.) — Also † *An excrescence,* or *a redundance,* (زِيَادَةٌ,) *in the fingers* or *toes:* and the epithet [applied to him who has such] is ▾ أَزْمَعُ. (Ḳ.) — And *Scattered portions* of herbage, *here and there; like portions of clouds in the sky.* (TA.)

زَمَعَةٌ: see the next preceding paragraph, in four places.

زَمَاعٌ *Penetrating energy,* or *sharpness, vigorousness, and effectiveness, in the performance of an affair, and determination, resolution,* or *decision, to do it;* (L, Ḳ;) as also ▾ زِمَاعٌ and ▾ زَمْعٌ: (Ḳ:) and *courage, such that when one has determined, resolved,* or *decided, upon an affair, he does not turn from it:* (Ḳ:) and *good judgment, with boldness to undertake affairs,* (Ḳ, TA,) *such that when one purposes an affair, he acts with a penetrating energy,* or *sharpness, vigorousness, and effectiveness, in performing it:* (TA:) or *courage,* and *great boldness:* (Ṣ:) and *quickness,* and *hastiness.* (Ṣ, Ḳ.)

زِمَاعٌ: see the next preceding paragraph.

زَمُوعٌ: see زَمِيعٌ. — Also A hare *that runs with short steps, as though it ran upon its* ▾ زَمَعَات, (Aṣ, T, Ṣ, Ḳ,) i. e. the *pendent hairs on the hinder parts of its hind legs:* (T, TA:) or *such as, when it approaches its habitation, goes upon its* زَمَعَة, (Ḳ, TA,) *and with short steps,* (TA,) *in order that its foot-marks may not be traced:* (Ḳ, TA:) and (Ḳ, TA, but in the CḲ "or") *such as is quick,* or *swift, and brisk,* or *sprightly.* (Ḳ, TA.)

زَمِيعٌ A man *sharp, vigorous,* or *effective, in determination, resolution,* or *decision:* (Mgh:) a *courageous* man, *who, when he has determined, resolved,* or *decided, upon an affair, does not turn from it:* (Lth, Ḳ: [in the CḲ, يَزْمَعُ is a mistake

for يَزْمَعُ:]) and *having good judgment, with boldness to undertake affairs,* (Ḳ, TA,) *so that when he has purposed an affair, he acts with a penetrating energy,* or *sharpness, vigorousness, and effectiveness, in performing it:* (TA:) or زَمِيعُ الرَّأْىِ signifies a man *having good judgment:* (Ṣ:) and زَمِيعٌ signifies also *quick;* (Ḳ;) *quick,* and *hasty;* (Ṣ;) and so ▼زَمُوعٌ: (Ṣ, Ḳ:) pl. of the former زُمَعَآءُ. (Ṣ, Ḳ.)

هُوَ أَزْمَعُ مِنْهُ *He is more sharp, vigorous,* or *effective, in determination, resolution,* or *decision, than he.* (Mgh.) ═ See also زَمْعٌ, last sentence but one.

أَنَا مُزْمِعٌ عَلَى أَمْرٍ, [or مُزْمِعٌ أَمْرًا, or both, and مُزْمِعٌ بِأَمْرٍ,] *I am determining, resolving,* or *deciding, upon an affair:* or] *my determination, resolution,* or *decision, is fixed upon an affair.* (Kh, Ṣ.) [See 4.]

زمك

زِمِكٌّ: see the following paragraph.

زِمِكَّى, (Fr, Ṣ, Ḳ,) with kesr to the ز and م, (Ḳ,) like زِمِجَّى [in measure and in meaning, app. from the Pers. زِمِجِى], (Ṣ,) [in the O erroneously written زِمَكَّى,] and ▼زِمِكٌّ, (Fr, Ḳ, TA,) like فِلِزٌّ, (TA,) [in the O erroneously written زِمَكٌّ, and in the CḲ زِمَك,] and ▼زِمِكَّآءُ, (TA,) The *place of the growth of the tail of a bird:* (Fr, Ṣ, Ḳ:) or the *root of the tail of a bird:* (M, Ḳ:) or the *whole tail of a bird:* (Ḳ:) or sometimes, accord. to Lth, the *tail itself* is called زمكّى *when it is short* (إِذَا قَصُرَ), (O, TA,*) or, as in some copies [of his book, meaning the 'Eyn], *when it is clipped* (اذا قُصَّ). (TA.)

زِمِكَّآءُ: see the preceding paragraph.

زمل

1. زَمَلَ, aor. ـِ and ـُ, inf. n. زِمَالٌ, *He ran,* (Ḳ, TA,) and *went along quickly,* (TA,) *leaning,* or *bearing, on one side, raising his other side;* (Ḳ, TA;) *as though he were bearing upon one leg; not with the firmness of him who bears upon both of his legs.* (TA.) — And زَمَلَ (Ḳ, TA) فِى مَشْيِهِ and عَدْوِهِ, aor. ـِ, (TA,) inf. n. زَمْلٌ and زِمَالٌ [the latter accord. to the CḲ زِمَال, but said in the TA to be with fet-ḥ like the former,] and زَمَلَانٌ (Ḳ, TA) and زَمَلٌ, (TA as from the Ḳ, [but not in the CḲ nor in my MS. copy of the Ḳ,]) said of a horse or similar beast, (Ḳ, TA,) or of a wild ass, (TA,) *He was as though he limped, by reason of his briskness,* or *sprightliness,* (Ḳ,) or *as though bearing upon his fore legs, by reason of pride,* or *self-conceit, and briskness, in his going* and *his running.* (TA.) ═ زَمَلَهُ, (Mgh, Mṣb,) inf. n. زَمْلٌ, (TA,) *He bore it,* or *carried it;* namely, a thing: (Mgh, Mṣb:) and ▼اِزْدَمَلَهُ, (Ṣ, Ḳ,) originally ازتمله, (TA,) signifies the same; or *he took it up and carried it,* or *he raised it upon his back;* syn. اِحْتَمَلَهُ; (Ṣ, Ḳ;) *at once;* (Ḳ;) namely, a load: (TA:) like زَبَلَهُ and ازدبله. (TA in art. زبل.) — And زَمَلَهُ, (IDrd, Ḳ,) aor. ـُ, inf. n. زَمْلٌ, (TA,) *He made him to ride behind him,* (IDrd, Ḳ,) عَلَى البَعِيرِ *on the camel:* (IDrd:) or *he rode with him* [on a camel, in a مَحْمِل,] *so as to counterbalance him;* (Ḳ, TḲ;) and so ▼زامله, (Mgh,) inf. n. مُزَامَلَةٌ, (Ṣ,) *he rode with him so as to counterbalance him* (Ṣ,* Mgh) on a camel, (Ṣ,) in the مَحْمِل. (Mgh.) — [And زَمَلَ غَيْرَهُ, aor. ـُ, *He followed another:*] see زَامِلٌ.

2. زَمَّلَهُ, (Ṣ, Mgh, Mṣb,) inf. n. تَزْمِيلٌ, (Mṣb, Ḳ,) *He wrapped him* (Ṣ, Mgh, Mṣb, Ḳ*) فِى ثَوْبِهِ [*in his garment*], (Ṣ, Ḳ,*) or فى ثِيَابِهِ [*in his garments*], (Mgh,) or بِثَوْبِهِ [*with his garment*]. (Mṣb.) — [Hence, app.,] تَزْمِيلٌ signifies also The act of *concealing.* (IAạr, Ḳ.)

3: see 1, last sentence but one. — مُزَامَلَةٌ also signifies The *requiting with beneficence.* (AA, TA in art. حمل.)

5. تزمّل (Ṣ, Mgh, Mṣb, Ḳ) and اِزَّمَّلَ, (Mgh, Ḳ,) the latter of the measure اِفَّعَّلَ, (Ḳ,) [a variation of the former,] and ▼اِزْدَمَلَ, (TA,) *He wrapped himself* (Ṣ, Mgh, Mṣb, Ḳ, TA) بِثِيَابِهِ [*with his garments*], (Ṣ,) and so تزمّل alone, (TA,) or فِى ثِيَابِهِ [*in his garments*], (Mgh, TA,) or بِثَوْبِهِ [*with his garment*]. (Mṣb.)

6. تزاملوا *i. q.* تراجزوا [i. e. *They recited verses,* or *poetry, of the metre termed* رَجَز, *which is also termed* زَمَل, *one with another;* or *vied in doing so*]. (TA.)

8. اِزْدَمَلَ: see 5. ═ اِزْدَمَلَهُ: see 1.

Q. Q. 1. زَوْمَلَ, (TḲ,) inf. n. زَوْمَلَةٌ, (Ḳ,) *He drove* camels. (Ḳ, TḲ.)

زِمْلٌ *A load,* or *burden.* (Ḳ.) It occurs in a trad. as meaning † *A load of knowledge.* (TA.) — [*Household-goods;* or *furniture and utensils.* (Freytag, on the authority of the Deewán of the Hudhalees.) See also أَزْمَلٌ.] — مَا فِى جُوَالِقِكَ إِلَّا زِمْلٌ means *There is not in thy sack save a half.* (AA, Ḳ.) ═ See also زَمِيلٌ. ═ And see زُمَّلٌ.

زَمَلٌ The *kind of verse,* or *poetry,* [*more commonly*] *termed* رَجَز: [hence,] a poet says,

* لَا يَغْلِبُ النَّازِعَ مَا دَامَ الزَّمَلْ *

[*The drawer of water will not be overcome as long as the* زمل *continues*]; meaning, as long as he recites [or chants] the verse termed رَجَز [or زَمَل], he is strong enough to work: thus it is related on the authority of AA: another reading is الرَّمَلْ: both are correct as to meaning. (IJ, TA.)

زَمِلٌ and زُمُلٌ: see زُمَّلٌ.

زُمْلَةٌ *A company of persons travelling together,* or *with whom one is travelling;* (AZ, Ḳ;) as also ▼زَوْمَلَةٌ: (En-Naḍr, TA:) or, as some say, (TA,) *a company* or *a collection* [in an absolute sense]. (Ḳ, TA.)

زَمْلَةٌ *Luxuriant,* or *abundant, and dense* [*palm-trees such as are termed*] جَبَّار: [الجمّار in the CḲ is a mistranscription:] and *a collection of* وَدِىّ [i. e. *small young palm-trees,* or *shoots cut off from palm-trees and planted*]: and *young palm-trees exceeding the reach of the hand:* (Ḳ, TA:) all on the authority of El-Hejeree. (TA.)

زِمْلَةٌ: see أَزْمَلٌ, in two places.

زِمَالٌ *A limping in a camel.* (Ḳ.) ═ And *A wrapper that is put over a* رَاوِيَة [or *leathern water-bag*]: pl. زُمُلٌ and أَزْمِلَةٌ: (Az, Ḳ:) you say ثَلَاثَةُ أَزْمِلَةٍ. (Az, TA.)

زَمِيلٌ *One who rides behind another* (IDrd, Ṣ, Ḳ) *on a camel* (IDrd, TA) *that carries the food and the household-goods* or *furniture and utensils;* (TA;) and ▼زِمْلٌ signifies the same, (Ḳ,) and so does ▼مَزْمُولٌ: (IDrd, TA:) or *one who rides behind another on a horse* or *similar beast:* (TA:) or *one who rides with another in a* مَحْمِل *so as to counterbalance him.* (Mgh.) It is metaphorically used in the saying, أَنْتَ فَارِسُ العِلْمِ وَأَنَا زَمِيلُكَ ‡ [*Thou art the horseman of science,* or *knowledge, and I am he who rides behind thee*]. (TA.) — Hence, *A travelling-companion* (Mgh, TA) *who assists one in the performance of his affairs.* (TA.) It is said in a trad., لَا يُفَارِقُ رَجُلٌ زَمِيلَهُ, i. e. [*A man shall not separate himself from*] *his travelling-companion.* (Mgh.) — زَمِيلَانِ means *Two men engaged in work upon their two camels:* when they are without work, they are called رَفِيقَانِ. (Ḳ.)

زُمَّلٌ and زُمَيْلَةٌ: see زُمَّلٌ.

زُمَّيْلٌ: see what next follows.

زُمَّلٌ (Ṣ, Ḳ) and ▼زُمَلٌ and ▼زِمْلٌ [said in the CḲ to be like عِدَّة, but correctly like عِدْلٌ,] and ▼زُمَّالٌ (Ṣ, Ḳ) and ▼زُمَّيْلٌ (Ḳ) and ▼زُمَّيْلٌ and ▼زَمِلٌ and ▼زُمَيْلٌ and ▼زُمَيْلَةٌ and ▼زُمَّيْلَةٌ (Ḳ, or this is fem., Ṣ) and ▼زُمَّالَةٌ (Ḳ) *Cowardly, weak,* (Ṣ, Ḳ, TA,) *low, mean,* or *contemptible; who wraps himself up in his house,* or *tent; not rising and hastening to engage in warfare; indolently refraining from aspiring to great things.* (TA.) [See also إِزْمِيلٌ. Accord. to J,] ▼زُمَّيْلَةٌ signifies *Weak* as a fem. epithet. (Ṣ.)

زُمَّالٌ:
زُمَّيْلٌ: } see the next preceding paragraph.
زُمَّالَةٌ:

زُمَيْلَةٌ: see زُمَّلٌ, in two places.

زَامِلٌ, applied to a horse or similar beast, (Ḳ, TA,) or to a wild ass, (A'Obeyd, TA,) *That is as though he limped, by reason of his briskness,* or *sprightliness.* (A'Obeyd, Ḳ, TA.) [Hence, app., the name of] *The horse of Mo'áwiyeh Ibn-Mirdás Es-Sulamee.* (Ḳ.) — Also One *who follows* (▼يَزْمُلُ, [in the CḲ يَزْمَلُ,] i. e. يَتْبَعُ,) *another.* (Ḳ.)

زَامِلَةٌ *A camel* (Ṣ, Mgh, Mṣb, Ḳ) or *other beast*

(Ḳ) *used for carrying* (Ṣ, Mgh, Mṣb, Ḳ) *the goods, or furniture and utensils, of a man* (Ṣ, Mgh, Mṣb) *travelling,* (Mgh, Mṣb,) *and his food;* (Ṣ, Mgh;) the ة denoting intensiveness: (Mṣb:) or *a she-camel upon which are carried the goods, or furniture and utensils, of the traveller:* (Ḥar p. 130:) from زَمَلَ "he bore, or carried," a thing: (Mgh, Mṣb:) pl. زَوَامِلُ. (TA.) [See also زَوْمَلَةٌ.] — Afterwards used to signify The عِدْل [properly *half-load*] *in which is the pilgrim's travelling-provision, consisting of biscuit, or dry bread, and fruit* (ثمر [app. a mistranscription for تَمْر i. e. *dates*]), *and the like.* (Mgh.)

زَوْمَلَةٌ *Camels having their loads upon them:* (IAạr, M, Ḳ:* [in the Ḳ, وَالعِيرِ should be وَالعِيرُ, or rather وَالإِبِلُ:]) and so عِيرٌ لَطِيمَةٌ signifies "camels laden or not laden:" (IAạr, M:) زَوَامِلُ may be either its pl. or pl. of زَامِلَةٌ [q. v.]. (TA.) — See also زُمْلَةٌ. = هُوَ ٱبْنُ زَوْمَلَتِهَا means *He is a knower of it;* (IAạr, Ḳ;) i. e., of the affair. (IAạr.) — And ٱبْنُ زَوْمَلَةَ, also, means *The son of the female slave.* (IAạr, Ḳ.)

أَزْمَلٌ *A sound:* (Aṣ, Ṣ:) or *any mixed,* or *confused, sound:* or *a sound proceeding from the prepuce of a horse* or *similar beast:* (Ḳ:) it has no verb. (TA.) A poet says,

* تَضِبُّ لِثَاتُ الخَيْلِ فِى حَجَرَاتِهَا *
* وَتَسْمَعُ مِنْ تَحْتِ العَجَاجِ لَهَا آزْمَلَا *

[*The gums of the horses water in the adjacent tracts thereof, and thou hearest, beneath the dust, a sound attributable to them*]: he means أَزْمَلَا, but suppresses the ء, as is done in وَيْلُمِّهِ [for وَيْلٌ لِأُمِّهِ]. (Ṣ.) أَزَامِيلُ القِسِىِّ means *The sounds of the bows:* أَزَامِيل being pl. of أَزْمَلٌ, with ى to give fulness to the sound of the vowel preceding it. (TA.) And ▼ أُزْمَلَةٌ signifies The *twanging sound* of a bow. (Ḳ, TA.) = تَرَكَ أَزْمَلًا and ▼ أُزْمَلَةً and ▼ زَمَلَةً *He left a family, or household.* (Ḳ.) And خَرَجَ فُلَانٌ وَخَلَّفَ أَزْمَلَهُ [*Such a one went forth, and left behind him his family,* or *his family and his cattle*]: and خَرَجَ بِأَزْمَلِهِ *He went forth with his family and his camels and his sheep or goats, not leaving behind him aught of his property.* (AZ, TA.) — [Hence, app.,] أَخَذَهُ بِأَزْمَلِهِ [in one of my copies of the Ṣ, أُزْمَلَةً,] *He took it altogether;* (Ṣ, Ḳ;) namely, a thing. (Ṣ.) And *He took it with its* أَثَاث [or *utensils and furniture*]; as also ▼ بِأَزْمَلِهِ and ▼ أُزْمَلَتِهِ (Ḳ) and ▼ زَمَلَتِهِ. (L, TA.) — And ▼ عِيَالَاتٌ أَزْمَلَةٌ i. e. *Numerous* [*families* or *households*]. (Ṣ, Ḳ.*)

أُزْمُلٌ, whence أَخَذَهُ بِأُزْمُلِهِ: see the next preceding paragraph, last sentence but one.

أُزْمُلَةٌ: see أَزْمَلٌ, in four places.

إِزْمَوْلٌ: see أُزْمُولَةٌ.

إِزْمِيلٌ *A shoemaker's knife* (Ṣ, Ḳ, TA) *with which he cuts the leather.* (TA.) [In the TA, in art. درب, it is expl. as meaning *A shoemaker's* إِشْفَى *with which he sews:* but this I have not found elsewhere.] — Also *An iron* (Ḳ, TA) *like the new moon* [*in shape*], (TA,) *that is put at the end of a spear, for the purpose of catching wild oxen.* (Ḳ,* TA.) — And The [*implement called*] مِطْرَقَة [q. v.]. (Ḳ.) — Applied to a man, (Ḳ, TA,) † *A great,* or *vehement, eater;* likened to the [shoemaker's] knife: (TA:) or *strong:* and also *weak;* (Ḳ, TA;) *low, mean,* or *contemptible:* (TA: [like زُمَّلٌ:]) thus having two contr. significations. (Ḳ.)

أُزْمُولَةٌ (AA, Ṣ, Ḳ) and (Ṣ, Ḳ) some say (Ṣ) إِزْمَوْلَةٌ, (Ṣ, Ḳ,) the latter accord. to Aṣ and Sb and Ez-Zubeydee, (TA,) and ▼ إِزْمَوْلٌ, (Ṣ, TA,) which is said by IJ to be quasi-coordinate to جِرْدَحْلٌ, because the و in it is not a letter of prolongation, for the letter before it is with fet-ḥ, (TA,) applied to a mountain-goat and to one of other animals, *Vociferous:* (AA, Ṣ, Ḳ, TA:) or the first, [or, app., any of the three,] applied to a mountain-goat, *such as, when he runs, leans,* or *bears, on one side:* so accord. to AHeyth: Fr explains the first or second as applied to a horse, meaning *that runs swiftly:* and in like manner to a mountain-goat. (TA.)

مُزَمَّلَةٌ *A certain thing in which water is cooled:* of the dial. of El-'Irák: (Ḳ:) applied by the people of Baghdád to *a green* [*jar such as is called*] جَرَّة or خَابِيَة, *in the middle whereof is a perforation, in which is fixed a tube of silver or lead, whence one drinks;* so called because *it is wrapped* (تُزَمَّلُ i. e. تُلَفُّ) *with a piece of cloth of coarse flax, or some other thing, between which and the jar is straw: it is in their houses in the days of summer: the water is cooled in the night by means of the* [*porous earthen bottles called*] بَرَّادَات; *then it is poured into this* مزمّلة, *and remains in it cool.* (Ḥar p. 548.)

مَزْمُولٌ: see زَمِيلٌ.

مُزَّمِّلٌ, originally مُتَزَمِّلٌ, A man *wrapped with* [or *in*] *his garments:* occurring in the Ḳur lxxiii. 1. (TA.)

زملق

Q. 1. زَمْلَقَ, inf. n. زَمْلَقَةٌ, *He did the act denoted by the epithet* زُمَّلِقٌ expl. in art. زلق, voce زَلِقٌ. (TA.) — زَمْلَقَةٌ in asses is like هَمْلَجَةٌ [i. e. The *going an easy and a quick pace*] in a horse. (TA.)

زُمَّلِقٌ and ▼ زُمْلِقٌ and ▼ زُمَالِقٌ are expl. in the Ṣ in art. زلق [q. v., voce زَلِقٌ]: in the Ḳ, in the present art., agreeably with the opinion of Aboo-'Obeyd. (TA.) [The first is said in the TA, voce ثَتٌّ, to be syn. with عِذْيَوْطٌ, q. v.] — The first is also applied to an ass, as meaning *Fat; whose back is even by reason of the fat.* (Lḥ, TA.)

زُمْلُوقٌ A boy, or young man, *light,* or *active, upon whom his pursuer can hardly lay hold by reason of his lightness in his running, and his going this way and that, quickly, and deceitfully,* or *guilefully;* as also ▼ زُمَالِقٌ: thus expl. by Az, on the authority of one of the Arabs: also said to signify *light,* or *active, and inconstant, unsteady,* or *fickle;* and so ▼ زُمْلِقٌ and ▼ زُمَالِقٌ. (TA.)

زُمَالِقٌ: see زُمَّلِقٌ: — and see also زُمْلُوقٌ, in two places.

زُمْلِقٌ: see زُمَّلِقٌ: — and see also زُمْلُوقٌ.

زمن

1. زَمِنَ, aor. ـَ, inf. n. زَمَنٌ (Mṣb, Ḳ) and زَمَانَةٌ (Ṣ,* Mṣb, Ḳ) and زُمْنَةٌ, (Ḳ,) *He* (a man, Ṣ, Mṣb) *had, or was affected with, a malady of long continuance,* (Mṣb,) or *what is termed* زَمَانَةٌ, expl. below: (Ḳ:) *he was, or became, afflicted* [*with what is so termed*]: (Ṣ:) or *he was, or became, crippled.* (TḲ.)

3. عَامَلَهُ مُزَامَنَةً (Ṣ, Ḳ) and زِمَانًا (Lḥ, TA) [*He bargained, or made an engagement, with him, to work, for a time*], (Ṣ, Ḳ,) from الزَّمَنُ, (Ṣ,) is like مُشَاهَرَةً [and شِهَارًا] (Ṣ, Ḳ) from الشَّهْرُ. (Ṣ.)

4. ازمن [*He, or it, continued a long time;*] *a long time passed over him, or it,* (Ḳ,* TA,) i. e. a thing. (TA.) You say, ازمن بِالمَكَانِ *He remained, staid, dwelt, or abode, a long time* (زَمَانًا) *in the place.* (TA.) — And [hence,] ازمن عَنِّى عَطَاؤُهُ ‡ *His gift* [*was a long time kept back from me,* or] *was slow,* or *tardy, in coming to me.* (TA.) = ازمن فُلَانًا *He* (God) *made such a one to be such as is termed* زَمِنٌ, i. e. *affected with a protracted disease;* (Mṣb, TA;) or *crippled,* or *deprived of the power to move or to stand* or *to walk, by disease, or by a protracted disease:* or *made him to be affected with what is termed* [زَمَانَةٌ, expl. below, as meaning] عَاهَةٌ [&c.]. (TA.) It is said also of a disease [as meaning *It deprived him of the power to move* &c.]. (TA in art. عضب.)

زَمَنٌ an inf. n. of زَمِنَ [q. v.]. (Mṣb, Ḳ.) — And a simple subst. [meaning *Continuance for a long time,*] from أَزْمَنَ in the first of the senses assigned to it above; and so ▼ زُمْنَةٌ, with ḍamm. (IAạr, TA.) — Also, and ▼ زَمَانٌ, (Ṣ, Mṣb, Ḳ, &c.,) the former a contraction of the latter, (Mṣb,) *A time, whether little or much;* (Ṣ, Mṣb, Ḳ;) thus accord. to Er-Rághib; (TA in art. دهر;) as being *a space capable of division:* (Mṣb:) and so says El-Munáwee: (TA:) *a time considered with respect to its beginning and its end:* (Er-Rághib, MF voce أَمَدٌ:) or *i. q.* عَصْرٌ [as meaning *a space,* or *period, of time*]: (M, Ḳ:) [often meaning, without any addition to qualify it, *a long time;* as in an instance of the usage of the latter word above: (see 4:) what follows here applies to each of these words:] زَمَانٌ differs in some respects from آنٌ and from أَمَدٌ: Sh asserts it to be *syn. with* دَهْرٌ; but AHeyth says that this is a mistake: (TA:) [it is so, however, sometimes, accord. to several authorities, as has been shown in art. دهر; and particularly as meaning *fortune,* or *fate:*] IAth says that it is applied to the *whole of what is termed* الدَّهْرُ [as meaning *time*], and to *a*

portion thereof: AHeyth says that it is the زمان [i. e. *season*] of fruit, of ripe dates, and of heat and cold: and that it may be [*a period of*] *two months* [as meaning *any one of the six seasons of the solar year*] to *six months* [as meaning the *half-year often termed summer* and the *half-year often termed winter*]: (TA:) [thus] it is applied to *any one of the four quarters of the year;* (Mṣb, TA;) the first of which [in the order in which they are commonly mentioned by the Arabs, i. e. autumn,] is called by the Arabs [of the classical age] الرَّبِيعُ, but vulgarly الخَرِيفُ; called by the former name because the first rain is therein, giving growth to [the herbage called] the رَبِيع; and called by the latter name because the fruits are gathered therein; and it commences when the sun enters Libra: the second [i. e. winter] is called الشِّتَآءُ; and commences when the sun enters Capricornus: the third [i. e. spring] is الصَّيْفُ, vulgarly called الرَّبِيعُ; and commences when the sun enters Aries: the fourth [i. e. summer] is القَيْظُ, vulgarly called الصَّيْفُ; and commences when the sun enters Cancer: (Mṣb:)* it is also applied to the *time*, or *period, of the reign, rule, prefecture,* or *the like,* of a man: [and to the *life-time* of a man:] with the philosophers, it signifies the *measure of the motion of the ninth* (or *greatest*) *sphere* (الفَلَكُ الأَطْلَسُ): (TA:) [and there are various other explanations belonging to the conventional language of the schools, not to the proper language of the Arabs: (see the "Dict. of the Technical Terms used in the Sciences of the Musalmans:")] the pl. (of زَمَنٌ, Mṣb) is أَزْمُنٌ and أَزْمَانٌ and (that of زَمَانٌ, Mṣb) أَزْمِنَةٌ. (Ṣ, Mṣb, Ḳ.) [The dim. of زَمَنٌ, i. e. زُمَيْنٌ, see below.] In the following trad., إِذَا تَقَارَبَ الزَّمَانُ ♦ لَمْ تَكَدْ رُؤْيَا المُؤْمِنِ تَكْذِبُ [*When the time becomes contracted, the dream of the believer will scarcely ever,* or *never, be false*], what is meant is the end of time; and the approach of the resurrection; because when a thing becomes little, its extremities contract: or what is meant is the day's and the night's becoming equal; for the interpreters of dreams assert that the times [of dreams] most true of interpretation are the season of the breaking forth of the blossoms and that of the ripening of the fruit, which is when the day and the night become equal: or what is meant is the coming forth of El-Mahdee, when the year will be like the month, and the month like the week, and the week like the day, and the day like the hour, deemed short because deemed delightful: (Ḳ in art. قرب:) or it alludes to the shortness of lives and the scantiness of blessings. (TA in that art.) In another trad. it is said, كَانَتْ تَأْتِينَا أَزْمَانَ خَدِيجَةَ, meaning [*She used to come to us*] *in the life-time* [lit. *times*] *of Khadeejeh.* (TA.) And one says also, مَا لَقِيتُهُ مُذْ ♦ زَمْنَةٍ, meaning ♦ مذ زَمَانٍ [i. e. *I have not met him for a long time* past: but in this case, accord. to the more approved usage, one should say مُذْ زَمَنَةٍ and مُذْ زَمَانٍ, or مُنْذُ زَمَنَةٍ and مُنْذُ زَمَانٍ]. (Lḥ, Ḳ,* TA.)

زَمِنٌ (Ṣ, Mgh, Mṣb, Ḳ) and ♦ زَمِينٌ, (Ḳ, TA,) applied to a man, (Ṣ, Mṣb, TA,) *Having,* or *affected with, a malady of long continuance;* (Mgh, Mṣb, TA;*) as also ♦ مُزْمَنٌ; (Ḥar p. 182;) or *crippled,* or *deprived of the power to move* or *to stand* or *to walk, by disease,* or *by a protracted disease:* (TA:) or *having what is termed* زَمَانَةٌ [expl. below], i. e. عَاهَةٌ: (Ḳ, TA:) or *afflicted* [*with what is so termed*]: (Ṣ:) pl. زَمِنُونَ, (Ḳ, TA,) of the former, (TA,) and زَمْنَى, (Mṣb, Ḳ, TA,) [likewise] of the former, (Mṣb,) or of the latter, as also زَمْنَةٌ. (TA.) — [Hence,] هُوَ فَاتِرُ النَّشَاطِ زَمِنُ الرَّغْبَةِ ‡ [*He is remiss in respect of briskness* or *promptness, powerless in respect of desire*]. (TA.)

زُمْنَةٌ: see زَمَنٌ, second sentence.

زَمَنَةٌ *A space,* or *period,* or *a long space* or *period,* of time. (TA.) See also زَمَنٌ, last sentence.

زَمَانٌ: see زَمَنٌ, third sentence, and again in two places in the latter part of the paragraph.

زَمِينٌ: see زَمِنٌ.

زُمَيْنٌ [dim. of زَمَنٌ]. You say, لَقِيتُهُ ذَاتَ الزُّمَيْنِ, meaning thereby تَرَاخِى الوَقْتِ; (Ṣ, Ḳ;) [i. e. *I met him some time ago;*] like as one says ذَاتَ العُوَيْمِ, meaning بَيْنَ الأَعْوَامِ: (Ṣ:) or meaning فِى سَاعَةٍ لَهَا أَعْدَادٌ [*in a time consisting of some,* or *several, subdivisions*]: (TA:) or ذَاتَ الزُّمَيْنِ means مُذْ ثَلَاثَةِ أَزْمَانٍ [*three seasons ago;* or, app., *three or more, to ten;* (agreeably with an explanation of ذَاتَ العُوَيْمِ voce ذُو;) by ازمان being app. meant periods of two, or three, or six, months]; (T in art. ذُو;) and the like is said by IAạr. (TA in art. صبح.)

زَمَانَةٌ an inf. n. of زَمِنَ [q. v.]. (Ṣ,* Mṣb, Ḳ.) — [Used as a simple subst.] it signifies also *A disease,* or *an evil affection,* syn. آفَةٌ, (Ṣ,) or عَاهَةٌ, (Ḳ,) in animals: (Ṣ:) [and particularly, in a man, *a disease of long continuance:* or *such as cripples,* or *deprives of the power to move* or *to stand* or *to walk:* (see زَمِنٌ and زَمِنَ:)] or *want of some one or more of the limbs,* or *members;* and *privation of the powers,* or *faculties.* (Ḥar p. 315.) And *i. q.* دَهْرٌ [app. as meaning *An evil event* or *accident, a misfortune,* or *a calamity*]. (KL.) — Also *Love.* (Ḳ.)

[سَاعَةٌ زَمَانِيَّةٌ *A while; an indefinite short time;* as distinguished from سَاعَةٌ فَلَكِيَّةٌ, which is an astronomical hour: and so, often, سَاعَةٌ alone.]

مُزْمَنٌ: see زَمِنٌ.

مُزْمِنٌ *Of long continuance; of long standing; over which a long time has past.* (TA.) [You say مَآءٌ مُزْمِنٌ *Stale water.*] And سُعَالٌ مُزْمِنٌ [*Chronic cough*]. (Ḳ voce مُصْطَكَا.)

زمهر

Q. 1: see the next paragraph.

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* The two following tables exhibit the principal divisions of the Arabian Calendar. The latter of them shows the places of the months in relation to the solar year at the period when they received the names by which they are here designated.

THE QUARTERS. / THE SIX SEASONS.

	Older Names : Later Names	Months	The Six Seasons
Together called by some الشِّتَآءُ and الرَّبِيعُ.	الخَرِيفُ : الرَّبِيعُ Autumn.	Sept. Oct. Nov.	الخَرِيفُ
		Dec. Jan.	الشِّتَآءُ
	الشِّتَآءُ Winter.	Feb. Mar.	الرَّبِيعُ الأَوَّلُ or رَبِيعُ الكَلَإِ
Together called by some الصَّيْفُ.	الرَّبِيعُ : الصَّيْفُ Spring.	Apr. May	الصَّيْفُ
		June July	القَيْظُ
	الصَّيْفُ : القَيْظُ Summer.	Aug. Sept.	الرَّبِيعُ الثَّانِى or رَبِيعُ الثِّمَارِ

THE MONTHS. / THE PERIODS OF RAIN.

The Months	Solar months	The Periods of Rain	
11. ذُو القَعْدَةِ	Sept.	1. الوَسْمِىُّ	الرَّبِيعُ
12. ذُو الحِجَّةِ	Oct.		
1. المُحَرَّمُ	Nov.		
2. صَفَرٌ	Dec.	2. الشَّتَوِىُّ	
3. شَهْرُ رَبِيعٍ الأَوَّلُ	Jan.		
4. شَهْرُ رَبِيعٍ الآخِرُ	Feb.	3. الدَّفَئِىُّ	
5. جُمَادَى الأُولَى	Mar.	4. الصَّيْفُ	
6. جُمَادَى الآخِرَةُ	Apr.		
7. رَجَبٌ	May	الحَمِيمُ	Mostly Dry.
8. شَعْبَانُ	June		
9. رَمَضَانُ	July	الخَرِيفُ	
10. شَوَّالٌ	Aug. Sept.		

(For authorities, and further information, see the words here mentioned, and more particularly نَوْءٌ and رَبِيعٌ; under the latter of which it is said that the third and last of the Six Seasons are called by some, respectively, الرَّبِيعُ الأَوَّلُ and الرَّبِيعُ الثَّانِى; and also that the appellations of the 3rd and 4th months are differently pronounced by different persons; and that some exclude the وَسْمِىّ from the rains called الرَّبِيعُ: and for the Calendar of the Mansions of the Moon, see مَنَازِلُ القَمَرِ, in art. نزل.) The months are said to have received the names here given to them from Kiláb Ibn-Murrah, an ancestor of Moḥammad, about two centuries before El-Islám. These months were lunar; and from this period, with the view of adapting their year to the solar, the Arabs added a month, which they called النَّسِىْءُ, at the end of every three years, until they were forbidden to do so by the Ḳur-án (ch. ix.): but the months still retrograded through the seasons, though much more slowly. The abolition of the intercalation was proclaimed by Moḥammad at the pilgrimage in the tenth year of the Flight.

Q. 4. ازْمَهَرَّتْ *They* (the stars) *shone,* (Ṣ, Ḳ,) *and were intensely bright.* (TA.) — *It* (the eye) *became red by reason of anger,* (Ḳ,) on the occasion of some distressing event; (TA;) as also ▼ زَمْهَرَتْ. (AZ, Ṣ, Ḳ.) — ازمهرّ *It* (the face) *grinned, so as to display the teeth; or became contracted, with a stern, an austere, or a morose, look.* (Ḳ.) — *It* (a day) *became intensely cold.* (Ḳ.)

زَمْهَرِيرٌ *Intense cold.* (Ṣ, Ḳ.) Such is prepared by God as a punishment for the unbelievers in the latter state. (TA.) In the Ḳur lxxvi. 13, زَمْهَرِيرًا means *Hurting cold:* (Bḍ:) or [simply] *cold:* (Jel:) or, accord. to some, it there has the meaning next following. (Bḍ, Jel.) — The *moon;* (Ḳ;) in the dial of Ṭeiyi. (TA.)

مُزْمَهِرٌّ *Laughing so as to show the teeth:* (Ḳ:) from the likeness to the shining of stars. (TA.) — *Angry:* (Ḳ:) or *violently angry.* (Ṣ.)

زن

1: see 4, in five places. — زَنَّ عَصَبُهُ, [aor., accord. to rule, ـِ, or the sec. pers. may be زَنِنْتَ, and the aor. ـَ, and the inf. n., in this case, زَنَنٌ, which see below, but the TḲ makes its aor. to be ـُ, and the inf. n. زَنٌّ,] *His sinews dried up.* (Ḳ.) — زَنَّ فَذَنَّ means حقن فقطر [which may be rendered *He kept in,* or *retained, his urine, and then dribbled it,* or *his urine was kept in,* or *retained, and then dribbled*]. (TA. [See زِنِّينٌ.])

4. أَزْنَنْتُهُ *I thought him to possess good* or *evil;* as also ▼ زَنَنْتُهُ, aor. ـُ, inf. n. زَنٌّ: or both mean *I imputed,* or *attributed, to him good* or *evil:* (Mṣb:) or زَنَّ ▼ فُلَانًا بِخَيْرٍ or بِشَرٍّ *he thought such a one to possess good* or *evil;* like أَزَنَّهُ; syn. ظَنَّهُ بِهِ. (Ḳ:) or, accord. to Lḥ, one says, أَزْنَنْتُهُ بِمَالٍ and بِخَيْرٍ *I thought him to possess* [*property* and (as appears from what is said below on his authority) *wealth*]: but ▼ زَنَنْتُهُ is what the vulgar say, and is wrong. (TA.) And أَزْنَنْتُهُ بِشَيْءٍ, (Ṣ,) or بِكَذَا, (Ḳ,) and also ▼ زَنَنْتُهُ بكذا, (Ḥar p. 112,) [and accord. to Golius ▼ ازْتَنَنْتُهُ, mentioned by him as from the Ṣ, but not found therein by Freytag, nor by me in either of my copies,] *I suspected him of a thing,* or *of such a thing:* (Ṣ, Ḳ, and Ḥar ubi suprà:) [but] Lḥ says, لَا يَكُونُ الإِزْنَانُ فِى الخَيْرِ [app. meaning that أَزَنَّ is not said in relation to that which is good: see what is cited on his authority above]. (TA.) And ازنّه بالأَمْرِ *He suspected him of the thing,* or *affair;* like أَظَنَّهُ. (Ṣ.) And هُوَ يُزَنُّ بِكَذَا [*He is suspected of such a thing*]. (Ṣ.) Ḥassán says,

* حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ *

i. e. [*Chaste, staid,*] *she is not suspected of evil:* [in which تُزَنُّ may be from ▼ زَنَّتْ or from أَزَنَّتْ:] but some restrict themselves to the quadriliteral verb [ازنّ]. (Mṣb.)

8: see 4.

زَنَّةٌ *A suspicion:* whence the saying, ▼ أَبُو زَنَّةٍ شَرٌّ مِنْهُ أَخُو زَنَّةٍ *The ape,* or *baboon,* or *monkey,* (القِرْدُ,) *worse than he is the person who has conceived a suspicion:* (A, TA:) [for] — أَبُو زَنَّةٍ, (so in three copies of the Ṣ and in my MṢ. copy of the Ḳ,) or ▼ ابو زِنَّةٍ, (thus in the CḲ and TḲ and JM, [in the second and third of which it is expressly said to be "with kesr," which, however, the author of the Ḳ should have added, accord. to his usual practice, if he meant it to be thus,]) signifies القِرْدُ. (Ṣ, Ḳ.)

أَبُو زِنَّةٍ: see what next precedes, in two places.

زَنَنٌ, and مَاءٌ زَنَنٌ, and مِيَاهٌ زَنَنٌ, [which suggests that زَنَنٌ is an inf. n. used as an epithet,] *A water,* and *waters, small in quantity, and narrow:* (Ḳ:) [for] زَنَنٌ signifies *strait,* or *narrow;* like زَنَأٌ and زَنِىٌّ [which do not belong to this art.]: (TA:) or مَآءٌ زَنَنٌ means [*a place of water*] *of which one knows not whether there be in it water or not.* (Ḳ.)

ظِلٌّ زَنَانٌ *Short* [or *contracted*] *shade;* like زَنَآءٌ [mentioned in art. زنأ]. (Ḳ.)

زُنَانَى *A fluid like mucus, that falls from the noses of camels:* (Ḳ:) but the more approved word is ذُنَانَى. (TA.)

زَنَانِىٌّ A man *who suffices for himself, without any other.* (Ḳ.)

زَنَّانٌ One *who opines,* or *conjectures, much;* i. q. ظَنَّانٌ. (TA.)

زِنِّينٌ One *suppressing his urine and his ordure:* occurring in a trad.: or, as some say, it is زِبِّينٌ, [q. v.,] with ب. (TA. [But see 1, and see also what here follows.])

أَزَنٌّ One *suppressing his urine* [or *his ordure*]; syn. حَاقِنٌ: such is one of the persons forbidden, in a trad., to act as إِمَام to others. (TA in art. نصر: mentioned also, but not expl., in the present art. in the TA.) [See also the next preceding paragraph.]

زنأ

1. زَنَأَ فِى الجَبَلِ, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Mṣb, Ḳ,*) inf. n. زَنْءٌ and زُنُوْءٌ, (Ṣ, Mṣb, Ḳ,) *He ascended the mountain.* (Ṣ, Mṣb, Ḳ.) — زَنَأَ إِلَيْهِ, (Ṣ, Ḳ,) aor. as above, (Ḳ,) inf. n. زُنُوْءٌ (Ṣ, Ḳ) and زَنْءٌ, (Ḳ,) *He* (a man, Ṣ) *had recourse to it* (a thing, TA) *for refuge, protection, preservation, concealment, covert,* or *lodging.* (Ṣ, Ḳ.) — And *He approached it,* or *drew near to it;* (Ḳ, TA;) namely, a thing. (TA.) [Hence,] زَنَأَ الخَمْسِينَ, (Ṣ,) or لِلْخَمْسِينَ, inf. n. زَنْءٌ, (TA,) *He drew near to the* [age of] *fifty* [years]. (Ṣ, TA.) — زَنَأَ said of the shade, (Ṣ, Ḳ,) *It became short;* (Ṣ;) *it contracted, shrank,* or *drew together.* (Ḳ.) — Said of a place, (TA in art. زنو,) *It was,* or *became, strait,* or *narrow;* and زَنَا, without ء, inf. n. زُنُوٌّ, is a dial. var. thereof in this sense. (ISd, Ḳ, TA; all in art. زنو.) — Said of the urine, (Ṣ, Mṣb, Ḳ,) aor. ـَ, (Ṣ, TA,) or ـُ, (Mṣb,) inf. n. زُنُوْءٌ (Ṣ, Mṣb, TA) and زَنْءٌ, (TA,) *It became retained,* or *suppressed.* (Ṣ, Mṣb, Ḳ, TA.) — Also *He,* or *it, clave to the ground.* (Ḳ.) — *He hastened,* or *made haste.* (Ḳ.) — And *He was,* or *became, affected with a lively emotion,* either *of joy* or *of grief;* syn. طَرِبَ. (Ḳ.) — See also 2, in two places: and see 4. — زَنَأَ is also expl. in the Ḳ as signifying خَنَقَ [*He throttled,* or *strangled*]: but [SM says,] I have not found any of the leading lexicologists to have mentioned this, unless it be a mistranscription for حَقَنَ [a meaning assigned to this verb below: see 4]. (TA.)

2. زَنَّأَ عَلَيْهِ, inf. n. تَزْنِئَةٌ, *He straitened,* or *oppressed, him; made strait,* or *close, to him;* (Ṣ, Ḳ, TA;) as also ▼ زَنَأَ عليه. (TA.) The verb occurs without ء, written زَنَّى, by poetic license, in a saying of a rájiz cited in art. شدخ, as an ex. of the word شَادِخَةٌ. (Ṣ.) And ▼ زَنَؤُوا عَلَيْهِ الحِجَارَةَ occurs in a trad. as meaning *They made the stones strait,* or *close, to him,* or *upon him.* (TA.)

4. ازنأه فِى الجَبَلِ *He made him to ascend the mountain.* (Mṣb, Ḳ,* TA.) — ازنأه also signifies أَلْجَأَهُ: (Ṣ, Ḳ, TA:) so in the saying, ازنأه إِلَى الأَمْرِ [*He constrained him to have recourse to,* or *to do, the thing*]. (TA.) — ازنأ بَوْلَهُ *He retained,* or *suppressed, his urine;* (Mṣb, Ḳ;*) as also ▼ زَنَأَهُ; the latter verb being trans. as well as intrans. (Mṣb.)

زَنَآءٌ *Straitness,* or *narrowness;* syn. ضِيقٌ. (Ṣ. [So in my copies: perhaps a mistranscription for ضَيِّقٌ, a meaning mentioned in the next sentence.]) = *Strait,* or *narrow;* syn. ضَيِّقٌ: you say مَكَانٌ زَنَآءٌ [*A strait,* or *narrow, place*]: and بِئْرٌ زَنَآءٌ [*A narrow well*]: so in the Fáïḳ. (TA.) — *Short* (Ṣ, Ḳ) *and compact,* or *contracted:* (Ḳ:) applied to a man: and to shade. (Ṣ.) — *Retaining,* or *suppressing, his urine;* (Ṣ, Mṣb, Ḳ;) as also ▼ زَانِئٌ. (Mṣb.) So in a trad. in which it is said that a man is forbidden to pray when he is زَنَآءٌ; (Ṣ, TA;) or where it is said that the prayer of one who is ▼ زَانِئٌ will not be accepted: (Mṣb:) or the latter word in this case means one who is *ascending a mountain;* because he has not full power [to pray], or because he is straitened by being out of breath. (TA.) = Also, [app. because of its narrowness,] *A grave.* (TA.)

زَنِىْءٌ *A small skin for water or milk.* (Ḳ.) [See also زُنِّى, in art. زنو.]

زَانِئٌ: see زَنَآءٌ, in two places.

أَزْنَأُ *More,* or *most, strait:* so in the saying كَانَ لَا يُحِبُّ مِنَ الدُّنْيَا إِلَّا أَزْنَأَهَا [*He used not to love, of worldly enjoyments,* or *blessings, save the more,* or *most, strait thereof*]. (MF.)

زنبر

Q. 2. تَزَنْبَرَ عَلَيْنَا *He behaved proudly,* or *haughtily, to us,* (Ḳ,* TA,) *and frowned,* or *looked sternly, austerely,* or *morosely.* (TA.)

الزُّنْبُرُ *The lion.* (Ḳ.)

زُنْبُرٌ *Small*, or *young*, (Ḳ, TA,) *and light*, or *active*: applied to a boy. (TA.) — See also زُنْبُورٌ.

زَنْبَرِىٌّ *Large*, or *bulky*; applied to a ship: (Ḳ:) you say سَفِينَةٌ زَنْبَرِيَّةٌ *a large*, or *bulky*, *ship*: (TA:) or زَنْبَرِيَّةٌ signifies *a sort of large*, or *bulky*, *ship*. (Ṣ in art. زبر.) — Also *Heavy*; applied to a man. (Ḳ.)

زِنْبَارٌ: see the next paragraph, in two places.

زُنْبُورٌ [The *hornet*, or *hornets*; *a large sort of wasp*;] *a stinging kind of fly*; (Ḳ;) *a certain kind of flying thing that stings*; (T, TA;) *i. q.* دَبْرٌ, (Ṣ,) or دُبُورٌ; (TA;) and ▾ زُنْبُورَةٌ signifies the same, (Ḳ,) [or app. is the n. un.,] and so does ▾ زِنْبَارٌ; (Ṣ, Ḳ,) a dial. var. mentioned by ISk: (Ṣ:) [being a coll. gen. n.,] زنبور is [sometimes] made of the fem. gender: the pl. is زَنَابِيرُ: (Ṣ:) and الزَّنَابِيرُ sometimes means *the flies of the meadows* or *gardens* (ذُبَابُ الرَّوْضِ). (Ḥam p. 324.) — Also *A young ass that is able to bear burdens.* (Ḳ.) — And *A large rat*: pl. زَنَابِرُ, occurring in poetry [app. for زَنَابِيرُ]. (TA.) — Also, [as an epithet,] *Light*, or *active*; *clever*, or *ingenious*; (Ḳ, TA;) mentioned by Abu-l-Jarráḥ, from a man of the Benoo-Kiláb, and he adds that it means *light*, or *active*; (TA;) *quick in reply*; (Ḳ, TA;) and so ▾ زُنْبُرٌ. (Ḳ.) = Also, and ▾ زِنْبِيرٌ and ▾ زِنْبَارٌ, *A certain tree*, (Ḳ, TA,) *of large size*, (TA,) *resembling the* دُلْب [or *plane-tree*], (Ḳ, TA,) *but not wide, the leaves of which are like those of the nut-tree in appearance and scent, having blossoms like those of the* عُشَر [q. v.], *white tinged* [*with another colour*], *and having a fruit exactly like the olive, which, when fully ripe, becomes intensely black and very sweet, and is eaten by men like ripe dates, has a stone like that of the* غُبَيْرَاء [or *fruit of the service-tree*], *and dyes the mouth like as does the mulberry*: *it is planted.* (TA.) — Also, the same three words, *A species of the* تين [or *fig*], *called by the people of the towns and villages the* تين حُلْوَانِىّ; (IAạr, Ḳ, TA;) *one of the strange trees of the desert*: pl. زَنَابِيرُ. (IAạr, TA.)

زِنْبِيرٌ: }
زُنْبُورَةٌ: } see the next preceding paragraph.

أَخَذَهُ بِزَنُوبَرِهِ is like أَخَذَهُ بِزَوْبَرِهِ, (Ḳ, TA,) meaning *He took it altogether*; mentioned in art. زبر. (TA.)

أَرْضٌ مُزَبَّرَةٌ *A land abounding with* زَنَابِير [or *hornets*, pl. of زُنْبُورٌ; the ن being rejected in its formation]: (Ṣ in art. زبر, and Ḳ:) similar to ذَاتُ عَقَارِبَ and مُثْعَلَةٌ, meaning أَرْضٌ مُعَقْرَةٌ and ثَعَالِبَ. (Ṣ.)

زنبق

زَنْبَقٌ [mentioned in the Ṣ and Mṣb in art. زبق] *Oil of jasmine*: (Ṣ, Ḳ:) or this is called دُهْنُ الزَّنْبَقِ, and is of the dial. of El-'Irák; (Az, TA;) [for] it is said that زَنْبَقٌ signifies the *jasmine* [itself]: (Mṣb:) or, as some say, it is *a certain flower, which is put into* شَيْرَج [i. e. *oil of sesame*, or, as being likened thereto, because of its clearness, *white oil before it becomes altered*], *and the like, and of which is* [*thus*] *made an* [*odoriferous*] *oil*; like as is done with other species of flowers. (MF.) [In the present day, this name is applied to several species of plants: namely, *Mogorium sambac* of Juss., Lam., Desfont.: — *Nyctanthes sambac* of Linn.; *nyctanthes undulata* in notis Amœn. academ. 4, p. 449: (Delile, Flor. Aegypt. Illustr., no. 8:) — and *Iris germanica* of Linn.; or *Iris sambac* of Forsk.: (Idem, no. 26:) — also the *lily*.] — Also The [*musical reed*, or *pipe*, *called*] زَمَّارَة, (AA, T, TA,) or مِزْمَار. (Aboo-Málik, Ḳ.) — أُمُّ زَنْبَقٍ *Wine*: (IAạr, Ḳ, and T in art. ام:) or *wine such as is termed* فَيْهَجٌ and قِنْدِيدٌ. (IAmb, TA in art. فهج.)

زَنْبَاقٌ *A certain herb*, or *leguminous plant*, *hot*, *burning*, or *biting*, *to the tongue*, *and that causes headache.* (Ḳ.)

زنبل

زِنْبِيلٌ and زَنْبِيلٌ dial. vars. of زَبِيلٌ, mentioned in art. زبل [q. v.]: pl. زَنَابِيلُ. TA.)

زنج

الزَّنْجُ and الزِّنْجُ, (AA, Ṣ, Mṣb, Ḳ,) the latter being a dial. var. of the former, (Mṣb,) both of them chaste, (TA,) [but the latter is the more common,] and ▾ الزُّنُوجُ (Ṣ, Ḳ) and ▾ المَزْنَجَةُ, (Ḳ,) *A certain nation of the blacks*; (Ṣ, Mṣb, Ḳ;) [*the inhabitants of the country called by us* "*Zanguebar*," *including the* "*Zingis*" *of Ptolemy*, *near the entrance of the Red Sea*, *and a large portion of inner Africa*:] *their country is beneath*, *and to the south of*, *the equinoctial line*; *and beyond them is* [*said to be*] no *habitation*, or *cultivation*: [sometimes applied to *the Negroes* absolutely; for] *some say that their country extends from the western parts of Africa nearly to Abyssinia*, [*comprehending the whole of Nigritia properly so called*, *or at least the whole of the countries of the Negroes known to the Arabs of the classical ages*,] *and that part of it is on the Nile of Egypt*: (Mṣb:) the n. un. is ▾ زَنْجِىٌّ and زِنْجِىٌّ, (AA, A'Obeyd, ISk, Ṣ, Ḳ,) like as رُومِىٌّ is of رُومٌ: (TA:) and ▾ أَزْنُجٌ occurs as a broken pl., meaning the *divisions* and *subtribes* [*of that nation*]: so says AAF, and so in the M. (TA.)

زَنْجِىٌّ and زِنْجِىٌّ [of which the latter is the more common, A man, and a thing, *of*, or *belonging to*, or *relating to*, *the* زَنْج or زِنْج]: see the preceding paragraph.

الزُّنُوجُ: }
أَزْنُجٌ: } see the first paragraph.
المَزْنَجَةُ: }

زنجبيل

زَنْجَبِيلٌ [*Ginger*; *amomum zinziber*;] *a certain plant growing in the country of the Arabs*, *in the land of 'Omán*, (AḤn, TA,) *and in El-Yemen also*; (TA;) *well known*: (Ṣ:) [or the *root thereof*;] *a certain root*, or *roots*, (accord. to different copies of the Ḳ,) *creeping beneath the ground*; (Ḳ, TA;) *burning*, or *biting*, *to the tongue*; (TA;) *growing like the stalks of the papyrus*, (Ḳ, TA,) *and the* رَاسَن [mentioned below]: *there is no wild sort of it*; *nor is it a tree that is eaten fresh like as herbs*, or *leguminous plants*, *are eaten*; *but it is used in a dry state*; *and its conserve is the best of conserves*; *and the best thereof is what is brought from the country of the Zinj and China*: (TA:) *it has a property that is heating*, or *warming*, *digestive*, *lenitive in a small degree*, *strengthening to the venereal faculty*, (Ḳ, TA,) *clearing to the phlegm*, (TA,) *sharpening to the intellect*, (Ḳ,* TA,) *and exhilarating*: (TA:) *if mixed with the moisture of the liver of the goat*, *and dried*, *and pulverized*, *and used as a collyrium*, *it removes the film* [*upon the eye*], *and obscurity of the sight.* (Ḳ, TA.) — It is mentioned in the Ḳur, where it is said, [lxxvi. 17 and 18,] كَانَ مِزَاجُهَا زَنْجَبِيلًا عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا [*The admixture whereof shall be* زنجبيل, *a fountain therein named Selsebeel*]: i. e. it shall have the flavour of زنجبيل [or ginger], which the Arabs esteem very pleasant: it may mean that زنجبيل is [essentially] in the wine of Paradise: or that it is the admixture thereof: or that it is a name for the fountain whence this wine is taken, and which is named Selsebeel also. (Az, O, TA.) As some assert, (ISd, TA,) it means also *Wine* [absolutely]. (Ṣ, ISd, Ḳ.) — زَنْجَبِيلُ الكِلَابِ *A certain herb*, or *leguminous plant*, *the leaves of which are like* [*those of*] *the* خِلَاف [or *salix Aegyptia*], *and the twigs are red*: *it clears the* [*discoloration of the face termed*] كَلَف, *and the* [*spots in the skin termed*] نَمَش; *and it kills dogs*; (Ḳ;) wherefore it is named in relation to them. (TA.) — زَنْجَبِيلُ العَجَمِ *i. q.* الأُشْتُرْغَاز [a word of Persian origin, now applied by Arabs to *A species of carline thistle*]. (Ḳ.) [Accord. to Freytag, *Horminum*, or *salvia silvestris*: but this, I believe, is what is called in Pers. اُشْتُرْغَان.] — زَنْجَبِيلُ الشَّامِ *i. q.* الرَّاسَنُ [*Inula helenium*, *common inula*, or *elecampane*]. (Ḳ.)

زنجر

Q. 1. زَنْجَرَ, (Lth, Ḳ,) inf. n. زَنْجَرَةٌ, (Ṣ in art. زجر,) *He* [*fillipped*, or] *struck the thumb upon*, or *against*, *the middle finger with the fore finger*: (Ṣ in art. زجر:) or *he fillipped with the nail of his thumb and that of his fore finger*: (Lth, A, Ḳ:*) you say زَنْجَرَ لَهُ, meaning *he put the nail of his thumb upon that of his fore finger*, *and then fillipped with them to him*, (Lth, A,*) *saying* وَلَا مِثْلَ هٰذَا [*Nor*, or *not even*, *the like of this will I give thee*]; (Lth;) meaning thus, وَلَا أُعْطِيكَ مِثْلَ هٰذَا. (A.) The subst., (Ṣ,) or the name of this [action], (Lth,) is ▾ زِنْجِيرٌ. (Lth, Ṣ.)

زِنْجِيرٌ [*A fillip*, *such as is described above*]: see what immediately precedes. — *A nail-paring*: as also زِنْقِيرٌ: both foreign words introduced into the Arabic language: mentioned in the T among quadriliteral-radical words. (TA.) — *A*

whiteness [or *white speck*] *seen on the nails of young persons*; (AZ, Ḳ;) likewise called فُوفٌ and وَبْشٌ; (AZ, TA;) as also ▼ زِنْجِيرَةٌ. (AZ, Ḳ.) —— Accord. to IAạr, ▼ this last signifies *What the end of the thumb* [or *of the thumb-nail*] *takes from the extremity of the tooth when a man* [*presses the former against the edge of an upper front tooth and suddenly lets it go forward, and*] *says,* مَا لَكَ عِنْدِى شَىْءٌ وَلَا ذَهْ *I have not anything for thee: not even this*: (TA:) [i. e. it means *anything*; always used in a negative phrase.]

زِنْجِيرَةٌ: see the next preceding paragraph, in two places.

زنجفر

زُنْجُفْرٌ *A certain dye*, [or *pigment*,] *well known*, (Ḳ,) *of a red colour, with which one writes as well as dyes*; [namely, *cinnabar*:] its virtue is similar to that of white lead; or, as some say, of شَادَنَج [a kind of stone, used medicinally, from the Persian شَادَنَهْ]: it is of two kinds, *native* and *factitious*: *the native is* [*formed by*] *the transition of a sulphureous substance into quicksilver*: [*it is a sulphureous ore of quicksilver*:] *the factitious* [*is what is called vermilion, and*] *is of various sorts*. (TA.)

زنخ

1. زَنِخَ, aor. ـَ, (Ṣ, Ḳ,) inf. n. زَنَخٌ, (Ṣ,) said of oil, (Ṣ, Ḳ,) and clarified butter, (JK, L,) and food, (L,) *It was, or became, altered* [*for the worse*] (Ṣ, Ḳ, TA) *in odour*; (TA;) [*stinking, rancid*,] *bad*, or *corrupt*; like سَنِخَ. (JK.) —— And, said of a lamb, or kid, *He raised his head in sucking, by reason of choking*, or *of dryness of the fauces*. (Ḳ.)

زَنِخٌ, applied to oil, (Ṣ, Ḳ,) and clarified butter, and food, (L,) *Altered* [*for the worse*] (Ṣ, Ḳ, TA) *in odour*; (TA;) [*stinking, rancid, bad*, or *corrupt*; like سَنِخٌ: see 1.] —— إِبِلٌ زَنِخَةٌ *Camels having their bellies straitened, by reason of thirsting* (Kr, Ḳ, TA) *time after time*. (Kr, TA.)

زند

1. زَنَدَ النَّارَ, aor. ـِ, *He produced fire* [*with a* زَنْد *and* زَنْدَة]. (A, TA.) —— [Hence,] زَنَدُوا نَارَ الحَرْبِ † [*They kindled the fire of war*]. (A, TA.) == See also 2. == زَنِدَ, aor. ـَ, (Ḳ,) inf. n. زَنَدٌ, (TḲ,) *He* (a man, TA) *thirsted*. (Ḳ.) == زَنَدَتْ, inf. n. زَنْدٌ, said of a she-camel, *Her womb came forth on her giving birth*. (L.)

2. زنّد, inf. n. تَزْنِيدٌ, *He made his* زَنْد *to produce fire*. (Ḳ.) == *He lied*. (Ḳ.) == *He filled* (Ḳ, TA) a water-skin, or milk-skin; (TA;) as also ▼ زَنَدَ, (Ḳ, TA,) inf. n. زَنْدٌ; and in like manner a watering-trough, and a vessel: and *he filled* his water-skin, or milk-skin, *so that it became like the* زَنْد, i. e. [*hard*, or *firm, being*] *full*. (TA.) —— [*He made*, or *rendered, narrow*. You say,] لِلْفَرَسِ مَنْخِرٌ لَمْ يُزَنَّدْ *The horse has a nostril which was not made narrow when he was created*. (A, TA.) —— [*He straitened*, or *scanted*; *made strait*, or *scanty*: see the pass. part. n. Hence, app.,] زَنَّدَ عَلَى أَهْلِهِ [*He straitened*, or *scanted, his family*; *made their circumstances*, or *subsistence, strait*, or *scanty, to them*;] *he was hard, severe*, or *rigorous, to his family*. (L.) —— *He punished beyond his right*. (Ḳ, TA.) —— *He charged with niggardliness*: (TA:) or *he*, or *it, made*, or *rendered, niggardly, mean*, or *sordid*. (KL.) —— زَنَّدَتِ النَّاقَةُ, inf. n. تَزْنِيدٌ, *The she-camel*, having a [tumour of the kind called] قَرْن in her vulva, *had her vulva perforated on every side, and leathern thongs inserted in the holes and tied tight*: (ISh, TA:) or تَزْنِيدٌ [as inf. n. of زُنِّدَتْ] signifies a she-camel's *having the vulva perforated with small sharp-pointed pieces of wood, and then tied with* [*threads or strings of*] *hair*: this is done when her womb comes forth after her having given birth; (Ṣ, Ḳ;) on the authority of IDrd, with ن and ى. (Ṣ.) == See also the next paragraph.

4. ازند, (Ḳ,) said of a man, (TA,) *i. q.* زَادَ [*He exceeded*, &c.]. (Ḳ, TA.) —— [Hence, app.,] ما يُزْنِدُكَ, as also ▼ ما يُزَنِّدُكَ, *i. q.* مَا يُزْنِدُكَ أَحَدٌ عَلَيْهِ يَزِيدُكَ [meaning *No one is more sufficient for thee than he*: see art. زيد]: (Ḳ:) or *no one exceeds him to thee in excellence*. (TA.) == ازند فِى وَجَعِهِ *i. q.* رَجَعَ [i. e. *He relapsed in his pain*.] (Ḳ.)

5. تزنّد *He was*, or *became, straitened*, or *embarrassed, and contracted in his bosom*: (A:) *he was*, or *became, straitened*, or *embarrassed, so as to be unable to reply*, or *to answer*: and *he was angry*; (A, Ḳ;) and *was incensed*. (TA.) The saying of 'Adee,

* إِذَا أَنْتَ فَاكَهْتَ الرِّجَالَ فَلَا تَلَغْ *
* وَقُلْ مِثْلَ مَا قَالُوا وَلَا تَتَزَنَّدِ *

[*When thou jestest with men, be not altogether foolish, but say like as they have said, and be not straitened*, &c.,] some relate with ى [in the last word, saying تَتَزَيَّدِ: see art. زيد]. (TA.)

زَنْدٌ [*A piece of stick*, or *wood, for producing fire*;] the *upper one of the two pieces of stick*, or *wood*, (عُودَانِ, Ṣ, M, L, Ḳ, or خَشَبَتَانِ, L,) *with which fire is produced* [*in a manner described below*]; (Ṣ, M, L, Ḳ;) of the masc. gender; (Mṣb;) [or masc. and fem.: (see مِيقَادٌ, in art. وقد:)] and ▼ زَنْدَةٌ is the appellation of the *lower one thereof*, (Ṣ, M, L, Ḳ,) *in which is the notch*, or *hollow*, (فُرْضَة, M, L, or فَرْض, A in art. فرض,) or *in which is a hole* (ثَقْب, Ṣ), [*whence the fire is produced*;] and this is fem.: (Ṣ, M:) *one end of the* زَنْد *is put into the* فَرْض *of the* زَنْدَة, *and the* زَنْد *is then* [*rapidly*] *twirled round, in producing fire*: (A in art. فرض:) [the best kind of زَنْد is made of عَفَار; and the best kind of ▼ زَنْدَة, of مَرْخ: (see these two words:)] the dual زَنْدَانِ is applied to the *two together*; (Ṣ, M, L;) [and so, very often, is the sing. زَنْد:] one should not say زَنْدَتَانِ; (Ṣ, M, L, Ḳ;) for it is a well-known rule that predominance is to be attributed to the masc.: (MF:) the pl. [of mult.] is ▼ زِنَادٌ, (Ṣ, M, Mgh, L, Mṣb, Ḳ,) which is also syn. with زَنْدٌ, (Kr, L,) and زُنُودٌ (L) and [of pauc.] أَزْنُدٌ and أَزْنَادٌ, (Ṣ, M, L, Ḳ,) the last anomalous [accord. to general opinion because the medial radical is not an infirm letter]; (TA;) and pl. pl. أَزَانِدُ. (L.) Hence one says, إِنَّهُ لَوَارِى الزَّنْدِ, (TA,) or وَارِى الزِّنَادِ, (A,) ‡ [lit. *He is one whose* زَنْد *produces fire*, or *whose* زِنَاد *produce fire*,] alluding to generosity and other commended qualities [of the person to whom it is applied]. (TA.) And وَرَتْ بِكَ زِنَادِى ‡ [lit. *My* زناد *have*, or *has, produced fire by thy means*], (Ṣ, A, Ḳ,) said by thee to one who has aided, or assisted, thee. (Ṣ, Ḳ.) And أَنَا مُقْتَدِحٌ بِزَنْدِكَ وَكُلُّ خَيْرٍ عِنْدِى مِنْ عِنْدِكَ ‡ [lit. *I am one who produces fire by means of thy* زند, *and all the good in my possession is from thee*]. (A.) [Hence also,] لَا يَرُدُّ بُكَاىَ زَنْدًا † [*My weeping will not bring as a return for it* so much as *a* زند; i. e. it will not avail aught]. (Ḥam p. 83.) And زَنْدَانِ فِى مُرَقَّعَةٍ: see art. رقع. And زَنْدَانِ فِى وِعَآءٍ † [*Two pieces of stick*, or *wood, for producing fire, in a bag* or *the like*]: a prov. denoting lowness, ignobleness, meanness, or weakness; and applied to two weak persons together. (Meyd.) And لَيْسَ فِى جَفِيرِهِ غَيْرُ زَنْدَيْنِ: see art. جفر. —— Hence, (A,) ‡ *Each of the two bones of the fore arm*; [the *radius* and the *ulna*;] (A, Mgh, L;) *one of which is more slender than the other*: the extremity of the زند next the thumb is called كُوع, and that of the زند next the little finger is called كُرْسُوع: the رُسْغ [or wrist] is the place of junction of the زَنْدَانِ, and the part where the hand of the thief is cut off: (L:) in this sense masc.; but improperly made fem.: (Mgh:) the two bones above mentioned are called the زَنْدَانِ as being likened to the زندان with which fire is produced. (A, Mgh.*) And in some one or more of the dialects, سَاعِد الأَعْلَى مِنَ الزَّنْدَيْنِ is *The* سَاعِد [q. v.]; and الأَسْفَلُ مِنَ الزَّنْدَيْنِ, *the* ذِرَاع [q. v.]. (L and TA in art. سعد.) [Also] The *part of the fore arm which is divested of flesh*: of the masc. gender: pl. زُنُودٌ. (Mṣb.) And (L) The *part where the extremity of the fore arm joins to the hand* [*on the side of the thumb* and also *on the side of the little finger*, as is shown by what follows]: there are two parts called together زَنْدَانِ; (Ṣ, L, Ḳ;) the كُوع and the كُرْسُوع. (Ṣ, L.) == Also *A certain thorny tree*. (Ḳ.)

زَنْدٌ *A* دُرْجَة (Ḳ, TA) *consisting of a stone wrapped up in pieces of rag* (TA) *which is stuffed into a she-camel's vulva, when she is made to take a liking to the young one of another*: (Ḳ:) *it has a string attached to it; and when it distresses her, they pull it out, and she imagines that she has brought forth a young one*: so say AO and others. (TA.)

زَنْدَةٌ: see زَنْدٌ, in two places.

زِنَادٌ: see زَنْدٌ; of which it is a pl., and with which it is also syn. [In the present day it is commonly applied to *A steel for striking fire*: and has for its pl. أَزْنِدَةٌ.]

مُزَنَّدٌ [*Made, or rendered, narrow*]. You say ثَوْبٌ مُزَنَّدٌ *A garment*, or *piece of cloth, of little width.* (Ṣ, Ḳ.) And مَزَادَةٌ مُزَنَّدَةٌ [*A leathern water-bag*] *narrow, but long;* [*such that*] *when thou seest that there is somewhat in it,* [*thou lookest again, and*] *lo, there is nothing in it.* (A, TA.) —— A *small, scanty,* gift. (A, TA.*) —— *Narrow;* (Ṣ, Ḳ;) *niggardly;* (Ṣ, A, Ḳ;) *tenacious;* (TA;) *who will not confer a small benefit:* (A:) *low, ignoble, mean,* or *sordid:* (TA:) *charged with niggardliness, and held to be little:* (Ḥam p. 178:) and *i. q.* دَعِىٌّ [i. e. one *whose origin,* or *lineage, is suspected;* or *an adopted son;* &c.]. (Ḳ.) And A man *quick in becoming angry.* (L.)

زندق

Q. 2. تَزَنْدَقَ [*He adopted,* or *held,* or *professed, the tenets of the* زِنْدِيق;] *he was,* or *became, a* زِنْدِيق: (Ṣ,* Ḳ,* TA:) [generally,] *he was,* or *became, a* مُلْحِد [i. e. *deviater from the right religion,* or *an impugner of religions*], and *without religion;* (KL;) [*a disbeliever in the world to come and in the Deity,* or *the unity of the Creator:* (see زَنْدَقَةٌ:) and *an asserter of the endlessness of time:* see زِنْدِيقٌ.]

زَنْدَقٌ, (Th, O, L, Ḳ, [in some of the copies of the Ḳ, and in my copy of the Mṣb, زِنْدِيقٌ, which, as is said in the TA, is a mistake,]) and ▾ زَنْدَقِىٌّ, A man *very niggardly* or *avaricious.* (Th, O, L, Ḳ, Mṣb.)

زَنْدَقَةٌ a subst. from the verb above mentioned; (Ṣ, Ḳ;) [The *adoption,* or *belief,* or *profession, of the tenets of the* زِنْدِيق: generally, *deviation from the right religion,* or the *impugning of religions,* and the *state of him who is without religion;*] *disbelief in the world to come and in* [*the Deity,* or] *the unity of the Creator:* (T, Mgh, Mṣb:) [and the *assertion of the endlessness of time:* see زِنْدِيقٌ.] —— Also *i. q.* ضِيقٌ [as meaning *Niggardliness,* or *avarice:* see زَنْدَقٌ]. (L, TA.)

زَنْدَقِىٌّ: see زَنْدَقٌ.

زُنْدُوقٌ a dial. var. of صُنْدُوقٌ [q. v.]; (Ḳ;) like as قَزْدٌ is of قَصْدٌ. (TA.)

زِنْدِيقٌ *One who is of the* ثَنَوِيَّة [or *asserters of the doctrine of Dualism*]: (Ṣ, O, Ḳ:) or *one who asserts his belief in* [*the two principles of*] *Light and Darkness:* or *one who does not believe in the world to come, nor in the Deity:* (O, Ḳ:) or *one who does not believe in the world to come nor in the unity of the Creator:* (T, Mṣb:) or *one who conceals unbelief and makes an outward show of belief:* (Ḳ:) an arabicized word, (Ṣ, Mṣb,) originally Pers., so they say, (Mṣb,) from الزَّنْدُ, which is a book belonging to them [i. e. the book of Zoroaster]: (PṢ:) [or from the Pers. زِنْدِيك, meaning *magian,* or *fire-worshipper:* and this seems to be its primary meaning; as De Sacy says in his "Chrest. Ar.," 2nd ed., ii. 274:] or, accord. to IDrd, it is an arabicized word from the Persian زندهْ, (Mgh, [thus in my copy, app. for زَنْدَهْ, in which the ه may be, as it is in many other instances, an affix denoting some kind of relationship,]) or زَنْد كِرْ, (TA, as from the L, [but not very clearly written, and with an erasure, such as to suggest that the original and right reading may be زَنْد گير, which may be rendered *holder of the Zend,* but]) which is expl. as meaning *he* [*who*] *asserts his belief in the eternity,* or *the endlessness, of the present world:* (Mgh, TA:) or it is arabicized from زَنْ دِين, i. e. woman's religion: (O, Ḳ:) or the right explanation is this: that it is a term of relation to the زَنْد, which is the book of Mánee the Magian, who was in the time of Bahrám the son of Hurmuz the son of Sáboor [or Shápoor], and who claimed to be successor to the Messiah, on whom be peace; and, desiring fame, composed this book, which he hid in a tree, and then took forth: الزَّنْدُ, in their language, is "explanation;" and he meant that this was the explanation of the book of Zarádusht [or Zoroaster] the Persian; and in it he held that there are two gods, Light and Darkness, Light creating good, and Darkness creating evil: (TA:) or, accord. to the "Mefáteeḥ el-'Uloom," زِنْدِيقٌ means *a follower of Mánee,* and also *a follower of Mezdeh,* who (i. e. Mezdek) appeared in the days of Ḳubádh, and asserted that possessions and women were in common, and put forth a book which he called زند, which is the book of the Magians, that was brought by Zarádusht, whom they assert to have been a prophet: and the companions of Mezdek were named in relation to [this] زند; which word, being arabicized, was converted into زِنْدِيقٌ: (Mgh:) Th says that زِنْدِيقٌ is not of the [genuine] language of the Arabs; (Mgh, TA;) and when the Arabs desire to express the meaning in which it is commonly used, (Mgh,* Mṣb, TA,) which is *one who does not hold any religion, and who asserts his belief in the endlessness of time,* (Mṣb,) they say مُلْحِدٌ, (Mgh, Mṣb, TA,) i. e. [*a deviater from the right religion,* or] *an impugner of religions,* (Mṣb,) and دَهْرِىٌّ: (Mgh, TA:) some say that it is from الزَّنْدَقَةُ; because the زنديق straitens himself: (L, TA:) an Arab of the desert is related to have explained it as meaning *one who looks much into things,* or *affairs:* (Mṣb:) the pl. is زَنَادِقَةٌ and زَنَادِيقُ; (Ṣ, O, Mṣb, Ḳ;) the latter being the original pl., and the ة of the former being a substitute for the suppressed ى of the latter. (Ṣ, O.)

زنر

1. زَنَرَهُ *He filled it;* (Ḳ;) namely, a vessel, and a water-skin. (TA.) ══ See also what next follows.

2. زَنَّرَهُ; (Mṣb;) or ▾ زَنَرَهُ, (Ḳ,) inf. n. زَنْرٌ; (TA;) [but the former is more probably correct, as تَزَنَّرَ, mentioned below, is its quasi-pass.; or perhaps each is correct;] *He put upon him a* زُنَّار [or *waist-belt*]. (Mṣb, Ḳ.) —— زنّر عَيْنَهُ إِلَىَّ † *He looked hard at me:* so in the "Nawádir:" (TA: [see also the act. part. n., below:]) or زنّر إِلَىَّ بِعَيْنِهِ ‡ [*he looked minutely at me*]: and زَنَّرَتْ عَيْنُهُ ‡ *his eye looked minutely.* (A.)

5. تزنّر *He* (a Christian [or Jew or Sabian or Magian]) *bound a* زُنَّار [or *waist-belt*] *upon his waist.* (A, Mṣb.) —— ‡ *It* (a thing) *became slender,* or *narrow,* (A, Ḳ,) *so as to be like a* زُنَّار. (A.)

زُنَّارٌ (Ṣ, A, Mṣb, Ḳ) and ▾ زُنَّارَةٌ (A, Ḳ) and ▾ زُنَّيْرٌ (Ḳ) The *thing* [meaning *waist-belt*] *that is upon the waist of the Christian* (Ṣ,* A,* Mṣb,* Ḳ) *and Magian;* (Ḳ;) the *thing which the* ذِمِّى [or *free non-Muslim subject of a Muslim government, who pays a poll-tax for his freedom and toleration,* i. e., Christian, Jew, or Sabian,] *binds upon his waist:* (T, TA:) [accord. to the Ḳ, from تَزَنَّرَ "it became slender, or narrow:" but the reverse is implied in the A: see 5: and it is more probably derived from the Greek ζωνάρη, as observed by Golius, or ζωνάριον, as suggested by Freytag:] pl. زَنَانِيرُ. (A, Mṣb.) ══ See also زِنِّيرٌ.

زُنَّيْرٌ: see زُنَّارٌ.

زِنِّيرٌ, (T, TA,) or ▾ زِنِّيرَةٌ, as also ▾ زُنَّارَةٌ, (TA,) sing. of زَنَانِيرُ, (T, TA,) which signifies *Pebbles:* (IAạr:) or *small pebbles.* (A'Obeyd, Kr, ISd, Ḳ.) —— Also زِنِّيرٌ and ▾ زُنَّارٌ, (Kr,) or ▾ زِنِّيرَةٌ and ▾ زُنَّارَةٌ, (TA,) *Certain small flies* (Kr, Ḳ) *that are in* حُشُوش [i. e. *gardens,* or *privies*]. (Kr, TA.)

زُنَّارَةٌ: see زُنَّارٌ: ══ and see زِنِّيرٌ, in two places.

زِنِّيرَةٌ: see زِنِّيرٌ, in two places.

مُزَنَّرَةٌ A woman *tall, and large in body.* (Ḳ, TA.)

فُلَانٌ مُزَنِّرٌ إِلَىَّ بِعَيْنِهِ † *Such a one is looking hard at me, and making the eye to project:* so in the "Nawádir." (T, TA. [See also the verb, 2.])

زنق

1. زَنَقَهُ, (JK, Ṣ, O, Ḳ,) namely, a mule, (JK, O,) or a horse, (Ṣ, Ḳ,) aor. ـِ, (O, TA,) inf. n. زَنْقٌ, (JK, TA,) *He put a ring in the thin skin beneath the part under his lower jaw, and then attached to it a cord:* (JK, O, Ḳ:) this ring is put to the head of the refractory mule; and is called ▾ زِنَاقَةٌ: (JK, O, TA:) or *he put a* ▾ زِنَاق *in the part under his lower jaw, in the skin:* (Ṣ, O:) every cord with which a beast is tied, [attached to a ring or otherwise] in the skin beneath the part under the lower jaw, is called ▾ زِنَاقٌ [or ▾ زِنَاقَةٌ]: (O, TA:) in the Ḳ, زُنَاقٌ, like غُرَابٌ; but this is wrong: (TA:) what is in the nose, pierced, is called عِرَانٌ. (O, TA.) —— Also, (IDrd, Ḳ,) aor. ـِ and ـُ, (TA,) inf. n. as above, (KL,) *He bound his legs by means of the* شِكَال [or زِنَاق, q. v.]; namely, a mule's; (IDrd, Ḳ;) and in like manner, a horse's. (TA.) [This meaning alone I find in the KL, given on the authority of the Mj: but Golius says, as on the authority of the KL likewise, that it signifies also *He fitted a* shoe *to a horse's foot;* followed by an accus.] —— And زَنَقَ, (IAạr, O,) or زَنَقَ عَلَى عِيَالِهِ, aor. ـِ; (Ḳ;) and ▾ ازنق; and ▾ زنّق, (IAạr, O, Ḳ,) inf. n. تَزْنِيقٌ; (IAạr, O;) † *He straitened his household,*

by reason of niggardliness or poverty. (IAar, O, Ḳ.) And أَزْنَقْتُ عَلَى فُلَانٍ, and ↓ زَنَقْتُ, I straitened such a one. (JK.)

2: see above, last sentence but one.

4: see 1, last two sentences.

زَنْقٌ The place of the زِنَاق [or زِنَاقَة]. (Ṣ, Ḳ.) — The thin part of an arrow-head: pl. زُنُوقٌ. (JK, Ibn-'Abbád, Ḳ.)

زَنَقٌ: see زَنِيقٌ.

زَنَقَةٌ A narrow سِكَّة [or street]. (Ṣ.) — A narrow part of a valley. (JK, Ibn-'Abbád, O.) — A bend in a wall; or in a سكّة [or street]; (Lth, JK, O;) or in a side of a house; or in a narrow, or very narrow, road of a valley, [so I render فِي عُرْقُوبِ وَادٍ, (see عُرْقُوب,)] in which is what resembles a place of entrance and a twisting or winding: a subst. in all these senses, having no verb. (Lth, O.)

زِنَاقٌ: see 1, in two places. — Also i. q. شِكَالٌ [i. e. Hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet]. (TA.) — And The kind of ornament called مِخْنَقَة [i. e. a necklace, or the like]; (Ṣ, O, Ḳ; [in this sense correctly said in the Ḳ to be like كِتَاب;]) a certain ornament for women, (JK, Ibn-'Abbád, O,) of silver. (Ibn-'Abbád, O.)

زَنِيقٌ [in its primary acceptation is app. syn. with مَزْنُوقٌ in the first of the senses assigned to the latter below: — and hence,] ‡ Firm, strong, or sound; (JK, O, Ḳ, TA;) applied to judgment, or an opinion, (JK, O, TA,) and an affair, and management, or exercise of forecast or forethought. (TA.) And ↓ زُنُقٌ [which is app. its pl., or عُقُولٌ زُنُقٌ] † Perfect understandings or intellects. (IAar, O, Ḳ.)

زِنَاقَةٌ: see 1, in two places.

مَزْنُوقٌ Tied, or bound, with the زِنَاق [q. v., or with the زِنَاقَة]. (TA. [See also زَنِيقٌ.]) — And † Suffering a suppression of the urine. (TA.) — المَزْنُوقُ is the name of A horse of 'Ámir Ibn-Eṭ-Ṭufeyl: (Ṣ, Ḳ:) and of a horse of 'Attáb Ibn-El-Warkà. (TA.)

زنم

2. تَزْنِيمٌ [inf. n. of زَنَّمَ] The cutting a small portion of the ear of a camel or other animal, and leaving it hanging thereto. (KL. [See زَنَمَةٌ.]) — [And hence,] The act of marking with a sign or token. (KL. [See also the same word as a subst. properly so termed, expl. below.]) — And The conjoining any one with a people, or party, to which he does not belong. (KL.) — زَنَّمُوا إِلَىَّ هٰذَا الخَصْمَ, (inf. n. تَزْنِيمٌ, TA,) They sent to me this adversary in order that he might contend in an altercation, dispute, or litigate, with me. (Ḳ.)

4. ازنم الشَّجَرُ ‡ The trees had a ↓ زَنَمَة (Ḳ, TA) [i. e. an excrescence] resembling the زَنَمَة of the شَاة [app. here meaning sheep as well as goat; though sheep are said in the Ṣ, and in one place in the TA, to have no زَنَمَة]. (TA.)

زَنْمٌ The [projecting] thing that is behind the cloven hoof; also called زَلْمٌ; (Ṣ, Ḳ;) of which it is a dial. var. (Ṣ.)

زَنِمٌ A camel having a ↓ زَنَمَة, i. e. a thing [or portion] of the ear cut (Ṣ, Ḳ) and left hanging down [therefrom], (Ṣ,) which is done to camels of generous race (Ṣ, Ḳ) only; (Ṣ;) as also ↓ أَزْنَمُ and ↓ مُزَنَّمٌ: fem. زَنِمَةٌ and ↓ زَنْمَآءُ and ↓ مُزَنَّمَةٌ: (Ṣ, Ḳ:) pl. of pauc. أَزْنُمٌ and زَنَمَاتٌ. (Yákoot, TA.) [See also أَزْلَمُ.] — ضَائِنَةٌ زَنِمَةٌ † A ewe that is held in high estimation; [not signifying having a زَنَمَة, as meaning "having a kind of wattle;"] for [it is asserted that] the sheep has no زَنَمَة; that pertaining only to the goat. (Ṣ. [But see زَنَمَةٌ.])

هُوَ العَبْدُ زَنْمَةً and ↓ زُنْمَةً and ↓ زَنَمَةً and ↓ زُنَمَةً (Ṣ, Ḳ) i. q. زَلْمَةً &c., (Ḳ,) He is one whose proportion, or conformation, is that of the slave: or, as Ks says, (or Lḥ, TA,) the meaning is, truly. (Ṣ.) [See also زَلْمَة.] — زَنْمَتَا الفُوقِ: see زَنَمَةٌ.

زُنْمَةٌ: see what next precedes. — زُنْمَةٌ also signifies A certain tree, having no leaves, as though it were the زَنَمَة of the شَاة [app. here meaning sheep as well as goat: see زَنَمَةٌ]. (TA.)

زَنَمَةٌ of the ear of a camel: see زَنِمٌ: but accord. to El-Aḥmar, it is a mark made by cutting off a portion of the ear. (TA.) — [Of the ear of a man, it is app. The antitragus and also a small prominence of the antihelix immediately above the antitragus: for it is said that] زَنَمَتَا الأُذُنِ signifies two small things (هَنَتَانِ) next to the شَحْمَة [or lobule], opposite to the وَتَرَة [an evident mistranscription for وَتِدَة i. e. tragus]. (Ḳ. [So in all the copies that I have seen.]) — Also [A kind of wattle, i. e.] a thing, (Mṣb,) or piece of flesh, (TA,) hanging from the حَلْق [here meaning throat, externally], (Mṣb, TA,) beneath each ear, (Ṣ and A and Ḳ in art. رعث,) of the شَاة [i. e., app., sheep as well as goat; though it is said in the Ṣ that "the sheep has no زَنَمَة; that pertaining only to the goat;" app. because it is uncommon in sheep]. (TA.) [See also زَلَمَةٌ; and see رَعَثٌ and رَعْثَةٌ and رَعْثَاءُ.] — To this is likened the زَنَمَة of a tree: see 4. (TA.) — And [as the زَنَمَة of the ear of a camel, or of a goat or sheep, serves to distinguish it,] it signifies also † A mark, sign, or token. (TA.) — زَنَمَتَا الفُوقِ ‡ The two edges [or cusps] of the notch of an arrow, (Mṣb, Ḳ, TA,) between which is put the bow-string; (Mṣb, TA;) as also ↓ زَنْمَتَا الفوق (Ḳ;) but the former is the more chaste: (TA:) also called شَرْخَا الفُوقِ. (Ṣ in art. شرخ, and A and TA.) — See also أُذُنَا القَلْبِ, voce أُذُنٌ. — الزَّنَمَةُ also signifies † A certain herb, or leguminous plant, (Ḳ, TA,) of which AḤn had heard mention made, but remembered not any description: it is said to grow in plain, or soft, tracts, and in the form of the زَنَمَة of the ear; to have leaves; and to be one of the worst of plants. (TA.) — See also زَنْمَةٌ.

زُنَمَةٌ: see زَنْمَةٌ.

زَنَامٌ A calamity, misfortune, or evil accident. (Ḳ.) — See also زُنَامِىٌّ.

زَنِيمٌ, applied to a goat, [and app. to a sheep also,] Having [two wattles, such as are termed] زَنَمَتَانِ [of which see the sing., زَنَمَةٌ]; as also ↓ مُزَنَّمٌ. (TA.) — Also, and ↓ مُزَنَّمٌ, ‡ One adopted among a people to whom he does not belong, (Fr in explanation of the former word as used in the Ḳur lxviii. 13, and Ṣ and Ḳ,) to which some add, (TA,) not being needed; as though he were a زَنَمَة among them: (Ṣ, TA:) and i. q. دَعِىٌّ [as meaning likewise one who is adopted among a people or by a person (though understood in some other sense by F)]; (Mbr, Mgh, Mṣb, TA;) conjoined [with them or him]: thus the former was expl. by I'Ab as used in the Ḳur ubi suprà: (Mbr, TA:) but Az says that the latter word has only the meaning assigned to it above, voce زَنِمٌ, as an epithet applied to a camel. (TA.) And the former word, ‡ Base, ignoble, or mean; known by his baseness, ignobleness, or meanness, (Ṣ, Ḳ, TA,) or his evil character, (Ḳ, TA,) like as the شَاة [i. e. sheep or goat] is known by its زَنَمَة: (Ṣ, TA: [in the latter of which is added, "because the cutting of the ear is a mark:" but by its زنمة is here meant "its wattle;" for the cutting of the ear of the camel is a mark of generous race:]) thus expl. by 'Ikrimeh as used in the Ḳur ubi suprà. (Ṣ.) And † The son of an adulteress or a fornicatress. (TA.) — Also A commissioned agent, a factor, or a deputy. (TA.) — الأَبَدُ الزَّنِيمُ The lion. (M and Ḳ in art. بد, q. v.)

نَاىٌ زُنَامِىٌّ A نَاى [or flute], so called because invented by ↓ زُنَام, a skilful زَمَّار [or player upon the musical reed] in the service of Er-Rasheed and El-Moataṣim and El-Wáthiḳ: vulgarly called زُلَامِىٌّ; said by Esh-Shereeshee to be thus miscalled by the common people of the West. (TA.)

أَزْنَمُ, and its fem. (زَنْمَآءُ): see زَنِمٌ. — الأَزْنَمُ الجَذَعُ i. q. الأَزْلَمُ الجَذَعُ [q. v.]; (Ḳ, TA;) meaning ‡ Time, or fortune, to which trials are appendant: or, as some say, hard, or rigorous, in its course. (TA.) — See also what next follows.

أَزْنَمِىٌّ A camel of those called الأَزْنَمِيَّةُ; thus called in relation to [a sub-tribe (بَطْن) of بَنُو يَرْبُوع or of تَمِيم named] ↓ بَنُو أَزْنَمَ. (IAar, TA.)

تَزْنِيمٌ inf. n. of 2 [q. v.]. (TA.) — And also a subst. like تَنْبِيتٌ and تَمْتِينٌ, signifying A certain mark of camels. (TA.)

مُزَنَّمٌ, and its fem. (with ة): see زَنِمٌ. — See also زَنِيمٌ, in two places. — Also Small in body; like مُزَلَّمٌ. (IAar, TA in art. زلم.) — Also The young ones of camels. (Ṣ, Ḳ.) — And A certain

stallion [*-camel*]; (Ṣ, Ḳ;) accord. to some, who read thus, in a verse of Zuheyr,

* مَغَانِمُ شَتَّى مِنْ إِفَالٍ مُزَنَّمِ *

[*Sundry spoils* consisting *of the young camels* the offspring *of Muzennem*]: (Ṣ:) thus A'Obeyd read, instead of إِفَالِ مُزَنَّمِ, in which the latter word is used for مُزَنَّمَة, [by poetic license,] because إِفَال is of a measure common to masc. and fem. words. (EM p. 120.)

زنو

1. زَنَا, [aor. يَزْنُو,] inf. n. زُنُوٌّ, *It was,* or *became, strait,* or *narrow;* a dial. var. of زَنَأَ; (ISd, Ḳ, TA;) said of a place. (TA.)

2. زَنَّى عَلَيْهِ *He straitened,* or *oppressed, him; made strait,* or *close, to him:* (ISd, Ḳ:) it occurs thus, without ء, by poetic license, for زَنَّأَ, in a saying of a rájiz cited in art. شدخ, as an ex. of the word شَادِخَة. (Ṣ in art. زنأ.) — زَنَّى also signifies *He* (a man) *became lax in his joints.* (TA in art. زن.)

زَنَاءٌ: see what next follows, and also art. زنأ.

زَنِىٌّ *Strait,* or *narrow;* (Ḳ;) as also ▼ زَنَاءٌ: (TA in art. زنأ, from the Fáïḳ; and in art. زن:) the former mentioned in this sense by IAạr; (TA;) applied to a bag, or other receptacle. (Ḳ, TA.) [See also زَنِىءٌ, in art. زنأ.]

زِنَوِىٌّ rel. n. from زِنًى: see the next article.

زنى

1. زَنَى, aor. يَزْنِى, inf. n. زِنًى [often written زِنًا] and زِنَآءٌ, (Ṣ, Mgh,* Mṣb, Ḳ,) the latter an inf. n. of 3 (Ṣ, Mgh, Mṣb, Ḳ) also, (Ṣ, Mgh, Ḳ,) but said by some to be a dial. var. of the former, (Mṣb,) the former being of the dial. of the people of El-Ḥijáz, (Lḥ, Ṣ, Mṣb, TA,) and the latter of the dial. of Benoo-Temeem, (Lḥ, TA,) or of the people of Nejd, (Ṣ, Mṣb, TA,) *He committed fornication* or *adultery;* (El-Munáwee, Er-Rághib, TA;) بِهَا *with her:* (MA:) but accord. to El-Munáwee, [it seems to be properly a dial. var. of زَنَأَ as meaning *he mounted;* for he says that,] in the proper language of the Arabs, الزِّنَا signifies *the mounting upon a thing;* and in the language of the law it signifies the commission of the act first mentioned above: it is [thus] *syn.* with فَجَرَ: and in like manner one says of a woman [زَنَتْ]: (TA:) ▼ زَنَّى, inf. n. تَزْنِيَةٌ, also signifies the same: (TA:) and so does ▼ زَانَى, inf. n. مُزَانَاةٌ and زِنَآءٌ: (Ḳ:) one says of a woman, ▼ تُزَانِى, inf. n. مُزَانَاةٌ and زِنَآءٌ, meaning تُبَاغِى [i. e. *She commits fornication* or *adultery;* or *prostitutes herself*]. (Ṣ.) It is said in a prov., لَا حُصْنُهَا حُصْنٌ وَلَا الزِّنَآءُ زِنَآءٌ [*Her continence is not continence, nor the fornication,* or *adultery,* that she commits, *fornication,* or *adultery*]: applied to him who does not remain in one state, or condition; neither in good nor in evil: (Meyd:) or to him who refrains from doing good and then is excessive [therein], or from evil and then is excessive therein; not continuing to pursue one way. (TA.) [See also زِنْيَةٌ.]

2. زَنَّاهُ, inf. n. تَزْنِيَةٌ, (Ṣ, Mgh, Mṣb, TA,) *He said to him* يَا زَانِى [*O fornicator* or *adulterer*]: (Ṣ, TA:) or *he imputed to him* الزِّنَا [i. e. *fornication* or *adultery*]; (Mgh, Mṣb, TA;) and so ▼ زانَاهُ, accord. to the copies of the Ḳ; but in the M, ▼ ازناهُ, which, it is there said, has not been heard except in a trad. of the daughter of El-Ḥasan. (TA.) — See also 1. — And see 2 in art. زنو.

3. زَانَاهَا, inf. n. مُزَانَاةٌ and زِنَآءٌ, [*He committed fornication* or *adultery with her.*] (Mgh, Mṣb.) — See also 1, in two places. — And see 2.

4: see 2.

زِنًى, often written زِنًا: see the next paragraph, in two places.

زَنْيَةٌ *A single act of* الزِّنَى [i. e. *fornication* or *adultery*]: (Mṣb, TA:) and ▼ زِنًى is [used in the same sense, (though properly an inf. n., not of un.,) as is shown by its being] dualized: they say زِنَيَانِ: (TA:) [but this is post-classical:] thus using the dual of زِنًى, the lawyers say, قَذَفَهُ بِزِنَيَيْنِ [*He reproached him with two acts of fornication* or *adultery*]: (Mṣb, TA:) but [in this instance, and] in the saying ▼ شَهِدَ عَلَى زِنَاءَيْنِ, [which is dual of زِنَآءٌ, properly an inf. n. like زِنًى,] or زِنَيَيْنِ, [*He testified,* or *gave decisive information, respecting two acts of fornication* or *adultery,*] the right word is زَنْيَتَيْنِ. (Mgh.) One says also, هُوَ اَبْنُ زَنْيَةٍ, and sometimes ▼ زِنْيَةٍ, (Ḳ,) but the former is the more chaste, (Az, TA,) meaning ▼ اَبْنُ زِنًى [i. e. *He is a son of fornication* or *adultery*]: (Ḳ:) or هُوَ وَلَدُ زَنْيَةٍ and ▼ زِنْيَةٍ, (Mgh, Mṣb,) and [هُوَ] لِزَنْيَةٍ and ▼ لِزِنْيَةٍ, (Mgh,) with fet-ḥ and with kesr, [meaning as above, or وَلَدَ لِزَنْيَةٍ *He is,* or *was, born of fornication* or *adultery,*] *contr. of* وَلَدُ رِشْدَةٍ and لِرِشْدَةٍ, (Mgh,) or *contr. of* هُوَ لِرِشْدَةٍ: (Mṣb:) or هُوَ لِزِنْيَةٍ ▼ and لِزَنْيَةٍ, [*He is the offspring of fornication* or *adultery,*] *contr. of* لِرِشْدَةٍ and لِرَشْدَةٍ: (Ṣ:) accord. to Fr, one says, هُوَ لِغَيَّةٍ and لِزَنْيَةٍ and لِغَيْرِ رَشْدَةٍ, [all meaning the same, and] all with fet-ḥ: accord. to Ks, however, one may say ▼ زِنْيَة and رِشْدَة, with kesr, but غَيَّة only with fet-ḥ: (TA:) ISk says that زنية and غية are both with kesr and fet-ḥ. (Mṣb.)

زِنْيَةٌ [accord. to analogy signifies *A mode,* or *manner, of fornication* or *adultery*]. See the next preceding paragraph, in five places. — Also The *last of a man's children;* (Ḳ;) like as فِجْرَةٌ signifies the "last of a woman's children." (TA.)

زِنَآءٌ [properly an inf. n., but having a dual assigned to it]: see an instance of its dual voce زَنْيَةٌ.

زِنَوِىٌّ [meaning *Of,* or *relating to, fornication* or *adultery*] is the rel. n. from زِنًى; (Ṣ, Mṣb;) the [radical] ى being changed into و because three ىs are deemed difficult of pronunciation: (Mṣb:) and the rel. n. from زِنَآءٌ [having the same meaning] is ▼ زِنَائِىٌّ. (Ṣ.)

زِنَائِىٌّ: see what next precedes.

زَنَّاءَةٌ an appellation applied to *A female ape* (قِرْدَةٌ). (Ṣ.)

زَانٍ act. part. n. of زَنَى: [signifying *Committing fornication* or *adultery:* and also *a fornicator* or *an adulterer:*] (Mṣb:) fem. زَانِيَةٌ: (Ḳur xxiv. 2 and 3:) pl. masc. زُنَاةٌ, like قُضَاةٌ pl. of قَاضٍ: (Mṣb:) [and pl. fem. زَوَانٍ.] يَا زَانِى said to a woman is correct as being [for يَا زَانِيَةُ, *O fornicatress,* or *adulteress,*] apocopated. (Mgh.)

زَانِيَةٌ fem. of زَانٍ [q. v.] — Applied to a man, it has an intensive meaning [i. e. One *much addicted to fornication* or *adultery*]. (Mgh.)

زهد

1. زَهِدَ فِيهِ, (Ṣ, A, Mgh, Mṣb, Ḳ,) and عَنْهُ, (Ṣ, Mgh, Mṣb,) aor. ـَ; (Ṣ, Ḳ;) [the most usual form of the verb;] and زَهَدَ, aor. ـَ; (Ṣ, Mṣb, Ḳ;) which is the most approved form, though MF says otherwise; (TA;) and زَهُدَ, aor. ـُ; (Th, Ḳ;) inf. n. زُهْدٌ and زَهَادَةٌ (Ṣ, Mgh, Mṣb, Ḳ) and زَهْدٌ; (Sb, TA;) *He abstained from it;* [meaning, from something that would gratify the passions or senses;] *relinquished it; forsook it; shunned,* or *avoided, it; did not desire it;* (Ṣ, A, Mgh, Mṣb, Ḳ;) *contr. of* رَغِبَ [i. e. of رَغِبَ فِيهِ], (Ṣ, Ḳ,) and *i. q.* رَغِبَ عَنْهُ, (A, Mgh,) and لَمْ يُرِدْهُ, (Mgh,) and تَرَكَهُ and أَعْرَضَ عَنْهُ: (Mṣb:) or *he abstained from it,* meaning a thing of the lawfulness of which he was sure, *so far as to take the least that was sufficient thereof, leaving the rest to God:* (MF:) or زَهَادَةٌ relates only to worldly things; and زُهْدٌ, to matters of religion: (Kh, Mṣb, Ḳ:) or both signify the *exercising oneself in the service of God,* or *in acts of devotion;* as also ▼ تَزَهُّدٌ: (KL:) he who makes a difference between زَهِدَ فِيهِ and زَهِدَ عَنْهُ errs. (Mgh.) — زَهَادَةٌ and زُهْدٌ also signify [particularly The *being abstinent in respect of eating;*] the *eating little.* (A, TA.) — And زَهَدَ and ▼ ازهد *He straitened his household, by reason of niggardliness* or *poverty.* (TA in art. زنق.) — زَهَدَهُ, aor. ـَ, (Ḳ,) inf. n. زَهْدٌ, (TA,) ‡ *He computed,* or *determined, its quantity, measure, size, bulk, proportion, extent, amount, sum,* or *number;* or *he computed by conjecture its quantity* or *measure* &c., or *the quantity of its fruit;* as also ▼ ازهدهُ, (Ḳ, TA,) inf. n. إِزْهَادٌ; and ▼ زَهَّدَهُ, inf. n. تَزْهِيدٌ: all used in relation to palm-trees. (TA.) You say, زَهَدْتُ النَّخْلَ, aor. and inf. n. as above, ‡ *I computed by conjecture the quantity of the fruit upon the palm-trees.* (Esh-Sheybánee, Ṣ, TA.) And زَهَدْتُ المَالَ † *I computed by conjecture the quantity,* or *amount, of the property;* or *the number of the camels* or *cattle.* (JK.)

2. زَهَّدَهُ فِيهِ [and عَنْهُ] *He made him, or caused him, to abstain from it; to relinquish it; to forsake it; to shun, or avoid, it; or to be not desirous of it;* (L, Mṣb;) i. q. رَغَّبَهُ عَنْهُ; (L;) trans. of زَهِدَ فِيهِ: (Mṣb:) [i. e.] التَّزْهِيدُ فِى الشَّىْءِ and عَنْهُ is the *contr. of* التَّرْغِيبُ فِيهِ. (Ṣ, Ḳ.*) — And التَّزْهِيدُ is also ‡ *syn. with* التَّبْخِيلُ. (Ḳ, TA. [In the CḲ, erroneously, التَّبْجِيلُ.]) One says, النَّاسُ يُزَهِّدُونَهُ and يُبَخِّلُونَهُ ‡ [*Men, or the people, impute to him, or accuse him of, niggardliness, or stinginess*]. (A, TA.) And 'Adee Ibn-Zeyd says,

* وَلَلْبَخْلَةُ الأُولَى لِمَنْ كَانَ بَاخِلًا *
* أَعَقُّ وَمَنْ يَبْخَلْ يُلَمْ وَيُزَهَّدِ *

i. e. † [*And verily the first single act of niggardliness, of him who is acting in a niggardly manner, is most undutious to parents;* (app. because generosity is what they enjoin above all things;) *and he who is niggardly is blamed, and*] *is charged with being a niggard, a low or mean or sordid man.* (TA.) — See also 1.

4. ازهد, (JK, L,) inf. n. إِزْهَادٌ, (JK, Ṣ, L,) *He was, or became, one whose property was not desired, because of its littleness;* (JK, L;) *he possessed little property,* (Ṣ,* L,) *which, because of its littleness, was not desired.* (L.) — See also 1. ═ ازهده: see 1, near the end.

5. تزهّد *He manifested, or made a show of,* زُهْد [or *abstinence,* &c., generally meaning *exercise in the service of God, or devotion*]: (KL:) [and] *he devoted himself to the service of God, or to religious exercises; or applied himself to acts of devotion.* (Ṣ, Mṣb.) See also 1.

6. تزاهدوه † *They contemned, or despised, him, or it.* (Ḳ.) It is said in a trad., of wine-drinkers, تَزَاهَدُوا الحَدَّ, i. e. *they contemned the* حَدّ [or *prescribed castigation*]; *held it in little, or mean, estimation; regarded it as a small thing.* (TA.) [See also what next follows.]

8. اِزْدَهَدَهُ † *He reckoned it little.* (Ḳ.) You say, فُلَانٌ يَزْدَهِدُ عَطَآءَ فُلَانٍ † *Such a one reckons little the gift of such a one.* (ISk, Ṣ.) [See also what next precedes.]

زَهْدٌ ‡ *A small quantity.* (A.) You say, خُذْ زَهْدَ مَا يَكْفِيكَ (JK, Ṣ, Ḳ) ‡ *Take thou the small quantity that is sufficient for thee:* (A:) or *as much as is sufficient for thee.* (JK, Ṣ.)

زَهْدٌ ‡ The *poor-rate;* syn. زَكَاةٌ: (A, Ḳ:) mentioned by Aboo-Sa'eed, on the authority of Mubtekir El-Bedawee: so called, accord. to Aboo-Sa'eed, because of its littleness; the زكاة of property being the least portion of it; or, accord. to the A, because the fortieth part [which is its general proportion] is little. (TA.) So in the saying, مَا لَكَ تَمْنَعُ الزَّهْدَ ‡ [*What aileth thee that thou refusest the poor-rate?*]. (A, TA.)

أَرْضٌ زَهَادٌ † *Land that does not flow with water except in consequence of much rain:* (Ṣ:) or *land that flows with water in consequence of the least rain;* (ISk, JK, and TA in art. حشد;) as also أَرْضٌ حَشَادٌ; (ISk, TA in art. حشد;) [contr. of رَغَابٌ: see also زَهِيدٌ.] And زَهَادُ التِّلَاعِ † *The small water-courses.* (L.)

زَهِيدٌ *Who eats little;* (T, Ḳ;) applied to a man; (T;) [and] so زَهِيدُ الأَكْلِ; (Ṣ;) or زَهِيدُ الطُّعْمِ: (A:) and so زَهِيدٌ or زَهِيدَةٌ, (as in different places in the T,) applied to a woman: *contr. of* [رَغِيبٌ and] رَغِيبَةٌ. (T.) You say, فُلَانٌ زَهِيدٌ ▾ زَاهِدٌ, i. e. [*Such a one is abstinent,* &c., and] *a small eater.* (A.) — † *Small in quantity or number:* (Ṣ, Mṣb, Ḳ:) so applied to a gift. (Ṣ.) — † *Contemptible, despicable, mean,* or *paltry.* (TA.) — ‡ A man *who possesses, or does, little, or no, good.* (A, TA.) — † A man (Lḥ, TA) *narrow, or niggardly, in disposition;* (Lḥ, Ḳ, TA;) as also ▾ زَاهِدٌ; (Ḳ;) fem. of the former with ة: (Lḥ, TA:) *a low, ignoble, ungenerous, mean, or sordid,* man; *such that one does not desire what he possesses;* as also ▾ زَاهِدٌ. (L.) — هُوَ زَهِيدُ العَيْنِ, and لَهُ عَيْنٌ زَهِيدَةٌ, ‡ *He is content with little; contr. of* هُوَ رَغِيبُ العَيْنِ and لَهُ عَيْنٌ رَغِيبَةٌ. (A, TA.) — وَادٍ زَهِيدٌ † *A narrow valley:* (JK, Ḳ:) or *a valley that takes, or receives, little water;* (ISh, Ṣ, TA;) *that is made to flow by a slight quantity of water, even as much as a she-goat voids into it, because it is even and hard:* (ISh, TA:) *contr. of* وَادٍ رَغِيبٌ. (TA in art. رغب.) [See also زَهَادٌ.] And زَهِيدُ الأَرْضِ † *What is narrow, of land; and that from which much water does not come forth:* pl. زُهْدَانٌ. (L.)

زَهِّيدٌ: see the next paragraph.

زَاهِدٌ act. part. n. of زَهِدَ [i. e. *Abstaining,* or *abstinent; relinquishing; forsaking; shunning,* or *avoiding; not desiring* or *desirous:* and particularly *abstaining from,* or *shunning,* or *retiring from, worldly pleasures; exercising himself in the service of God,* or *in acts of devotion; a devotee*]: and ▾ زَهِّيدٌ has a similar, but intensive, meaning [i. e. *abstaining much,* or *very abstinent;* &c.]: pl. of the former زُهَّادٌ. (Mṣb, TA.) See also زَهِيدٌ, in three places.

مُزْهِدٌ A man *possessing little property,* (JK, Ṣ, A,) *so that one does not desire it.* (JK.) It is said in a trad., أَفْضَلُ النَّاسِ مُؤْمِنٌ مُزْهِدٌ, meaning [*The most excellent of men is a believer*] *possessing little property.* (Ṣ, A.)

زهر

1. زَهَرَ and زَهَرَتْ, (Ṣ, A, Ḳ, &c.,) aor. ـَ, (Mṣb, Ḳ,) inf. n. زُهُورٌ, (Ṣ, Ḳ,) *It* (a star, TA, and the moon, and a lamp, and the face, Ḳ) *shone,* or *glistened;* (Ḳ, TA;) as also ▾ ازدهر: (Ḳ:) *it* (fire, Ṣ, A, Ḳ, and the sun, A) *gave light; shone;* or *shone brightly:* (Ṣ, A, Ḳ:) *it* (a thing) *was clear in colour, and gave light,* or *shone,* or *shone brightly:* (Mṣb:) and you say also, of the moon and of the sun, زَهِرَ [and زَهِرَتْ], aor. ـَ, inf. n. زَهَرٌ; and زَهُرَ [and زَهُرَتْ, aor. ـُ]. (TA.) — زَهَرَ الزَّنْدُ *The piece of stick, or wood, for producing fire emitted shining fire; made its fire to shine.* (TA.) — زَهَرَتْ بِكَ نَارِى (Ṣ, A) [lit.] *My fire hath become strong and abundant by means of thee:* (Ṣ:) and زَهَرَتْ بِكَ زِنَادِى (T, Ḳ) [lit.] *my pieces of stick, or wood, for producing fire have become powerful and abundant* [*in fire*] *by means of thee:* (Ḳ:) meaning, ‡ *my want hath been accomplished by means of thee:* (T, TA:) like وَرِيَتْ بِكَ زِنَادِى. (Ṣ.) — زَهِرَ, aor. ـَ; (Mṣb;) and زَهُرَ, aor. ـُ, (Ḳ,) inf. n. زُهْرَةٌ; (TA;) and زَهَرَ; (Ḳ;) † *He, or it, was, or became, white;* (Mṣb, Ḳ;) *and beautiful:* (Ḳ: [so in the CḲ and in my MS. copy of the Ḳ; but omitted in the TA:]) or *of a bright white colour:* (TA:) or *of any shining colour:* (AḤn, R:) and زَهَرَ † *it* (a plant) *was, or became, beautiful:* (AḤn, TA:) and زَهِرَ, aor. ـَ, ‡ *he* (a man) *was, or became, white,* or *fair, in face.* (Mṣb.) — See also 4, in two places. ═ زَهَرَتِ الشَّمْسُ الإِبِلَ *The sun altered the camels.* (Ḳ.)

4. ازهر *He made* a fire, (Ṣ, Ḳ,) and a lamp, (A,) *to give light, to shine,* or *to shine brightly.* (Ṣ, A, Ḳ.) — أَزْهَرْتَ زَنْدِى [lit., *Thou hast made my piece of stick, or wood, for producing fire to emit shining fire,* or *abundant fire;* meaning, ‡ *thou hast made me to accomplish my want:* see 1]. (A.) — ازهر (AḤn, T, Ṣ, M, A, Mṣb, [and so in the CḲ and in my MS. copy of the Ḳ, but SM says that in all the copies of the Ḳ it is written ▾ اِزْهَرَّ, like اِحْمَرَّ,]) *It* (a plant, or herbage, Ṣ, Ḳ, &c., and a tree, TA) *flowered,* or *blossomed;* (AḤn, T, Ṣ, Mṣb, &c.;) as also ▾ زَهَرَ, aor. ـَ; (Mṣb;) and ▾ ازهارّ. (AḤn, Ḳ.) — أَزْهَرَتِ الأَرْضُ, and ▾ زَهَرَتْ, *The land abounded with flowers.* (Zj, TA.)

8: see 1. — اِزْدَهَرَ بِهِ, (originally اِزْتَهَرَ, TA,) *He took care of it,* (Ṣ, A, Ḳ,) *and was mindful of it:* (A:) or (so in the TA, but in the Ḳ "and") *he rejoiced in it;* (IAth, Ḳ;) *his face became shining by reason of it:* (IAth:) or *he was mindful of it:* or [اِزْدَهِرْ بِهِ signifies *be thou vigorous, sedulous, earnest, energetic,* or *diligent, in it;* meaning, in the thing that I command thee to do; for] الاِزْدِهَارُ بِشَىْءٍ means [by implication] thy commanding thy companion to be vigorous, sedulous, earnest, energetic, or diligent, in the thing which thou commandest him to do: (Ḳ:) all which significations are from زُهْرَةٌ in the sense of "beauty, and brightness." (TA.) It is said in a trad. that Mohammad bequeathed to Aboo-Ḳatádeh the vessel from which he performed ablution, and said to him, اِزْدَهِرْ بِهٰذَا فَإِنَّ لَهُ شَأْنًا *Take thou care of this, and do not lose it,* (Ṣ, TA,) *but be mindful of it,* [*for it is a thing of importance:*] (TA:) or *rejoice thou in this; let thy face become shining by means of it:* (IAth:) or, accord. to Th, *take it up; or charge thyself with it:* and he says that this verb is Syriac: A'Obeyd thinks it to be Nabathean or Syriac: Aboo-Sa'eed says that it is Arabic. (TA.)

9 and 11: see 4.

زَهْرٌ, a pl., (Ḳ,) or [rather a coll. gen. n.] like

تَمْر, (Mṣb,) of which the sing., (Ḳ,) or n. un., (Mṣb,) is ▼زَهْرَةٌ, (Mṣb, Ḳ,) which latter signifies, as also ▼زَهَرَةٌ, *A flower*, or *blossom*, of a plant: (Ṣ, Mṣb, Ḳ:) or *a yellow flower* or *blossom*; (IAạr, Ḳ;) and white flowers are called نَوْرٌ: (IAạr:) or *a flower* or *blossom that has become yellow*: (IAạr, TA:) IḲt says that the term زهرة is not applied to a flower until it becomes yellow: or it signifies *an open flower* or *blossom*; a flower or blossom before it opens being called بُرْعُومٌ: (Mṣb:) pl. أَزْهَارٌ, and pl. pl. أَزَاهِيرُ. (A,* Ḳ.) One says, كَأَنَّ زَهْرَ النُّجُومِ زَهْرُ النُّجُومِ [*As though the flowers of the herbs were the shining of the stars*]. (A.) — Also ▼زَهْرَةٌ (Th, Ḳ) and ▼زَهَرَةٌ, (Ḳ,) or the former only, (TA,) *A plant*: (Th, Ḳ:) but ISd thinks that Th, by this explanation, means the signification first given above: and MF disallows the meaning of a plant as unknown. (TA.)

زَهْرٌ *A want*. (Ḳ, TA.) So in the phrase, قَضَيْتُ مِنْهُ زَهْرِى [*I accomplished what I wanted of him*, or *it*]. (TA.)

زَهَرَةٌ: see زَهْرٌ, in two places. — زَهْرَةُ الدُّنْيَا, (Ṣ, M, A, Mṣb, Ḳ,) and ▼زَهَرَتُهَا, (AḤát, M, Ḳ,) the former agreeable with the reading of verse 131 of chap. xx. of the Ḳur obtaining among the people of the Ḥarameyn, and the latter with that generally obtaining in El-Baṣrah, (AḤát, TA,) [but the latter is disallowed in the Mṣb, and by MF,] *The beauty and splendour of the present world* or *life*; (M, A, Ḳ;) *its goodliness*; (Ṣ, M, A, Ḳ;) *its sweetness*, or *pleasantness*; or *the abundance of its goods, conveniences*, or *comforts*; (Ṣ, M;) *its goods*; (Mṣb;) *its finery*, (Mṣb, TA,) or *beauty and splendour, and abundance of good things*. (TA.)

زُهْرَةٌ † *Whiteness*; (Yaạḳoob, Ṣ, Ḳ;) *and beauty*: (Ḳ:) *whiteness*, or *fairness, characteristic of good birth*: (Ṣ:) or *bright whiteness*: (TA:) or *any shining colour*. (AḤn, R.)

زَهَرَةٌ: see زَهْرٌ, in two places: — and زَهْرَةٌ.

الزُّهَرَةُ [*The planet Venus*;] *a certain star*, (Ṣ, Mṣb, Ḳ,) *well known*, (Ḳ,) *white and brilliant*, (TA,) *in the third heaven*. (Ḳ.) — الزُّهُرُ [the pl.]: see أَزْهَرُ, near the end of the paragraph.

زَاهِرٌ [*Shining*; *&c.* See 1.] — Applied to a زَنْد, or piece of stick, or wood, for producing fire, *Emitting shining fire*; *making its fire to shine*. (TA.) — Applied to a plant, † *Beautiful*: and to the complexion of a man, *bright*; *shining*: and *i. q.* أَزْهَرُ, q. v. (TA.) — أَحْمَرُ زَاهِرٌ † *Intensely red*. (Lḥ, Ḳ.) — لِفُلَانٍ دَوْلَةٌ زَاهِرَةٌ ‡ [*Such a one has a brilliant turn of fortune*]. (A.)

يَمْشِى الزَّاهِرِيَّةَ *He walks with an elegant, and a proud, and self-conceited, gait, with an inclining of the body from side to side*: (Ḳ,* TA:) occurring in the poetry of Aboo-Ṣakhr El-Hudhalee. (TA.)

أَزْهَرُ *Shining*; *giving light*; *bright*. (Ṣ, Ḳ.) Hence, (TA,) الأَزْهَرُ *The moon*. (Ṣ, Ḳ.) And الأَزْهَرَانِ *The sun and the moon*. (ISk, Ṣ, A, Ḳ.) — † *White*; (Ṣ, Ḳ;) *and beautiful*: (Ḳ:) or *of a bright white colour*: (TA:) or *of any shining colour*: (AḤn, R:) as also ▼زَاهِرٌ. (TA.) — ‡ A man *white*, or *fair, in face*: (Mṣb:) *having a bright*, or *shining, face*: (Ḳ:) *having a white*, or *fair, and bright*, or *shining, face*: (Ṣ:) a man *having a white*, or *fair, complexion, characteristic of good birth*: (Sh, Ṣ:*) or *of a bright white* or *fair complexion, with a shining face*: or *mixed with redness*: (TA:) and زَهْرَآءُ a woman *white*, or *fair, in face*: (Mṣb:) *having a bright*, or *shining, face*: (Ḳ:) *having a white*, or *fair, and bright*, or *shining, face*: (Ṣ:) *of a bright white* or *fair complexion intermixed with redness*. (TA.) — † *Bright*, or *shining*, applied to an animal and to a plant. (AA.) — Applied also to water [app. as meaning *Bright and clear*]. (TA.) — And *i. q.* حُوَارٌ [app. a mistranscription for حُوَّارَى, i. e. *White*, or *whitened*, applied to flour]. (TA.) — † *A wild bull*: and زَهْرَآءُ *a wild cow*. (Ṣ, Ḳ.) — † *A white lion*. (Ḳ.) — *A white ewer* or *jug, in which wine is made*. (TA voce غَرْبٌ.) — † *Milk just drawn*. (AA, Ḳ.) — الزَّهْرَآءُ is applied by Ru-beh to *The white cloud* (سَحَابَة) *lightning in the evening*. (O, Ḳ.) — دُرَّةٌ زَهْرَآءُ ‡ *A white and clear pearl*. (TA.) — الزُّهْرُ *Three nights of the beginning of the* [*lunar*] *month*: (TA:) or so ▼الزُّهُرُ. (Ḥar p. 299.) — اليَوْمُ الأَزْهَرُ *Friday*. (O, Ḳ,* TA.) — الزَّهْرَاوَانِ [*The two chapters of the Ḳur-án entitled*] البَقَرَةُ *and* آلُ عِمْرَانَ. (O, Ḳ.) ═ A camel *parting his legs wide, cropping the trees*. (Ḳ.)

مِزْهَرٌ *A certain musical instrument*; (Mṣb;) the *lute* (عُود) *upon which one plays*: (Ṣ, Ḳ:) pl. مَزَاهِرُ. (Mṣb.) ═ One *who makes the fire bright, and turns it over* [*to prevent its going out or becoming dull*,] (يُقَلِّبُهَا, Ḳ and TA, in the CḲ يُوقِدُهَا,) *for* [*the purpose of attracting*] *guests*. (Ḳ.)

مَزْهُورٌ, applied by El-'Ajjáj to the lamp of the darkness [i. e. the moon], *Made to shine*; from أَزْهَرَهُ اللّٰهُ; like مَجْنُونٌ from أَجَنَّهُ: or, as some say, *shining*. (TA.)

زهق

1. زَهَقَتْ نَفْسُهُ, and زَهِقَتْ, (Ṣ, Mgh, Mṣb, Ḳ,) the latter preferred by IḲoot and Hr, but the former by A'Obeyd, (TA,) aor. ـَ, (Ṣ, Mṣb, Ḳ,*) inf. n. زُهُوقٌ, (Ṣ, Mgh,) which is of both verbs, (Ṣ,) or this is of the former verb, and the inf. n. of the latter is زَهَقٌ, (Mṣb,) [but in the Ḳ it seems to be indicated, by its being said of the latter verb that it is of the class of سَمِعَ, that the inf. n. of this verb is زَهَقٌ,] *His soul went forth, passed forth*, or *departed*: (Ṣ, Mgh, Mṣb, Ḳ, TA:) *it perished*: *it died*: (TA:) ▼انْزَهَقَتْ نَفْسُهُ and انْزِهَاقُ الرُّوحِ are not of the [classical] language of the Arabs. (Mgh.) It is said in the Ḳur [ix. 55 and 86] وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ [*And that their souls may depart while they are unbelievers*]. (Ṣ.) The primary meaning of زُهُوقٌ is The *going forth, passing forth*, or *departing, with difficulty*. (Bḍ in ix. 55.) — [Hence,] زَهَقَ الشَّىْءُ ‡ *The thing perished, passed away*, or *came to nought*; (Mṣb, Ḳ, TA;) *became null, void*, or *of no effect*. (Ḳ, TA.) And زَهَقَ البَاطِلُ ‡ *What was false*, or *vain, passed away*, or *came to nought*, (Ṣ, Mṣb, Ḳ, TA,) *being overcome by the truth*, or *reality*, or *fact*: or, accord. to Ḳatádeh, by البَاطِل is here meant *the devil*. (TA.) — And زَهَقَ السَّهْمُ (Ṣ, Mṣb, Ḳ, TA) and زَهِقَ (Mṣb) ‡ *The arrow passed beyond the butt*, (Ṣ, Mṣb, Ḳ, TA,) *and fell behind it*: (TA:) or *went swiftly*: (Ḥam p. 23:) or the former has this meaning: and the latter is syn. with زَلِقَ [app. meaning *it slid along the ground*]. (JK.) — And زَهَقَ الفَرَسُ, aor. ـَ, inf. n. زُهُوقٌ, † *The horse preceded, went before, got before, outwent*, or *outstripped*. (Ṣ,* Mṣb.) And زَهَقَتِ الرَّاحِلَةُ, inf. n. زُهُوقٌ (ISk, Ṣ, Ḳ) and زَهْقٌ, (TA as from the Ḳ, [but not in the CḲ nor in my MS. copy of the Ḳ,]) ‡ *The saddle-camel preceded, went before, got before, outwent*, or *outstripped, the horses*, or *horsemen*; (ISk, JK,* Ṣ, Ḳ, TA;) and ▼انزهقت signifies the same. (JK.) And زَهَقَ فُلَانٌ, inf. n. زَهْقٌ and زُهُوقٌ, ‡ *Such a one preceded, went before, &c.*; (Ḳ, TA;) or زَهَقَ بَيْنَ أَيْدِينَا ‡ *preceded us, went before us, &c., and preceded, &c., the horses*, or *horsemen*; (TA;) and ▼انزهق signifies the same. (Ḳ.) ═ زَهِقَ said of a bone, (Ṣ, Ḳ,) aor. ـَ, (Ḳ,) inf. n. زُهُوقٌ, *Its marrow became compact and full*; (Ṣ, Ḳ;) as also ▼ازهق. (L, Ḳ.) And زَهَقَتِ الدَّابَّةُ, with the same aor. and inf. n., *The beast was*, or *became, marrowy in the utmost degree, its marrow-bones being compacted and full*. (TA.) — Also, said of marrow, *It was*, or *became, compact and full*. (Ṣ, Ḳ.)

2: see 2 in art. زرق: and see 4 below.

3. زاهق الحَقُّ البَاطِلَ (TA [there expl. by زَهَقَهُ, a mistranscription, app. for ▼أَزْهَقَهُ, meaning † *The truth*, or *reality*, or *fact, made what was false*, or *vain, to pass away*, or *come to nought*.])

4. ازهق نَفْسَهُ *He* (God) *caused his soul to go forth, pass forth*, or *depart*. (Mgh, Mṣb.) The phrase القَتْلُ إِزْهَاقٌ means † *Slaughter is a cause of making the soul to come to nought*, and *to depart*. (Mgh.) — [Hence,] ازهق البَاطِلَ ‡ *He* (God) *caused what was false*, or *vain, to pass away*, or *come to nought*. (Ṣ, Ḳ, TA.) See also 3. — And ازهق السَّهْمَ (Ṣ, Ḳ) مِنَ الهَدَفِ (Ḳ) ‡ *He made the arrow to pass beyond the butt*. (Ṣ, Ḳ, TA.) — And ازهقت الدَّابَّةُ السَّرْجَ † *The beast shifted forward the saddle, and threw it upon its neck*: (Ṣ, Ḳ:) and, or but, it is said to be with رَآء: [i. e. one says also, or correctly, accord. to some, أَرْهَقَتْهُ:] a rájiz says,

* أَخَافُ أَنْ تُزْهِقَهُ أَوْ يَنْزَرِقْ *

[† *I fear that she may shift it forward, and throw it upon her neck, or it may shift backwards*]: [thus, says J,] cited to me by Abu-l-Ghowth, with زَاى. (Ṣ.) [Accord. to my copy of the KL, ▼تَزْهِيق, inf. n. of زهّق, signifies † The *shifting backwards of a camel's saddle from his back*: see 2 in art. زرق.] — And ازهق فِى السَّيْرِ

† *He was quick* [*as though urging* himself *forward*] *in pace*, or *journeying*. (Ḳ.) ═ ازهقه also signifies *He filled it*; (Ṣ, O, Ḳ;) namely, a vessel: (Ṣ, O:) but accord. to the L, *he overturned it*; i. e. a vessel. (TA.) ═ See also 1, near the end.

7: see 1, in three places. — One says also انزهقت الدَّابَّةُ † *The beast leaped*, or *leaped upwards*, (Ṣ,) or *went forward*, or *preceded*, (O, Ḳ,) in consequence of beating, or taking fright. (Ṣ, O, Ḳ.) And *The beast fell* into a deep place, or from a mountain; or *fell from a mountain and died*; syn. تَرَدَّتْ. (TA. [See the next paragraph.])

زَهَقٌ *A low*, or *depressed, part of the ground*. (Ṣ, O, Ḳ.) *A hollow*, or *cavity*, or *deep hollow* or *cavity, in the ground*; syn. وَهْدَةٌ: (JK, TA:) sometimes, or often, beasts fall into it, and die. (TA. [See 7.])

زَهِقٌ ‡ *Light, and unsteady*, or *lightwitted*; (Ṣ, Ḳ, TA;) applied to a man. (Ṣ.) ═ And A beast *not exceeded in fatness*. (TA.)

زَهَقَى † A mare *that precedes*, or *outgoes, the* [*other*] *horses*, or *the horsemen*. (Sh, Ḳ.)

زُهَآءُ مِائَةٍ i. q. زُهَاقُ مِائَةٍ and هُمْ زُهَاقُ مِائَةٍ, (Ḳ,* TA,) i. e. *They are of the number of a hundred*. (TA.)

زَهُوقٌ ‡ A thing *passing away*, or *coming to nought*; or *that passes away*, or *comes to nought*; as also ▼ زَاهِقٌ. (Ḳ, TA.) Hence, in the Ḳur [xvii. 83], إِنَّ البَاطِلَ كَانَ زَهُوقًا, i. e. ‡ [*Verily what is false*, or *vain*,] *is a thing that passes away*, or *comes to nought*. (TA.) — ‡ A *deep* well; (JK, Ṣ, Ḳ;) as also ▼ زَاهِقَةٌ; [in the TA زَاهِقٌ;] and in like manner both are applied to a place of destruction (مَتْلَفَةٌ); (JK;) and to a مَتْلَفَة [app. meaning a desert in which people perish] as meaning *far-extending*. (Ḥam p. 23.) And in like manner, (Ṣ,) the former is also applied [app. as an epithet] to a فَجّ [or road, or depressed road,] of an overpeering, or overhanging, mountain. (Ṣ, Ḳ.) — Also ‡ *Light*, or *active*; syn. خَفِيفٌ. (JK.)

زَاهِقٌ *Perishing*, or *dying*. (Az, TA.) — See also زَهُوقٌ, in two places. — ‡ An arrow *passing beyond the butt, and falling behind it*: (Mgh, TA:) whence the saying, in a trad., إِنَّ حَابِيًا خَيْرٌ مِنْ زَاهِقٍ [expl. in art. حبو]. (TA.) [† *Preceding*, or *outgoing*.] You say, جَآءَ زَاهِقًا † *He came before*, or *in advance of, the horses*, or *horsemen*. (JK.) And رَاحِلَةٌ زَاهِقَةٌ † *A saddle-camel preceding, going before, getting before, outgoing*, or *outstripping, the horses*, or *horsemen*. (Ṣ.) — † A man *put to flight*: (Ṣ, O, Ḳ:) pl. زَهَقٌ, (so in my copies of the Ṣ,) or زُهَّقٌ, (so in the O,) or زُهْقٌ and زُهُقٌ, with ḍamm and with two ḍammehs. (Ḳ.) — ‡ Water *running vehemently*: (JK, Ḳ, TA:) and † a canal (خَلِيجٌ) *running swiftly*. (TA.) ═ Applied to a beast (دَابَّة), *Fat*, (JK, Az, Ṣ, Ḳ,) and *marrowy*: (Ṣ, Ḳ:) or *marrowy, but not fat in the utmost degree*: or *having thin*, or *little, marrow*: (TA:) and *dry*, or *tough*, (Ḳ, TA,) *by reason of leanness*; so says Aṣ: (TA:) and, (Ḳ,) or as some say, (JK,) *very lean*; (JK, Ḳ, TA;) *such that a foul odour is perceived arising from the meagreness of its flesh*: (TA:) thus it bears two contr. meanings. (Ḳ.) — And, applied to marrow, *Compact and full*: (Ṣ, TA:) or, so applied, *good in respect of fatness*: and some say, i. q. رَارٌ [i. e. *in a melting state*, or *corrupt, by reason of emaciation*; or *thin*; &c.]: so that [thus applied also] it bears two contr. meanings. (JK.) In the saying of a rájiz, (Ṣ, TA,) namely, 'Omárah Ibn-Ṭáriḳ, (TA,)

* وَمَسَدٍ أُمِرَّ مِنْ أَيَانِقِ *

* لَسْنَ بِأَنْيَابٍ وَلَا حَقَائِقِ *

* وَلَا ضِعَافٍ مُخُّهُنَّ زَاهِقُ *

accord. to Fr, it is in the nom. case, the poetry being what is termed مُكْفَأ, [by which is here meant having one rhyme made to end with kesreh (which is substituted for fet-ḥah by poetic license) and another with ḍammeh,] the poet meaning [*And a rope*, or *many a rope, tightly twisted*, of the fur *of she-camels, that were not aged ones, nor such as had their teeth fallen out by reason of extreme age, nor weak*,] but *whose marrow was compact and full*: [or, agreeably with an explanation given above from the JK, زاهق may mean *in a melting state*, &c.:] another explanation is, that زاهق here means ذَاهِب [*going away*]: (Ṣ, TA:) but, as Ṣgh says, the [right] reading is

* عِيسٍ عِتَاقٍ ذَاتِ مُخٍّ زَاهِقِ *

[meaning but *of a reddish*, or *yellowish*, or *dingy, white hue, of generous race, having compact and full marrow*]. (TA.)

أُزْهُوقَةٌ sing. of أَزَاهِيق in the phrase فَرَسٌ ذَاتُ أَزَاهِيقَ ‡ *A mare having wonderful*, or *admirable, qualities in running*: (A, TA:) or this means *a mare having a swift running*. (Ṣ, Ḳ.) — One says also, جَآءَتِ الخَيْلُ أَزَاهِيقَ and أَزَاهِيقَ, meaning † [*The horses*, or *horsemen, came*] *in troops in a state of dispersion*. (A'Obeyd, TA.) — أَزَاهِيقُ is also the name of *A horse of Ziyád Ibn-Hindábeh*. (Ḳ.)

مُزْهَقٌ *Slain*. (El-Muärrij, Ṣ.)

مُزْهِقٌ *Slaying*, or *a slayer*. (El-Muärrij, Ṣ.) — And † A man *quick* [*as though urging* himself *forward*] in his pace, or journeying. (Ṣ, TA.) — And † *Loquacious*. (JK.)

مَزْهَقَةٌ [*A cause of the departure of the soul*: a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ].— [Hence,] one says of a camel which others strive in vain to overtake, هٰذَا الجَمَلُ مَزْهَقَةٌ لِأَرْوَاحِ المَطِيِّ ‡ [*This camel is one that takes away the breath of the* other *beasts*, or *saddle-camels*]. (A, TA.)

رَجُلٌ مَزْهُوقٌ † *A man who is straitened*. (TA.)

زهم

1. زَهِمَ, inf. n. زُهُومَةٌ and زَهَمٌ, *It stank*: [in which sense زَهَمَ, inf. n. زُهُومَةٌ, is mentioned by Freytag on the authority of the Deewán el-Hudhaleeyeen:] said of flesh-meat. (MA. [See also زُهُومَةٌ and زَهَمٌ below.]) And زَهِمَتْ يَدُهُ, (Ṣ, MA, Ḳ,) aor. ـَ, (Ḳ,) inf. n. زَهَمٌ, (Ṣ, Ḳ,) *His hand was*, or *became, greasy*, (Ṣ, MA, Ḳ,) مِنَ الشَّحْمِ *from the fat*: (MA:) or *had in it the odour of fat*. (TA) — زَهِمَ also signifies *He suffered from indigestion*, or *heaviness of the stomach arising from food which it was too weak to digest*: (JK, Ḳ:) said of a man. (JK.) — زَهَمَ, (Ḳ,) aor. ـُ, inf. n. زَهْمٌ, (TḲ,) *It* (a bone) *was*, or *became, marrowy*; *had*, or *contained, marrow*; as also ▼ ازهم. (Ḳ, TA.)

4: see what next precedes.

زُهْمٌ *Fat*, as a subst.: (Ṣ:) or so ▼ زَهَمٌ; a particular term for it, not implying there being in it the odour of fat and stinking flesh-meat: (JK: [and the same is said in the TA in relation to the former word:]) or the latter signifies *fat of a beast of prey*: (TA:) or, as some say, *flesh-meat that is raw*, or *not thoroughly cooked*: (JK:) and the former, *fat of a wild animal*: or *of the ostrich*: or *of horses*: (Ḳ:) or, as some say, *of a wild animal that does not chew the cud*: (TA:) or *in a general sense*. (Ḳ.) — And The *perfume known by the name of* زَبَاد [i. e. *civet*], *which comes forth from the* [*cat called*] سِنَّوْرُ الزَّبَادِ, *from beneath its tail, in the part between the anus and the meatus urinarius*. (Ḳ.) ═ Also *A fetid odour*. (Ḳ.) [See also زَهَمٌ and زُهُومَةٌ.]

زَهَمٌ The *fetid odour of corpses* or *carcases*. (TA. [See also 1, first sentence; and the last explanation of زُهْمٌ; and see زُهُومَةٌ.]) — And The *remains of fat in a horse* or *similar beast* (فِى دَابَّةٍ). (TA.) See also زُهْمٌ.

زَهِمٌ [part. n. of زَهِمَ]. You say, لَحْمٌ زَهِمٌ *Stinking, fat, flesh-meat*. (JK.) And يَدُهُ زَهِمَةٌ *His hand is greasy*: (Ṣ, Ḳ:) or *has in it the odour of fat*. (TA.) — And *Very fat*; *having much fat*: or *having some remains of fatness*. (Ḳ.)

زُهْمَةٌ: see زُهُومَةٌ.

زَهْمَانُ *Suffering from indigestion*, or *heaviness of the stomach arising from food which it is too weak to digest*: (JK, Ḳ:) and زهمان with ḍamm [i. e. ▼ زُهْمَانٌ, with tenween, for, as is said in the Ṣ (voce عُرْيَانٌ), a word of the measure فُعْلَان has its fem. with ة, meaning, if an epithet,] signifies [the same, or] *satiated, sated*, or *satisfied in stomach*; as also ▼ زُهْمَانِىٌّ. (Z, cited by Freytag in his Arab. Prov., ii. 196.) And [hence, app.,] زَهْمَانُ, (Abu-n-Nedà, IAạr, TA,) or ▼ زُهْمَانُ, [imperfectly decl. (like the first word) as a proper name ending with ان,] (AHeyth, IDrd, Ṣ, TA,) or each, (Ḳ,) the name of *A certain dog*. (Ṣ, Ḳ, &c.) It is said in a prov., فِى بَطْنِ زُهْمَانَ ▼ زَادُهُ *In the belly of the dog* زهمان *is his provision*: applied to a man who has with him his apparatus, and what he needs: or, accord. to AA, the case was

this: a man slaughtered a camel, and divided it, and gave to [one whose name was] زهمان his share, and then زهمان returned to receive again with the [other] people; and it is applied to a man who seeks a thing when he has received once: (Meyd:) Z says that زَهْمَانُ is the name of a man who came to a people that had slaughtered a camel, and asked them to give him some food thereof, and they gave it him: then he returned to them, and they said to him thus, meaning "Thou has had thy provision thereof, and it is in thy belly;" and it is applied to any one who has received his share of a thing, and then come, after that, seeking it: or, as some relate it, it is with ḍamm, [▼ زُهْمَانُ,] and is applied to one who is invited to a repast when he is satiated: or it relates to one suffering from indigestion: or زهمان is the name of a dog; and it originated from the fact that a man prepared for himself some provision, and was unmindful of it, and a dog ate it; and it is applied to him for whom there is no share. (Z cited by Freytag ubi suprà.)

زُهْمَانُ and زَهْمَانُ: see the next preceding paragraph, in four places.

زُهْمَانِىٌّ: see زَهْمَانُ, first sentence.

زُهُومَةٌ The *odour of fat and stinking flesh-meat;* (JK, Ḳ; [and mentioned also, but not explained, in the Ṣ;]) as also ▼ زُهْمَةٌ: (Ḳ:) or the latter signifies *a fetid odour* [in a general sense]: (Ṣ:) but accord. to Az, the former signifies the *disagreeableness of odour, without the being fetid,* or *altered* [*for the worse*]; *such as the odour of lean flesh-meat, or the odour of the flesh of a beast of prey, or strong-smelling sea-fish;* the fish of the rivers having no زهومة. (TA.) [See also 1, first sentence; and زُهْمٌ, last signification; and زَهِمٌ.]

زهو

1. زَهَا, said of seed-produce, *It increased,* or *augmented; received increase and blessing from God;* or *throve by the blessing of God:* (JK, TA:) [or,] said of herbage, aor. يَزْهُو, inf. n. زَهْوٌ, *it attained its full growth:* (Mṣb:) or *it put forth its fruit:* or *it became tall:* (TA:) and, said of palm-trees, (نَخْل, Ṣ, Mṣb, Ḳ, TA,) and likewise of plants, (TA,) aor. as above, (Mṣb, TA,) and so the inf. n., (Ṣ, Mṣb, TA,) *they became tall;* (Ḳ, TA;) *became tall and full-grown;* or *became of their full height, and blossomed;* (TA;) and ▼ ازهى signifies the same: (Ḳ:) or both signify *they* (i. e. palm-trees) *showed redness,* and *yellowness, in their fruit;* (Ṣ, Mṣb;) the latter verb mentioned by AZ, but [it is said that] Aṣ did not know it: (Ṣ: [see, however, what follows:]) or, as some say, the former signifies *they put forth their fruit;* and ▼ the latter, as expl. next before: (Mṣb:) accord. to Abu-l-Khaṭṭáb and Lth, one says of palm-trees (نَخْل) only يُزْهِى; not يَزْهُو: and Aṣ [is related to have] said, [contr. to what has been asserted of him above,] that when redness appears in [the fruit of] palm-trees, one says ازهى. (TA.) And زَهَا التَّمْرُ, (JK,) or البُسْرُ; and ▼ ازهى; (Mgh, Ḳ;) and ▼ زَهَّى, (Ḳ,) inf. n. تَزْهِيَةٌ; (TA;) [*The dates,* or *dates beginning to ripen,*] *showed their goodness by redness,* and *yellowness:* (JK:) *became red,* and *yellow:* (Mgh:) *became coloured.* (Ḳ.) Hence the trad., نَهَى عَنْ بَيْعِ ثَمَرِ النَّخْلِ حَتَّى يَزْهُوَ or ▼ يُزْهِىَ, [*He forbade the selling of the fruit of the palm-trees until its becoming red* or *yellow*], thus differently related. (Mgh.) — You say also, زَهَا الغُلَامُ, (Ḳ,) aor. and inf. n. as above, (TA,) *The boy grew up;* or *attained to youthful vigour,* or *the prime of manhood.* (Ḳ.) — And زَهَتِ الشَّاةُ, (JK, Ṣ, Ḳ,) aor. as above, (Ṣ,) and so the inf. n., (JK, Ṣ,) *The ewe,* or *she-goat, became large in her udder:* (JK:) or *secreted milk in her udder, and was near to bringing forth.* (AZ, Ṣ, Ḳ.*) — And زَهَتِ الرِّيحُ *The wind rose, blew,* or *became in a state of commotion.* (Ṣ.) — And زَهَتِ الإِبِلُ, (JK, Ṣ, M, Ḳ,) aor. as above, (JK, M,) and so the inf. n., (Ṣ, M,) *The camels journeyed, after coming to water,* (JK, Ṣ, M, Ḳ,) *a night* or more, (JK, Ṣ, M,) so says A'Obeyd, (Ṣ,) or *a night* or *two nights.* (Ḳ.) And *The camels passed along,* (مَرَّت,) so in the copies of the Ḳ, but correctly مَدَّت [i. e. *made much advance in journeying*], as in the M, (TA,) *in search of pasturage, after they had drunk,* (Ḳ, TA,) *not pasturing around the water.* (TA.) The verb used in relation to camels is also trans., as will be shown below. (Ṣ, &c.) — زَهْوٌ [as inf. n. of the trans. v. زَهَا, aor. يَزْهَى,] primarily signifies The act of *raising,* or *elevating:* and the act of *shaking;* or *putting in motion,* or *into a state of commotion:* whence زَهَتِ الرِّيحُ النَّبَاتَ and زَهَاهُ السَّرَابُ [both expl. in what follows]. (Ḥar p. 171.) You say, زَهَتِ الأَمْوَاجُ السَّفِينَةَ *The waves raised the ship.* (TA.) And زَهَا السَّرَابُ الشَّىْءَ, aor. يَزْهَاهُ, *The mirage raised,* or *elevated,* [*to the eye,*] *the thing* [seen in it or beyond it; or rather, *made it to appear tall, and as though quivering, vibrating,* or *playing up and down;* as is perhaps meant to be indicated by the citation above from Ḥar]; syn. رَفَعَهُ; written only [thus] with ا [in the pret. and in the aor.]: (Ṣ:) and السَّرَابُ يَزْهَى القُبُورَ وَالحُمُولَ *The mirage is as though it raised the tombs and the women's camel-vehicles;* or *elevated them;* expl. by the words كَأَنَّهُ يَرْفَعُهَا. (TA.) — And زَهَا المِرْوَحَةَ, said of a person fanning, *He put in motion the fan;* or *put it into a state of commotion;* as also ▼ زَهَّاهَا. (TA.) And زَهَتِ الرِّيحُ الشَّجَرَ, (Ṣ,) or النَّبَاتَ, (Ḳ,* TA,) aor. تَزْهَاهُ, (Ṣ, TA,) inf. n. زَهْوٌ, (Ḳ, TA,) *The wind shook,* or *put in motion* or *into a state of commotion,* (Ṣ, Ḳ,* TA,) *the trees,* (Ṣ,) or *the plants,* or *herbage, after the dew* or *rain* (غِبَّ النَّدَى). (Ḳ, TA.) — And زَهَاهُ, (Ṣ, TA,) inf. n. زَهْوٌ; (Ḳ, TA;) and ▼ ازدهاهُ, (Ṣ, TA,) inf. n. اِزْدِهَآءٌ; (Ḳ, TA;) [not ازهاه, as in the TḲ, followed by Freytag;] *i. q.* اِسْتَخَفَّهُ: (Ṣ, Ḳ,* TA:) and تَهَاوَنَ بِهِ: (Ṣ:) [the former of these two explanations as meaning *He,* or *it, incited him,* or *excited him, to briskness, liveliness,* or *sprightliness;* or *to lightness, levity,* or *unsteadiness:* and the latter of them, or both of them, for the former is often syn. with the latter, as meaning *he held him,* or *it, in little,* or *light, estimation* or *account,* or *in contempt; he contemned,* or *despised, him,* or *it:* but of this latter meaning I do not remember to have met with any ex.:] and ازدهى ▼ بِهِ signifies the same as ازدهاه (TA) meaning تَهَاوَنَ بِهِ. (JK.) You say, زَهَاهُ الشَّىْءُ and ▼ ازدهاهُ, meaning [agreeably with the former of the two explanations in the sentence immediately preceding] اِسْتَخَفَّهُ طَرَبًا: (Ḥar p. 359:) and ▼ يَزْدَهِينِى as meaning [agreeably with the same explanation] يَسْتَفِزُّنِى and يَسْتَخِفُّنِى: (Id. p. 131:) and ▼ ازدهى القَوْمَ as meaning [in like manner] اِسْتَخَفَّهُمْ مِنَ الطَّرَبِ; and also as meaning *He pleased the people,* or *party:* (Id. p. 427:) and ▼ اِزْدَهَاهُ also as meaning حَمَلَهُ عَلَى الزَّهْوِ [*He incited him,* or *excited him, to pride,* or *conceit,* or *the like*]: (Id. p. 131:) and زَهَاهُ الكِبْرُ (Ḳ) *Pride rendered him self-conceited.* (TḲ.) 'Omar Ibn-'Abee-Rabeeạ says,

* وَلَمَّا تَفَاوَضْنَا الحَدِيثَ وَأَسْفَرَتْ *
* وُجُوهٌ زَهَاهَا الحُسْنُ أَنْ تَتَقَنَّعَا *

meaning *And when we discoursed together, and faces shone, beauty excited* the possessors of *them to levity* (اِسْتَخَفَّ أَرْبَابَهَا) *and prevented their veiling them with the* قِنَاع [or *head-covering*], by reason of self-admiration: or, as some say, the ها in زهاها refers to a woman mentioned before, not to وجوه; and the meaning is, *beauty excited her* &c.: and thus the women of the Arabs used to do when they were beautiful: or you may consider the complement of لَمَّا as suppressed; as though he said, when we did all that, we behaved with mutual familiarity, or the like; for the complements of لَوْ and لَمَّا and حِينَ may be suppressed, and their vagueness by reason of their suppression is more forcible in respect of the meaning: أَنْ تَتَقَنَّعَا means مِنْ أَنْ تَتَقَنَّعَا; for they often suppress the preposition with أَنْ: (Ḥam pp. 552—3:) [J gives two readings of this verse, accord to one of my copies of the Ṣ: one is with تَنَازَعْنَا in the place of تَفَاوَضْنَا, and أَشْرَقَتْ in the place of أَسْفَرَتْ; which make no difference in the meaning: but this is omitted in my other copy: the other is as follows:]

* فَلَمَّا تَوَافَقْنَا وَسَلَّمْتُ أَقْبَلَتْ *
* وُجُوهٌ زَهَاهَا الحُسْنُ أَنْ تَتَقَنَّعَا *

[*And when we agreed together, and I saluted, faces advanced, which beauty excited* &c, or the possessors of which *beauty excited* &c.]. (Ṣ.) And hence their saying, فُلَانٌ لَا يُزْدَهَى ▼ بِخَدِيعَةٍ [*Such a one will not be incited,* or *excited, to briskness,* &c., *by means of deceit,* or *guile*]. (Ṣ.) And ▼ ازدهاهُ الفَرَحُ, meaning اِسْتَخَفَّهُ [*Joy incited him,* &c.]. (MA.) [And hence, perhaps, may be derived most of the following significations.] — زَهَا الطَّلُّ النَّوْرَ *The* طلّ [or *fine drizzling rain*] *made the flowers,* or *blossoms, to increase in beauty of aspect.* (TA.) — زَهَا السِّرَاجَ, (Ḳ,) aor. يزهوه [perhaps a mistranscription for يَزْهَاهُ], inf. n. زَهْوٌ, (TA,) *He made the* سراج [or *lamp,* or *lighted wick,*] *to give a bright light.* (Ḳ.) — زَهَوْتُ الإِبِلَ

I made the camels to journey, after coming to water, (A'Obeyd, JK, Ṣ, Ḳ,) *a night or more,* (A'Obeyd, JK, Ṣ,) or *a night or two nights.* (Ḳ.) Thus the verb in relation to camels is trans. as well as intrans. (Ṣ.) — زَهَا بِالسَّيْفِ *He made a sign with the sword by waving it,* or *brandishing it.* (Ḳ, TA.) — زَهَا بِالعَصَا *He struck with the staff,* or *stick.* (Ḳ.) — زَهَا بِمِائَةِ رِطْلٍ *He computed,* or *computed by conjecture,* [*to be of the weight of*] *a hundred pounds.* (Ḳ.) You say, زَهَاهُ بِمِائَةِ رِطْلٍ meaning خرزه [a mistake for حَزَرَهُ i. e. *He computed it, &c., to be of the weight of a hundred pounds*]. (TḲ. In the TA, زها فلان الشَّىْءَ بمائة رطل, [الشىء or the like being omitted by an oversight,] aor. يَزْهَاهُ [which indicates an omission after فلان].) And زَهَوْتُ القَوْمَ *I computed,* or *computed by conjecture, the number of the people,* or *party.* (JK.) = زُهِىَ, (JK, Ṣ, Ḳ,) like عُنِىَ; (Ṣ, Ḳ;) and زَهَا, (IDrd, Ṣ, Ḳ,) like دَعَا, but this is rare, (Ḳ,) and was dissallowed by Aṣ in the sense of زُهِىَ, (TA in art. نخو,) aor. يَزْهُو, inf. n. زَهْوٌ; (IDrd, Ṣ;) and ▼ أَزْهَى; (Ḳ;) said of a man, (JK, Ṣ,) *He behaved proudly, haughtily,* or *insolently;* (Ṣ, Ḳ,* TA;) *he was proud, vain, and boastful;* (Ḳ;) or *was pleased with himself,* or *self-conceited:* (JK:) ازدهى [i. e. ▼ اُزْدُهِىَ], in like manner, means تَكَبَّرَ: (Ḥar p. 264: [but this more properly signifies, as shown above by an explanation of اِزْدَهَاهُ, *he was incited,* or *excited, to lightness, levity,* or *unsteadiness:*]) the first of these verbs [may be originally pass. of زَهَا in the phrase زَهَاهُ الكِبْرُ, mentioned before, but, as J says,] is one of a class of verbs used in the pass. form though having the sense of the act. form: in using it imperatively, you say, لِتُزْهَ يَا رَجُلُ [*Behave thou proudly, &c., O man;* see art. ت]; and like this is the aor. [used as an imperative] of every verb of which the agent is not named; for when it is reduced to its essential import, you thereby command something, other than the person whom you address, to affect, or befall, that person; and the third person of the [aor. used as an] imperative is never without ل, as when you say, لِيَقُمْ زَيْدٌ: (Ṣ, TA:) J also says, (TA,) I said to an Arab of the desert, of [the tribe of] Benoo-Suleym, What is the meaning of زُهِىَ الرَّجُلُ? and he answered, *The man was pleased with himself,* or *self-conceited:* I said, Dost thou say, زَهَا as meaning اِفْتَخَرَ [*He gloried,* or *boasted, &c.*]? and he answered, As for us, we do not say it. (Ṣ, TA.) One says also, زُهِىَ فُلَانٌ بِكَذَا i. e. نُخِىَ [*Such a one gloried,* or *boasted, and magnified himself,* or *behaved proudly, by reason of such a thing*]; as though meaning زَهَاهُ الإِعْجَابُ بِنَفْسِهِ [i. e. *self-conceit elevated him* by reason of such a thing]. (Ḥar p. 171.) — And one says, زُهِىَ الشَّىْءُ بِعَيْنَيْكَ or لِعَيْنَيْكَ *The thing was beautiful in aspect in,* or *to, thine eyes.* (Ṣ, accord. to different copies. [The meaning is there shown by what immediately precedes. In three copies of the Ṣ, I find the verb in this phrase thus written, زُهِىَ; and only in the PṢ, زها, for زَهَا, which is the form given by Golius: Freytag writes the phrase زَهَى الشى بعينك.])

2: see 1, in two places, in the former half of the paragraph.

4: see 1, in four places, in the first three sentences: — and again, in one place, in the last quarter of the same paragraph. = مَا أَزْهَاهُ [meaning *How proud, vain, boastful,* or *self-conceited, is he!*] is from زَهَا as syn. with زُهِىَ; not from the latter of these two verbs, because the verb of wonder is not formed from a verb of which the agent is not named. (Ṣ.)

8. اِزْدَهَى [originally اِزْتَهَى]: see 1, as a trans. verb, in eight places. And اُزْدُهِىَ: see 1, in the last quarter of the paragraph.

زَهْوٌ [is the inf. n. of زَهَا (q. v.): and also has the significations here following. —] *Pride* [as implying self-elevation]: (JK, Ṣ, Ḳ:) *vanity,* or *vain behaviour:* (Ḳ:) *boasting,* or *glorying:* (Ṣ, Ḳ:) and *wrongdoing, injustice, injuriousness,* or *tyranny.* (TA.) — *A false,* or *vain, saying;* syn. بَاطِلٌ; (Ṣ, Ḳ, and Ḥam p. 24;) *a lie,* or *falsehood;* (JK, Ṣ, Ḳ, and Ḥam* ubi suprà;) or *an exaggeration in speech.* (Ḥam ubi suprà.) You say, قَالَ زَهْوًا [*He said a false,* or *vain, saying, &c.*]. (Ḥam ubi suprà.) — *A beautiful aspect.* (Ṣ, Ḳ.) — The *blossoms,* or *flowers, of a plant.* (Lth, Ḳ.) — The *brightness of a plant* (Ḳ, TA) *by its becoming red* or *yellow;* (TA;) as also ▼ زُهُوٌّ, (Ḳ, TA,) like عُلُوٌّ, (TA,) [in the CḲ كالزَّهْوِ is here put in the place of كَالزُّهُوِّ,] and ▼ زَهَآءٌ, (Ḳ, TA,) like سَحَابٌ, as the unrestricted mention of it requires, but in some of the copies of the Ḳ with ḍamm [i. e. زُهَآءٌ]. (TA.) — Also, [or نَبَاتٌ زَهْوٌ, as in the TḲ,] *A plant beautiful and bright,* (Ḳ,) or *fresh.* (TA.) — And *Dates beginning to ripen* (بُسْرٌ) *that are becoming coloured* (مُلَوِّنٌ), (so in some copies of the Ṣ and Ḳ, and in the Mgh, or مُتَلَوِّنٌ [which signifies the same], Ḥar p. 416), or *that have become coloured* (مُلَوَّنٌ); (so in other copies of the Ṣ and Ḳ;) as also ▼ زُهُوٌّ, (Ḳ, TA,) like عُلُوٌّ, thus in the handwriting of Az in the T: (TA:) [here, again, in the CḲ we find كالزَّهْوِ put in the place of كَالزُّهُوِّ: or perhaps it should be ▼ كَالزُّهْوِ; as appears from what follows in the next sentence:] in this sense, زَهْوٌ is an inf. n. used as a subst. (Mgh.) One says, when redness and yellowness appear in palm-trees, قَدْ ظَهَرَ فِيهِ الزَّهْوُ [*Dates becoming,* or *become, red,* or *yellow, have appeared in them;* i. e. فِى النَّخْلِ]: and the people of El-Ḥijáz say, ▼ الزُّهْوُ, with ḍamm: (Ṣ:) [Fei says,] the subst. from زَهَا النَّخْلُ meaning "the palm-trees showed redness and yellowness in their fruit" is الزهو [i. e. ▼ الزُّهْوُ], with ḍamm; and AḤát says that this term is used only when the colour of the date has become free from admixture in redness or yellowness. (Mṣb.) — You say also ثَوْبٌ زَهْوٌ *A red and beautiful garment* or *piece of cloth:* and ثِيَابٌ زَهْوَةٌ and ▼ زَاهِيَةٌ [*red and beautiful garments* &c.]. (JK.)

زُهْوٌ: see the next preceding paragraph, latter half, in three places.

زَهَا الدُّنْيَا *The ornature, finery, show, pomp,* or *gaiety, of the present life* or *world.* (Ḳ, TA.) The former noun [when indeterminate] is [with tenween, زَهًا,] like هُدًى. (Ḳ.)

زَهْوَةٌ *A shining, glistening,* or *brilliancy;* whatever be the colour. (TA.)

زَهَآءٌ: see زَهْوٌ, in the former half of the paragraph.

زُهَآءٌ *Number,* or *amount.* (JK, Mṣb.) You say, كَمْ زُهَاؤُهُمْ *How many is their number?* or *how much is their amount?* (Mṣb, TA:) or, *the computation of them?* (TA.) And هُمْ زُهَآءُ مِائَةٍ [*They are as many as a hundred;*] *they are the number,* or *amount, of a hundred;* (El-Fárábee, Ṣ, Mgh, Mṣb, Ḳ;*) or *their number,* or *amount, is a hundred:* (Mgh:) and ▼ زِهَآءُ مِائَةٍ, also, with kesr: (El-Fárábee, Mṣb:) but the saying of the [common] people هُمْ زُهَآءٌ عَلَى مِائَةٍ is not [correct] Arabic. (Mṣb.) — Also *A large number:* whence in a trad. respecting the time of the resurrection, إِذَا سَمِعْتُمْ بِنَاسٍ يَأْتُونَ مِنْ قِبَلِ المَشْرِقِ أُولِى زُهَآءٍ i. e. [*When ye hear of men coming from the direction of the east,*] *having a large number.* (TA.) — And زُهَآءُ الشَّىْءِ signifies *The* شَخْص [i. e. *corporeal form* or *figure* or *substance, which one sees from a distance,*] *of the thing.* (TA.)

زِهَآءُ مِائَةٍ: see the next preceding paragraph.

زُهُوٌّ: see زَهْوٌ, in two places. — Also The *redness of colour,* and *beauty,* of garments or cloths. (JK.)

زَاهٍ [act. part. n. of زَهَا]. — إِبِلٌ زَاهِيَةٌ *Camels that will not pasture upon the* [*plants,* or *trees, termed*] حَمْض: (ISk, Ṣ:) pl. زُوَاهٍ. (TA.) — زَاهِى اللَّوْنِ *Bright in respect of colour.* (TA.)

ثِيَابٌ زَاهِيَةٌ: see زَهْوٌ, last sentence.

أَزْهَى [meaning *More,* and *most, proud, vain, boastful,* or *self-conceited,* is, like مَا أَزْهَاهُ (q. v.), from زَهَا as syn. with زُهِىَ; not from the latter of these two verbs]. You say أَزْهَى مِنْ غُرَابٍ [*More proud, &c., than a crow*]; (Ṣ, Meyd;) because the crow, in walking, ceases not to go with a proud, or self-conceited, gait, and to look at itself: and مِنْ وَعِلٍ [*than a mountain-goat*]: and من طَاوُوسٍ [*than a peacock*]: and دِيك and ذُبَاب and ثَوْر and ثُعْلَب [*a cock* and *a fly* and *a bull* and *a fox*]: all these are provs. (Meyd.)

إِنْزَهْوٌ, in which each of the first two letters is augmentative, and which is said to be the only word of its kind except إِنْقَحْلٌ from قَحَلَ, (MF, TA,) applied to a man, *Proud, haughty,* or *insolent;* (Lḥ, Ḳ;) as also ▼ مُزْدَهًى [which more properly means *incited,* or *excited, to lightness, levity,* or *unsteadiness*]; (Ḥar p. 264:) pl. of the former إِنْزَهْوُونَ. (Lḥ, TA.) [See also what next follows.]

مَزْهُوٌّ, from زُهِىَ, applied to a man, *Proud, haughty,* or *insolent;* (Ṣ, TA;) [*vain, and boast-*

ful;] *pleased with himself*, or *self-conceited*. (TA.) [See also what next precedes.]

مُزْدَهًى : see إِنْزَهُو, above.

زو

1. زُوِّىَ عَلَيْنَا, or زُوِّىَ, (accord. to different copies of the Ṣ, in the TA زُوِّىَ,) [from زَوٌّ, originally زُووَ, then زُوِىَ, and then زُوِّىَ or زُوِّىَ,] or it is زُوِىَ, (thus in some copies of the Ṣ,) *It was decreed against us.* (Ṣ.)

4. أَزْوَى, (Ḳ,) said of a man, (TA,) [from زَوٌّ,] *He came having with him another:* (Ḳ, and T in art. تو:) mentioned by Az and Ṣgh on the authority of IAạr: (TA:) opposed to أَتْوَى meaning "he came alone; by himself." (T in art. تو.)

زَوٌّ *A pair*, or *couple; two coupled together;* (Ṣ, Ḳ, TA;) [of men, and] of ships and other things; (TA;) *i. q.* زَوْجٌ: (Ḳ, and T in art. تو:) opposed to تَوٌّ meaning "one, and no more." (Ḳ, and TA in this art. and in art. تو.) You say, جَآءَ فُلَانٌ زَوًا, meaning *Such one came with his companion.* (Ṣ.) [See also art. تو.] ═ الزَّوُّ is also the name of *A ship constructed by El-Mutawekkil,* (Ḳ, TA,) *the 'Abbásee;* in which he associated in drinking with the poet El-Bohturee. (TA.) Accord. to the Ṣ, it is the name of a mountain in El-'Irák: but Aboo-Zekereeyà Et-Tebreezee, and after him the author of the Ḳ, deny this, and suppose J to have been led into error in asserting such to be the case by the following saying of the poet above mentioned:

* وَلَا جَبَلًا كَالزَّوِّ يُوقَفُ تَارَةً *
* وَيَنْقَادُ إِمَّا قُدْتَهُ بِزِمَامِ *

[*Nor* have I seen *a mountain like* الزَّوّ, *that is made stationary at one time, and becomes led on* at another time *if thou draw it along with a leading-rope*]: J, however, does not say that he took this from the poetry of El-Bohturee. (TA. [In the CḲ, in the verse above cited, اِذْ ما is put in the place of إِمَّا.]) ═ [J also says that,] accord. to Aṣ, زَوُّ الْمَنِيَّةِ signifies *What happens of decreed perdition* or *death:* and زَوٌّ is also said to signify *a decree* [of God]: (Ṣ, TA:) and in the M it is said that زَوٌّ signifies *perdition*, or *death:* and زَوُّ الْمَنِيَّةِ, *the accidents*, or *calamities, of destiny* or *death:* but accord. to the T, Aṣ said زَوْءُ الْمَنِيَّةِ, with ء. (TA.)

زوج

2. زَوَّجَ شَيْئًا بِشَىْءٍ, and زَوَّجَهُ إِلَيْهِ, [inf. n. تَزْوِيجٌ,] *He coupled*, or *paired, a thing with a thing; united it to it as its fellow*, or *like.* (TA.) So in the Ḳur [xliv. 54 and lii. 20], زَوَّجْنَاهُمْ بِحُورٍ عِينٍ *We will couple them*, or *pair them*, [*with females having eyes like those of gazelles:*] (Ṣ, Mgh, Ḳ, TA:) the meaning is not the تَزْوِيج commonly known, [i. e. marriage,] for there will be no [such] تزويج in Paradise. (MF, TA.) And so in the Ḳur [lxxxi. 7], وَإِذَا النُّفُوسُ زُوِّجَتْ *And when the souls shall be coupled*, or *paired*, or *united with their fellows:* (TA:) i. e., with their bodies: (Bḍ, Jel:) or, each with its register: (Bḍ:) or with its works: (Bḍ, TA:) or the souls of the believers with the حُور, and those of the unbelievers with the devils: (Bḍ:) or when each sect, or party, shall be united with those whom it has followed. (TA.) And so in the phrase, زَوَّجْتُ إِبِلِى *I coupled*, or *paired, my camels, one with another:* (A:) or زَوَّجْتُ بَيْنَ الإِبِلِ *I coupled*, or *paired, every one of the camels with another.* (TA.) So too in the Ḳur [xlii. 49], أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا *Or He maketh them couples*, or *pairs, males and females:* or, accord. to AM, *maketh them of different sorts* [or *sexes*], *males and females:* for تَزْوِيجٌ — signifies [also] The *making to be of different sorts* or *species* [&c.]. (TA.) — زَوَّجْتُهُ آمْرَأَةً, (T, Ṣ, A,* Mgh, Mṣb, Ḳ,) thus the Arabs say accord. to Yoo (Ṣ, Mgh) and ISk, (Mgh,) making the verb doubly trans. by itself, [without a particle,] meaning *I married him*, or *gave him in marriage, to a woman;* (Mṣb, TA;) as also بِآمْرَأَةٍ; (A, Ḳ;) Akh says that this is allowable [app. as being of the dial. of Azd-Shanooäh (see 5)]: (Mṣb, TA:) [when the verb is trans. by means of بِ, it generally has the meaning expl. in the first sentence of this art.:] زَوَّجْتُ مِنْهُ آمْرَأَةً is not of the language of the Arabs: (T, Mgh, TA:) [but see a similar phrase in a verse cited in art. حصن, conj. 4:] the lawyers say, زَوَّجْتُهُ مِنْهَا [meaning *I married him to her*]; but this is a phrase for which there is no reasonable way of accounting, unless that it is accord. to the opinion of those who hold that مِنْ may be redundant in an affirmative proposition, or that of those who hold that it may be substituted for بِ. (Mṣb.)

3. زاوجه, [inf. n. مُزَاوَجَةٌ and زِوَاجٌ,] *It*, or *he, was*, or *became, a couple*, or *pair, with it*, or *him:* or *made a coupling*, or *pairing, with it*, or *him.* (MA.) [And زَاوَجَا *They two formed together a couple*, or *pair.*] — [And زاوجا, inf. n. as above, *They married each other.*] You say, هُذَيْلٌ يُزَاوِجُ عِكْرِمَةَ [The tribe of *Hudheyl intermarry with* that of '*Ikrimeh*]. (A. [See also 6.]) — زاوج بَيْنَهُمَا and ↓ ازوج ‡ [*He made them two* (referring to sentences or phrases) *to have a mutual resemblance in their prose-rhymes*, or *in measure:* or *to be connected, each with the other;* or *dependent, each on the other*]. (A, TA.) See also 8, in three places.

4: see the next preceding paragraph.

5. تَزَوَّجْتُ آمْرَأَةً, (T, Ṣ, A,* Mgh, Mṣb, Ḳ,) thus the Arabs say accord. to Yoo (Ṣ, Mgh) and ISk, (Mgh,) meaning *I married a woman;* i. e., *took a woman in marriage; took her as my wife;* (Mṣb, TA;) as also بِآمْرَأَةٍ; (A,* Ḳ;) or this is rare; (Ḳ;) Akh says that it is allowable; (Mṣb, TA;) and it is said to be of the dial. of Azd-Shanooäh, (Ṣ, Mgh, Mṣb, TA,) by Fr; (Ṣ, TA;) but accord. to Yoo (Ṣ, Mgh) and ISk, (Mgh,) it is not of the language of the Arabs. (T, Ṣ, Mgh.) And تزوّج فِى بَنِى فُلَانٍ (A, Mṣb, TA) *He married*, or *took a wife, among the sons of such a one.* (Mṣb, TA.) And تزوّج إِلَيْهِ *i. q.* خَاتَنَهُ [*He allied himself to him by marriage*]. (Ḳ in art. ختن.) — [Hence,] تَزَوَّجَهُ النَّوْمُ † *Sleep pervaded him;* syn. خَالَطَهُ. (Ḳ.)

6. تزاوج القَوْمُ and ↓ اِزْدَوَجُوا *The people*, or *party, married one another; intermarried.* (TA. [See also 3.]) — See also the next paragraph, in three places.

8. اِزْدَوَجَتِ الطَّيْرُ [*The birds coupled*, or *paired, one with another*]. (TA.) — See also 6. — اِزْدَوَجَا and ↓ تَزَاوَجَا [and ↓ زَاوَجَا], said of two phrases, or sentences, (A, TA,) ‡ *They bore a mutual resemblance in their prose-rhymes*, or *in measure:* or *were connected, each with the other;* or *dependent, each on the other:* and in like manner, ازدوج and ↓ تزاوج, said of a phrase, or sentence, ‡ *It was such that one part of it resembled another in the prose-rhyme*, or *in the measure:* or *consisted of two propositions connected, each with the other;* or *dependent, each on the other:* (TA:) اِزْدِوَاجٌ and ↓ مُزَاوَجَةٌ (Ṣ, A, Ḳ) and ↓ تَزَاوُجٌ (Ṣ) are syn.: (Ṣ, A,* Ḳ:) ازدواج signifies *A conformity*, or *mutual resemblance*, [*with respect to sound*, or *measure*,] *of two words occurring near together;* as in the phrase مِنْ سَبَإٍ بِنَبَإٍ [in the Ḳur xxvii. 22]: (Kull p. 31:) and this is also termed ↓ مُزَاوَجَةٌ and مُحَاذَاةٌ and مُوَازَنَةٌ and مُقَابَلَةٌ and مُؤَازَاةٌ. (Marginal note in a copy of the Muzhir, 22nd نوع.)

زَاجٌ [*Vitriol;*] *a well-known kind of salt;* (Ḳ, TA;) *called* شَبٌّ يَمَانِىٌّ; [but see شَبٌّ;] *which is a medicinal substance, and one of the ingredients of ink:* (Lth, TA:) [pl. زَاجَاتٌ, meaning *species*, or *sorts, of vitriol;* namely, green, or sulphate of iron, which is an ingredient in ink, and is generally meant by the term زاج when unrestricted by an epithet; blue, or sulphate of copper; and white, or sulphate of zinc:] it is a Pers. word, (Ṣ,) arabicized, (Ṣ, Ḳ,) originally زَاكْ. (TA.)

زَوْجٌ primarily signifies *A sort of thing of any kind* [*that is one of a pair or couple*]: and زَوْجَانِ signifies *a pair*, or *couple*, i. e. *any two things paired* or *coupled together*, whether they be *likes* or *contraries:* زَوْجٌ signifying *either one of such two things:* (Az, TA:) or, accord. to 'Alee Ibn-'Eesà, *a sort of thing* [absolutely]: (Mgh:) or *a sort of thing having its like*, (El-Ghooree, Mgh, Mṣb,) as in the case of species; (Mṣb;) or *having its contrary*, (El-Ghooree, Mgh, Mṣb,) as the moist and the dry, and the male and the female, and the night and the day, and the bitter and the sweet; (Mṣb;) though sometimes applied to *any sort of thing;* and to *a single thing:* (El-Ghooree, Mgh:) or it is applied to *a single thing* only when *having with it a thing of the same kind;* (Mgh, Mṣb;) زَوْجَانِ signifying *a pair*, or *couple, of such things:* (Mgh:) the pl. is أَزْوَاجٌ: (TA:) you say زَوْجَا حَمَامٍ and زَوْجَانِ مِنْ حَمَامٍ [*A pair*

of pigeons]: (A:) and اِشْتَرَيْتُ زَوْجَىْ حَمَامٍ [*I bought a pair of pigeons*], meaning a male and a female: (Ṣ:) and زَوْجَا نِعَالٍ [*A pair of sandals*]: (Ṣ, A:) and in like manner زَوْجَيْنِ is used in the Ḳur xi. 42 and xxiii. 28; (Ṣ;) meaning a male and a female: (Bḍ, Jel:) or, accord. to the M, زَوْجٌ signifies *one of a pair* or *couple:* and also *a pair* or *couple together:* (TA:) and in like manner says AO, (Mgh, Mṣb,) and IḲt, and IF: (Mṣb:) and ISh says that it signifies *two;* (Mgh;) and so says IDrd: (Mṣb:) so that you say, هُمَا زَوْجٌ as well as هُمَا زَوْجَانِ [meaning *They two are a pair*, or *couple*]; (Ṣ, Ḳ, TA;) like as you say, هُمَا سِيَّانِ and هُمَا سَوَآءٌ: (Ṣ, TA:) and عِنْدِى زَوْجُ نِعَالٍ, meaning [*I have*] *two* [*sandals*]; and زَوْجَانِ, meaning *four:* (Mṣb:) or زَوْجُ حَمَامٍ as meaning a male and a female [of pigeons] is a phrase which should not be used; one to which the vulgar are addicted: (TA:) IAmb says, the vulgar are wrong in thinking that زَوْجٌ signifies *two;* for the Arabs used not to employ such a phrase as زَوْجُ حَمَامٍ, but used to say زَوْجَانِ مِنَ الحَمَامِ, (Mgh, Mṣb, TA,) meaning a male and a female; (TA;) and زَوْجَانِ مِنَ الخِفَافِ, (Mgh, Mṣb, TA,) meaning the right and the left [of boots]: (TA:) nor did they apply the term زَوْجٌ to *one* of birds, like as they applied the dual, زَوْجَانِ, to *two;* but they applied the term فَرْدٌ to the male, and فَرْدَةٌ to the female: (Mgh, Mṣb:) Es-Sijistánee, also, says that the term زَوْجٌ should not be applied to *two*, neither of birds nor of other things, for this is a usage of the ignorant; but to every two, زَوْجَانِ: (Mṣb:) Az says that the grammarians disapprove the saying of ISh that زَوْجٌ signifies *two* of any things, (Mgh,* TA,) and that زَوْجَانِ مِنْ خِفَافٍ signifies [*Two pairs of boots*, or] *four* [*boots*]; for زَوْجٌ with them signifies *one* [*of a pair* or *couple*]: a man and his wife [together] are termed زَوْجَانِ: and ثَمَانِيَةَ أَزْوَاجٍ in the Ḳur [vi. 144 and xxxix. 8] means *Eight ones* [*of pairs* or *couples*]: the primary meaning of زَوْجٌ being that first mentioned in this paragraph: (TA:) in the Ḳur xxii. 5 and l. 7 [it seems to be implied that it means *pair* or *couple;* but more probably in these instances] it means *sort*, or *species:* (Bḍ, Jel:) it is also expl. by the word لَوْنٌ [used in this last sense]: (T, TA:) in the Ḳur xxxviii. 58, its pl. أَزْوَاجٌ means أَلْوَانٌ and أَنْوَاعٌ [i. e. *sorts*, or *species*] of punishment: F explains the sing. as meaning لَوْنٌ مِنَ الدِّيبَاجِ وَنَحْوِهِ [*a sort*, or *species, of silk brocade and the like*]; but his restricting the signification by the words من الديباج ونحوه is not right, as is shown by a citation, in the T, of a verse of El-Aashà, in which he uses the phrase كُلُّ زَوْجٍ مِنَ الدِّيبَاجِ [*every sort*, or *species, of silk brocade*], as an ex. of زوج in the sense of لون. (TA.) — [Hence,] A woman's *husband:* and a man's *wife:* in which latter sense ▾ زَوْجَةٌ is also used; (Ṣ, M, A, Mgh,* Mṣb, Ḳ;*) as in a verse of El-Farezdaḳ cited in art. بول, conj. 10; (Ṣ, Mgh;) but it is disallowed by Aṣ; (TA;) and the former word is the one of high authority, (Mgh, Mṣb,) and is that which occurs in the Ḳur, in ii. 33 and vii. 18, (Ṣ, Mgh, Mṣb, TA,) and in iv. 24, (Mgh, TA,) and in xxxiii. 37: (Mgh:) AḤát says that the people of Nejd call a wife ▾ زَوْجَةٌ, and that the people of the Ḥaram use this word: but ISk says that the people of El-Ḥijáz call a wife زَوْجٌ; and the rest of the Arabs, ▾ زَوْجَةٌ: the lawyers use this latter word only, as applied to a wife, for the sake of perspicuity, fearing to confound the male with the female: (Mṣb:) the pl. of زَوْجٌ is أَزْوَاجٌ (Mṣb, Ḳ*) and زِوَجَةٌ; (Ḳ;) and the pl. of ▾ زَوْجَةٌ is زَوْجَاتٌ (A, Mgh, Mṣb) and أَزْوَاجٌ also; (A, Mṣb;) and أَزَاوِيجُ occurs [as a pl. pl., i. e. pl. of أَزْوَاجٌ,] in a verse cited by ISk. (TA in art. نأج.) — [Hence also,] *A consociate, an associate*, or *a comrade:* (A:) its pl. in this sense is أَزْوَاجٌ, (Ṣ, A, Ḳ,) occurring in the Ḳur xxxvii. 22. (Ṣ, A.) — And *A fellow*, or *like:* pl. أَزْوَاجٌ: in this sense, each one of a pair of boots is the زوج of the other; and the husband is the زوج of the wife; and the wife, the زوج of the husband. (TA.) You say, عِنْدِى مِنْ هٰذَا أَزْوَاجٌ *I have, of this, fellows*, or *likes.* (TA.) — As used by arithmeticians, (Mgh, Mṣb,) *contr. of* فَرْدٌ; (Ṣ, Mgh, Mṣb, Ḳ;) i. e. it signifies *An even number; a number that may be divided into two equal numbers;* (Mṣb;) as, for instance, four, and eight, as opposed to three, and seven: (Mgh:) pl. أَزْوَاجٌ. (Ṣ, Mgh.) One says زَوْجٌ أَوْ فَرْدٌ [*Even or odd?*], like as one says خَسًا أَوْ زَكًا [or rather زَكًا أَوْ خَسًا] and شَفْعٌ أَوْ وِتْرٌ. (Ṣ, Mgh.) — Also *A* [*kind of cloth such as is termed*] نَمَط [q. v.]: or *silk brocade;* syn. دِيبَاجٌ: (TA:) or *a* نَمَط *that is thrown over the* [*kind of vehicle called*] هَوْدَج. (Ṣ, Ḳ, TA.)

زِيجٌ: see art. زيج.

زَوْجَةٌ: see زَوْجٌ, in four places, in the latter half of the paragraph.

زَوْجِيَّةٌ and ▾ زَوَاجٌ [The *marriage-state*, or simply *marriage*]: the latter is a subst. from زَوَّجَ, [i. e. a quasi-inf. n.,] like سَلَامٌ from سَلَّمَ, and كَلَامٌ from كَلَّمَ. (Mṣb.) You say, بَيْنَهُمَا حَقُّ الزَّوْجِيَّةِ and ▾ الزَّوَاجِ [*Between them two is the right of the marriage-state*, or *of marriage*]: (A, Mṣb:) and الزِّوَاجُ is also allowable as [an inf. n. of 3,] coordinate to المُزَاوَجَة. (Mṣb.)

زَوَاجٌ: see the next preceding paragraph, in two places.

زَائِجَةٌ: see art. زيج.

مِزْوَاجٌ A woman *who marries often:* (Ṣ, Ḳ:) one *who has had many husbands.* (Ḳ.)

زود

1. زَادَ, aor. يَزُودُ, (L,) inf. n. زَوْدٌ, (L, Ḳ,) *He laid in a stock of provisions for travelling* or *for a fixed residence;* syn. أَسَّسَ زَادًا: (L, Ḳ:) or زَادَهُ is *syn. with* زَوَّدَهُ; q. v.; and this is what is meant in the Ḳ by تَأْسِيسُ الزَّادِ as the explanation of الزَّوْدُ. (MF.)

2. زوّده, (Ṣ, Mṣb, Ḳ,) inf. n. تَزْوِيدٌ; (KL;) as also ▾ ازاده, (Ḳ,) inf. n. إِزْوَادٌ; (TA;) and ▾ زَادَهُ, inf. n. زَوْدٌ; (MF;) *He furnished him with*, or *gave him, provisions* (Ṣ, Mṣb, Ḳ,* KL) *for travelling* [or *for a fixed residence*]. (Ṣ, Mṣb.) [It is doubly trans.:] you say, زَوَّدَهُمْ مِلْءَ المَزَاوِدِ [*He furnished them with what filled the provision-bags for travelling-provision*]: (A:) and زَوَّدَهُ الزَّيْتَ [*He furnished him with olive-oil for travelling-provision*]. (Ṣ in art. زيت.) And Aboo-Khirásh says,

* وَقَدْ يَأْتِيكَ بِالأَخْبَارِ مَنْ لَا *
* تُجَهِّزُ بِالحِذَآءِ وَلَا تُزِيدُ ▾ *

[*And sometimes*, or *often, he will bring thee tidings whom thou wilt not furnish with the sandal nor furnish with travelling-provisions*]. (TA.) — [Hence,] زَوَّدْتُهُ كِتَابًا ‡ [*I provided him with a letter*]. (A, TA.)

4: see 2, in two places.

5. تزوّد [*He became furnished*, or *he furnished himself, with provisions for travelling* or *for a fixed residence;*] *he took*, or *prepared, for himself provisions* (Ṣ,* KL, TA) *for travelling* or *for a fixed residence:* (TA: [Golius makes it to be trans. by means of بِ, as on the authority of the KL; in which the only explanation, as that of the inf. n., is توشه برگرفتن:]) and *he chose a thing as* زَاد [or *provision*] *for himself.* (Ḥar p. 92.) You say, تَزَوَّدَ مِنَّا فُلَانٌ [*Such a one was furnished*, or *such a one furnished himself, with provisions from us*]. (A.) And تزوّد لِسَفَرِهِ [*He was furnished*, or *he furnished himself, with provisions for his journey*]. (Mṣb.) And see another ex. voce زَادٌ. You say also, تَزَوَّدْ مِنَ الدُّنْيَا لِلْآخِرَةِ ‡ [*Take thou provisions from the present world*, i. e. *make thou provision in it, for the world to come*]. (A, TA.) And تَزَوَّدَ مِنَ الأَمِيرِ كِتَابًا لِعَامِلِهِ ‡ [*He provided himself with a letter from the commander*, or *governor*, or *prince, to his prefect*]. (A, TA.) And تَزَوَّدَ مِنِّى طَعْنَةً بَيْنَ أُذُنَيْهِ ‡ [*He got from me a stab*, or *spear-wound*, or *the like, between his ears*]. (A, TA.)

زَادٌ *Provisions*, or *a stock of provisions, for travelling* (Ṣ, L, Mṣb, TA) and *for a fixed residence:* (L, TA:) pl. أَزْوَادٌ (L, Mṣb) and أَزْوِدَةٌ; the latter anomalous. (L.) — And hence, as being likened thereto, ‡ *Any deed*, or *acquirement, whether good or evil, whereby one becomes changed in state*, or *condition;* (L;) [or rather, *whereby one provides for a change of state*, or *condition, like as a traveller provides for a journey.*] It is

said in the Ḳur [ii. 193], وَتَزَوَّدُوا ♦ فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى (L) meaning, [as is implied in the L, ‡ *And make ye provision; but verily the best acquirement whereby to provide for a change of state,* or *condition, is fear* of God, or *piety:* or the meaning is] *and prepare ye provisions for your journey; and verily the best provision is that whereby one provides against begging from others, &c.* (Jel.) — [It is also said to be used as meaning † *Salutation and the returning of a greeting.* (De Sacy's Chrest. Ar., ii. 415, q. v.)]

مَزَادٌ : see مَزَادَةٌ.

مِزْوَدٌ *A bag,* or *other receptacle,* (Ṣ,* Mṣb, Ḳ, TA,) *for travelling-provisions,* (Ṣ, Ḳ, TA,) or *for dates, made of leather:* (Mṣb:) pl. مَزَاوِدُ. (Ṣ, A, Mṣb, Ḳ.) — [Hence,] رِقَابُ المَزَاوِدِ [lit. *The necks of provision-bags;*] a nickname applied to *the* عَجَم [or *Persians,* or *foreigners* in general,] (Ṣ, Ḳ) by the Arabs. (Ṣ.) [See art. رقب.]

مَزَادَةٌ [*A leathern water-bag, one of a pair which is borne by a camel or other beast;*] the *half* (شَطْر) *of a* رَاوِيَة : pl. مَزَائِدُ; [regularly مَزَاوِدُ; or the medial radical is ى, and therefore the reg. pl. is مَزَايِدُ;] and sometimes they said ♦ مَزَادٌ, [a coll. gen. n.,] without ة : [accord. to some,] it is of the measure مَفْعَلَةٌ, [originally مَزْوَدَةٌ,] from الزَّادُ, because one furnishes himself with water in it for travelling-provision: (Mṣb:) [and therefore it is mentioned in this art.:] but this is a mistake. (TA in art. زيد, q. v.)

زور

1. زَارَهُ, aor. يَزُورُ, inf. n. زِيَارَةٌ (Ṣ, A, Mṣb, Ḳ) and زَوْرَةٌ (Ṣ, A, Ḳ) and مَزَارٌ (Ṣ, Mṣb, Ḳ) and زُوَارَةٌ (Ks, Ṣ) or زُوَارٌ; (Ḳ;) and ♦ ازدارهُ, (Ṣ, A, TA,) of the measure اِفْتَعَلَ from الزِّيَارَةُ, (Ṣ, TA,) is syn. with زَارَهُ; (A, TA;) [*He visited him:* lit.] *he met him with his* زَوْر [i. e. *chest,* or *bosom*]: or *he repaired to his* زَوْر, i. e. *direction:* (B, TA:) [or] *he inclined towards him:* (TA:) [see also زَوِرَ:] or *he repaired to him:* (A:) or *he repaired to him from a desire to see him.* (Mṣb.) — [Hence,] زَارَ شَعُوبَ ‡ [lit., *He visited death;* i. e., *he died*]. (TA.) [See 4.] = زَارَهُ, (Ḳ,) aor. يَزُورُ, inf. n. زِوَارٌ, (TA,) *He bound upon him* (namely a camel) *the rope called* زِوَار, q. v. (Ḳ.) = زَوِرَ, aor. يَزْوَرُ, inf. n. زَوَرٌ, *He, or it, inclined.* (TA.) [App. always used in a proper, not a tropical, sense. See زَوَرٌ below.] — *He had the kind of distortion termed* زَوَرٌ [which see, below]. (TA.)

2. زوّرهُ, (A, Ḳ,) inf. n. تَزْوِيرٌ, (Ṣ,) *He honoured him;* namely, a visiter; *treated him with honour,* or *hospitality;* (Ṣ, A, Ḳ;) *made account of his visit;* (A;) *treated him well, and acknowledged his right as a visiter;* (TA;) *slaughtered for him, and treated him with honour* or *hospitality.* (AZ.) = زوّر الشَّهَادَةَ *He annulled the testimony;* (Ḳ, TA;) *impugned and annulled it.* (TA.) — El-Ḳaṭṭál says,

* وَنَحْنُ أُنَاسٌ عُودُنَا عُودُ نَبْعَةٍ *
* صَلِيبٌ وَفِينَا قَسْوَةٌ لَا تُزَوَّرُ *

[*And we are men whose wood* of which our bows are made *is hard wood of a neb'ah, and in us is hardiness not to be impugned and denied*]: Aboo-'Adnán says, [perhaps reading تُزْوَرُ, which may be the correct reading,] that he means, we are not to be calumniated, because of our hardness, or hardiness, nor to be held weak. (TA.) — زوّر نَفْسَهُ *He stigmatized himself by the imputation of falsehood.* (Ḳ.) [See also other explanations, below.] — زوّر كَلَامَهُ † *He falsified his speech; he embellished his speech with lies;* syn. زَخْرَفَهُ. (Mṣb.) [See also below.] — زوّر الكَذِبَ, (Ḳ,) inf. n. تَزْوِيرٌ, (Ṣ,) ‡ *He embellished the lie.* (Ṣ, Ḳ, TA.) — زوّر شَيْئًا ‡ *He removed,* or *did away with, the obliquity of a thing;* (TA;) *he rectified, adjusted,* or *corrected, it;* (IAạr, Ṣ, Mṣb, Ḳ;) whether good or evil; (IAạr, Mṣb;) *he beautified,* or *embellished, it.* (AZ, Ṣ, Ḳ.) — زوّر كَلَامًا ‡ *He made speech right and sound,* (Aṣ,) *prepared it,* (Aṣ, Mṣb,) *and measured it,* (Aṣ,) فِى نَفْسِه *in his mind,* (Mṣb,) *before he uttered it:* (Aṣ:) *he rectified, adjusted,* or *corrected, it;* and *beautified,* or *embellished, it;* as also ♦ تزوّرهُ, occurring in a verse of Naṣr Ibn-Seiyár. (TA.) And [in like manner] زوّر الحَدِيثَ ‡ *He rectified,* or *corrected, the story, narrative,* or *tradition, removing,* or *doing away with, its obliquity:* and ♦ تزوّرهُ *he did so* (زوّرهُ) *to himself.* (A.) — رَحِمَ اللّٰهُ امْرَأً زَوَّرَ نَفْسَهُ عَلَى نَفْسِه, a saying of El-Ḥajjáj, *May God have mercy upon a man who rectifies,* or *corrects, himself, against himself:* (Ṣ,* TA:) or, as some say, *who stigmatizes himself by the charge of falsehood against himself:* or *who accuses himself against himself:* like as you say, أَنَا أُزَوِّرُكَ عَلَى نَفْسِكَ *I accuse thee* [*of wrong*] *against thyself.* (TA.) = تَزْوِيرٌ is also syn. with تَشْبِيهٌ [The *likening* a thing to another thing; &c.]. (TA.) = زوّر said of a bird, inf. n. as above, *His crop* (حَوْصَلَة) *became high:* (AZ, TA:) or *became full.* (TA.)

4. ازارهُ *He incited him,* or *made him, to visit.* (Ṣ, Ḳ.) You say أَزَرْتُهُ غَيْرِى *I made him,* or *caused him, to visit another, not myself.* (A.) — أَزَرْتُهُ شَعُوبَ ‡ *I made him to visit death;* [i. e., *I killed him.*] (TA.) [See 1.] — أَنَا أُزِيرُكُمْ ثَنَائِى ‡ [*I will introduce you,* or your name, *in my eulogy;* meaning *I will praise you*]. (A.) And أَزَرْتُكُمْ قَصَائِدِى ‡ [*I have introduced you,* or the mention of you, *in my odes*]. (A.)

5. تزوّر *He said what was false; spoke falsely.* (A.) = See also 2, in two places.

6. تزاوروا *They visited one another.* (Ṣ, A, Ḳ.) You say بَيْنَهُمْ تَزَاوُرٌ *Between them is mutual visiting.* (A.) — See also 9, in two places.

8. اِزْدَارَ : see 1. = Also, accord. to Aboo-'Amr El-Mutarriz, *He swallowed* a morsel, or mouthful; like اِزْدَرَدَ. (TA in art. زرد.)

9. ازورّ عَنْهُ, (Ṣ, A, Mṣb, Ḳ,) inf. n. اِزْوِرَارٌ; (Ṣ, A;) and ♦ ازوارّ, (Ṣ, A, Ḳ,) inf. n. اِزْوِيرَارٌ; (Ṣ;) and ♦ تزاور; (Ṣ, A, Mṣb, Ḳ;) *He declined,* or *turned aside, from it.* (Ṣ, A,* Mṣb, Ḳ.) ♦ تَزَّاوَرُ, in the Ḳur xviii. 16, is a contraction of تَتَزَاوَرُ: (Ṣ:) تَزْوَرُّ is another reading. (TA.) — فِى صَدْرِه ازْوِرَارٌ *In his breast,* or *chest, is crookedness, curving,* or *distortion.* (A.)

10. استزارهُ *He asked him to visit him.* (Ṣ, A,* Ḳ.)

11: see 9.

زَارٌ : see زَارَةٌ.

زَوْرٌ : see زَائِرٌ, in three places. — Also A camel *having the hump inclining.* (TA.) — And, with ة, A she-camel *that looks from the outer angle of her eye, by reason of her vehemence and sharpness of temper:* (Ḳ,* TA: [see زَوْرَةٌ below: and see also أَزْوَرُ:]) and a *strong and thick* she-camel. (TA.) — And فَلَاةٌ زَوْرَةٌ *A desert not of moderate extent,* or *not easy to traverse.* (TA.) = The *direction* of a person to whom one repairs. (B.) — The *breast,* or *chest:* (TA:) or *its upper,* or *uppermost, part:* (Ṣ, A, Mgh:) in a horse, narrowness in this part is approved, and width in the لَبَان; as the poet 'Abd-Allah Ibn-Suleymeh says, making a distinction between these two parts: (Ṣ:) or *its middle:* or the *elevated part of it, to the shoulder-blades:* or the *part where the extremities of the breast-bones meet together:* (Ḳ:) or the *whole of the breast* of the camel: pl. أَزْوَارٌ. (TA.) Hence, بَنَاتُ الزَّوْرِ The *ribs and other parts around the breast.* (TA.) [Hence also, app. from the action of the camel when he lies down,] أَلْقَى زَوْرَهُ ‡ [lit. *He threw his breast* upon the ground;] *he remained, stayed,* or *abode.* (A.) — The *lord,* or *chief,* of a people; (Ḳ,* TA;) as also ♦ زُورٌ (Sh, Ḳ) and ♦ زَوْيَرٌ (IAạr, Ṣ, Ḳ) and ♦ زُوَيْرٌ (TA, as from the Ḳ, [in a copy of which SM appears to have found كَالزُّوَيْرِ وَالزِّوِيْرِ, instead of كَالزُّوَيْرِ وَالزَّوْرِ الخ, كَزُبَيْرٍ وَحِذْيَبٍ,]) and ♦ زُورٌ. (Ḳ, TA.) = *Determination:* (T, M:) or *strength of determination.* (Ḳ.) — See also زُورٌ = *A palm-branch,* or *straight and slender palm-branch, from which the leaves have been stripped off:* (Ṣgh, Ḳ, TA:) of the dial. of El-Yemen. (Ṣgh, TA.) = *Stone which appears to a person digging a well, and which, being unable to break it, he leaves apparent:* (Ḳ:) or, as some say, *a mass of rock,* in an absolute sense. (TA.)

زُورٌ *A lie; a falsehood; an untruth:* (Ṣ, Mṣb, Ḳ:) because it is a saying deviating from the truth. (TA.) So in the Ḳur xxii. 31: and so it is expl. in the trad., المُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَىْ زُورٍ [*He who boasts of abundance which he has not received is like the wearer of two garments of falsity*]. (TA. [See art. شبع.]) So, too, in the Ḳur [xxv. 72], وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ *And those who do not bear false witness.* (Bḍ, Mṣb.) [But there are other explanations of these words of the Ḳur, which see below.] — *What is false,* or *vain:* (Ḳ:) or *false witness:* and a *thing for which one is suspected,* syn. تُهْمَةٌ. (TA.) — ‡ *Anything that is taken as a lord in the place of God;* (Ṣ;) *a thing,* (Ḳ,) or *anything,* (AO, A,) *that is worshipped in the place of God;*

(AO, A, Ḳ;) as also زُونٌ, with ن: or *a particular idol which was adorned with jewels, in the country of Ed-Dádar* (الدَّادَر [a name I nowhere find]). (TA.) — See also زُورٌ. — † The *association of another, or others, with God:* (Zj, Ḳ:) so explained by Zj, in the Ḳur xxv. 72, quoted above: and so the phrase شَهَادَةُ الزُّورِ, occurring in a trad. (TA.) — † [*A place* or] *places in which lies are told:* and the words in the Ḳur xxv. 72, quoted above, may mean, *And those who are not present in places where lies are told:* because the witnessing of what is false is participating therein: (Bḍ:) or the meaning here is *the places where the Christians sit and converse:* (Zj:) or *where the Jews and Christians sit and converse:* (TA, as from the Ḳ:) or *the festivals of the Jews and Christians:* (so in the CḲ and in a MS. copy of the Ḳ:) or (so in the TA, but in the Ḳ "and") *a place,* (Ḳ,) or *places,* (Zj,) *where persons sit, and hear singing:* (Zj, Ḳ:) or *places where persons sit, and entertain themselves by frivolous* or *vain diversion:* (Th:) but ISd says, I know not how this is, unless he mean *the assemblies of polytheism,* which includes the festivals of the Christians, and other festivals. (TA.) = *Judgment:* (Ḳ:) or *judgment to which recourse may be had:* (Ṣ:) or *strength of judgment.* (A.) [See also زُوْرٌ.] You say, مَا لَهُ زُورٌ وَلَا صُيُورٌ *He has no judgment to which recourse may be had:* (Ṣ:) or *no strength of judgment:* (A:) or *no judgment, nor understanding* or *intellect* or *intelligence, to which recourse may be had:* (TA:) for زُورٌ also signifies *understanding, intellect,* or *intelligence;* (Yaạḳoob, Ḳ;) and so ▼زَوْرٌ: (A'Obeyd, Ḳ:) but A'Obeyd thinks it a mistranscription, for لَا زَبْرَ. (TA.) — *Strength:* in which sense the word is an instance of agreement between the Arabic and Persian languages: (AO, Ḳ:) or it is arabicized: (Sb:) but the Persian word is with the inclined, not the pure, ḍammeh. (TA.) You say لَيْسَ لَهُمْ زُورٌ *They have not strength.* (TA.) And حَبْلٌ لَهُ زُورٌ *A rope having strength.* (TA.) — *Deliciousness, and sweetness,* or *pleasantness, of food.* (Ḳ.) — And *Softness, and cleanness, of a garment,* or *piece of cloth.* (Ḳ.)

زَوَرٌ inf. n. of زَوِرَ. (TA.) — *Inclination;* (Ṣ, Mṣb, Ḳ;) *such as is termed* صَعَرٌ; (Ṣ;) *crookedness; wryness; distortion.* (A.) — *Distortion of the* زَوْر, (Mgh, Ḳ,) which is the *upper,* or *uppermost, part of the breast,* (Mgh,) or the *middle of the breast* [&c.]: (TA:) or the *prominence of one of its two sides above the other:* (Ḳ:) in a horse, the *prominence of one of the two portions of flesh in the breast, on the right and left thereof, and the depression of the other:* (Ṣ:) in others than dogs, it is said by some to signify *inclination* [or *distortion*] *of a thing or part which is not of a regular square form; such as the* كِرْكِرَة *and the* لِبْدَة. (TA.)

زِيرٌ, (Ṣ, Ḳ, &c.,) originally with و, written by the Sheykh-el-Islám Zekereeyà, in his Commentaries on Bḍ, with hemz, contr. to the leading lexicologists; (TA;) or زِيرُ نِسَآءٍ; *A visiter of women:* (Az, TA in art. تبع:) *a man who loves to discourse with women, and to sit with them,* (Ṣ, Ḳ,) *and to mix with them:* (TA:) so called because of his frequent visits to them: or *who mixes with them in vain things:* or *who mixes with them and desires to discourse with them:* (TA:) *without evil,* or *with it:* (Ḳ:) and *a woman* is termed زِيرٌ also: (Ḳ:) you say اِمْرَأَةٌ زِيرُ رِجَالٍ: (Ks:) but this usage is rare: (TA:) or it is applied to a man only: (Ḳ:) a woman of this description is termed مُزْيِرٌ: (TA:) pl. [of pauc.] أَزْوَارٌ and أَزْيَارٌ, (Ḳ,) the latter like أَعْيَادٌ pl. of عِيدٌ, (TA,) and [of mult.] زِيَرَةٌ. (Ṣ, Ḳ.) = *Custom; habit; wont.* (Yoo, Ḳ.) = A *slender* وَتَر [or bow-string]: (Ṣ, Ḳ:) or the *most slender* of such cords, (أَحَدُّهَا: Ḳ, TA: in the CḲ أَحَدُهَا:) and the *most firmly twisted.* (TA.) — Hence the زِير [or *smallest string*] of a مِزْهَر [or lute] is thus termed. (TA.) [In this and the next preceding senses, it is app. of Persian origin.] = *Flax:* (Yaạḳoob, Ṣ, Ḳ:) and with ة, *a portion thereof:* (Ḳ:) pl. أَزْوَارٌ. (TA.) = See also art. زير.

زُوَرٌ A *vehement* pace. (Ṣ, Ḳ.) — *Vehement;* or *strong:* (Ḳ:) but to what applied is not particularized. (TA.) — Applied to a camel, *Strong; hardy;* (TA;) *prepared for journeys.* (Ḳ.) And زُوَرَّةٌ أَسْفَارٍ, applied to a she-camel, *Prepared for journeys:* or *having an inclination to one side, by reason of her briskness,* or *sprightliness.* (TA.) [See أَزْوَرُ.] — See also زُوَرٌ.

زِيَرٌ, in the Ḳ زِيْرٌ: see art. زير.

زَارَةٌ The حَوْصَلَة [or *crop*] (AZ, Ḳ) of a bird; (AZ, TA;) as also ▼زَاوَرَةٌ, (Ḳ, TA,) with fet-ḥ to the و, (TA,) [in the CḲ زاوِرة,] and ▼زَاوُورَةٌ (Ḳ, TA) [in the CḲ زاوَورة]: and زَاوُورَةُ ▼القَطَا *The receptacle in which the* [*bird called*] قطا *carries water to its young ones.* (TA.) = زَارَةُ الأَسَدِ *The thicket, wood,* or *forest,* or *bed of reeds* or *canes,* (أَجَمَة,) *that is the haunt of the lion:* so called because of his frequenting it. (IJ.) [See also زَارَةٌ, in art. زأر.] And ▼زَارٌ *A thicket, wood,* or *forest,* (أَجَمَة,) *containing* [*high coarse grass of the kind called*] حَلْفَآء, *and reeds* or *canes, and water.* (TA.) — † *A collected number,* (Ḳ,) or *a large collected number,* (TA,) of camels, (Ḳ,) and of sheep or goats, and of men: or of camels, and of men, *from fifty to sixty.* (TA.) [See, again, زَارَةٌ, in art. زأر.]

زَوْرَةٌ *A single visit.* (Ṣ, TA.) = *Distance; remoteness:* (Ṣ, Ḳ:) from الازوِرَار. (Ṣ.) A poet (Ṣakhr El-Ghei, TA) says,

* وَمَآءٍ وَرَدْتُ عَلَى زَوْرَةٍ *

[*To many a water have I come, notwithstanding its distance*]: (Ṣ:) or, accord. to AA, عَلَى زَوْرَةٍ, in this ex., accord. to one relation زُورَةٍ, but the former is the better known, means *upon a she-camel that looked from the outer angle of her eye, by reason of her vehemence and sharpness of temper.* (TA.)

زِيرَةٌ *A manner of visiting.* (Ḳ.) One says, فُلَانٌ حَسَنُ الزِّيرَةِ *Such a one is good in his manner of visiting.* (TA.)

زِوَارٌ (AA, Ṣ, Ḳ) and ▼زِيَارٌ (IAạr, Ḳ) *A rope,* or *cord, which is put between the camel's fore-girth and hind-girth,* (AA, Ṣ, Ḳ,) *to prevent the hind-girth from hurting the animal's* ثِيل, *and so causing a suppression of the urine:* (AA, TA:) pl. أَزْوِرَةٌ. (Ṣ, Ḳ.) In a trad., Ed-Dejjál is described as bound with أَزْوِرَة; meaning, having his arms bound together upon his breast. (IAth.) — Also, both words, ‡ *Anything that is a* [*means of*] *rectification to another thing,* (Ḳ,) *and a defence,* or *protection;* (IAạr, Ḳ;) like the زِيَار of a beast. (IAạr.)

زِيَارٌ: see زِوَارٌ: = and see art. زير.

زَوِيرٌ and زُوَيْرٌ: see زُورٌ.

زَؤُورٌ: see what next follows, in two places.

رَجُلٌ زَوَّارٌ and ▼زَؤُورٌ [*A man who visits much*]: a poet says,

* إِذَا غَابَ عَنْهَا بَعْلُهَا لَمْ أَكُنْ لَهَا *
* زَؤُورًا ▼ وَلَمْ تَأْنَسْ إِلَيَّ كِلَابُهَا *

[*When her husband is absent from her, I am not to her a frequent visiter, nor do her dogs become familiar to me*]. (TA.)

زَائِرٌ A person *visiting; a visiter:* (Ṣ,* Mṣb, Ḳ:*) fem. زَائِرَةٌ: (Sb:) pl. زَائِرُونَ, masc., (Ṣ, Ḳ,) and زَائِرَاتٌ, fem., (Ṣ, Mṣb,) and زُوَّارٌ, masc., (Ṣ, Mṣb, Ḳ,) and زُوَّرٌ, masc., (Ḳ,) and fem.: (Sb, Ṣ, Mṣb:) and ▼زَوْرٌ signifies the same as زَائِرٌ (A, Mṣb, Ḳ, TA) and زَائِرَةٌ (TA) and زَائِرُونَ (Ṣ, A, Ḳ, TA) and زَائِرَاتٌ; (Ṣ, A, Mṣb, TA;) being originally an inf. n.; or, as syn. with زائرون, it is a quasi-pl. n.; by some called a pl. of زَائِرٌ. (TA.) It is said in a trad., إِنَّ لِزَوْرِكَ ▼ عَلَيْكَ حَقًّا [*Verily there is to thy visiter,* or *visiters, a just claim upon thee*]. (TA.) [And hence,] ▼زَوْرٌ also signifies *A phantom that is seen in sleep.* (Ḳ.)

زَاوَرَةٌ: } see زَارَةٌ; the former, in two places.
زَاوُورَةٌ: }

أَزْوَرُ *Inclining;* (Ḳ;) *crooked; wry; distorted:* (A:) [fem. زَوْرَآءُ:] pl. زُورٌ. (Ḳ.) — *Having that kind of distortion in the* زَوْر (or *middle of the breast* [&c.] TA) *which is termed* زَوَرٌ. (Ḳ, TA.) — A dog *whose breast* (جَوْشَنٌ) *is narrow,* (Ḳ,) *and the* كَلْكَل [app. meaning the *part between the two collar-bones*] *projecting, as though his,* or *its, sides had been squeezed.* (TA.) — A *wry* neck. (TA.) — [A beast] *that looks from the outer angles of his eyes* (Ḳ) *by reason of his vehemence and sharpness of temper:* (TA: [see also زَوْرٌ:]) or a camel (TA) *that goes with an inclination towards one side, when his pace is vehement, though without any distortion in his chest.* (Ḳ.) [See also زُوَرٌ. Hence, app.,] الزَّوْرَآءُ is a name of *Certain camels* (مَال) *that*

belonged to Uheyhah (Ṣ, Ḳ) Ibn-El-Juláh El-Ansáree. (Ṣ.) — زَوْرَآءُ ‡ A bow: (Ṣ, A, Ḳ:) because of its curving. (Ṣ.) — ‡ A bent bow. (TA.) — ‡ A menáreh (مَنَارَة) deviating from the perpendicular. (A.) — ‡ A well (بِئْر) deep: (Ṣ, Ḳ,* TA:) or not straightly dug. (TA.) — ‡ A land, (أَرْض, Ṣ, Ḳ,) and a desert, (مَفَازَة, A, or فَلَاة, TA,) far-extending, (Ṣ, A, Ḳ, TA,) and turning aside: (TA:) and أَزْوَرُ is applied [in the same sense] to a country, (TA,) and to an army. (Ṣ, TA.) — ‡ A saying, or phrase, (كَلِمَة,) bad, and crooked, or distorted. (A.) = Also زَوْرَآءُ [as an epithet in which the quality of a subst. predominates] † A [drinking-cup or bowl of the kind called] قَدَح. (Ṣ, Ḳ.) — And † A certain vessel (Ḳ) for drinking, (TA,) oblong, like the تَلْتَلَة. (TA.) = هُوَ أَزْوَرُ عَنْ مَقَامِ الذُّلِّ (A) ‡ He is most remote from the station, or state, of baseness, or ignominiousness. (TA.)

مَزَارٌ A place [and a time] of visiting. (Ṣ, Mṣb.)

مَزُورٌ Visited. (A.)

مُزَوَّرٌ A camel distorted in the breast, or chest, when drawn forth from his mother's belly by the مُذَمِّر [q. v.], who therefore presses, or squeezes, it, in order to set it right, but so that an effect of his pressing, or squeezing, remains in him, whereby he is known to be مُزَوَّر. (Lth, Ḳ.) — And كَلَامٌ مُزَوَّرٌ † Speech falsified, or embellished with lies. (TA.) And ‡ Speech rectified, adjusted, or corrected, [and prepared, (see 2,)] before it is uttered: or beautified, or embellished; as also ▼ مُتَزَوَّرٌ. (TA.)

مُزْدَارَةٌ Visiters of the tomb of the Prophet. (A.)

مُتَزَوَّرٌ: see مُزَوَّرٌ.

زوغ

1. زَاغَ, (IDrd, O, Ḳ,) aor. يَزُوغُ, (IDrd, O,) inf. n. زَوْغٌ, (IDrd, O, Ḳ,) He declined, deviated, swerved, or turned aside, (IDrd, O, Ḳ,) from the right course or direction, (IDrd, O,) and from the road; as also زَاغَ, aor. يَزِيغُ, inf. n. زَيْغٌ, which latter is the more chaste: (O, TA:) the former is a dial. var. of the latter. (Mṣb in art. زيغ.) — And زَاغَ فِى المَنْطِقِ, (Yz, O, Ḳ,) aor. يَزُوغُ, (Yz, O,) inf. n. زَوَغَانٌ, He declined, or deviated, from the right way in speech. (Yz, O, Ḳ.) — See also 4. = It is also trans.: (O, TA:) you say, زَاغَ قَلْبَهُ, (O, Ḳ,* TA,) aor. يَزُوغُ, (O, TA,) He made his heart to decline, deviate, swerve, or turn aside. (O, Ḳ,* TA.) رَبَّنَا لَا تَزُغْ قُلُوبَنَا, with fet-ḥ to the ت and ḍamm to the ز, [O our Lord, make not our hearts to decline from the right way, in the Ḳur iii. 6, commonly read تُزِغْ, (see 4 in art. زيغ,)] is an extr. reading of Náfi'. (O, TA.) — [Hence, app., if it be correct,] زَاغَ النَّاقَةَ, (O, Ḳ,) aor. يَزُوغُ, inf. n. زَوْغٌ, (O,) He pulled the she-camel by the nose-rein: (O, Ḳ:) so says Ibn-'Abbád: but [Ṣgh says,] the verb in this sense is with the unpointed ع only; which Ibn-'Abbád states to be the better known. (O, TA.)

3: see what next follows.

4. ازاغهُ فِى المَنْطِقِ, inf. n. إِزَاغَةٌ, [He made him to decline, or deviate, from the right way in speech, (see 1,)] and ▼ زَاوَغْتُهُ, inf. n. مُزَاوَغَةٌ and زِوَاغٌ, [being mentioned immediately after, without any explanation, seems to signify I made him to decline, or deviate, from the right way therein, like as بَاعَدْتُهُ is used in the same sense as أَبْعَدْتُهُ,] (TA,) and ▼ زُغْتُ بِهِ. (O, TA.)

زَاغٌ is said by Ṣgh to belong to art. زيغ [q. v.]. (Mṣb in the present art.)

أَزْوَغُ [More, and most, wont to decline, deviate, swerve, or turn aside, from the right course &c.]. (IJ, TA.)

زوق

2. زَوَّقَهُ, (O, Mṣb, TA,) inf. n. تَزْوِيقٌ, (Mṣb, Ḳ,) [seems to signify primarily He washed it over with زَاوُوق, i. e. quicksilver; he silvered it therewith.] One says, زَوَّقَ الدَّرَاهِمَ [He washed over the dirhems with quicksilver]; from الزَّاوُوقُ. (MA.) — [Then, He gilded it with an amalgam of quicksilver and gold: see زَاوُوقٌ. — And hence,] He decorated it, and embellished it; namely, a thing [of any kind: and particularly he painted it]: but IF says that زَوَّقَهُ, meaning thus, is without foundation; that they say it is from الزَّاوُوقُ meaning الزِّئْبَقُ; [as it is said to be in the Ḳ;] but that this is [mere] assertion. (O, TA.) [Whether properly or improperly, however,] one says, زَوَّقَ البَيْتَ بِالزَّاوُوقِ, i. e. He decorated the house, or chamber, [perhaps meaning the House of God, at Mekkeh, i. e. the Kaabeh, as appears to be probable from what here follows,] and changed its colour and its fashion or semblance, with زاووق, i. e. زئبق. (Ḥar p. 107.) And it is related in a trad. that he [Mohammad] said to Ibn-'Omar, إِذَا رَأَيْتَ قُرَيْشًا قَدْ هَدَمُوا البَيْتَ ثُمَّ بَنَوْهُ فَزَوَّقُوهُ فَإِنِ ٱسْتَطَعْتَ المَوْتَ فَمُتْ [When thou seest Kureysh shall have demolished the House of God, then built it again, and decorated it, if thou be able to die, then die]: he disliked the تَزْوِيق of mosques because of its inducing desire for the things of the present world, and its finery, or because of its diverting the person praying. (TA.) — One says also, (TA,) زَوَّقْتُ الكَلَامَ, and الكِتَابَ, † I embellished the speech, or language, and the writing, or book; and ‡ I rectified, or corrected, it. (Ṣ, TA.) And زَوَّقَهُ and زَوَّرَ فُلَانٌ كِتَابَهُ both mean ‡ Such a one rectified, or corrected, his writing, or book. (TA.) — And زَوَّقُوا الجَارِيَةَ They embellished the girl, or young woman, with نُقُوش [or decorations, app. such as are made by tattooing, or staining with حِنَّآء]: such decoration is termed ▼ زَوَاقٌ, like سَحَابٌ: and hence, ▼ تَزَيَّقِى, [Embellish thyself &c.,] said to a woman; [so that it is originally ▼ تَزَوَّقِى;] or this is from زيق, [i. e. زِيقٌ,] with ى. (TA.)

5: see the last sentence above, in two places.

زُوقٌ: see زَاوُوقٌ.

زَوَقَةٌ [pl. of زَائِقٌ, act. part. n. of the unused verb زَاقَ,] Decorators, or embellishers, of the ceilings of houses or chambers. (AA, TA.) [See also زَوَّاقٌ.]

زَوَاقٌ: see 2, last sentence.

[زَوَّاقٌ A decorator; an embellisher: and particularly a painter. See also زَوَقَةٌ, above.]

زَاوُوقٌ, (Ṣ, O, Ḳ, [in the CḲ written زَاوُوْق, as though it were زَاوُوْقٌ, the quiescent و being indicated by the sign of sukoon after the ḍammeh,]) of the dial. of the people of El-Medeeneh, (AA, Ṣ, O,) i. q. زِئْبَقٌ [i. e. Quicksilver]; (AA, Ṣ, O, Ḳ;) as also ▼ زُوقٌ; (AA, O, Ḳ;) but from what is said by IB, it would seem that this last word is pl. of زَاوُوقٌ: (TA:) it is used in ▼ تَزَاوِيق [meaning decorations, or embellishments, pl. of تَزْوِيق used as a simple subst., or of the n. un. تَزْوِيقَةٌ]; (Ṣ, O;) and hence, [accord. to some,] التَّزْوِيقُ signifying "the act of decorating, and embellishing;" (Ḳ;) for it is put, together with gold, (Ṣ, O, Ḳ,) for overlaying therewith, (Ḳ,) upon iron, (Ṣ, O,) and then it is put into the fire, whereupon the زئبق [or quicksilver] goes from it [by evaporation], and the gold remains: (Ṣ, O, Ḳ:) and hence anything decorated, or embellished, is termed ▼ مُزَوَّقٌ, (Ṣ, O,) though not having in it زئبق. (Ṣ.)

تَزْوِيقٌ inf. n. of 2. (Mṣb.) [Used as a simple subst., this, or the n. un. تَزْوِيقَةٌ, has for its pl. تَزَاوِيقُ:] see the next preceding paragraph.

مُزَوَّقٌ Washed over with [زَاوُوق or] زِئْبَق [i. e. quicksilver]; applied to a dirhem. (TA.) Decorated therewith (TA) [or with an amalgam of quicksilver and gold subjected to the action of fire so that the quicksilver is evaporated]. — And hence, (TA,) Anything decorated, or embellished, (Ṣ, O, Mṣb, Ḳ, TA,) though not having in it زِئْبَق. (Ṣ, O.) See زَاوُوقٌ. — Also, applied to speech, or language, † Embellished: (Kr, TA:) and applied to a book, or writing, [in the same sense: (see 2:) or] as meaning ‡ rectified, or corrected; like مُزَوَّرٌ. (AZ, TA.)

زول

1. زَالَ, aor. يَزُولُ, (Ḳ,) and, accord. to the Ḳ, also يَزَالُ, which is rare, on the authority of Aboo-'Alee, but this is the aor. of زَالَ like خَافَ, [which has a different meaning from the former verb,] (MF, TA,) inf. n. زَوَالٌ (Ḳ) and زُوُولٌ (Lḥ, Ḳ) [which in all its senses except one mentioned below may app. be pronounced also زُؤُولٌ, like حُؤُولٌ for حُوُولٌ, pl. of حَوْلٌ,] and زَوِيلٌ and زَوْلٌ, (Ḳ, TA,) the last thus, with fet-ḥ, accord. to a rule of the Ḳ, but in some of the copies زُولٌ, with ḍamm, (TA,) and زَوَلَانٌ, (Ḳ,) It went away; passed away; departed; removed; shifted; (Ḳ, TA;) was, or became, remote, or absent; ceased to be or exist, or came to nought; (TA;) as also ▼ ازْوَلَّ, inf. n. ازْوِلَالٌ; (Ḳ;) or, accord. to the O, ▼ ازْوَالَّ, like اِطْمَأَنَّ. (TA.) [See also 7.] Hence,

الدُّنْيَا وَشِيكَةُ الزَّوَالِ [*The world*, or *worldly enjoyment or good, is quick in passing away*, or *coming to nought*]. (TA.) And زال زَوَالَهُ, and زَوَالَهَا: see زَوَالٌ: and for the former see also زَوِيلٌ. And زال الشَّىْءُ, and زَوِيلَهَا: see زَوِيلٌ. And زال زَوِيلَهُ, عَنْ مَكَانِهِ, (Ṣ, TA,) or مَوْضِعِهِ, (Mṣb,) aor. يَزُولُ, inf. n. زَوَالٌ (Ṣ, Mṣb, TA) &c., as above, (TA,) *The thing removed, went away*, [or *ceased*,] *from its place; it left*, or *quitted, its place*. (TA.) And زُلْتُ عَنْ مَكَانِى, inf. n. زَوَالٌ and زُؤُولٌ, [*I went away*, &c., *from my place*.] (Ḳ.) [And زال عَنْهُ, said of any affection of the mind or body, *It went away, passed away*, or *ceased, from him; it left him*, or *quitted him*.] And زَالُوا عَنْ مَكَانِهِمْ *They turned away from their place*; or *returned*, or *went back, and fled, from it*. (TA.) And زال عَنِ الرَّأْىِ, aor. يَزُولُ, inf. n. زُؤُولٌ, [*He turned*, or *swerved, from the opinion*, or *judgment*, or *sentiment*.] (Lḥ, TA.) And زال alone, aor. يَزُولُ, *He*, or *it, quitted his*, or *its, place*. (AHeyth, TA.) And *He removed from one town*, or *country, to another*. (TA.) And زالت الخَيْلُ بِرُكْبَانِهَا, (Ḳ,) inf. n. زِيَالٌ, (TA,) *The horses removed from their place with their riders*. (Ḳ, TA. [Said in the TA to be tropical; but I see not why.]) — Hence, زالت الشَّمْسُ, inf. n. زَوَالٌ and زُؤُولٌ, without ء, (Ḳ,) as Th says, (TA,) and زَوَلَانٌ and زِيَالٌ, ‡ *The sun declined from the meridian*. (Ḳ, TA.) [And sometimes it signifies † *The sun set*: see 1 in art. دلك.] — And hence, but not with زُؤُولٌ for an inf. n. in the senses expl. in this sentence and the next following it, (TA,) زال النَّهَارُ, (Ḳ, TA,) inf. n. زَوَالٌ (TA) [and app. زَوَلَانٌ and زِيَالٌ], ‡‡ *The day became advanced, the sun being somewhat high*; syn. اِرْتَفَعَ: (Ḳ, TA:) or, as some say, *went away*; or *departed*. (TA.) And زال زَائِلُ ▼ الظِّلِّ, (TA,) or زال الظِّلُّ, (Ḳ, TA,) ‡‡ *The sun became high, and the shade contracted*, or *decreased*, or *went away, at midday*. (Ḳ,* TA.) — زال ظعنهم, [thus in the TḲ (ed. of Boolák), i. e. ظُعْنُهُمْ, thus in the Ḳ, and thus only, the verb being indicated by a preceding phrase; in the TA زالت ظعنهم, which is an evident mistranscription;] inf. n. زَيْلُولَةٌ, (Ḳ,) like قَيْلُولَةٌ [an inf. n. of قَالَ, aor. يَقِيلُ; but more properly compared to دَيْمُومَةٌ, an inf. n. of دَامَ, aor. يَدُومُ]; (TA;) [a phrase which may be rendered *Their journeying ceased* for a while;] expl. as meaning اِسْتَوَوْا مَكَانَهُمْ ثُمَّ بَدَا لَهُمْ [i. e. *they abode in their place: then an opinion occurred to them different from their former opinion, so that it turned them therefrom*, inducing them to remove]: (Ḳ:) in the Ḳ is added عَنْهُ; but this should be omitted: the passage is taken from the M; in which عَنْهُ refers to Lḥ as the authority. (TA.) — زال [having for its inf. n., app., زَوَالٌ and زَوِيلٌ and زَوْلٌ (see the first of these below)] signifies also *It moved*; or *was*, or *became, in a state of motion, commotion*, or *agitation*; syn. تَحَرَّكَ: so in the saying, رَأَيْتُ شَبَحًا ثُمَّ زَالَ [*I saw a bodily form* or *figure: then it moved*, &c.]. (TA.) And one says, هُوَ يَزُولُ فِى النَّاسِ, meaning *He moves much among men*, or *the people, and does not remain still*, or *stationary*. (TA.) — زَالَتْ لَهُ ▼ زَائِلَةٌ means شَخَصَ لَهُ شَخْصٌ [*A figure seen from a distance rose to his view*]. (TA.) — And زال بِهِ السَّرَابُ *The mirage raised*, or *elevated*, (رَفَعَ,) *and made apparent, him*, or *it*. (TA.) = زال, aor. يزيل: see in art. زيل. = مَا زَالَ يَفْعَلُ كَذَا &c.: see in art. زيل. = زال, aor. يَزُولُ, also signifies *He affected acuteness* or *sharpness* or *quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge*, or *intelligence*: or *did so, not having it*: syn. تَظَرَّفَ. (IAạr, TA.) [See also 5.] = [As a trans. verb, it belongs to art. زيل, and app. to the present art. also.] See 4. You say, زال ٱللّٰهُ زَوَالَهُ, or زَوَالَهَا; and زَيلَ زَوِيلُهُ and زال زَوَالَهَا: see زَوَالٌ. And زَوَالَهُ and زَوِيلَهَا: see زَوِيلٌ: and for the first, see also زَوَالٌ. — And زالهُ *He separated himself from him*; (Ḳ;) as also زَايلَهُ. (Ṣ and Ḳ in art. زيل [to which the latter exclusively belongs.])

2: see 4: — and see also 5.

3. زاولهُ, inf. n. مُزَاوَلَةٌ (Ṣ, Ḳ) and زِوَالٌ, (Ḳ,) i. q. عَالَجَهُ [as meaning *He laboured, exerted himself, strove, struggled, contended*, or *conflicted, with him*, or *it, to prevail, overcome*, or *gain the mastery* or *possession*, or *to effect an object*: and accord. to the KL and PṢ and some other lexicons, it signifies also *he treated him medically*; which is another meaning of عالجه; but of this meaning I have not found any ex.]: and حَاوَلَهُ [as meaning *he sought to obtain it*, or *effect it*; or *did so by artful*, or *skilful, management*]: (Ṣ,* Ḳ:) and طَالَبَهُ [*he made a demand on him*, or *prosecuted a claim upon him*]. (Ḳ.) [Accord. to the TA, it seems to be used properly in relation to real things, and tropically in relation to ideal things. One says, زاول الصَّيْدَ *He strove to gain possession of*, or *to catch*, i. e. *he hunted, the animals of the chase*. (See طَرَدَ.)] And زَاوَلْتُهُ عَنِ الأَمْرِ [*I strove with him to avert him*, or *to turn him back, from the affair*]. (Ṣ in art. جحس.) Zuheyr says,

* فَبِتْنَا وُقُوفًا عِنْدَ رَأْسِ جَوَادِنَا *
* يُزَاوِلُنَا عَنْ نَفْسِهِ وَنُزَاوِلُهْ *

[*And we passed the night standing at the head of our courser, he striving with us to repel us from himself, and we striving with him to master him*]. (Ṣ.) And a man said to another, who upbraided him with cowardice, وَٱللّٰهِ مَا كُنْتُ جَبَانًا وَلٰكِنِّى زَاوَلْتُ مُلْكًا مُؤَجَّلًا † [*By God I was not a coward, but I strove*, or *sought, to preserve a possession appointed for a fixed time*; i. e., to preserve my life though its term is fixed: see the Ḳur iii. 139]. (Ṣ.) One says also, يُزَاوِلُ حَاجَةً لَهُ i. e. يُحَاوِلُهَا ‡ [*He seeks to accomplish a thing that is an object of want to him*; or *does so by artful*, or *skilful, management*]: a tropical phrase. (TA.) And مَلِلْتُ مُزَاوَلَةَ هٰذَا الأَمْرِ † [*I loathed*, or *was averse from, striving*, or *seeking, to accomplish this affair*]. (TA.)

4. أَزَالَهُ, (Ṣ, O, Mṣb, Ḳ,) inf. n. إِزَالَةٌ; (TA;) and ▼ زَوَّلَهُ, (Ṣ, O, Mṣb, Ḳ,) inf. n. تَزْوِيلٌ; (O, TA;) and ▼ اِزْدَالَهُ, [originally اِزْتَالَهُ,] inf. n. اِزْدِيَالٌ, (O,) this being syn. with إِزَالَةٌ; (Ḳ;) *He removed it; made it to go away, pass away, depart, remove*, or *shift*; (O, Ḳ, TA;) [and *made it to cease to be* or *exist*, or *to come to nought: did away with it; annulled it: effaced*, or *obliterated, it*:] and ▼ زُلْتُهُ, aor. أَزَالُهُ and أُزِيلُهُ, [which see in art. زيل,] signifies the same as أَزَلْتُهُ and زَوَّلْتُهُ. (Ḳ.) You say, ازالهُ عَنِ المَوْضِعِ *He removed it from the place*. (MA: and the like is said in the Ḳ.) [And ازال عَنْهُ كَذَا *He removed from him such a thing; made it to go away, pass away*, or *cease, from him*; or *to leave him*, or *quit him*; *he freed him from it*, or *rid him of it*. And ازالهُ عن رَأْيِهِ *He*, or *it, made him to turn*, or *swerve, from his opinion*, or *judgment*, or *sentiment*.] And ازال ٱللّٰهُ زَوَالَهُ and زَوَالَهَا: see زَوَالٌ. [See also 4 in art. زيل.]

5. تزوّلهُ and ▼ زوّلهُ i. q. أَجَاءَهُ [*He made him*, or *it, to come*]: so says AAF, on the authority of AZ: in the copies of the Ḳ, erroneously, أَجَادَهُ. (TA.) = And تزوّل, (Ḳ,) said of a young man, (TA,) *He attained the utmost degree of acuteness* or *sharpness* or *quickness of intellect*, or *of cleverness, ingeniousness, skilfulness, knowledge*, or *intelligence*. (Ḳ.) [See also 1, near the end of the paragraph.]

6. تزاولوا i. q. تَعَالَجُوا [*They laboured, exerted themselves, strove, struggled, contended*, or *conflicted, one with another, to prevail, overcome*, or *gain the mastery* or *possession*, or *to effect an object*]. (Ṣ, Ḳ. [See also 3.])

7. انزال *It was*, or *became, removed*; or *made to go away, pass away, depart, remove*, or *shift*. (Ṣ,* TA.) — And انزال عَنْهُ *He became separated from him*. (Ḳ.) [See also 7 in art. زيل.]

8. ازدالهُ: see 4, first sentence.

9. ازولّ: see 1, first sentence.

10. [استزالهُ *He looked at it to see if it quitted its place*.] One says, اِسْتَحِلْ هٰذَا الشَّخْصَ وَٱسْتَزِلْهُ, meaning *Look thou at this figure seen from a distance to see if it move and if it quit its place*. (AHeyth, O, TA.)

Q. Q. 4. اِزْوَأَلَّ: see 1, first sentence.

زَوْلٌ an inf. n. of 1 in the first of the senses expl. above. (Ḳ,* TA.) — See also زَوَالٌ. = As an epithet applied to a man, (Ṣ,) *Light, agile*, or *active: acute* or *sharp* or *quick in intellect, clever, ingenious, skilful, knowing*, or *intelligent*: (Ṣ, Ḳ:) *at whose acuteness* or *sharpness* or *quickness of intellect*, &c., *one wonders*: (ISk, Ṣ:) fem. with ة; (Ṣ, Ḳ;) said to mean *skilful, knowing*, or *intelligent*, (Ṣ, TA,) as also the masc., (TA,) and *cunning*: (Ṣ, TA:) and a servant-girl who is *sharp and effective in the conveying of messages*: and applied to a woman as meaning بَرْزَةٌ لِلرِّجَالِ [*who goes or comes forth to men, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent*; &c.: see art. برز]:

(TA:) pl. masc. أَزْوَالٌ (Ḳ, TA) and fem. زَوْلَاتٌ; the former applied to young men, and the latter to young women. (TA.) — *Courageous;* (Ḳ, TA;) *in consequence of whose courage, men are abashed* (يَتَزَايَلُوا [as though زَوْلٌ in this sense belonged to art. زيل]). (TA.) — And *Liberal, bountiful, munificent,* or *generous:* (Ḳ,* TA:) pl. أَزْوَالٌ. (TA.) ═ ‡ *A wonder,* or *wonderful thing:* (Ṣ, Ḳ, TA:) pl. أَزْوَالٌ. (Ṣ.) One says, هٰذَا زَوْلٌ مِنَ الأَزْوَالِ ‡ *This is a wonder of the wonders.* (TA.) And one says also, [using it as an epithet,] سَيْرٌ زَوْلٌ † *A journeying,* or *pace, wonderful in respect of its quickness and briskness* or *lightness:* and شَتْوَةٌ زَوْلَةٌ † *A winter,* or *winters, wonderful in respect of the severity and cold thereof.* (TA.) [See also أَزْوَلُ.] — † *A trial,* or *an affliction;* syn. بَلَآءٌ. (Ḳ.) — † *A form,* or *figure, that appears in the night* [and by which one is frightened: see مُزَاوَلٌ]. (TA.) ‡ *A form,* or *figure, of a man or some other thing, that one sees from a distance:* or *a person:* syn. شَخْصٌ: (Ḳ, TA:) as also ▼ زَائِلَةٌ: see 1, near the end of the paragraph. (TA.) ═ The فَرْج [i. e. the *anterior pudendum,* or the *pudenda,*] of a man. (Ḳ.) One says, كَشَفَ زَوْلَهُ [*He uncovered his* فرج]. (TḲ.) ═ And *A hawk.* (Ḳ.)

زَوَالٌ (Ṣ, Mṣb, Ḳ) and ▼ زَوِيلٌ and ▼ زَوْلٌ (Ḳ) are inf. ns. of زَالَ [q. v.]. (Ṣ, Mṣb, Ḳ.) — And all signify *Motion, commotion,* or *agitation.* (TA in explanation of the first and last, and Ḳ in explanation of the second.) [Hence,] زَالَ ▼ زَوَالُهُ, or زَالَ ▼ زَوَالَهُ, (accord. to different copies of the Ḳ,) or زَالَ ▼ ٱللّٰهُ زَوَالَهُ, (Ṣ in art. زيل, and TA,) and أَزَالَ ▼ ٱللّٰهُ زَوَالَهُ, (Ṣ in art. زيل, and Ḳ and TA,) are imprecations of destruction, or perdition, or death, (Ṣ, Ḳ,) and trial, or affliction, upon him to whom they relate: (Ṣ:) or such are the [second and] third and fourth of these phrases: but the first is a prayer for one's continuance where he is, [or his continuance in life; lit.] meaning *May his motion cease;* [and hence, *may he continue where he is,* or *continue in life:*] and, as expl. by ISk, the [second and] third and fourth [lit.] signify *May* [*He* i. e.] *God cause his motion to cease;* [and hence, *may He,* or *God, put an end to his life;*] these phrases being similar to the saying أَسْكَتَ ٱللّٰهُ نَامَّتَهُ. (TA.) [Thus all four have virtually the same lit. signification. And the first has also another meaning; as will be seen below.] El-Aạshà says,

* هٰذَا ٱلنَّهَارُ بَدَا لَهَا مِنْ هَمِّهَا *
* مَا بَالُهَا بِٱللَّيْلِ زَالَ ▼ زَوَالُهَا *

(Ṣ, TA,) [app. meaning *This is the day-time: an opinion has arisen in her mind such as to turn her from her former opinion* and induce her to absent herself, (بَدَآءٌ, I suppose, being understood after بَدَا لَهَا, like as it is after بَدَا لَهُمْ in the Ḳur xii. 35,) *in consequence of her anxiety: what will be her case in the night? may it* (her phantom) *be absent, like as she is absent:* for] the meaning is said to be, زَالَ ٱلْخَيَالُ زَوَالَهَا: IAạr says, he disliked the phantom only because it roused his desire: or [زَالَ may be here syn. with أَزَالَ, so that] the meaning may be أَزَالَ ▼ ٱللّٰهُ زَوَالَهَا [*may God make her motion to cease*]; and this is corroborated by the reading of AA, زَوَالُهَا, in the nom. case, [i. e. زَالَ ▼ زَوَالُهَا *may her motion cease;*] which makes this an instance of [the license termed] الإِقْوَآء: this, he says, is an old proverbial phrase of the Arabs, and El-Aạshà has used it as he heard it: others than AA read [زَوَالَهَا,] in the accus. case, without إِقْوَآء, holding the meaning to be, may her phantom be absent from us in the night like as she herself is absent in the day-time. (TA.) زِيلَ ▼ زَوِيلُهُ, likewise, means *His motion ceased,* or *may his motion cease:* or, accord. to Z, *he became fixed,* or *motionless, from fear;* or *may he become so.* (TA in art. زيل.) [See also another rendering of this phrase in the next paragraph.] One says also, أَخَذَهُ ▼ ٱلزَّوِيلُ وَٱلعَوِيلُ *Commotion,* or *agitation,* (Ḳ, TA,) and *disquietude of mind,* (TA,) *and wailing,* or *raising of the voice in weeping, overcame him.* (Ḳ, TA.) ═ See also the next paragraph, in three places.

زَوِيلٌ: see the next preceding paragraph, in three places. ═ Also The *side;* syn. جَانِبٌ; and so ▼ زَوَالٌ: thus in the sayings, زَالَ ▼ زَوِيلُهُ and زَالَ ▼ زَوَالُهُ, meaning [app. *His side became in a state of commotion,* or *it quivered,*] *by reason of fright:* (Ḳ:) [or] زَوِيلٌ signifies the *heart:* so in the saying, زِيلَ ▼ زَوِيلُهُ [*His heart became removed from its place*]: (Ṣ:) a prov., applied to one whom an event that has disquieted him has befallen: as also زِيلَ ▼ زَوَالُهُ: (Meyd:) [see also two other renderings of the former phrase in the next preceding paragraph:] Dhu-r-Rummeh says, describing the egg of an ostrich,

* وَبَيْضَآءَ لَا تَنْحَاشُ مِنَّا وَأُمُّهَا *
* إِذَا مَا رَأَتْنَا زِيلَ ▼ مِنَّا زَوِيلُهَا *

meaning زِيلَ قَلْبُهَا مِنَ ٱلفَزَعِ [i. e. *And a white thing* (the egg which he is describing) *will not take fright, and flee from us,* or *will not shrink from us, while its mother, when she sees us, her heart becomes removed from its place by fright in consequence* of the approach *of us*]: (Ṣ in art. زيل, and Meyd:) or, as some relate it, زَالَ ▼ مِنَّا زَوِيلُهَا [which means *her heart quits its place* &c.]: (TA:) and the former reading may mean the same as this. (IB, TA in art. زيل.)

زَوَّالٌ *Having much* زَوْل, i. e. *motion.* (TA.) — Accord. to J, it occurs in an أُرْجُوزَة, cited by AA, as meaning *That moves much in his gait, but traverses a short space:* but the right word in this case is زَوَّاكٌ, as is shown by the rhyme. (IB, Ḳ.)

زويلى, with ḍamm, [app. زُوَيْلَى, like قُبَّيْطَى &c., for, as it is not said to be a dim., I know no other form of word with which to compare it,] *A thing like a ladle, belonging to sailors.* (TA.)

زَائِلٌ [*Going away; passing away; departing; transient; shifting; becoming remote,* or *absent; ceasing to be* or *exist; nonexistent:* &c.: part. n. of زَالَ, q. v.]. — [Hence,] لَيْلٌ زَائِلُ النُّجُومِ [properly *A starless night,* or *night of which the stars are absent:* but expl. as meaning] † *a long night.* (Z, TA.) — زَالَ زَائِلُ الظِّلِّ: see 1.

زَائِلَةٌ [from زَائِلٌ, the ة being affixed to transfer the word from the category of epithets to that of substantives,] *Whatever has a soul,* (Ḳ, TA,) *of animals; that moves* (يَزُولُ) *from its place:* (TA:) or *anything that moves;* (Ḳ, TA;) *that does not remain fixed in its place;* applied to a man and to other things. (TA.) — زَوَائِلُ is its pl.: (TA:) and signifies [particularly] *Animals of the chase.* (Ḳ, TA.) — And [hence,] ‡ *Women.* (O, Ḳ, TA.) One says رَجُلٌ رَامِى ٱلزَّوَائِلِ † *A man knowing in respect of the diseases,* or *faults,* (أَدْوَآء,) *of women:* (O:) or ‡ *skilful in the making of women to incline to him:* whence the saying of Ibn-Meiyádeh,

* وَكُنْتُ ٱمْرَأً أَرْمِى ٱلزَّوَائِلَ مَرَّةً *
* فَأَصْبَحْتُ قَدْ وَدَّعْتُ رَمْىَ ٱلزَّوَائِلِ *

‡ [*And I was a man having the art of making women to incline to me, once; but I have become such that I have relinquished the art of making women to incline to me*]: this was a man who used to beguile women in his time of youthful vigour by his beauty; but when he became hoary and aged, no woman inclined to him. (TA.) — Also ‡ The *stars:* (Ḳ, TA:) because of their motion from the east and the west in their revolving. (TA.) — See also 1, near the end of the paragraph; and زَوْلٌ, last sentence but three.

زَوْلٌ أَزْوَلُ (Ṣ,* TA) has an intensive signification [i. e. † *A great wonder;* or *a very wonderful thing*]: (TA:) [or *a wonderful event that happens to one, preventing his fleeing;*] accord. to Abu-s-Semḥ, أَزْوَلُ denotes the happening to one of an event such as prevents him from fleeing. (IB, TA.)

مِزْوَلَةٌ *A certain instrument pertaining to astronomers, by means of which is known the declining of the sun from the meridian:* [*a sun-dial:* used in this sense in the present day:] a vulgar term: pl. مَزَاوِلُ. (TA.)

مُزَاوَلٌ pass. part. n. of 3: one says, مَا زَالَ هٰذَا الأَمْرُ مُزَاوَلًا بِأَيْدِيهِمْ † [*This affair ceased not to be striven,* or *sought, to be accomplished by means of their hands*]. (TA.) ═ Also *Frightened by a* زَوْل, i. e. a *form,* or *figure, appearing in the night.* (TA.)

زون

1. [زَانَهُ, aor. يَزُونُهُ, is a dial. var. of زَانَهُ having for its aor. يَزِينُهُ.] An Arab woman of the desert is related to have said to IAạr, إِنَّكَ تَزُونُنَا إِذَا طَلَعْتَ, meaning تَزِينُنَا [i. e. *Verily thou gracest us when thou comest* to us (عَلَيْنَا)]. (TA.)

زَوَانٌ *Indigestion;* syn. بَشَمٌ; for ٱلنَّشَمُ in the copies of the Ḳ is a mistranscription for ٱلبَشَمُ; (TA;) expl. by Ed-Dubeyreeyeh as syn. with تُخَمَةٌ; as in the phrase, لَيْسَ يَشْكُو ٱلزَّوَانَ [*He does not complain of indigestion*]: (Fr, TA:) and so

♦ زَانَةٌ : (Ḳ and TA in art. زين :) or this signifies *a single fit of indigestion*. (TA in that art.) ═ [In the present day, applied to The *beech-tree*; and *its wood*: as a coll. gen. n.: n. un. with ة: see also زَانَةٌ below.]

زَوْنٌ : see زَوَنٌّ.

زُونٌ *An idol*: and *anything that is taken as a deity and worshipped*, (Ṣ, Ḳ,* TA,) *beside God*: as also زُورٌ: [an arabicized word:] in Pers. زُونْ. (TA.) — And *A place in which idols are collected and set up*. (Ḳ.) It is said to be from زِينَةٌ. (TA.) [But it may rather be from زُونَةٌ as a dial. var. of زِينَةٌ.] ═ See also زَوَنٌّ.

زَانَةٌ *A thing like a* مِزْرَاق [or *javelin*], *which the Deylem* (الدَّيْلَم) *cast*: [perhaps made of the wood of the beech, (see زَانٌ, latter sentence,) and therefore so called:] pl. زَانَاتٌ. (Mṣb.) ═ See also زَانٌ, former sentence.

زُونَةٌ *i. q.* زِينَةٌ [*An ornament*, &c.], (Ḳ,) in one of the dialects. (TA.) — And *An intelligent woman*. (IAạr, Ḳ.)

زَوَنٌّ *Short*; (Ṣ, Ḳ;) applied to a man; (Ṣ;) and so, thus applied, ♦ زَوْنٌ and ♦ زُونٌ, (Ḳ,) of which two, the former is the more known: (TA:) fem. زَوَنَّةٌ, (Ṣ, Ḳ,) applied to a woman. (Ṣ.)

زُوَانٌ and زَوَانٌ (Ṣ, M, Mṣb, Ḳ) and زِوَانٌ (Ḳ) *i. q.* زُؤَانٌ [q. v. in art. زأن]. (Ṣ, M, Mṣb, Ḳ.)

طَعَامٌ مَزُونٌ *Wheat in which is* زُوَان [or the *grain of a certain noxious weed*, app. *darnel-grass*: مزون being a pass. part. n. of which no verb is mentioned]. (TA.)

زوى

1. زَوَاهُ, (Ḳ,) aor. يَزْوِيهِ, (TA,) inf. n. زَيٌّ and زُوِىٌّ, (Ḳ, TA,) the latter [accord. to the CḲ زُوِىٌّ, but it is correctly] like عُتِىٌّ, (TA,) *He put it aside*, or *away*, or *apart*; or *removed it from its place*. (Ḳ.) You say, زَوَى عَنْهُ كَذَا, inf. n. زَوْىٌ, *He averted*, *diverted*, or *removed*, *from him such a thing*; *turned*, *put*, or *sent*, *it away*, or *back*, *from him*. (TA.) — And زَوَى سِرَّهُ عَنْهُ *He concealed his secret from him*. (Ḳ.) — Also زَوَاهُ, (Ḳ) (Ṣ, Mṣb, Ḳ,) aor. as above, inf. n. زَيٌّ, (Mṣb, TA,) *He drew it*, *collected it*, or *gathered it*, *together*; *contracted it*, or *grasped it*. (Ṣ, Mṣb, Ḳ.) It is said in a trad., زُوِيَتْ لِىَ الأَرْضُ فَأُرِيتُ مَشَارِقَهَا وَمَغَارِبَهَا [*The earth was collected together to me, and I was shown its eastern parts and its western parts*]. (Ṣ, TA.) And you say, زَوَى المَالَ, (Ṣ, Mṣb,) inf. n. زَيٌّ, (Ṣ,) *He drew*, or *collected*, *together*, or *he grasped*, *the property*, (Mṣb,) عَنْ وَارِثِهِ [*from its inheritor*]. (Ṣ.) And زَوَى مَا بَيْنَ عَيْنَيْهِ (Ṣ, TA) *He* (a man, Ṣ) *drew together*, or *contracted*, *the part between his eyes*. (TA.) And جَآءَنَا بِضَرْبَةٍ تَزْوِى الوَجْهَ [*He brought us some very sour milk such as contracts the face*, or *makes it to wrinkle*]. (Ṣ in art. ضرب.) And تَزْوِى الوُجُوهَ said of a cold north wind, *It contracts* [or *wrinkles*] *the faces*: a phrase used by Ṭarafeh Ibn-El-'Abd. (Ḥam p. 632.)

2. زَوَّى, inf. n. تَزْوِيَةٌ: see 5. ═ زَيَّيْتُهُ, (Ṣ, Mṣb, Ḳ,) which by rule should be زَوَّيْتُهُ, (Ṣ, Mṣb,) but is made to accord with زِيٌّ in order to facilitate the pronunciation, (Mṣb,) inf. n. accord. to the Ḳ تَزْيِيَةٌ, but correctly, as Lth says, تَزِيَّةٌ, in measure like تَحِيَّةٌ, (TA,) *I invested him with*, or *made him to have*, *a* زِىّ [i. e. *garb*, *guise*, &c.]; (Ṣ,* Mṣb, Ḳ,* TA;) by means of, or with, such a thing: you say, زَيَّيْتُهُ بِكَذَا [which may be rendered *I invested*, *decked*, or *adorned*, *him with such a thing*; agreeably with what follows]. (Mṣb.) Accord. to Fr, they say, زَيَّيْتُ الجَارِيَةَ, meaning *I invested the girl*, or *young woman*, *with a garb*, or *guise*, &c.; and *decked*, or *adorned*, *her*. (TA.) — You say also, زَوَّى الكَلَامَ, meaning *He prepared the speech in his mind*; like زَوَّرَهُ. (TA.) ═ زَوَّيْتُ زَايًا and زَيَّيْتُ زَايًا [mean *I wrote*, or *uttered*, *a* ز]: some [hold the ا in زاى to be originally ى, and therefore] say زَيَّيْتُ: others [hold it to be originally و, and therefore] say زَوَّيْتُ. (IB, on the letter أَلِف.) Zeyd Ibn-Thábit said, in relation to the expression in the Ḳur [ii. 261] نُنْشِزُهَا, [accord. to one reading, or reciting,] هِىَ زَاىٌ فَزَيِّهَا, meaning [*It is* زاى, *therefore make thou it* زاى in thy reading, or reciting; or] *read thou it*, or *recite thou it*, *with the* زاى. (Ṣ.)

4. ازوى : see art. زو.

5. تزوّى *He was*, or *became*, [or *placed himself*,] *in a* زَاوِيَة, i. e. *corner*, *of a house* or *chamber*; as also ♦ زوّى, (Ḳ,) inf. n. تَزْوِيَةٌ; (TA;) and ♦ انزوى. (Ḳ.) ═ تَزَيَّا, from الزِّىّ; (Ḳ, KL;) or تَزَيَّا بِزِيٍّ; (Lth, MA;) *He invested himself with a garb*, *guise*, or *dress*; [or *with an external appearance*;] (MA, KL;) *he decked*, or *adorned*, *himself*. (MA.) You say of a man, تزيّا بِزِيٍّ حَسَنٍ [*He invested himself with a beautiful*, or *goodly*, *garb*, &c.]. (Lth, TA.) Hence the saying of El-Mutanebbee,

* وَقَدْ يَتَزَيَّا بِالهَوَى غَيْرُ أَهْلِهِ *

* وَيَسْتَصْحِبُ الإِنْسَانُ مَنْ لَا يُلَائِمُهُ *

(TA:) i. e. [*And verily*, or *sometimes*, or *often*, *one who is not entitled to it*] *assumes the guise of love*; *and the man asks to be his companion him who is not suited to him*: (W p. 374:) his disciple Ibn-Jinnee, however, objected to him his saying يتزيّا, and expressed his opinion that the correct word is يَتَزَوَّى; and El-Mutanebbee admitted that he did not know the former word in any [classical] poetry, nor in any lexicological book, but asserted the verb in use to be only تَزَيَّا: (MF, TA:) in the M it is said that IJ held تَزَيَّا to be originally تَزَوْيَا, and the و to be changed into ى because quiescent, and incorporated into the ى preceded by it. (TA.)

7. انزوى *It was*, or *became*, *put aside*, or *away*, or *apart*; or *removed from its place*. (Ḳ.) — انْزَوَتِ الجِلْدَةُ فِى النَّارِ *The piece of skin became contracted*, or *shrivelled*, or *shrunk*, *in the fire*. (Ṣ.) And انزوى مَا بَيْنَ عَيْنَيْهِ *The part between his eyes became drawn together*, or *contracted*. (TA.) And انزوى القَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ *The people*, or *party*, *drew together*, *one portion of them to another portion*. (TA.) — See also 5, first sentence.

زَا and زًا and زَآءٌ and زِىٌّ and زَىْ : } see زَاىٌ, below.

زِىٌّ, (Ṣ, Mṣb, Ḳ, &c.,) originally زِوْىٌ, (Ṣ, Mṣb,) *Garb*, *guise*, *dress*, *habit*, *fashion of dress*, and *aspect*, or *outward appearance*; syn. لِبَاسٌ, (Ṣ, TA,) and هَيْئَةٌ, (Fr, Mṣb, Ḳ, TA,) and مَنْظَرٌ: (Fr, TA:) pl. أَزْيَآءٌ. (Ḳ.) [In the Ḳur xix. 75,] some read أَحْسَنُ أَثَاثًا وَزِيًّا [*Better in respect of household-goods and in respect of garb*, &c.]: others read رِيًّا, with ر: (TA:) and رِئْيًا: and رِيئًا: and رِيًّا. (Bḍ.)

زَاىٌ, (Kr, Ṣ, Ḳ, &c.,) in which the ا, accord. to Lth, is originally ى, but accord. to Sb and IJ it is و, (TA,) *A certain letter* (i. e. ز); (Ṣ, TA;) [in spelling, pronounced زَاىْ; and] also called ♦ زَآءٌ, (Kr, Ṣ, Ḳ,) and ♦ زًا, and [in spelling (see the first sentence of art. ب)] ♦ زَا, (Kr, Ḳ, but omitted in some copies of the Ḳ,) this last being indecl., (Kr, TA,) and ♦ زِىٌّ (Ḳ) and [in spelling] ♦ زَىْ: (Kr, Ḳ:) of all which, the first is that which is held in [most] repute: (TA:) and this and زَآءٌ may be meant by J's saying, الزَّاىُ حَرْفٌ يُمَدُّ وَيُقْصَرُ وَلَا يُكْتَبُ إِلَّا بِيَآءٍ بَعْدَ الأَلِفِ; though the author of the Ḳ asserts J to have erred in saying this: (MF, TA:) the pl. is أَزْوَآءٌ and أَزْيَآءٌ, (Ḳ,) the former or the latter accord. to different opinions, (TA,) and أَزْوٍ and أَزْىٍ, (Ḳ,) each [originally] of the measure أَفْعُلٌ. (TA.) One says, هٰذِهِ زَاىٌ حَسَنَةٌ [*This is a beautiful* ز]: and كَتَبْتُ زَايًا صَغِيرَةً [*I wrote a small* ز]: and the like. (IJ, TA.) ═ زَاىْ is also said by the vulgar on an occasion of wonder, and of disapproval: but [SM says,] I know not what is its origin. (TA.) [It may be from the Pers. زِىْ, or زِهِى; which are likewise said on an occasion of wonder. إِزَّاىْ and إِزَّىْ and إِزَّىٍ, and with أ in the place of إ, are also said by the vulgar in Egypt on an occasion of wonder, and of denial, meaning *How?* And زَىْ is used by them for the prefix كَ, meaning *Like*.]

زُوَيَّةٌ : see what next follows.

زُيَيَّةٌ dim. of زَاىٌ [accord. to those who hold the ا in the latter to be originally ى, or ♦ زُوَيَّةٌ accord. to those who hold that letter to be originally و; like أُيَيَّةٌ and أُوَيَّةٌ as dims. of آءٌ accord. to different opinions: see art. ا, in the middle of the first column]. (TA.)

زَاوِيَةٌ *A corner*, or *an angle*, (رُكْنٌ,) of a house or room or the like: (Ḳ:) of the measure فَاعِلَةٌ from زَوَى signifying جَمَعَ; because of its em-

bracing (لِأَنَّهَا جَمَعَتْ,) a part, or portion, (قُطْرًا,) thereof: (Mṣb, TA:) pl. زَوَايَا [which is irreg.; for by rule it should be زَوَآءٍ, being originally of the measure فَوَاعِلُ, not فَعَائِلُ]. (Ṣ, Ḳ.) They say, كَمْ فِى الزَّوَايَا مِنَ الخَبَايَا [*How many hidden things are there in the corners!*]. (TA.) — [In geometry, *An angle.* — And hence, زَاوِيَةُ العَوَّآءِ *The star γ of Virgo;* العَوَّآءُ being composed of four stars, γ, δ, ε, and η, of Virgo, disposed nearly in the following manner, ε δ γ η.] — In a saying cited voce زَاوِيَةٌ, the pl. زَوَايَا is used as meaning *Houses,* or *tents.* (T in art. زوى.) — [And in the present day, the term زَاوِيَةٌ is also applied to *A small mosque,* or *chapel:* and in some instances, a building of this kind, thus called, serves as *a hospice,* or *an asylum for poor Muslims, students and others;* like رِبَاطٌ.]

زى

1. زَىَّ, or زِىَّ: see art. زو.

2. زَيَّيْتُ: see 2 in art. زوى, in two places.

5. تَزَيَّا: see 5 in art. زوى.

زَىٌّ: see زَاىٌ, in art. زوى.

زِى زِى an onomatopœia significant of *The sound of the jinn,* or *genii.* (TA.) [See also زِيزَمٌ and زِيزِيمٌ, in art. زم.]

زِىٌّ: see زَاىٌ, in art. زوى.

زِىٌّ : } see art. زوى.
زِيَّةٌ :

زيب

أَزْيَبُ is of the measure أَفْعَلُ, (Ṣ,) like أَحْمَرُ: (Ḳ:) or, as some say, of the measure فَعْيَلٌ; but this is a weak assertion, for it is said that there is no Arabic word of this measure; مَرْيَمُ being a foreign proper name, and ضَهْيَأٌ being disputed. (MF, TA.) [In some of its senses it is an epithet, and used as such: in some, app. an epithet in which the quality of a subst. is predominant: and in some, a simple subst.: but in all its senses it is imperfectly decl.; and therefore seems to be originally an epithet.] — *Brisk, lively, sprightly, agile,* or *quick.* (Ḳ.) — A man *who walks with short steps:* (TA:) and *short in stature and in step;* (Ḳ, TA;) likewise applied to a man. (TA.) — *Ignoble, base,* or *base-born.* (Ḳ.) The *offspring of fornication* or *adultery;* or the *offspring of fornication, begotten on a slave.* (Abu-l-Mekárim, TA.) One *whose origin,* or *lineage, is suspected;* or *an adopted son;* or one *who claims as his father a person who is not his father;* or *who is claimed as a son by a person who is not his father;* syn. دَعِىٌّ. (Ṣ, Ḳ.) — *A devil:* (Ḳ:) accord. to some, a dial. var. of أَزَبُّ. (TA.) — The *hedge-hog.* (IAạr, Ḳ.) — *A disagreeable, a disapproved,* or *an abominable, thing* or *affair.* (Ḳ.) — *A calamity,* or *misfortune.* (Ḳ.) — *Much water:* (AA, Ṣ:) and so أَذْيَبُ. (Ḳ in art. ذيب.) — [*A south-easterly wind;* i. e.] the [*wind termed*] نَكْبَآء [q. v.] *that blows between the* صَبَا *and the* جَنُوب: (Ṣ, M, Ḳ:) or the *south wind,* or *a southerly wind;* syn. جَنُوبٌ; (M, Ḳ;) of the dial. of Hudheyl; so affirm Mbr in his "Kámil" and IF and Eṭ-Ṭarábulusee: IAth says that the people of Mekkeh use this appellation much; and it is related to be God's name for what men call the جنوب: Sh says that the people of El-Yemen, and those who voyage upon the sea between Juddah and 'Adan, call the جنوب by the name of الأَزْيَبُ, and know not any other name for it; and that is because it is boisterous, and stirs up the sea, turning it upside-down: [whence it seems to mean *the boisterous,* or *violent:*] ISh says that ذَاتُ أَزْيَبَ signifies *any violent wind.* (L, TA.) — [Hence it appears that it signifies also *Violence.*] — Also *Enmity.* (Ṣ, Ḳ.) — And *Briskness, liveliness, sprightliness, agility,* or *quickness:* (ISk, Ṣ, Ḳ, TA:) [see also أَذْيَبُ:] it is fem.: one says, مَرَّ فُلَانٌ وَلَهُ أَزْيَبُ مُنْكَرَةٌ [*Such a one passed having a disapproved briskness,* &c.]: this is said when one passes quickly by reason of briskness, &c. (ISk, Ṣ.) — And *Fear,* or *fright:* (AZ, Ṣ, Ḳ:) and so أَذْيَبُ. (Ḳ in art. ذيب.) One says, أَخَذَنِى مِنْ فُلَانٍ الأَزْيَبُ [*Fear,* or *fright,* arising *from such a one, seized me*]. (AZ, Ṣ.)

زيت

1. زَاتَهُ, aor. يَزِيتُهُ, [inf. n. زَيْتٌ,] *He anointed him,* or *it, with* زَيْت, i. e. *oil of the* زَيْتُون [or *olive*]. (Mṣb.) You say, زِتُّ, meaning *I anointed* my head, and the head of another, *with oil of the* زيتون. (L.) — And زِتُّهُ, (Lḥ, Ṣ, Ḳ,) aor. أَزِيتُهُ, (Ṣ, Ḳ, TA, in the CḲ أَزِتُّهُ, and so in my MS. copy of the Ḳ,) inf. n. زَيْتٌ, (Ḳ,) *I put* زَيْت [i. e. *olive-oil*] *into it;* namely, the food; (Ṣ, Ḳ;) or the crumbled bread: or *I prepared it therewith:* (TA:) or *I moistened it,* or *stirred it about,* or *moistened and mixed it, with* زيت; namely, bread, and crumbled bread. (Lḥ, TA.) — And زَاتَهُمْ (Lḥ, Ṣ, Ḳ, TA, in the CḲ [erroneously] زَاتُهُمْ) *He fed them with* زَيْت: (Lḥ, Ḳ:) or *he made* زيت *to be the seasoning of their food.* (Ṣ.)

2. زَيَّتَهُمْ *He furnished them with* زَيْت [i. e. *olive-oil*] *for travelling-provision;* (Lḥ, Ṣ, A;) agreeably with a general rule relating to verbs similar to this in meaning. (Lḥ, TA.)

4. أَزَاتُوا (in the CḲ [erroneously] أَزَاتُوا) *They had much* زَيْت [i. e. *olive-oil*]; *their* زَيْت *became much;* (Lḥ, Ḳ;) agreeably with a general rule relating to verbs similar to this in meaning. (Lḥ, TA.)

8. اِزْدَاتَ [so in the TA and in my MS. copy of the Ḳ; in the CḲ, erroneously, اِزْدَأَتَ;] *He anointed himself with* زَيْت [i. e. *olive-oil*]. (Ḳ.)

10. استزات *He sought,* or *demanded,* زَيْت [i. e. *olive-oil*]. (Ḳ.) You say, جَاؤُوا يَسْتَزِيتُونَ *They came asking for* زَيْت *as a gift;* (Ṣ, L;) or *seeking,* or *demanding,* زيت. (A.)

زَيْتٌ The *oil,* (Ṣ, Mgh, Mṣb, Ḳ,) or *expressed juice,* (M, TA,) or مُخّ [i. e. *best,* or *choicest, of the constituents*], (A, TA,) *of the* زَيْتُون [or *olive*]. (Ṣ, M, A, Mgh, Mṣb, Ḳ.) [In the present day it is applied to *Any oil.*]

زَيْتُونٌ [The *olive-tree;*] *a certain kind of tree,* (Mṣb, Ḳ,*) *well known,* (Ṣ, Mṣb,) *whence* زَيْت *is obtained;* (Ṣ, Mṣb, Ḳ;) [*a tree*] *of the kind called* عِضَاه; (AḤn, Mgh, TA;) Aṣ says, on the authority of 'Abd-El-Melik Ibn-Ṣáliḥ Ibn-'Alee, that a single tree of this kind lasts thirty thousand years; and that every tree of this kind in Palestine was planted by the ancient Greeks who are called the Yoonánees: (TA:) and the *fruit of that tree:* (Mgh:) or it has the latter signification, and is tropically applied to the tree: or it properly has both of these significations: (TA:) [it is a coll. gen. n.:] n. un. with ة: (Ṣ, TA:) accord. to some, the ن is a radical letter, and the ى is augmentative, because they said ارض زتنة [i. e. أَرْضٌ زَتِنَةٌ, like أَرْضٌ عَضِهَةٌ from العِضَاهُ], meaning "a land in which are زَيْتُون;" so that the measure is فَيْعُولٌ; and if so, its proper place is art. زتن. (TA.) Respecting the phrase in the Ḳur xcv. 1, وَالتِّينِ وَالزَّيْتُونِ, see تِينٌ. — زَيْتُونُ بَنِى إِسْرَائِيلَ *Lapis Judaicus:* so called because resembling an olive in shape, and found in Judæa.]

[زَيْتُونِىٌّ *Of,* or *relating to, the olive: olive-coloured.*]

زَيَّاتٌ *One who sells,* or *expresses,* زَيْت [i. e. *olive-oil,* and, vulgarly, *any oil*]. (TA.) — [Hence,] جَآءَ فُلَانٌ فِى ثِيَابِ زَيَّاتٍ † *Such a one came in dirty clothes.* (A.)

مَزِيتٌ and ✦ مَزْيُوتٌ Food *into which* زَيْت [i. e. *olive-oil*] *has been put:* (Ṣ, A, Ḳ:) or *prepared therewith.* (TA.)

مَزْيُوتٌ: see what next precedes.

مُزْدَاتٌ A man *anointing himself,* or *who anoints himself, with* زَيْت [i. e. *olive-oil*]. (TA.)

مُزَيْتِيتٌ dim. of مُزْدَاتٌ. (TA.)

زيج

زِيجٌ The *builder's string,* or *line,* (Ḳ in art. زوج, improperly there mentioned, TA,) *which he extends to make even, thereby, the row of stones, or bricks, of the building;* syn. مِطْمَرٌ [q. v.]: (TA:) [also called زِيقٌ:] an arabicized word, (Ḳ,) from [the Pers.] زِه, signifying "a bow-string:" so in the "Shifá el-Ghaleel." (TA.) — Also, as is said in the "Mefáteeḥ el-'Uloom," [*An astronomical almanac;* or *a set of astronomical tables;*] *a book,* or *writing, containing stellar calculations, year by year:* in which sense, likewise, it is an arabicized word, from the Pers. زِه: pl. زِيَجَةٌ. (TA.) — And The *science of astronomy,* or *of the celestial sphere.* (TA.)

زَائِجَةٌ *A four-sided,* or *round, scheme, made to exhibit the horoscope,* or *places* [or *configurations*] *of the stars at the time of a birth:* an astrological

term [arabicized from the Pers. زَائِجَة]: so in the "Shifá el-Ghaleel," from the "Mefáteeḥ el-'Uloom," by Er-Rázee. (TA.)

زيح

1. زَاحَ, (Ṣ, A, Ḳ,) aor. يَزِيحُ, inf. n. زَيْحٌ (Ṣ, Ḳ) and زُيُوحٌ (MA, Ḳ) and زِيُوحٌ (Ḳ) and زَيَحَانٌ; (MA, Ḳ; [in the CḲ, erroneously, زَيْحان;]) and ▼ انزاح; (A, Ḳ;) *It* (a thing, Ṣ) *became distant*, or *remote:* (Ṣ, A, Ḳ:) *it went, went away, passed away*, or *departed.* (Ṣ, Ḳ.) You say, زَاحَتْ عِلَّتُهُ (Ṣ, A, MA) and ▼ انزاحت (A) *His pretext, pretence*, or *excuse*, [or *his malady*,] *became remote* [or *removed*], or *went away.* (MA.) And زَاحَ عَنِّى البَاطِلُ *What was false*, or *vain, ceased, passed away*, or *went away, from me.* (TA, from a trad.) — And زَاحَ, aor. as above, i. q. تَأَخَّرَ [*He*, or *it, went back* or *backwards*, &c.]. (TA in art. زح.)

4. ازاحهُ *He made it* (a thing, Ṣ) *to be distant*, or *remote:* [*he removed it, did away with it*, or *caused it to cease:*] *he made it to go, go away, pass away*, or *depart.* (Ṣ, Ḳ.) Hence the saying of El-Aạshà, قَدْ أَزَحْنَا هُزَالَهَا [*We had caused her leanness to cease*]. (Ṣ.) And ازاح عِلَّتَهُ (Ṣ, A: أَزَحْتُ عِلَّتَهُ:) signifies *He removed his pretext, pretence*, or *excuse;* [or *his malady;*] or *did away with it.* (MA.)

7: see 1, in two places.

مَزَاحٌ *A place to which one* [*goes away*, or *may go away;* or] *removes*, or *may remove, far away.* (Ḥam p. 329.)

زيد

1. زَادَ, (Ṣ, A, Mgh, Mṣb, Ḳ,) aor. يَزِيدُ, (Ṣ, Mgh, Mṣb,) inf. n. زِيَادَةٌ (Ṣ, A,* Mṣb, Ḳ*) and زَيْدٌ, (Ṣ, Mgh, Mṣb, Ḳ,*) with which are syn. زِيدٌ (Ṣ, Ḳ) and زَيْدٌ (Ḳ) and مَزِيدٌ (Ṣ, Ḳ) and زَيْدَانٌ, which last is anomalous, like شَنَآنٌ (Ḳ) and لَيَّانٌ, said to be the only instances of the kind, (TA,) all as inf. ns., (TḲ,) and so is مَزَادٌ, (TA,) and J adds that زُوَادَةٌ is mentioned by Yaạkoob, from Ks, from El-Bekree, as syn. with زِيَادَةٌ, but this is a mistake, which is unfairly imputed to J by the author of the Ḳ, (MF,) [who says,] as to الزُّوَادَةُ, it is a mistranscription by J, for the words are الزُّوَارَةُ and الزِّيَارَةُ, [in the CK الزوادةُ and الزِّيادةُ,] with ر, and without the mention of [the signification of] النُّمُوُّ, (Ḳ, TA,) *It* (a thing, Ṣ, Mgh, Mṣb, [as, for ex.,] water, and property, A) *increased*, or *augmented*, or *grew;* (Ṣ, A, TA;) [and in like manner said of a man, and of any animal;] as also ▼ اِزْدَادَ: (Ṣ, A, Mgh, Mṣb, Ḳ:) or this latter has a more intensive signification than the former, like اِكْتَسَبَ in relation to كَسَبَ. (MF. [See also 5.]) In this sense it has a single objective complement; as in زَادَ كَذَا *It*, or *he, increased*, or *augmented*, or *grew, in such a thing;* as also ▼ اِزْدَادَ. (TA.) [The latter is more commonly used in this manner.] You say, ▼ اِزْدَدْتُ مَالًا (A, Mgh, Mṣb) [*I increased in property:* also] meaning *I increased to myself*, or *for myself, property.* (Mgh,* Mṣb.) And ▼ ازداد الأَمْرُ صُعُوبَةً [*The affair increased in difficulty*]. (A.) — [Also *It exceeded; it was*, or *became, redundant*, or *superfluous; it remained over and above.* And زَادَ عَلَيْهِ *It exceeded it;* as also ▼ تزايد.] You say, زَادَ عَلَى الشَّىْءِ ضِعْفَهُ [*It exceeded the thing by the like thereof*, or *more*]. (A.) And زَادَ عَلَى مَا أَرَادَ [*It exceeded what he desired*]. (A.) — Also *He gave an addition:* so in the saying, مَنْ زَادَ وَازْدَادَ ▼ فَقَدْ أَرْبَى *He who gives an addition, and who takes it*, [each of these] *practises usury.* (Mṣb.) — [And *He added*, or *exaggerated.*] يَزِيدُ فِى حَدِيثِهِ [*He adds*, or *exaggerates, in his narration*, or *talk*, or *discourse*,] is said of a liar. (A and TA voce سَوَّاجٌ. [See also 5.]) = It is also trans.: (Mṣb:) you say, زَادَهُ, aor. يَزِيدُهُ, inf. n. زِيَادَةٌ, *He increased it*, or *augmented it.* (L.) And in this sense it is doubly trans.: (MF:) you say, زَادَهُ ٱللّٰهُ خَيْرًا, (Ṣ, Ḳ,) or مَالًا, (A,) [*God increased to him*, or *added to him, good fortune* or *prosperity* or *the like*, or *property; increased*, or *added to, his good fortune*, &c.; or *may God increase* &c.;] as also ▼ زَيَّدَهُ: (Ḳ:) and زَادَ فِيمَا عِنْدَهُ, (Ṣ,) or فِى مَالِهِ, (A,) [*He increased*, or *added to, what he possessed* or *his possessions*, or *his property;* or *may He* (i. e. God) *increase* &c.] — زَادَهُ also signifies *He gave him an increase*, or *an addition*, or *more.* (Mṣb.) See 10. — You say also, مَا يَزِيدُكَ أَحَدٌ عَلَيْهِ [*No one is more sufficient for thee than he*]. (Ḳ in art. زند. [See 4 in that art.]) And لَا يَزِيدُكَ عَلَيْهِ جَمَلٌ *No camel will be more sufficient for thee than he;* i. q. لَا يَضُرُّكَ. (ISk, Ṣ in art. ضر [in which see other exs.].)

2. زيّد, [inf. n. تَزْيِيدٌ,] said of property, *It increased*, or *augmented, much.* (A.) = See also 1, latter part.

3. زايد أَحَدُ المُتَبَايِعَيْنِ الآخَرَ, inf. n. مُزَايَدَةٌ, [*One of the two persons buying together outbade the other:* see also 6.] (A.)

5. تزيّد *It* (a price, Ṣ, A) *was*, or *became, excessive*, or *dear;* (Ṣ, A, Ḳ;) as also ▼ تزايد. (A, TA.) — *He added*, or *exaggerated*, (MA) or *lied*, (Ṣ, MA, Ḳ,) in narration, or discourse. (Ṣ, MA. [See also 1, latter half.]) And *He affected to exceed the due bounds* in his narration, or discourse, and his speech; (TA;) *he affected excess* in speech, &c.; (Ḳ, TA;) i. e. in speech and in action; (TA;) as also ▼ تزايد: (Ḳ:) or التَّزَيُّدُ فِى الحَدِيثِ means *the embellishing narration*, or *discourse, with lies, and adding in it what does not belong to it.* (Ḥar p. 195.) In the verse of 'Adee cited in art. زند, the last word is تَزَيَّدَ as some relate it, or تَزَنَّدَ as others relate it. (TA.) — *He went a pace exceeding that termed* العَنَق. (Ṣ, Ḳ. [See also ذَمَلَ, and نَصَبَ السَّيْرَ, and وَسَجَ.]) And تزيّدت *She* (a camel) *stretched forth her neck, and went a pace exceeding that termed* العَنَق, *as though she were swimming with her rider:* (A, TA:) and in like manner one says of a mare, or horse. (TA.) And تزيّدت الإِبِلُ فِى سَيْرِهَا *The camels tasked themselves in their pace beyond their ability.* (TA.)

6. تزايد [*It increased, augmented*, or *grew, gradually; contr. of* تَنَاقَصَ]. See also 1. And see 5, in two places. تَزَايَدُوا عَلَى السِّلْعَةِ [*They bade, one against another, for the commodity*, or *article of merchandise, successively raising the price*]: said of the people of a market when a commodity is sold to him who bids more than others. (L.) And تزايدوا فِى الثَّمَنِ حَتَّى بَلَغَ مُنْتَهَاهُ [*They augmented the price, one outbidding another, until it attained its utmost*]. (A, TA.)

8. ازداد [originally اِزْتَادَ]: see 1, in four places. — Also *He took an addition.* (Mṣb.) See, again, 1. — Also *He took in addition:* so in the saying, إِذَا ٱزْدَادَ الرَّاهِنُ دَرَاهِمَ مِنَ المُرْتَهِنِ [*When the pledger takes money in addition from the receiver of the pledge*]. (Mgh.) One says also, اِزْدَدْ مِنَ الخَيْرِ [*Obtain thou*, or *gain thou, somewhat in addition of what is good:* or it may mean *seek thou*, or *desire thou, an increase*, or *addition, of what is good*]. (A.) See what next follows, in two places.

10. استزاد *He sought*, or *desired*, or *demanded, an increase, an addition*, or *more;* (A, Mgh, Mṣb;) as also ▼ اِزْدَادَ; whence the saying, to a man to whom a thing has been given, هَلْ تَزْدَادُ ▼ *Dost thou seek*, or *desire*, or *demand, more than what I have given thee?* (L.) — [Hence,] هُوَ يَسْتَزِيدُ فِى حَدِيثِهِ [*He seeks*, or *desires, to add*, or *exaggerate*, or *to exceed the due bounds*, or *to embellish with lies and additions, in his narration*, or *discourse*]. (A, TA. [See also 5.]) — استزادهُ *He sought*, or *desired*, or *demanded, of him an increase, an addition*, or *more.* (Mṣb, Ḳ.) You say, ▼ لَوِ ٱسْتَزَدْتُهُ لَزَادَنِى *If I had sought*, or *desired*, or *demanded, an increase*, &c., *he had given me an increase*, &c. (Mṣb.) — [And hence,] ‡ *He reckoned him*, or *held him, to have fallen short of doing what he ought to have done*, (Ṣ, A, Ḳ, TA,) *and complained of him*, (A, TA,) or *reproved him, for a thing that he did not approve.* (TA.) And ▼ كَتَبَ إِلَيْهِ كِتَابَ ٱسْتِزَادَةٍ ‡ [*He wrote to him a letter of complaint*, or *reproof, for his having fallen short*, &c.; *requiring him to do more*]. (A.)

زَيْدٌ an inf. n. of زَادَ. (Ṣ, Mgh, Mṣb.) — [Hence,] هُمْ زَيْدٌ عَلَى مِائَةٍ (Ṣ, A, L) and ▼ زِيدٌ (Ṣ, L) and ▼ زِيَادَةٌ (A) ‡ [*They are more than a hundred*].

زِيدٌ an inf. n. of زَادَ. (Ṣ,* Ḳ,* TḲ.) — See the next preceding paragraph.

زِيَادَةٌ an inf. n. of زَادَ. (Ṣ, Mṣb.) Using it as an inf. n., (Mṣb,) you say, اِفْعَلْ ذٰلِكَ زِيَادَةً [meaning *Do thou that in addition*]: (Ṣ, Mṣb:) the vulgar say ▼ زَائِدَةً, (Ṣ,) which one should not say. (Mṣb.) [Hence also,] حُرُوفُ الزِّيَادَةِ [*The letters of augmentation;* or *the augmentative letters;* i. e. *the letters that are added to the radical letters in Arabic words*]: *they are ten, and are*

comprised in the saying, سَأَلْتُمُونِيهَا ["Ye asked me for them"], (TA,) and in أَلْيَوْمَ تَنْسَاهُ ["To-day thou wilt forget it"]; (Ḳ, TA;) and more than a hundred and thirty other combinations comprising them have been mentioned: (MF:) [these letters are also called زَوَائِدُ, of which the sing. is ▼ زَائِدَةٌ.] See also زَيْدٌ. — [As a simple subst., or a subst. properly so termed, it signifies *An increase*, or *increment*; *an augmentation*, or *augment*; *an addition*, *additament*, *adjunct*, or *accessory*: *an accession*: *excess*, *redundance*, or *superfluity*: and *a redundant part* or *portion* or *appertenance*; *a surplus*; *a residue*: *an excrescence*: pl. زِيَادَاتٌ and زَيَائِدُ. — Hence,] إِبِلٌ كَثِيرَةُ الزَّيَائِدِ i. e. الزِّيَادَات [*Camels having much increase*; lit., *much*, or *many*, *increases*]. (Ḳ.) A poet says,

* بِهَجْمَةٍ تَمْلَأُ عَيْنَ الحَاسِدِ *

* ذَاتِ سُرُوحٍ جَمَّةِ الزَّيَائِدِ *

[*With a herd of forty or more camels, that fill*, or *glut*, *the eye of the envier*, *enjoying pasturing by themselves*, *having much increase*]: some say, [in citing this verse,] الزَّوَائِد, which is pl. of ▼ زَائِدَةٌ; but الزوائد is said only in relation to the legs of a beast. (L.) — [Hence also,] زِيَادَةُ الكَبِدِ, (so in a copy of the Ṣ, and in the A and L, and in several places in the Ḳ,) or ▼ زَائِدَةُ الكَبِدِ, (so termed by Zj, and so in the T, and in two copies of the Ṣ, and in the L,) both of which are correct, (TA,) [*The redundant appertenance of the liver*;] *a certain small piece to which the liver is attached*, or *suspended*: (Zj, in his "Khalḳ el-Insán:") or *a certain small appertenance of the liver* (هُنَيَّةٌ مِنْهَا صَغِيرَةٌ), *at its side*, *going away from it* (مُتَنَحِّيَةٌ عَنْهَا): (Ṣ, L:) or *a certain piece appended*, or *attached*, *to the liver* (مُعَلَّقَةٌ بِهَا): (A:) or *a certain appendage of the liver*; [so I render هَنَةٌ مُتَعَلِّقَةٌ مِنْهَا, agreeably with the next preceding explanation; though it may be rendered *a thing suspended from it*, i. e. *from the liver*; or the right reading may be هنة متعلقة بها, which is virtually the same as the explanation in the A, and agreeable with what here follows: so called] because *it is a redundance* (تَزِيدُ) *upon its upper surface*: (L:) [all of these explanations seem to denote *the round ligament of the liver*: the Hebrew יֹתֶרֶת הַכָּבֵד, in Ex. xxix. 22, literally signifies the same; like the slightly-varying appellations in Ex. xxix. 13 and Lev. iii. 4, and Lev. ix. 10: but the real meaning thereof is much disputed: the rendering of the LXX. is λοβὸς τοῦ ἥπατος; which is said to mean *extrema pars hepatis*: that of the Vulg., *reticulum hepatis*: that of our authorized Engl. Vers., *the caul above the liver*; (with this marginal note: "it seemeth by anatomy, and the Hebrew Doctors, to be *the midriff*:") and it is remarkable that this is one of the meanings assigned to الخِلْبُ, which some hold to be syn. with زِيَادَةُ الكَبِدِ: (see خِلْبٌ:) Bochart (in his Hieroz. t. i., p. 498, seq.,) and Gesenius (in his Lex.) explain the Hebrew term as meaning *the greater lobe of the liver*: but this is hard to reconcile with the Hebrew or the Arabic; and utterly irreconcileable with the explanations given by the Arabs; among whom, it should be observed, were many of the Jewish religion, who cannot reasonably be supposed to have not known the correct meaning of a term relating to their sacrifices:] the pl. of زيادة is زَيَائِدُ, (L,) and that of ▼ زائدة is زَوَائِدُ. (Ṣ, L.) Hence the saying, الوَلَدُ كَبِدُ ذِى الوَلَدِ وَوَلَدُ الوَلَدِ زِيَادَةُ الكَبِدِ [*The child is as the liver of the parent*, *and the grandchild is as the redundant appertenance of the liver*]. (A, TA.)

زَائِدٌ act. part. n. of زَادَ, (Mṣb,) [*Increasing*, *augmenting*, or *growing*. — *Exceeding*; *in excess*; *redundant*; *superfluous*; *remaining over and above*: *excrescent*: *additional*; *in addition*; *adscititious*.] You say, أَخَذْتُهُ بِدِرْهَمٍ فَزَائِدًا [*I took it*, i. e. *bought it*, *for a dirhem and more*]. (A.) [See also the next paragraph.]

زَائِدَةٌ [fem. of زَائِدٌ: and also a subst.; being transferred from the category of epithets to that of substs. by the affix ة: pl. زَوَائِدُ]: see زِيَادَةٌ, in five places. — [Hence,] الزَّوَائِدُ [*Certain excrescences*, or *pendent hairs*, *termed*] زَمَعَات, *in the hinder part of the kind leg* or *foot*. (Ḳ. [In the explanations there given, I read الرِّجْل, as in one copy, instead of الرَّحْل. It has been stated above, voce زِيَادَةٌ, on the authority of the L, that الزَّوَائِد is said only in relation to the legs of a beast.]) — [But] ذُو الزَّوَائِدِ means *The lion*: (Ṣ, Ḳ:) by the زوائد being meant his claws and his canine teeth and his roaring and his impetuosity. (Ṣ.) — زَائِدَةُ السَّاقِ *The shin-bone*. (L.)

زَوَائِدِىٌّ [a rel. n. from زَوَائِدُ, pl. of زَائِدَةٌ; and used, app., as meaning *Having something redundant*; for] Sa'eed Ibn-'Othmán was surnamed الزَّوَائِدِىُّ because he had three بَيْضَات: so they assert. (Ṣ.)

بُرُودٌ تَزِيدِيَّةٌ, (Ṣ, Ḳ,) and تَزِيدِيَّاتٌ [alone], (Ṣ,) [*Garments of the kind termed*] بُرُود *having in them red stripes*, (Ṣ, Ḳ,) *to which streaks of blood are likened*: (Ṣ:) so called in relation to تَزِيد the son of حُلْوَان, the father of a tribe: (Ṣ, Ḳ:) or, as some say, تَزِيد the son of حَيْدَان: (MF:) or from تَزِيد, a city, or town, of El-Yemen, in which such برود were woven: (TA:) or, accord. to some, J and F are in error; and the truth is, that there were some merchants in Mekkeh, called بَنُو يَزِيد, thus with ى, and in relation to them certain [camel-vehicles for women of the kind called] هَوَادِج were termed ▼ يَزِيدِيَّة. (MF.)

مَزَادٌ: see مَزَادَةٌ, in two places.

مَزِيدٌ an inf. n. of زَادَ. (Ṣ, Ḳ.) You say, لَا مَزِيدَ عَلَى مَا فَعَلْتَ and ▼ لَا مُسْتَزَادَ, (A, Mṣb,) both meaning the same [i. e. *There is no exceeding what thou hast done*: or rather the latter means *there is no desire for more than thou hast done*, or *there is no one of whom is desired more than thou hast done*; for ▼ مُسْتَزَاد may be here an inf. n., and it may be a pass. part. n.]. (Mṣb.) — [It is also the pass. part. n. of زَادَ, signifying *Increased*, or *augmented*; as also مَزِيدٌ فِيهِ.]

مَزَادَةٌ [*A leathern water-bag*, *one of a pair which is borne by a camel or other beast*;] the *half* (شَطْر) *of a* رَاوِيَة: (Mṣb in art. زود:) [a water-bag of this kind is represented in a sketch of "Saḳḳàs" in my work on the Modern Egyptians:] *it has two loops*, *and two kidney-shaped pieces of leather* (كُلْيَتَانِ), *the former of which are sewed to the latter*: (TA voce خُرْبَةٌ:) *the* رَاوِيَة *consists of two mezádehs* (مَزَادَتَانِ), *which are bound upon the two sides of the camel with the* [*cord called*] رِوَآء: the pl. is مَزَايِدُ [often written مَزَائِدُ]; and sometimes the Arabs elided the ة, saying ▼ مَزَادٌ: (T, TA:) [both of these forms are mentioned in the Ṣ and Ḳ as pls.:] and ▼ مَزَادٌ, without ة, is [also] applied to the *single one* (فَرْدَة [meaning the *single water-skin*]) *which the rider attaches behind his camel's saddle*, *having no* عَزْلَآء, [or *spout* (which is closed by means of a thong tied round it) *at one of the lower extremities for pouring out the water*; thus] differing from the مَزَادَة: (T, TA:) or the مزادة is *a* رَاوِيَة, [app. accord. to some who applied this latter term to a single water-bag,] (Ṣ, A, Ḳ,) or only (Ḳ) *such as is composed of two skins with a third inserted between them to widen it*: (A'Obeyd, Ṣ, M, A, Ḳ:) and so are the سَطِيحَة and the شَعِيب: (A'Obeyd, Ṣ:) or the سطيحة is made of two skins put face to face; and the مزادة is *of two skins and a half*, or *of three skins*: (ISh, TA:) or it is [*a water-bag*] *joined* (مُشْعُوبَة) *at one side*; if consisting of two faces (ان خرجت من وجهين [i. e. of two pieces of skin whereof each forms one face or side]) it is called a شَعِيب: or it is *like a* راوية *having no* عَزْلَآء [expl. above]: AM and the author of the Mṣb and some others assert that its medial radical letter is و, and that it is from الزَّوْدُ, (TA,) being so called because one furnishes himself with water in it for travelling-provision: (Mṣb in art. زود:) but this is a mistake: (TA:) it is thus called because it is enlarged by the addition of a third skin: (AO, El-Khafájee, TA:) [Fei says that] accord. to analogy it should be مِزَادَةٌ. (Mṣb in art. زود.)

مُسْتَزَادٌ: see مَزِيدٌ, in two places.

يَزِيدِيَّةٌ, applied to هَوَادِج: see تَزِيدِيَّةٌ.

زير

2. زَيَّرَ الدَّابَّةَ *He* (a farrier) *twisted the lip of the beast with a* زِيَار: (Ṣ in art. زور, and TA:) and *he put a* زِيَار *upon the* حَنَك [or *part beneath the chin*] *of the beast*. (TA.) [In the present day, the instrument here mentioned is generally applied to the upper lip.]

زِيرٌ [*A large water-jar*, *wide in the upper part and nearly pointed at the bottom*;] a [*vessel of the kind called*] دَنّ: or a [*vessel such as is called*] حُبّ, (Ḳ,) *in which water is put*: (TA: [but يعمل is there put by mistake for يُجْعَلُ:]) of the dial. of El-'Irák [and that of Egypt]: pl. أَزْيَارٌ:

a foreign word. (TA in art. زور, in which, and in art. زير, the word is mentioned in the Ḳ.) ═ See also art. زور. ═ Also *I. q.* زُرّ ; (IAạr, TA in art. زور ;) the former ر in the latter word being changed by some of the Arabs into ى in this and similar instances. (Az, TA.) ═ [See also بَصَلٌ.]

زَيِرٌ, (Ṣgh, TA in art. زور,) in the Ḳ, erroneously, زَيْرٌ, (TA,) *Angry,* (IAạr, Ṣgh, Ḳ, TA,) *and severing himself from his companion:* (IAạr, TA:) originally زَئِرٌ. (Az, TA.)

زِيرَةٌ : see art. زور.

زِيَارٌ [*A kind of barnacle, used by a farrier;*] *an instrument with which a farrier twists the lip of a beast;* (Ṣ in art. زور ;) *a thing that is put upon the mouth of a beast when he is refractory, in order that he may become submissive.* (IAth, TA. [See 2.]) — See also art. زور.

زيزفون

زَيْزَفُونٌ : see art. زفن.

زيغ

1. زَاغَ, aor. يَزِيغُ, inf. n. زَيْغٌ (Ṣ, O, Mṣb, Ḳ) and زَيَغَانٌ and زَيْغُوغَةٌ (O, Ḳ) and زُيُوغٌ, (TA,) *He,* or *it,* (a thing, Mṣb,) *declined, deviated, swerved,* or *turned aside,* (Ṣ, O, Mṣb, Ḳ,) from the right course or direction, accord. to an explanation of زَيْغٌ by Er-Rághib; and from the truth: (TA:) and زاغ, aor. يَزُوغُ, inf. n. زَوْغٌ, is a dial. var. thereof. (Mṣb, TA.*) In the Ḳur iii. 5, (O,) زَيْغٌ means *A doubting,* and *a declining,* or *deviating, from the truth.* (O, Ḳ.) — You say also, زَاغَتِ الشَّمْسُ, (Ṣ, Mṣb, Ḳ,) aor. تَزِيغُ, inf. n. زَيْغٌ (Mṣb, TA) and زُيُوغٌ, (TA,) *The sun declined* [*from the meridian*], (Ṣ,* Mṣb, Ḳ,) *so that the shade turned from one side to the other.* (Ṣ,* Ḳ.) — And زاغ البَصَرُ, (Ṣ, O, Ḳ,) inf. n. زَيْغٌ, (TA,) ‡ *The eye,* or *eyes,* or *the sight, became dim,* or *dull:* (Ṣ, O, Ḳ, TA:) so in the phrase مَا زَاغَ البَصَرُ in the Ḳur [liii. 17]: (O, TA:) or, as some say, زَاغَتِ الأَبْصَارُ signifies *the eyes turned aside from their places;* as in the case of a man in fear. (TA.)

2. زَيَّغْتُ فُلَانًا, inf. n. تَزْيِيغٌ, *I rectified the* زَيْغ [or *declining,* or *deviating,* &c.,] *of such a one.* (Aboo-Sa'eed, O, Ḳ.*)

4. ازاغهُ, (Ṣ, O, Mṣb, Ḳ,) عَنِ الطَّرِيقِ, (Ṣ, O,) inf. n. إِزَاغَةٌ, (Mṣb,) *He made him to decline, deviate, swerve,* or *turn aside,* (Ṣ, O, Mṣb, Ḳ,) *from the way.* (Ṣ, O.) Hence, in the Ḳur [iii. 6, accord. to the usual reading], رَبَّنَا لَا تُزِغْ قُلُوبَنَا, (O, TA,) meaning *O our Lord, make us not* [or *make not our hearts*] *to decline from the right way* and *course: make us not to err,* or *go astray.* (TA. [See another reading in the first paragraph of art. زوغ.]) — And *He made him to fall into* الزَّيْغ [app. as meaning *deviation from the truth,* or *the right way of belief* or *conduct*]. ((TA.) — فَلَمَّا زَاغُوا أَزَاغَ اللّٰهُ قُلُوبَهُمْ, in the Ḳur [lxi. 5], means, accord. to Er-Rághib, *And when they quitted the right way, God dealt with them according to that:* (TA:) or *God turned their hearts from the acceptance of the truth, and the inclining to the right course.* (Bḍ.)

5. تَزَيَّغَتْ *She* (a woman) *ornamented,* or *adorned, herself, and showed,* or *displayed, her finery,* or *ornaments, and beauties of person* or *form* or *countenance, to men,* or *strangers,* (AZ, Ṣ, Ḳ,) *and decked herself with apparel;* like تَزَيَّقَتْ : (AZ, TA:) IF says that its غ is a substitute for ن. (TA.)

6. تَزَايُغٌ *i. q.* تَمَايُلٌ, (JK, Ṣ, O, Ḳ,) *An inclining towards each other,* (PṢ,) accord. to some, peculiarly, (TA,) in the teeth. (JK, TA.)

زَاغٌ [The *rook;*] *a small* غُرَاب [or *bird of the crow-kind*], *inclining to white,* (O, Mgh, Ḳ, TA,) *that does not eat carrion,* (O, Mgh, TA,) *and is allowed to be eaten; now called in Egypt the* غُرَاب نُوحِىّ [or *Noachian crow*]: (TA:) or *a* غُرَاب *like the pigeon, black, with a dusty colour in its head;* or, as some say, *inclining to white; that does not eat carrion:* (Mṣb in art. زوغ:) or *a small black* غُرَاب, *that is eaten; also called* حَذَفٌ, of which the n. un. is with ة: (ISh, TA in art. حذف:) [these descriptions correctly apply to different varieties of the rook; some of which are distinguished by more or less whiteness in the head and other parts: in the present day, the word is, by some, perhaps generally, erroneously applied to the *carrion-crow:*] Az says, "I know not whether it be Arabic or arabicized:" (Mṣb in art. زوغ, and TA:) the truth is, that it is a Pers. word, [زَاغْ,] arabicized; originally applied to crows (غُرْبَان), whether small or large; but when arabicized, applied peculiarly to one species thereof: (TA:) pl. زِيغَانٌ. (O, Mgh, Mṣb, Ḳ.)

زَائِغٌ *Declining, deviating, swerving,* or *turning aside:* (TA:) pl. زَاغَةٌ, applied to a number of men, (Ṣ, O, Ḳ, TA,) *i. q.* زَائِغُونَ, (Ṣ, O, TA,) like بَاعَةٌ meaning بَائِعُونَ. (O, TA.)

زيف

1. زَافَ, aor. يَزِيفُ, (Ṣ, O, Ḳ,) inf. n. زَيْفٌ and زَيَفَانٌ (O, Ḳ) and زُيُوفٌ, (TA,) said of a camel, (Ṣ, TA,) and of a man, &c., (TA,) *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side:* (Ṣ, O, Ḳ:) or *he went quickly, with an affected inclining of the body from side to side.* (TA.) And زَافَتْ فِى مِشْيَتِهَا, said of a woman, *She appeared as though she were turning round,* or *circling, in her gait.* (Z, TA.) [This is app. from what next follows.] One says of a male pigeon, زاف عِنْدَ الحَمَامَةِ *He dragged the tail, and impelled his fore part with his hinder part, and turned,* or *circled, around the female pigeon:* (Ṣ, O, L, Ḳ,* TA:) and of a female pigeon one says, تَزِيفُ بَيْنَ يَدَيِ الحَمَامِ الذَّكَرِ, meaning *She walks with boldness and presumptuousness before the male pigeon.* (TA.) And a poet describing a battle says of it زَافَتْ, meaning *The hinder part thereof impelled the fore part.* (L, TA.) — زاف, (Kr, TA,) inf. n. زَيْفٌ, (Kr,) said of a building, (Kr, TA,) &c., (TA,) *It was,* or *became, high.* (Kr, TA.) ═ زَافَتِ الدَّرَاهِمُ, (Ṣ, MA, Mgh, Mṣb, Ḳ,) aor. تَزِيفُ, (Mṣb,) inf. n. زَيْفٌ, (Mṣb,) or زُيُوفٌ, (Mgh, Ḳ,) for which the lawyers say زِيَافَةٌ, (Mgh,) *The dirhems,* or *pieces of money, were bad:* (MA, Mṣb:) or *were rejected,* or *returned,* (Mgh, Ḳ,) عَلَيْهِ [*to him*], (Ṣ, Mgh, Ḳ,) *because of adulterating alloy therein:* (Mgh, Ḳ:) or, accord. to the M, simply, *were rejected,* or *returned;* (TA;) [and] so ↓ زُيِّفَتْ. (Mgh.) ═ See also 2. ═ زاف الحَائِطَ, (O, Ḳ,) inf. n. زَيْفٌ, (TA,) *He leaped the wall;* syn. قَفَزَهُ; (O, Ḳ;) said of a man. (O.)

2. تَزْيِيفٌ is said to signify primarily The *separating,* or *setting apart, such* [money] *as is passable,* or *current, from such as is termed* زَائِفٌ : and hence, the *rejecting* [money], or *returning* [it]: and the *making* [it], or *proving* [it] *to be, false,* or *spurious.* (TA.) One says, زَيَّفَ الدَّرَاهِمَ, (Ṣ, MA, Mṣb, Ḳ,) inf. n. تَزْيِيفٌ, (Mṣb,) *He made,* (MA, Ḳ,) or *pronounced,* (Ḳ,) or *showed,* (Mṣb,) *the dirhems,* or *pieces of money, to be bad,* (MA, Mṣb,) or *to be such as are termed* زُيُوف ; (Ḳ;) as also ↓ زَافَهَا. (Lḥ, Ḳ.) See also 1, near the end of the paragraph. — [Hence, التَّزْيِيفُ in relation to speech, or language: see 2 in art. رمل.] — And زَيَّفَهُ, (Kr, TA,) inf. n. as above, (Kr,) ‡ *He made his blood to be of no account, to go for nothing, unretaliated,* or *uncompensated by a mulct;* or *made it allowable to take,* or *shed, his blood:* (TA:) or *he made him to be contemptible, ignominious, base,* or *vile, in the estimation of others:* (Kr, TA:) from دِرْهَمٌ زَائِفٌ "a bad dirhem, or piece of money." (TA.)

5. تَزَيَّفَتْ, said of a woman, [like تَزَيَّقَتْ,] *She ornamented,* or *adorned, herself.* (O.) — [Accord. to Freytag, تزيّف signifies *It was adulterated:* and in Ḥar p. 612 it is expl. as signifying صار زيّفا فى احواله, which seems to have this or a similar meaning; زيّفا being app. a mistranscription for زَيْفًا or مُزَيَّفًا.]

زَيْفٌ : see زَائِفٌ, in four places. ═ Also The إِفْرِيز, i. e., (Kr, TA,) the طَنَف, (Kr, O, Ḳ, TA,) [meaning the *coping,* or *ledge,* or *cornice,*] *that protects a wall,* (O, Ḳ, TA,) *surrounding the upper part of the wall,* (Kr,) or *surrounding the walls at the top of a house:* (TA:) or, as some say, (O, in the Ḳ "and,") the *steps,* or *stairs, of places of ascent:* (O, Ḳ:) or, as some say, (Kr, O, in the Ḳ "and,") *i. q.* شُرَفٌ [meaning *acroterial ornaments forming a single member of a cresting of a wall, or of the crown of a cornice*]: n. un. with ة. (Kr, O, Ḳ.)

زَيَّافٌ, and with ة : see the next paragraph, in three places.

زَائِفٌ One *who walks in the manner described in the first sentence of this art.;* as also ↓ زَيْفٌ, which is an inf. n. used as an epithet: (TA:) [and so ↓ زَيَّافٌ, but properly in an intensive sense:] and ↓ زَيَّافَةٌ a she-camel *proud and self-*

conceited [*in her gait*]. (Ṣ.) Hence, (TA,) الزَّائِفُ signifies *The lion*; as also ↓ الزَّيَّافُ; (O, Ḳ;) but the latter has an intensive meaning: (TA:) so called because of his proud and self-conceited walk. (O, TA.) ═ Also, and ↓ زَيْفٌ, (Ṣ, Kr, Mgh, O, Mṣb, Ḳ,) the latter an inf. n. used as an epithet, (Mṣb,) or, accord. to IDrd, this is a vulgar term, (O,) or bad, (Ḳ,) applied to a dirhem, or piece of money, (Ṣ, Mgh, O, Mṣb, Ḳ,) to gold and to silver, (Ḥar p. 369, referring to the latter word,) *Bad*: (Kr, Mṣb, and Ḥar ubi suprà:) or *such as are rejected*, or *returned, because of adulterating alloy therein*: (Mgh, O, Ḳ:) or, as some say, *such as are less bad than what are termed* بَهْرَج, being *such as are rejected by* [*the officers of*] *the government-treasury*; whereas the بهرج are such as are rejected by the merchants, or traders: (Mgh:) the pl. is زِيَافٌ and أَزْيَافٌ, (O, Ḳ,) [the latter a pl. of pauc.,] or the pl. of ↓ زَيْفٌ is زُيُوفٌ, and the pl. of زَائِفٌ is زُيَّفٌ: (Mgh,* Mṣb:) accord. to some, the زيوف are *such as are done over with a compound of quicksilver and sulphur*. (Mṣb.) [It is implied in the Mṣb that ↓ زَيْفٌ is the more common term, though, as has been stated above, it is said by IDrd to be vulgar: and it is also applied to human beings: for ex.,] a poet says,

* تَرَى القَوْمَ أَشْبَاهًا إِذَا نَزَلُوا مَعًا *
* وَفِي القَوْمِ زَيْفٌ مِثْلُ زَيْفِ الدَّرَاهِمِ *

[*Thou seest the people to be likes when they alight together; but among the people are bad like the bad of dirhems.*] (TA.)

زيق

5. تزيّق *He ornamented*, or *adorned, himself, and applied* كُحْل *to his eyes*: (Ḳ:) or تَزَيَّقَت, said of a woman, (JK, Ṣ, O,) like تَزَيَّغَت, (Ṣ, O,) *she ornamented*, or *adorned, herself*, (JK, Ṣ, O,) *and applied* كُحْل *to her eyes*, (Ṣ, O, TA,) and some add, *and decked herself with apparel*: accord. to Z, it is from الزوق; [app. meaning الزَّاوُوقُ, syn. with الزُّوَاقُ;] or from زَوَاق, (see 2 in art. زوق, last sentence,) so that it is originally تَزَوَّقَت; or it may be from زيق, [i. e. زِيقٌ,] with ى, [meaning the "builder's string, or line, with which he makes even the rows of stones, or bricks, and with which the building is proportioned,"] because she who embellishes herself makes her state right by adornment. (TA.)

زِيقٌ The *part*, of a shirt, *that surrounds the neck*: (Ṣ, Ḳ:) the *collar* of a shirt: (KL:) or the *border of a collar*; (MA;) or the *hemmed border* of the opening at the neck and bosom of a shirt: (JK:) [app. an arabicized word from the Pers. زِهْ:] J, holding the medial radical to be [originally] و, has mentioned it in art. زوق. (TA.) — [Hence, † The *surrounding edge* of the eyelid. (See حِتَارٌ.)] — And The *string*, or *line*, *of the builder*, [also called زِيجٌ, q. v., *with which he makes even the rows of stones*, or *bricks*, *and*] *with which the building is proportioned*. (JK.) — زِيقُ الشَّيَاطِينِ, expl. by Lth as meaning *A certain thing that flies in the air, called by the Arabs* لُعَابُ الشَّمْسِ, [i. e. *the fine filmy cobwebs termed gossamer*,] is a mistake for رِيقُ الشَّيَاطِينِ, with رَآء. (Az, O, Ḳ.*)

زيل

1. زَالَهُ is syn. with أَزَالَهُ, q. v. (Ṣ, Mṣb, Ḳ.) — زَالَ زَوَالَهَا: see زَالَ ٱللّٰهُ زَوَالَهُ, or زَالَ زَوَالَهُ; and زِيلَ زَوِيلُهُ and زَوِيلَهَا and زَوَالُ, in art. زول. And زَوَالَهُ: see زَوِيلٌ, in art. زول; and for the first, see also زَوَالٌ, in that art. — زِلْتُهُ, (Ṣ, Ḳ,) aor. أَزِيلُهُ, inf. n. زَيْلٌ, (Ṣ,) [first pers. of زَالَهُ,] signifies also *I put it*, or *set it, apart, away*, or *aside*; *removed it*; or *separated it*; (Ṣ, Ḳ, TA;) namely, a thing, (Ṣ, TA,) from another thing: (TA:) and ↓ ازاله also signifies *he separated it*; like زَالَهُ. (TA.) See also 4. One says, زِلْ ضَأْنَكَ مِنْ مِعْزَاكَ *Remove*, or *separate, thy sheep from thy goats*. (Ṣ,* TA.) And ↓ زِلْتُهُ فَلَمْ يَنْزَلْ *I separated it* [partly], *but it did not become* [wholly] *separated*. (Ṣ, Ḳ.) ═ مَا زَالَ يَفْعَلُ كَذَا (Ṣ in art. زول, and Mṣb,) is like مَا بَرِحَ, both in its [original] measure, [which is مَا زَيِلَ accord. to most authorities,] and in its meaning, which is [*He ceased not to do such a thing*, or *he continued to do such a thing*, for it denotes] the continuing to do a thing [as in the ex. above], and a constant state [as in the phrase مَا زَالَ زَيْدٌ قَائِمًا *Zeyd ceased not to be*, or *continued to be, standing*]: (Mṣb:) [using the first pers.,] one says, مَا زِلْتُ أَفْعَلُهُ [and مَا زَلْتُ, as appears from what follows], meaning مَا بَرِحْتُ [i. e. *I ceased not to do it*, or *I continued to do it*], (Ḳ,) aor. أَزَالُ [supposing the measure of the pret. to be originally فَعِلْتُ] (Mṣb, Ḳ) and أَزِيلُ [supposing the measure of the pret. to be originally فَعَلْتُ]: (Ḳ:) the verb is seldom [in the Mṣb "never"] used without a negative particle: (Az, TA:) one says زِلْتُ أَفْعَلُ meaning مَا زِلْتُ أَفْعَلُ; but this is rare: (Ḳ:) and مَا زِيلَ يَفْعَلُ كَذَا, (Ṣ, Mṣb, Ḳ,) a phrase used by some of the Arabs, (Mṣb,) mentioned by Akh, (Ṣ, TA,) as is meant in [some of the copies of] the Ḳ by the addition عَنْهُ, though Akh is not mentioned in what precedes. (TA.) The verb in مَا زَالَ and لَا يَزَالُ is used in the manner of كَانَ in governing the noun [which is its subject] in the nom. case and the predicate in the accus. case [as in مَا زَالَ زَيْدٌ قَائِمًا, expl. above]; but one may not say, مَا زَالَ زَيْدٌ إِلَّا مُنْطَلِقًا, like as one says, مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا; for زَالَ denotes a negation, [meaning *he did not* a thing, or *he was not* doing &c.,] and مَا and لَا denote negation, and two negations together denote an affirmation; so that ما زال is affirmative like كَانَ; and as one may not say, كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا, so one may not say, مَا زَالَ زَيْدٌ إِلَّا مُنْطَلِقًا. (Er-Rághib, TA.) One says also, مَا زِلْتُ وَزَيْدًا and مَا زِلْتُ بِزَيْدٍ حَتَّى فَعَلَ ذٰلِكَ [*I desisted not with Zeyd until he did that*], (Sb, Ḳ,* TA,) inf. n. زَيَالٌ. (Sb, TA.) لَمْ يَزَلْ [*He*, or *it, has not ceased* to be &c., i. e., *has ever been* &c., (see أَزَلٌ,)] is said of God, as meaning *He has never been nonexistent*; and لَا يَزَالُ, said of Him, *He will never be nonexistent*. (Kull p. 31.) This [incomplete i. e. non-attributive] verb and the complete [i. e. attributive, which signifies "it ceased to be" or "exist," &c.,] differ in their components; the latter being composed of ز و ل; and this, of ز ى ل: or the incomplete is altered from the complete; being made to be with kesr to its medial radical letter, [for it is generally held to be from زَيِلَ or زَوِلَ,] after its having been [originally زَوَلَ,] with fet-ḥ: or it is from زَالَهُ, aor. يَزِيلُهُ, meaning "he put it," or "set it, apart," &c. (Ḳ.)

2. زيّلهُ, (Ṣ, Ḳ,) inf. n. تَزْيِيلٌ, (Ṣ,) *He separated it* [i. e. a company of men, or an assemblage of things,] *much* (Fr, Az, Ṣ,* Ḳ,* TA,) [or *greatly*, or *widely*; or *dispersed it*;] differing in degree from زَالَهُ like as مَيَّزَهُ does from مَازَهُ. (TA.) Hence, فَزَيَّلْنَا بَيْنَهُمْ [*And we will separate them widely, one from another*], (Fr, Az, Ṣ, Ḳ, TA,) in the Ḳur [x. 29]; (Fr, Az, Ṣ, TA;) where some read ↓ فَزَايَلْنَا بَيْنَهُمْ; like لَا تُصَعِّرْ and لَا تُصَاعِرْ [in the Ḳur xxxi. 17]. (Fr, Az, TA.) [See also an ex. in a verse cited voce دُونَ.] زَيَّلْتُ is of the measure فَعَّلْتُ because its inf. n. is as above; for were it فَيْعَلْتُ, one would say زَيْلَةٌ [of the measure فَيْعَلَةٌ]. (Ṣ.) ═ تَزْيِيلٌ is also [said to be] an [irreg.] inf. n. of 5, q. v. (Lḥ, Ḳ.)

3. زايلهُ, (Ṣ, Mṣb, Ḳ,) inf. n. مُزَايَلَةٌ and زِيَالٌ, (Ṣ, Ḳ,) *He separated himself from him*. (Ṣ, Mṣb, Ḳ. [See also 1 in art. زول, last signification.]) One says, خَالِطُوا النَّاسَ وَزَايِلُوهُمْ, meaning [*Mix ye with men in familiar*, or *social, intercourse, and*] *separate yourselves from them in deeds*, or *actions*. (TA.) — زَايَلَتْهُ بِوَجْهِهَا *She veiled her face from him*. (IAạr on the authority of Ibn-Ez-Zubeyr, TA in art. برز.) [See also 6.] — زَايَلْنَا بَيْنَهُمْ: see 2. And see also what next follows.

4. ازالهُ (Ṣ, Mṣb, Ḳ) عَنْ مَكَانِهِ, (Ṣ) or مِنْ مَكَانِهِ, (Ḳ,) inf. n. إِزَالَةٌ (Ḳ) and إِزَالٌ; (Lḥ, Ḳ;) and ↓ زَالَهُ, (Ṣ, Mṣb, Ḳ, and Ḥar p. 393,) aor. يَزِيلُهُ, (Ṣ, Ḳ, and Ḥar ubi suprà,) or يَزَالُهُ, like يَنَالُهُ, (Mṣb,) inf. n. زَيْلٌ, (Ṣ, Ḳ, Ḥar,) or زِيَالٌ; (Mṣb;) both signify the same; (Ṣ, Mṣb, Ḳ:) *He removed it* [*from its place*; as the former is expl. in art. زول]; (Mṣb in explanation of both, and Ḥar ubi suprà in explanation of the latter;) and so ↓ زَايَلَهُ, of which the primary signification is that first assigned to it in the next preceding paragraph. (Ḥar ubi suprà.) See also 1, fourth sentence. [And see 4 in art. زول.]

5. تزيّلوا, (Ṣ,* Mṣb, Ḳ,) inf. n. تَزَيُّلٌ and ↓ تَزْيِيلٌ, (Ḳ,) the latter [irreg., being properly inf. n. of 2,] of the dial. of El-Ḥijáz, mentioned by Lḥ; (TA;) and ↓ تزايلوا, inf. n. تَزَايُلٌ; (Ḳ;) i. q.

تفرّقوا [i. e. *They became separated much, or greatly, or widely; or became dispersed:* or rather, the former verb, being quasi-pass. of 2, has this meaning; and the latter verb, as quasi-pass. of 3, means simply *they became separated, one from another*]: (Ṣ, Ḳ:) [for] ▼ التَّزَايُلُ signifies التَّبَايُنُ: (Ṣ, Ḳ:) تزيّلوا is *syn. with* تَمَيَّزُوا: thus in the Ḳur [xlviii. 25], where it is said, لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا [*Had they been widely separated, one from another, we had assuredly punished those who disbelieved*]: (Mṣb,* TA:) and some here read ▼ تَزَايَلُوا. (Bḍ.) [See also 7.]

6: see 5, in three places. — [Hence,] التَّزَايُلُ signifies also الاِحْتِشَامُ; (Ḳ, TA;) a tropical meaning: (TA:) one says, تزايل عَنْهُ, meaning احْتَشَمَهُ [i. e. ‡ *He was, or became, abashed at him*]: (O, TA:) because the مُحْتَشِم separates himself, and shrinks, from another. (TA.) — [See also مُتَزَايِلَةٌ, whence it seems that one says, of a woman, تَزَايَلَتْ, meaning *She veiled her face from men*: see likewise 3.]

7. انزال *It was, or became, put, or set, apart, away, or aside; removed; or separated;* (Ṣ, Ḳ;) عَنْهُ [*from him, or it*]. (TA.) One says, زِلْتُهُ فَلَمْ يَنْزَلْ: see 1. (Ṣ, Ḳ.) [See also 5. And see 7 in art. زول.]

زَيَلٌ *Width between the thighs;* (Ṣ, Ḳ;) like فَجَجٌ. (Ṣ.)

أَزْيَلُ, (Ḳ,) or أَزْيَلُ الفَخِذَيْنِ, occurring in a trad., (TA,) *Having the thighs wide apart.* (Ḳ, TA.)

مِزْيَلٌ A man *acute* or *sharp* or *quick in intellect, clever, ingenious, skilful, knowing,* or *intelligent; knowing with respect to the subtilties, niceties, abstrusities,* or *obscurities, of things, affairs,* or *cases;* as also ▼ مِزْيَالٌ: (Ḳ:) or *vehement in altercation,* or *litigation, who shifts* (يَزُولُ) *from one plea,* or *argument, to another:* occurring in a trad., in which it is said, with reference to two claimants, كَانَ أَحَدُهُمَا مِخْلَطًا مِزْيَلًا [*One of them two was a person who mixed in, or entered into, affairs; vehement in altercation,* &c.]: (IAth, TA:) accord. to which latter explanation, it should be mentioned in art. زول, as it is by the author of the L; but Z mentions it in the present art., like F. (TA.)

مِزْيَالٌ: see the next preceding paragraph.

الجيب المُزَايِل [a mistranscription for الحَبِيبُ] means البَائِنُ [i. e. *The beloved,* or *the friend, who is in a state of separation,* or *disunion*]. (TA.)

مُتَزَايِلَةٌ A woman *who veils her face from men.* (IAạr on the authority of Ibn-Ez-Zubeyr, TA in this art. and in art. برز.)

زين

1. زَانَهُ, (Ṣ, MA, Mṣb, Ḳ,) aor. يَزِينُهُ, (Mṣb,) inf. n. زَيْنٌ; (MA, Mṣb, KL, TA;) and ▼ زَيَّنَهُ, (Ṣ, MA, Mṣb, Ḳ,) inf. n. تَزْيِينٌ; (Mṣb, KL, TA;) and ▼ أَزَانَهُ, (Mṣb, Ḳ,) and ▼ أَزْيَنَهُ, (Ḳ,)

Bk. I.

which is its original form, (TA,) inf. n. إِزَانَةٌ; (Mṣb;) signify the same; (Ṣ, MA, Mṣb, Ḳ;) *He,* or *it, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified,* or *graced, him,* or *it.* (MA, KL, PṢ: [and the like is indicated in the Ṣ and Mṣb and Ḳ.]) [زَانَهُ said of a quality, and of an action, and of a saying, is best rendered *It adorned him,* or *graced him,* or *was an honour to him; contr. of* شَانَهُ; as is indicated in the Ṣ and Ḳ: and sometimes means *it was his pride:* and ▼ زيّنه means as expl. above: and *he embellished it, dressed it up,* or *trimmed it;* said in this sense as relating to language: and *he embellished it,* or *dressed it up,* namely, an action &c. to another (لِغَيْرِهِ); often said in this sense of the Devil; (as in the Ḳur vi. 43, &c.;) i. e. *he commended it* to him:] زَانَهُ كَذَا and ▼ زَيَّنَهُ [*Such a thing adorned him,* &c.,] are expl. as said when one's excellence [فَضْلُهُ, as I read for فعله, an evident mistranscription,] appears either by speech or by action: and ▼ تَزْيِينُ اللّٰهِ لِلْأَشْيَآءِ [*God's adorning,* &c., *of things*] is sometimes by means of his creating them مُزَيَّنَة [i. e. adorned, &c.]; and ▼ تَزْيِينُ النَّاسِ [*The adorning,* &c., *of men*], by their abundance of property, and by their speech, i. e. by their extolling Him. (Er-Rághib, TA.) One says, زَانَهُ الحُسْنُ [*Beauty adorned,* or *graced, him,* or *it*]. And Mejnoon says,

* فَيَا رَبِّ إِذْ صَيَّرْتَ لَيْلَى لِيَ الهَوَى *
* فَزِنِّى لِعَيْنَيْهَا كَمَا زِنْتَهَا لِيَا *

[*And, O my Lord, since Thou hast made Leylà to be to me the object of love, then grace Thou me to her eyes like as Thou hast graced her to me*]. (Ṣ, TA: but in the former, مِنَ الهَوَى in the place of لِيَ الهَوَى. [The reading in the Ṣ means *of the objects of love:* for هَوًى, being originally an inf. n., may be used alike as sing. and pl.]) ▼ تَزْيِينُ السِّلْعَةِ فِى البَيْعِ [means *The setting off,* or *commending, of a commodity in selling;* and] is allowed, if without concealment of a fault, or defect, from the purchaser, and without lying in the attribution and description of the article. (TA.)

2: see above, in six places.

4. أَزَانَهُ and أَزْيَنَهُ: see 1, first sentence. ═ See also the paragraph here following.

5. تزيّن and ▼ اِزْدَانَ, (Ṣ, Ḳ,) the latter of the measure اِفْتَعَلَ, [originally اِزْتَيَنَ, and then اِزْتَانَ,] (Ṣ,) quasi-pass. verbs, [the former of زَيَّنَهُ and the latter of زَانَهُ,] (Ḳ,) signify the same; (Ṣ;) [*He,* or *it, was,* or *became, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified,* or *graced;*] as also اِزَّيَّنَ, (Ṣ,* Ḳ,) [a variation of the first, being] originally تَزَيَّنَ, the ت being made quiescent, and incorporated into the ز, and the ا being prefixed in order that the inception may be perfect; (Ṣ, TA;) and ▼ ازيانّ; and ▼ ازينّ. (Ḳ.) One says, ▼ أَزْيَنَتِ الأَرْضُ بِعُشْبِهَا [perhaps a mistranscription for ▼ اِزْيَنَّتْ, *The earth,* or *land, became adorned,* &c., *with,* or *by, its herbage*]; as also اِزَّيَّنَتْ, originally تَزَيَّنَتْ [as expl. above]; (Ṣ;) and some, in the Ḳur x. 25, read تَزَيَّنَتْ; and some, ▼ ازيانّت. (Bḍ.) And they said, إِذَا طَلَعَتِ الجَبْهَةُ تَزَيَّنَتِ النَّخْلَةُ [*When* الجبهة (the Tenth Mansion of the Moon) *rises aurorally, the palm-tree becomes garnished* with ripening dates: that Mansion thus rose in central Arabia, about the commencement of the era of the Flight, on the 12th of August, O. S; and in that region, at, or soon after, that period, the dates begin to ripen]. (TA.) [تزيّن is said of language, as meaning *It was embellished, dressed up,* or *trimmed:* and of an action &c., as meaning *it was embellished,* or *dressed up,* i. e. *commended,* to a person, by another man, and, more commonly, by the Devil.] — And تزيّن also signifies *He adorned, ornamented, decorated, decked,* &c., *himself.* (MA, KL.) [Hence,] تزيّن بالبَاطِلِ [*He invested himself with that which did not belong to him*]. (Ṣ and TA in art. شبع.)

8. اِزْدَانَ, originally اِزْتَيَنَ: see the next preceding paragraph, first sentence.

9: }
11: } see 5, each in two places.

زَانٌ: see art. زون.

زَيْنٌ [as an inf. n., and also as a simple subst.,] is the *contr. of* شَيْنٌ: (Ṣ, Mṣb, Ḳ:) [as a simple subst.,] *i. q.* زِينَةٌ, q. v.: (Ḥar p. 139:) [and commonly signifying *A grace; a beauty; a comely quality; a physical,* and also *an intellectual, adornment; an honour,* or *a credit;* and anything that is the *pride,* or *glory,* of a person or thing: in these senses contr. of شَيْنٌ:] pl. أَزْيَانٌ. (Ḳ.) — Az says, I heard a boy of [the tribe called] Benoo-'Okeyl say to another, وَجْهِى زَيْنٌ وَوَجْهُكَ شَيْنٌ, meaning *My face is comely and thy face is ugly;* for وَجْهِى ذُو زَيْنٍ وَوَجْهُكَ ذُو شَيْنٍ [*my face is possessed of comeliness and thy face is possessed of ugliness*]; using the inf. ns. as epithets; like as one says رَجُلٌ صَوْمٌ and عَدْلٌ. (TA.) — Also The *comb* of the cock. (Ṣ.)

زَانَةٌ [mentioned in this art. in the Ḳ]: see art. زون.

زِينَةٌ, the subst. from زَانَهُ, (Mṣb,) signifies مَا يُتَزَيَّنُ بِهِ [i. e. *A thing with which,* or *by which, one is adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified,* or *graced;* or *with which,* or *by which, one adorns,* &c., *himself*]; (T, Ṣ, Ḳ;) *any such thing;* (T, TA;) [*any ornament, ornature, decoration, garnish, embellishment,* or *grace;*] and so ▼ زِيَانٌ; (Ḳ;) and ▼ زَيْنٌ, also, [which see above,] signifies the same as زِينَةٌ: (Ḥar p. 139:) accord. to El-Ḥarállee, زِينَةٌ denotes the [*means of*] *beautifying,* or *embellishing, a thing by another thing; consisting of apparel,* or *an ornament of gold* or *silver* or *of jewels* or *gems,* or *aspect:* or, as some say, it is the *beauty* [*seen*] *of the eye that does not reach to the interior of that which is adorned* [*thereby*]: accord. to Er-Rághib, its proper mean-

ing is *a thing that does not disgrace*, or *render unseemly, a man, in any of his states* or *conditions, either in the present world or in that which is to come:* but that which adorns him in one state or condition, exclusively of another, is in one point of view شَيْنٌ: summarily speaking, it is of three kinds; namely, *mental, such as knowledge* or *science, and good tenets;* and *bodily, such as strength, and tallness of stature, and beauty of aspect;* and *extrinsic, such as wealth, and rank* or *station* or *dignity;* and all these are mentioned in the Ḳur: (TA:) the pl. is زِيَنٌ. (Bḍ in x. 25.) زِينَةُ الحَيَاةِ الدُّنْيَا [or simply زِينَةُ الدُّنْيَا generally means *The ornature, finery, show, pomp,* or *gaiety, of the present life* or *world*; and] particularly includes *wealth and children.* (Ḳur xviii. 44.) زِينَةُ الأَرْضِ [*The ornature of the earth*] means *the plants,* or *herbage, of the earth.* (TA.) يَوْمُ الزِّينَةِ [*The day of ornature*] is *the festival* (العِيدُ); (Ṣ, Ḳ;) when men used [and still use] to adorn themselves with goodly articles of apparel. (TA.) And also *The day of the breaking* [*of the dam a little within the entrance*] *of the canal of Miṣr* [here meaning the present capital of Egypt, El-Ḳáhireh, which we call "Cairo"], (Ḳ, TA,) i. e. the canal which runs through the midst of Misr, and [the dam of] which is broken when the Nile has attained the height of sixteen cubits or more: this day is said to be meant in the Ḳur xx. 61: it is one of the days observed in Egypt with the greatest gladness and rejoicing from ancient times; and its observance in the days of the Fáṭimees was such as is inconceivable, as it is described in the "Khiṭaṭ" of El-Maḳreezee. (TA. [The modern observances of this day, and of other days in relation to the rise of the Nile, are described in my work on the Modern Egyptians.])

قَمَرٌ زَيَانٌ *A beautiful moon.* (Ḳ.)

زِيَانٌ : see زِينَةٌ.

[زِيَانَةٌ The *art,* or *occupation, of the* مُزَيِّن: so in the present day.]

زَائِنٌ : see the last paragraph in this art.

مُزَيَّنٌ : see مُتَزَيِّنٌ. — [Also,] applied to a man, *Having his hair trimmed,* or *clipped,* [or *shaven, by the* مُزَيِّن.] (Ṣ, TA.)

مُزَيِّنٌ i. q. حَجَّامٌ [i. e. *A cupper;* who is generally *a barber;* and to the latter this epithet (مُزَيِّن) is now commonly applied; as it is also in the MA]. (Ṣ, TA.) ═ See also مُتَزَيِّنٌ.

مُزَيِّينٌ : see مُتَزَيِّنٌ.

مُزَّانٌ : } see each in two places in what
مُزْدَانٌ : } follows.

مُتَزَيِّنٌ and ▼ مُزْدَانٌ and ▼ مُزَّانٌ signify the same [i. e. *Adorned, ornamented, decorated, decked, bedecked, garnished, embellished,* or *graced;* as also ▼ مُزَيَّنٌ: and the first signifies also *self-adorned* &c.]: (TA:) the second and third are part. ns. of اِزْدَانَ; the third being formed from the second by incorporation [of the د into the ز]: and the dim. of مُزْدَانٌ is ▼ مُزَيِّنٌ, like مُخَيِّرٌ the dim. of مُخْتَارٌ; and if you substitute [for the د], ▼ مُزَيِّينٌ: and in like manner in forming the pl. you say مَزَايِنُ and مَزَايِينُ. (Ṣ.) You say, أَنَا مُتَزَيِّنٌ and ▼ مُزْدَانٌ and ▼ مُزَّانٌ بِإِعْلَامِكَ, meaning بِإِعْلَامِ أَمْرِكَ [i. e. *I am graced by the making known of thy command,* or *affair*]. (TA.) And ▼ اِمْرَأَةٌ زَائِنٌ means مُتَزَيِّنَةٌ [i. e. *A woman adorned,* &c.; or *self-adorned* &c.]: (Ḳ, TA:) in [some of] the copies of the Ḳ, erroneously, مُتَزَيِّنٌ. (TA.)

END OF THE THIRD PART OF BOOK I.

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